

**EXPLORING POLICE-COMMUNITY RELATIONS IN
MARIKANA**

by

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submitted in accordance with the requirements
for
the degree of

MASTER OF ARTS IN CRIMINAL JUSTICE

in the subject

POLICE SCIENCE

at the

UNIVERSITY OF SOUTH AFRICA

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May 2021

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“Exploring police-community relations in Marikana”

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I further declare that I submitted the dissertation to originality checking software and that it falls within the accepted requirements for originality.

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Manuscript Title:

EXPLORING POLICE-COMMUNITY RELATIONS IN MARIKANA

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Date Issued:

25 January 2021

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ACKNOWLEDGEMENTS

I would like to express my sincere appreciation and gratitude to:

- God Almighty, my heavenly Father who strengthened me to accomplish this dissertation.
- My supervisor Professor Rika Snyman for her guidance, support and invaluable expertise throughout my study. Her constructive comments made the production of this dissertation possible.
- The UNISA Masters and Doctoral Funding department for sponsoring the study.
- The South African Police Service for granting me permission to conduct the research.
- The Station Commander of Marikana SAPS Lt. Colonel Govender for his assistance and support during the research process.
- The members of Marikana SAPS and Community Police Forum for their willingness participate in the research.
- The language editors for editing this dissertation.
- My dear husband Mr. Lesiba Victor Mdawo and our children, Lesiba Junior and Mogau, I appreciate how you coped with my busy schedule. This journey could not have been easy without your understanding and support.
- My parents Mr. Joseph Pienaar Makgopa and Mrs. Caroline Mangwako Makgopa, thank you for being there for me every step of the way.

DEDICATION

This dissertation is dedicated to my wonderful children Lesiba Junior and Mogau, my daily inspiration. I love you to the moon and back.

SUMMARY

Following the Marikana massacre, the researcher conducted a research titled “*Exploring police-community relations in Marikana*”. The aim of the research was to determine the impact of the Marikana massacre on police-community relations in Marikana.

A qualitative research approach was adopted to undertake this research. The research was piloted by the researcher. Six focus groups interviews were conducted, using the same interview schedule. An audio recorder was used to record the interviews, which were later transcribed by the researcher.

The collected data was analysed and interpreted in a thematic manner. The research findings revealed that the Marikana massacre had a negative impact on police-community relations in Marikana. Recommendations based on the research findings were drawn.

RE LEKODIŠIŠA DIKAMANO TŠA MAPHODISA LE SETŠHABA KA MARIKANA

Ka morago ga polao ya batho ka bontši ya ka Marikana, monyakišiši o dirile dinyakišišo tšeo di bitšwago, “Re lekodišiša dikamano tša maphodisa le setšhaba ka Marikana”. Maikemišetšo a dinyakišišo e bile go tseba seabe sa polao ya batho ka bontši ya ka Marikana go dikamano tša maphodisa le setšhaba ka Marikana.

Mokgwa wa dinyakišišo wa boleng o dirišitšwe go dira dinyakišišo gomme dinyakišišo di dirilwe go nyaka go tseba kgonagalo ya tšona ke monyakišiši. Dipoledišano tša dihlopha tše tshela tša nepišo di dirilwe, ka go šomiša thulaganyo ye e swanago ya dipoledišano. Segatišamantšu se šomišitšwe go gatiša dipoledišano, gomme ka moragonyana mantšu ao a ile a ngwalollwa ke monyakišiši. Tshedimošo ye e kgobokeditšwego e sekasekilwe le go hlathollwa ka mokgwa wa merero. Dikutollo tša dinyakišišo di utollotše gore polao ya batho ka bontši ya ka Marikana e bile le seabe sa go se loke go dikamano tša maphodisa le setšhaba ka Marikana. Ditšhišinyo tšeo di theilwego go dikutollo tša dinyakišišo di dirilwe.

U WANULUSA NGA HA VHUSHAKA HA TSHIPHOLISA NA TSHITSHAVHA MARIKANA

Hu tshi tevhela mabulayo a Marikana, muṭodisisi o ita ṭhodisiso ya ngudo i vhidzwaho “U wanulusa nga ha Vhushaka ha tshipholisa na tshitshavha Marikana”. Ndivho ya ṭhodisiso ndi u ta mveledzwa dza mabulayo a Marikana nga ha vhushaka ha tshipholisa na tshitshavha Marikana.

Kuitele kwa khwalithathivi kwo shumiswa u bveledza ṭhodisiso iyi na ngudo iyi yo tshimbizwa nga muṭodisisi. Ho itwa inthaviwu ya zwigwada zwa rathi zwo sedzwaho khazwo , hu tshi khou shumiswa shedulu dza inthaviwu ine ya fana. Rekhodo ya odio yo shumiswa u rekhoda inthaviwu, he nga murahu ya kopololwa nga muṭodisisi.

Data yo kuvhanganywaho yo saukanywa na u ṭalutshedzwa nga ndila ya thero. Mawanwa a ṭhodisiso o bvisela khagala uri mabulayo a Marikana o vha na mveledzwa dzi si dzavhuḍi kha vhushaka ha tshipholisa na tshitshavha Marikana. Ho bviswa themendelo dzo di sendekaho nga mawanwa a ṭhodisiso.

KEY TERMS

Lonmin Platinum mine

Marikana

Marikana Commission of Inquiry

Marikana massacre

Mineworkers

Police-community relations

Strike

Striking mineworkers

Unions

Wage negotiation

MAREO A BOHLOKWA

Moepo wa Pholathinamo wa Lonmin

Marikana

Khomišene ya Dinyakišišo ya Marikana

Polao ya batho ka bontši ya Marikana

Bašomi ba meepong

Dikamano tša maphodisa le setšhaba

Go ngwala mošomo

Bašomi ba moepong bao ba ngadilego mošomo

Mekgatlo ya bašomi

Ditherišano ka ga meputso

MATHEMO A NDEME

Mugodi Lonmin Platinum

Marikana

Khomishini ya Tšhoḁisiso ya Marikana

Bulayo la Marikana

Vhashumi vha mugodini

Vhushaka ha tshipholisa na tshitshavha

Tshiṭereke

Tshiṭereke tsha vhashumi vha mugodini

Mbumbano dza vhashumi
Nyambedzano dza nga ha miholo

LIST OF ACRONYMS

ACCUs:	Area Crime Combating Units
AMCU:	Association of Mineworkers and Construction Union
CAS:	Crime Administration System
CCUs:	Crime Combating Units
COSATU:	Congress of South African Trade Unions
CPF:	Community Police Forum
CPO:	Community Policing Officer
EPL:	Eastern Platinum Limited
ICD:	Independent Complaints Directorate
IPID:	Independent Police Investigative Directorate
LPD:	Lonmin Platinum Division
NDP:	National Development Plan
NPA:	National Peace Accord
NUM:	National Union of Mine workers
POP:	Public Order Policing
RDO:	Rock Drill Operator
RSA:	Republic of South Africa
SA:	South Africa
SAn:	South African
SAns:	South Africans
SAP:	South African Police
SAPS:	South African Police Service
STATS SA:	Statistics South Africa
UNISA:	University of South Africa
US:	United States
WPL:	Western Platinum Limited

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CHAPTER ONE

GENERAL ORIENTATION

1.1 INTRODUCTION

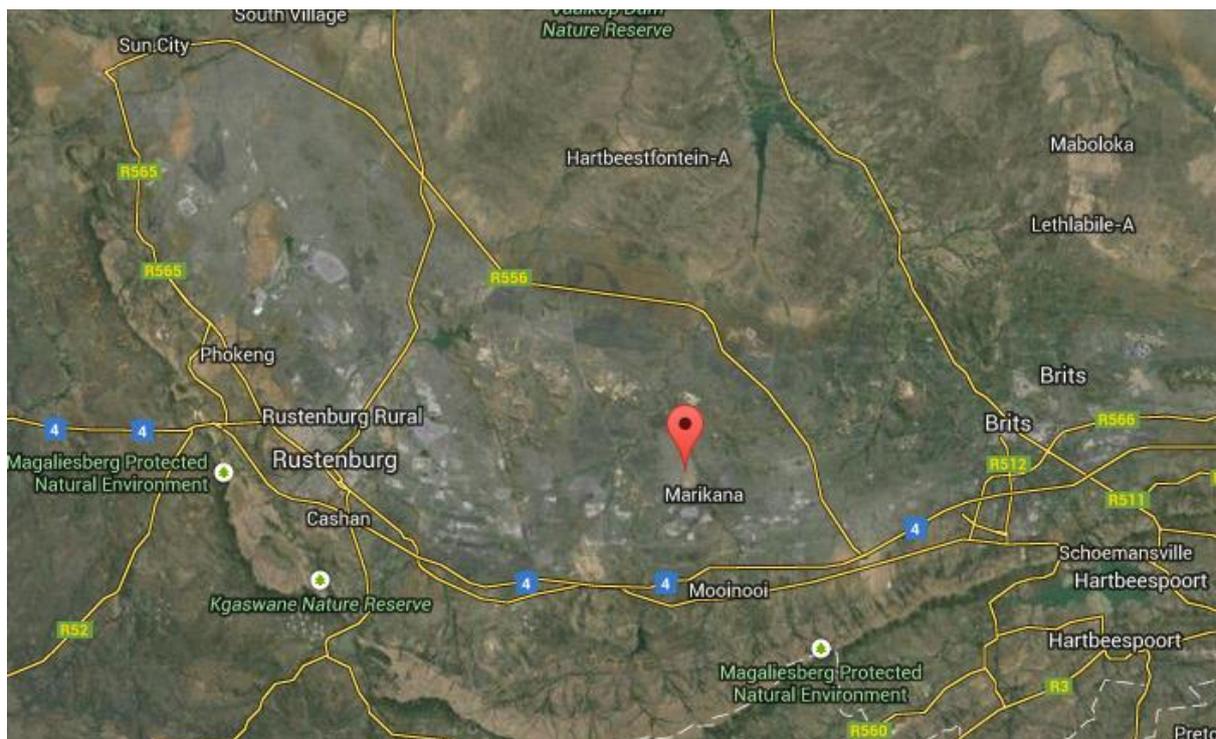
Police-community relation is one of the most important elements of successful law enforcement. It allows the police and community members to communicate and also to work closely together, to devise solutions to crime and disorder problems. After the South African Police Service shot the striking mineworkers during the Marikana massacre in 2012, the researcher found it important to investigate how the police and the community relate. Ignoring how the Marikana massacre affected the police-community relations in Marikana might have a negative impact on policing since police-community relations is continuous and subject to change. As a result, it needs maintenance and improvement.

This chapter presents the background of the study, and the introduction of the problem statement. The aim and objectives of the study are also discussed. Research questions and significance of the study are also included in this chapter. Key theoretical concepts are defined, the challenges encountered in the study and the dissertation layout are also outlined.

1.2 BACKGROUND OF THE STUDY

On the 16th of August 2012, the SAPS shot the striking mineworkers of Lonmin Platinum mine in Marikana, near Rustenburg, North West province in SA (SAn history online, 2013a; Davies, 2015:1 & Burns, 2015:1). The Marikana massacre left 34 striking mineworkers dead and 78 seriously injured (SAn history online, 2013a; Davies, 2015:1 & Burns, 2015:1). The strike was over the salary increase of R12 500.00 from R4000.00 per month (SAn history online, 2013; Davies, 2015:1 & Burns, 2015:1). Figure 1.2.1 depicts the map of Marikana.

FIGURE 1.1 The map of Marikana area in North West province near Rustenburg.



(Tabane, 2014)

The Marikana massacre culminated after an intense week-long strike (SAn history online, 2013a; Davies, 2015:1 & Burns, 2015:1). Lonmin mineworkers were represented by the National Union of mineworkers (SAn history online, 2013a; Davies, 2015:1 & Burns, 2015:1). The striking mineworkers approached the National Union of mineworkers (NUM) on the 8th of August 2012, for the support of their wage increase demand (SAn history online, 2013a; Davies, 2015:1 & Burns, 2015:1). The NUM is one of the two largest unions in the Congress of South African Trade Unions (COSATU), powerful organisation of South Africa's ruling party, African National Congress (ANC) (SAn history online, 2013a; Davies, 2015:1 & Burns, 2015:1). The NUM quickly rejected the striking mineworkers' demand for a salary increase (SAn history online, 2013a; Davies, 2015:1 & Burns, 2015:1).

Divisions within the ANC as the ruling party and that the NUM did not represent the Lonmin striking mineworkers decreased the popularity of the union (SAn history online, 2013a; Davies, 2015:1 & Burns, 2015:1). The Association of Mineworkers and Construction Union, which is not affiliated to COSATU, had an increase in popularity (SAn history online, 2013a; Davies, 2015:1 & Burns, 2015:1). AMCU

demanded that the Lonmin striking mineworkers should earn R12 500.00 per month instead of R4000.00 per month (SAn history online, 2013a; Davies, 2015:1 & Burns, 2015:1). The striking mineworkers approached the Lonmin management with no support of the NUM (SAn history online, 2013a; Davies, 2015:1 & Burns, 2015:1). The Lonmin management refused to negotiate the wage increase demand of the striking mineworkers (SAn history online, 2013a; Davies, 2015:1 & Burns, 2015:1).

The striking mineworkers continued with the strike without any support from the NUM. Although AMCU was supporting the striking mineworkers on demanding the salary increase, it was not formally involved in the strike (SAn history online, 2013a; Davies, 2015:1 & Burns, 2015:1). Between the 12th and 14th of August 2012, four striking mineworkers, two police officers and two security guards lost their lives ensuing violence in Marikana (SAn history online, 2013a; Davies, 2015:1 & Burns, 2015:1).

On the 16th of August 2012, the striking mineworkers gathered on the hill called Wonderkop near Lonmin mine in Marikana (SAn history online, 2013a; Davies, 2015:1 & Burns, 2015:1). Some of the striking mineworkers were carrying spears and sticks, but many were unarmed (SAn history online, 2013a; Davies, 2015:1 & Burns, 2015:1). Over 400 police were deployed at Marikana on the 16th of August 2012. Most police were in camouflage gear and armed with R5s and LM5s assault rifles (SAn history online, 2013a; Davies, 2015:1 & Burns, 2015:1). A barbed wire fence was set along outside the perimeter to close the striking mineworkers (SAn history online, 2013a; Davies, 2015:1 & Burns, 2015:1). Military vehicles and helicopters were deployed at the Wonderkop hill in Marikana (SAn history online, 2013a; Davies, 2015:1 & Burns, 2015:1).

The striking mineworkers were led to one place at the Koppie by the police. The police surrounded the striking mineworkers in a way that made them suspicious (SAn history online, 2013a; Davies, 2015:1 & Burns, 2015:1). The police were deployed in a manner that raised concern among the striking mineworkers on Wonderkop hill (SAn history online, 2013a; Davies, 2015:1 & Burns, 2015:1). The striking mineworkers sang together despite being surrounded by armed police officers (SAn history online, 2013a; Davies, 2015:1 & Burns, 2015:1).

The police used rubber bullets and teargas as an attempt to disperse the striking mineworkers, then one of the striking mineworkers fired live ammunition (SAn history online, 2013a:1; Davies, 2015:1 & Burns, 2015:1). The police shot the striking mineworkers even when they were running away (SAn history online, 2013a:1; Davies, 2015:1 & Burns, 2015:1). Most of the striking mineworkers were caught on camera being shot at directly, and this footage received global attention and outrage (SAn history online, 2013a:1; Davies, 2015:1 & Burns, 2015:1).

Many of the striking mineworkers shot dead, and some injured by the police were captured on camera (SAn history online, 2013a; Davies, 2015:1 & Burns, 2015:1). Some bodies of the striking mineworkers were found behind the rocks and in retreat. Most of the striking mineworkers who were shot by the police appeared to have been shot in the back. The injuries of some of the striking mineworkers had signs of been ridden over by the nyalas (SAn history online, 2013a; Davies, 2015:1 & Burns, 2015:1). The police suffered no casualty on the 16th of August 2012 (SAn history online, 2013a; Davies, 2015:1 & Burns, 2015:1). The fateful events of Marikana are further discussed in section 2.4, from the 9th of August 2012 to the 16th of August 2012.

In response to the Marikana massacre, the former South African President Jacob Zuma established the Marikana Commission of Inquiry (SAn history online, 2013a; Davies, 2015:1 & Burns, 2015:1). The former President Jacob Zuma appointed the retired judge Ian Farlam to head the Marikana Commission of Inquiry (Marikana commission of inquiry, 2014). The Marikana Commission of Inquiry is discussed in section 2.5, including its establishment, terms of reference, critiques, challenges and findings of the commission against the police.

This study aims to explore the police-community relations in Marikana. Following the Marikana massacre, the researcher aims to determine its impact on police-community relations in Marikana. The researcher finds it very important to explore how the police used to interact with the community prior to the massacre and how they currently interact with each other after the Marikana massacre.

1.3 PROBLEM STATEMENT

As already discussed in section 1.2, the striking mineworkers in Marikana were shot by the police on the 16th of August 2012. The Marikana massacre resulted in 34 deaths of the striking mineworkers. About 78 striking mineworkers were injured. Over 250 striking mineworkers were arrested by the police (SAn history online, 2013a). The strike was over a salary increase at Lonmin Platinum mine. The SAPS argued that the police acted in self-defence against the armed striking mineworkers. Two members of the SAPS and security guards added to the Marikana massacre death toll (SAn history online, 2013a).

The problem that informs the research in this study is that after the Marikana massacre, no research has been conducted to determine how the massacre may have impacted on police-community relations in Marikana. This lack of assessment thus implies that both the government and SAPS do not know how the community feel about the Marikana massacre, and that might affect the police service delivery in Marikana. After the researcher's consultation with the station commander of Marikana police station, the CPF secretary and the members of the community in Marikana, the researcher discovered that the Marikana massacre had put a strain on police-community relation. It might be challenging for the community of Marikana to work closely with the police after what they experienced during the Marikana massacre. There are areas in Marikana whereby the police may not patrol, and that promote criminal activities because the police are not visible in those areas. Police work is highly compromised since police and community work in isolation.

The history of policing reveals that during the apartheid regime, policing was characterised by brutality. The SAP relied on excessive force (Petrus, 2014:1). In the history of SA, the Sharpeville massacre and the Soweto Uprising remain the evidence of police violence coming a long way. (Petrus, 2014:1). The researcher chose the Sharpeville massacre and the Soweto Uprising, as the cases similar to the Marikana massacre. These two massacres occurred during the apartheid era.

Lodge (2011:1) indicated that on 21st of March 1960, the police shot numerous protesters in Sharpeville. The strike was about the movement restrictions of the black people. The police shot the protesters that were not even armed. The

shootings claimed the lives of 69 protesters. Furthermore, 180 of the protesters were wounded in a hail of submachine guns (Bruce, 2002a:1). The demonstrators were striking against the SAn government registration of non-white travel (Bruce, 2002a:1). Based on the Sharpeville massacre's death toll, the Sharpeville massacre became a symbolised movement of the black people in the fight against the apartheid hardship (Lodge, 2011:1).

The beginning of the Soweto Uprising was on the 16th of June 1976. The Soweto Uprising occurred for three days. The members of the Soweto community were part of the strike (Iwase, 2014:1). According to Iwase (2014:1), the Soweto Uprising was a reaction to the law that obliged the learners to use Afrikaans and English instead of their home languages. Although the protesters were not happy about this law, they first expressed their concerns without violence. The strike got bad after the police intervened (Iwase, 2014:1).

During the apartheid era, policing was characterised by the oppression of black people (McMichael, 2020). The oppressive style of policing meant that using excessive force was a common practice (SAn history online, 2013c). This was similar to what happened in Marikana, on the 16 August 2012, where the police shot the striking mineworkers (Davies, 2015:1). According to Davies (2015:1), the police shot 112 striking mineworkers and killed 34 of them. Davies (2015:1) further pointed out that the Marikana massacre revived the memories of the massacres that occurred in the apartheid era.

The police were very brutal to the extent that it led to the erosion of trust in the police (Roberts, Bohler-Muller, Struwig, Gordon, Mnchunu, Mtyingizane & Runciman, 2017). The SAP was not transparent, and the police were not accountable for their conducts. Petrus (2014:1) states that after 1994, under the leadership of the ANC, the SAP was transformed into the SAPS. This approach was predicated on building sustained working relationships with the communities, built on trust and collaboration (Petrus, 2014:1). SA is also one country that had to increase efforts in building sound police-community relations. Although the police force was changed into the police service, policing in SA is still characterised by violence. People were shot and killed by the police, which is still experienced in democratic policing (Petrus 2014:1).

Although much has been done to reform policing in SA, history repeats itself, considering the police actions during the apartheid regime and police violence that is still experienced currently. This follows the cases of Andries Tatane (Petrus, 2014:1), Marikana massacre (SAn history online, 2013a) and Mido Macia (Faull, 2013:5).

On the 13th of April 2011, there was a service delivery strike at Mqheleng township. It is situated in Ficksburg, in the Free State Province. The Mqheleng township falls under the Setsoto local municipality (Petrus, 2014:1). Just like in Marikana, the people wanted to raise their concerns and not to fight with the police. The police got involved in the strike and shot one of the protesters, Andries Tatane with rubber bullets in his chest. Andries Tatane was also beaten by the police (SAn history online, 2019). According to Petrus (2014:1), Andries Tatane later died because of the injuries he sustained during the strike.

Mido Macia, who was 26 years of age from Mozambique, was tied to the back of a SAPS van by the police on 26 February 2013. The police drove away in the van, dragging Mido Macia at the back of the van in Daveyton (Faull, 2013:5). Mido Macia was found dead in his holding cell after two hours (Faull, 2013:5). His post mortem revealed that Mido Macia died of hypoxia, which is the lack of oxygen to the brain. (Faull, 2013:5). According to Faull (2013:5), the blood spatter in Mido Macia's holding cell wall, proved to the court he was assaulted in police custody.

1.4 AIM AND OBJECTIVES OF THE STUDY.

The aim of the study refers to the main intention of the study (Kabir, 2016). Giorgio (2018) describes the aim of the research as what the researcher desires to achieve at the end of the research. Lempriere (2019) compared the aim and objectives of the research with the foundation of a house. According to the author, the aim and objectives direct the entire research study. Lempriere (2019) further pointed out that it is important for the aim and objectives of the research to be clear. The aim of this study is to explore police-community relations in Marikana.

Bhasin (2020) pointed out that the objectives of the research indicate what the researcher intends to achieve. According to Hughes (2017), the research objectives provide the focus of the research. Furthermore, they are formulated based on the

research problem (Kabir, 2016). The objectives of the study should be straight and to the point (Lempriere, 2019).

The following are the objectives of this study:

- To describe the role of the police in promoting good relations with the community.
- To explore the impact of the Marikana massacre on police-community relations in Marikana.
- To determine factors that enhance police-community relations.
- To make recommendations on how police-community relations in Marikana can be improved.

The research question refers to the problem that the researcher intends to explore (Smith, 2020). The author emphasised the importance of the research question by stating that it encourages the researcher to focus on the research problem through the entire research. Ratan, Anand and Ratan (2019), pointed out that it is important for the researcher to formulate the research question prior to the commencement of the research so that the relevant research methods and instruments can be adopted. McCombes (2020b) emphasised the significance of the research question and mentioned that it guides the researcher to focus on obtaining the relevant answer.

The question in this study is: How has the police-community relations in Marikana unfolded post the Marikana massacre?

1.5 SIGNIFICANCE OF THE STUDY

Maillard (2013) described the significance of the study as the difference that the research findings make in terms of solving the research problem. This research grants the researcher an opportunity to identify the root causes of the research problem and strive to recommend ideal solutions (Agarwal, 2020). According to Zarah (2020), the research serves as a tool for the researcher to gain knowledge that can contribute to answer the research question. It is important to ensure that the significance of the study is based on the research problem (Gray, 2014:53).

The results of this research will enable the members of the community and the police to understand the importance of their good relations, the causes of poor police-community relations and the methods of improving police-community relations. The SAPS management will utilise the recommendations in this study to inform policy and practice on fostering good relations with the community. Likewise, future research can also be conducted to replicate this study. Thus, the research in this study will add to on-going discourse and scholarship in police science.

1.6 KEY THEORETICAL CONCEPTS

The researcher clarifies the focus of a research study by defining the identified key theoretical concepts (Walter, 2013:39). Goes (2015) pointed out that the explanation of the key concepts enhances common understanding of the terminologies in the research. According to Vinz (2020), the key theoretical concepts indicate that the research is based on established ideas. Vinz (2020) described the purpose of defining the key theoretical concepts as the support of data analysis and interpretation. Oliver (2020) mentioned that the key theoretical concepts determine the relevant literature review for the research. The researcher identified community policing, community police forum and the police-community relations as the key theoretical concepts of the research. These concepts are defined as follows to ensure that the readers understand them.

1.6.1 Community policing

Community policing is a policing strategy that promotes a healthy relationship between the police and the community through building trust, to ensure the safety of the community (Cossyleon, 2019:1). Community policing refers to a philosophy that emphasises trust and connection of the police and the community, in the fight against crime (Straub, 2020). Community policing is a policing framework that focuses on building strong police-community relations based on mutual trust (Hart & Salcedo, 2020).

1.6.2 Police-community relations

Police-Community relations refer to the relationship between the police and the community they serve (Levan & Stevenson, 2019). Police-community relations is the community assurance that the police care about their policing needs and concerns (Littrell, 2020). Police-community relations refer to a relationship subjected to change between the police and the community (Trecourt, 2018).

1.6.3 Public order policing

Public order policing refers to the policing strategy based on the management and control of crowded situations (Iwu & Iwu, 2015:543). Public order policing entails the management of the community members in a public environment by the police (O'Sullivan, 2020). Public order policing is described as crowd management by the police through negotiation (Bruce, 2019).

As the key theoretical concepts defined in section 1.6, it is important for the police and the community to have a good relationship. The police need the support of the community to perform their duties, and at the same time, the community rely on the police for their safety. As a result, both parties benefit from the relationship. Police-community relations refer to an on-going project that requires effort from the police and the community. The literature review in this research is based on these concepts. The following section presents the challenges that the researcher encountered during the study.

1.7 CHALLENGES ENCOUNTERED IN THE STUDY

The researcher intended to involve the community members of Marikana in the research. However, the community had resisted to participate in previous research projects - the researchers were physically chased away. Therefore, the Head of Research Integrity at Unisa, Dr R. Visagie advised the researcher not to approach the Marikana community. The researcher involved only the police and the members of the CPF in Marikana. The following section presents the structure of the research from Chapter 2 to Chapter 8.

1.8 CHAPTER LAYOUT

The following chapters form the structure of this research:

Chapter 2: Description of the Marikana Massacre

This chapter entails the operation of the Lonmin in SA, the living conditions in Marikana and the fateful events of Marikana. The Marikana Commission of Inquiry including its establishment, terms of reference, findings against the police, challenges encountered by the Commission and the critique received by the Commission and Judge Ian Gordon Farlam, also form part of this chapter.

Chapter 3: The evolution policing in South Africa

The history of policing in South Africa, based on policing pre-1994, the National Peace Accord and policing post-1994 are discussed in this chapter. The police-community relations and community policing as a conduit between the police and the community are also part of this chapter.

Chapter 4: Police-community relations

This chapter includes the regulatory framework on police-community relations in South Africa: the Constitution of the Republic of South Africa, the South African Police Service Act and Chapter 12 of the NDP. White Paper on Safety and Security, White Paper on Policing, Batho Pele document and the IPID are also part of this chapter. The concept police-community relations and the police-community relations in Botswana, Swaziland and Zimbabwe are also entailed in this chapter.

Chapter 5: Research methodology

The research approach of this study, population and sampling, pilot study, data collection and analysis methods are discussed in this chapter. Methods to ensure the trustworthiness of the data, ethical considerations and bracketing are also provided in this chapter.

Chapter 6: Presentation and discussion of findings

The findings of this research are presented and discussed based on the themes emanating from the SAPS and CPF participants. The overall responses of the participants are quoted in this chapter and finally discussed on how they relate to the research questions.

Chapter 7: Interpretation of findings

This chapter presents the interpretation of the research findings. The researcher interpreted the research findings considering the literature on police-community relations, as discussed in Chapters 3 and 4. The research findings were interpreted in line with the themes presented in Chapter 6.

Chapter 8: Summary, recommendations and conclusion

The researcher summarised the research in this chapter. Based on the research findings, recommendations were made. As the last chapter, the conclusion also forms part of it.

1.9 SUMMARY

In this chapter, the background of the study, problem statement, research question, aim and objectives of the study, significance of the study, and the layout of the dissertation were provided. The researcher also made provision of the challenges encountered in the study. The key theoretical concepts, such as police-community relations, community policing and community police forum, were defined in this chapter.

CHAPTER TWO

DESCRIPTION OF THE MARIKANA MASSACRE

2.1 INTRODUCTION

The Marikana massacre was introduced in section 1.2, where the police shot the striking mineworkers in Marikana. The Marikana massacre resulted in 34 striking mineworkers dead and 78 striking mineworkers seriously wounded. The strike was over the salary increase at Lonmin Platinum mine. The Marikana massacre commenced after a week-long strike. Following the Marikana massacre, the former President Jacob Zuma established the Marikana Commission of Inquiry. The main objective of the Marikana Commission of Inquiry was to probe the Marikana massacre.

This chapter entails the operation of Lonmin Platinum mine in SA, the living conditions in Marikana and the fateful events of Marikana. The Marikana Commission of Inquiry as indicated in section 1.2 also forms part of this chapter, including its establishment, terms of reference, the findings against the police, the challenges encountered by the Commission, and the critiques received by the Commission and Judge Ian Gordon Farlam.

2.2 THE LONMIN OPERATIONS IN SA

The Lonmin mine is one of the world's largest primary Platinum Group Metals (PGMs) producers (Lonmin annual report, 2012; Lonmin annual report, 2014 & Amnesty International, 2016). The Lonmin Platinum mine, previously called Lonhro, was incorporated in 1909 in the UK (Amnesty International, 2016). The Lonmin Platinum mine's shares are on the board of London and Johannesburg stock exchange. Over 90% of the Lonmin's mining operations are based in SA (Amnesty International, 2016; Lonmin Annual report, 2012 & Lonmin Annual report, 2014). The main focus of the Lonmin Platinum mine is to discover, extract, refine and market the PGMs (Amnesty International, 2016; Lonmin Annual report, 2012 & Lonmin Annual report, 2014). The image of the Lonmin Platinum mine can be found in the Addendum E as image A1.

The mining licence of the Lonmin Platinum mine in SA is valid until 2037 and is renewable until 2067 (Amnesty International, 2016; Lonmin Annual report, 2012 & Lonmin Annual report, 2014). The Lonmin Platinum mine's leading operation is in the North West province in SA. Marikana is responsible for 95% of the Lonmin's production (Amnesty International, 2016; Lonmin Annual report, 2012 & Lonmin Annual report, 2014). The Western Platinum Limited and Eastern Platinum Limited are the two major Lonmin Platinum mine's operations in Marikana. The Rustenburg local municipality covers the western portion of the WPL. The eastern portion of the WPL and the entire EPL operations falls under the Madibeng local municipality (Amnesty International, 2016; Lonmin Annual report, 2012 & Lonmin Annual report, 2014). The image of the Marikana Lonmin Platinum mine can be found in the Addendum E as image A2. The image of the rock drill operators can be found in the Addendum E as image A3.

2.3 THE LIVING CONDITIONS IN MARIKANA

The area of Marikana has a severe shortage of housing and is highly characterised by informal settlements (Amnesty International, 2016; Lonmin Annual report, 2012 & Lonmin Annual report, 2014). Nkaneng is an informal settlement situated next to the Lonmin Platinum mine (Amnesty International, 2016; Lonmin Annual report, 2012 & Lonmin Annual report, 2014). In Nkaneng, there are many shacks built with metal sheets and wood (Amnesty International, 2016; Lonmin Annual report, 2012 & Lonmin Annual report, 2014). The image of the shacks occupied by the mineworkers in Marikana can be found in Addendum E as image A4.

There is litter all over the Nkaneng area. During heavy rains, the shacks leak, the residents suffer damage, and the area becomes muddy (Amnesty International, 2016; Lonmin Annual report, 2012 & Lonmin Annual report, 2014). The majority of the people in Marikana live in informal settlements, where electricity, water and sanitation remain their daily challenges. The shacks are made of scrap metals when it is hot, the shacks get hot and when it is cold, they are cold. The people in Marikana rely on illegal connections for electricity (Amnesty International, 2016; Lonmin Annual report, 2012 & Lonmin Annual report, 2014). The images that illustrate the living conditions in Marikana can be found in the Addendum E as image A5, A11, A12, A13 and A14.

Eight years after the Marikana massacre, the community of Marikana is still living under dire conditions (Dintwa, 2020). The streetlights, formal infrastructure, power supply, water, and sanitation are among many challenges for the community of Nkaneng in Marikana (Dintwa, 2020). According to Postman and Hendricks (2018b), the living conditions in Marikana are devastating. The shacks remain their only means of shelter. A salary increase is the only change after the Marikana massacre, but the living conditions that also contributed to the fateful events of Marikana remain challenging (Dintwa, 2020).

2.4 THE FATEFUL EVENTS OF MARIKANA

The fateful events of Marikana massacre shocked the world, and commenced on the 9th of August until the 16th of August 2012.

- **THURSDAY THE 9th OF AUGUST 2012**

On Thursday the 9th of August 2012, the rock drill operators of Lonmin mine gathered at Wonderkop Stadium in Marikana (Bruce, 2015). The Lonmin mineworkers went on strike over a salary increase (South African history online, 2013b). Marikana Commission of Inquiry (2014:90) also indicated that the Lonmin striking mineworkers gathered at Wonderkop Stadium in Marikana supporting their R12 500.00 salary increase demand. The striking mineworkers were approximately 3000 at the stadium, and they agreed to meet again at Wonderkop the next day (Marikana Commission of Inquiry, 2014:90). The striking mineworkers agreed that they would not report for duties the next day; instead, they would meet again at Wonderkop Stadium (Bruce, 2015).

- **FRIDAY THE 10th OF AUGUST 2012**

Lonmin striking mineworkers gathered at Wonderkop Stadium and marched to LPD offices (Bruce, 2015 & Marikana Commission of Inquiry, 2014:93). The striking mineworkers were armed with sticks and knobkerries, and Lonmin representatives refused to negotiate with them (Bruce, 2015). Apart from sticks and knobkerries, no other weapons were seen carried by the crowd of striking mineworkers (Marikana Commission of Inquiry, 2014: 96). According to South African history online (2013b),

mineworkers intending to go to work were intimidated and assaulted by the striking mineworkers. Two Lonmin employees were shot and taken to the hospital for treatment (South African history online, 2013b). Two Lonmin mineworkers were assaulted on their way to work, and other mineworkers who had to catch buses from hostels to shafts were also intimidated (Bruce, 2015). The intimidation included mineworkers intending to go to work being offloaded from the buses by the striking mineworkers (Bruce, 2015; Marikana Commission of Inquiry, 2014:101). The Lonmin security officers fired rubber bullets at the striking mineworkers, intimidating the mineworkers who wanted to go to work. As a result of those shootings, two Lonmin employees sustained serious injuries (Bruce, 2015).

- SATURDAY THE 11th OF AUGUST 2012

A Lonmin security meeting took place early in the morning, and the intimidation reports were discussed (Bruce, 2015). Some of the NUM members showed an interest in encouraging Lonmin mineworkers to report for duties (Bruce, 2015). The Lonmin striking mineworkers marched from Wonderkop Stadium to the NUM offices. The striking mineworkers were carrying different weapons, amongst others, knobkerries and spears. A clash occurred between the NUM members, and the striking mineworkers and shots were fired, resulting in two Lonmin mineworkers getting injured (Marikana Commission of Inquiry, 2014:127 & Bruce, 2015). South African history online (2013b), explains how Lonmin mineworkers were shot and injured in three different incidents. Two images of the striking mineworkers carrying their different weapons can be found in the Addendum E as image A6 and A7.

- SUNDAY THE 12th OF AUGUST 2012

The striking mineworkers killed two security guards, namely Mr. Mabelane and Mr. Fundi. Their vehicle was torched, and their firearms were seized (Marikana Commission of Inquiry, 2014:154 & Bruce, 2015). Two Lonmin security officers were hacked to death by the striking mineworkers, and their vehicle was set alight (SAN history online, 2013b). Marikana Commission of Inquiry further states that a case of two counts of murder, malicious damage to property and theft of firearms was opened at Marikana police station as per CAS number 107/08/2012.

- MONDAY THE 13th OF AUGUST 2012

Mr. Langa, a Lonmin employee, was brutally killed on the 13th of August 2012 in the morning (Marikana Commission of Inquiry, 2014:215 & Bruce, 2015). Monene and Lepaaku, the two SAPS warrant officers were also brutally killed by the striking mineworkers of Lonmin Platinum mine in Marikana (Marikana Commission of Inquiry, 2014:215-216). SAn history online (2013b), also states that two SAPS members were hacked to death by the striking mineworkers.

- TUESDAY THE 14th OF AUGUST 2012

The body of Mr. Isaiah Twala was discovered in the afternoon behind the Koppie at Wonderkop. Mr. Twala's post mortem results indicated that his death resulted from multiple stab wounds (Bruce, 2015 & Marikana Commission of Inquiry, 2014: 274). Mr. Twala was accused of being a snitch to the NUM and contravened the rule of not carrying a cell phone at Koppie. Mr. Twala was searched and found in possession of a cell phone, before he was murdered. The striking mineworkers agreed that no one must have a cell phone at the Koppie (Marikana Commission of Inquiry, 2014:274 & Bruce, 2015).

- WEDNESDAY THE 15th OF AUGUST 2012

The SAPS National Management Forum meeting took place. During this period, Lonmin was still refusing to negotiate with the striking mineworkers, and the striking mineworkers also refused to compromise (Bruce, 2015). The police gathered at the Koppie (Marikana Commission of Inquiry, 2014: 333).

- THURSDAY THE 16th OF AUGUST 2012

Lonmin gave the striking mineworkers an ultimatum to either return to work or face dismissal (SAn history online, 2013b). On the 16th of August 2012, the striking mineworkers gathered on the hill called Wonderkop, also known as the Koppie, before the massacre occurred (SAn history online, 2013b; Duncan, 2013 & Davies, 2015). The SAPS opened fire on a crowd of the striking mineworkers at Marikana. The fateful events left 34 mineworkers dead, 78 wounded, and over 250 people were arrested (SAn history online, 2013b; Duncan, 2013 & Davies, 2015). The SAPS authorities claimed its officers had been under attack by a group of mineworkers,

armed with dangerous weapons. The image of the striking mineworkers gathered on the Wonderkop hill before the Marikana massacre can be found in the Addendum E as image A8. The image of the police officers advancing after shooting the striking mineworkers in Marikana can be found in the Addendum E as image A9. The image of the police with the dead bodies of the striking mineworkers can be found in the Addendum E as image A10. The police image aimed at the shot striking mineworkers is also illustrated in the Addendum E as image A15.

2.5 **MARIKANA COMMISSION OF INQUIRY**

The Marikana commission of inquiry was established to find out what happened in Marikana. The commission is discussed fully below, including the meaning of the commission of inquiry, the establishment of the Marikana commission of inquiry, its terms of reference, the challenges faced, and the critique received by the Marikana commission of inquiry and Judge Ian Gordon Farlam.

2.5.1 Establishment of Marikana commission of inquiry

Commission of Inquiry refers to a group of people entrusted by the government to inquire into the issues concerning the people across the globe (SA, 1996). The former president of South Africa was guided by the section 84(2)(f) of the Constitution of SA, to establish a commission of inquiry (Marikana commission of inquiry, 2012:4). The former President Jacob Zuma appointed the commission to investigate matters of the public, national and international concern arising out of the tragic events of Lonmin mine in Marikana near Rustenburg in North West province, from Saturday the 11th of August 2012 until the 16th of August 2012 (Marikana Commission of Inquiry, 2012 & SAn history online, 2013a). The Marikana commission of inquiry was mandated to investigate the role of the Lonmin, SAPS, trade unions and everybody involved in the Marikana massacre (Hardy, 2014:2 & SAn history online, 2013a). The main objective of the Marikana commission of inquiry was to look deeply into the Marikana massacre (Marikana commission of inquiry, 2012).

Judge Ian Gordon Farlam was appointed as the chairperson of the Marikana commission of inquiry (Marikana Commission of Inquiry, 2014:1; Davies, 2015 & Duncan, 2013). Additional commissioners appointed to the Marikana commission of

inquiry were senior advocates Pingla Hemraj and Bantubonke Tokota (Hardy, 2014:2). The Marikana Commission of inquiry was also empowered to refer any matter for prosecution, further investigation or the convening of a separate inquiry where appropriate under its terms of reference (Marikana Commission of Inquiry, 2014). The commission resumed hearings in October 2012 (SAn history online, 2016).

2.5.2 The Marikana commission of inquiry terms of reference

Among other terms of reference of the Marikana commission of inquiry, the commission was mandated to investigate and furnish a report of the role played by everybody who was involved in the Marikana massacre (Marikana commission of inquiry, 2012).

2.5.2.1 The conduct of the SAPS

To understand the role played by the SAPS in the Marikana massacre, the Marikana commission of inquiry had to conduct a full, proper and impartial investigation. The investigation was based on the regulations that guide the police in crowd management and strikes. The Marikana commission of inquiry assessed the force applied by the police during the Marikana massacre. The intention was to determine whether the force applied by the police was reasonable and justifiable. The impact of the police actions on the Marikana massacre was also explored by the Marikana commission of inquiry. The SAPS was investigated as an organisation and as per individuals.

Most of the police, who shot the striking mineworkers at scene 1, were standing in a single line facing the oncoming striking mineworkers (Bruce, 2018:9). The police laid a barbed wire to channel the striking mineworkers in a certain direction, towards the police lines (Higginbottom, 2018:5). The commander on the scene ordered the shooting to engage, through the police radio. It was around 15:53 PM, a baseline of over 50 TRT specialist officers, mostly using assault rifles, opened fire on the striking mineworkers (Higginbottom, 2018:5). The shootings lasted for 12 seconds (Higginbottom, 2018:5). These shootings left 17 striking mineworkers dead (Bruce, Newham, Masuku & Kirsten, 2020).

Although some of the police exceeded the limitations of self-defence, the SAPS argued that the police had enough articulable facts to believe that their lives were in imminent danger (Bruce, 2018:9 & Lamb, 2018:13). The police justified their actions to have been responding to an assault on them. The police argued that their lives were at risk. The SAPS, in its submission to the Marikana commission stated that the police who opened fire on the striking mineworkers were acting in self-defence (Lamb, 2018:13). The SAPS claimed that the striking mineworkers were acting in a threatening manner towards the police. The SAPS believed that the striking mineworkers intended to harm them in terms of how they were armed and their behaviour. The SAPS further indicated that the striking mineworkers did not disperse when the police used less lethal ways of crowd management (Lamb, 2018:13). The striking mineworkers also refused to follow the police instructions of handing over their arms to the police (Lamb, 2018:13).

Scene 2 is different from the first one. The striking mineworkers, who were shot, were not concentrated in a single group (Bruce, 2018:9). Scene 2 is 800 metres away from scene 1 (Higginbottom, 2018:5). The striking mineworkers fled, and the police chased them down, catching up with them as they sought to hide (Higginbottom, 2018:5). The police fired shots at the striking mineworkers (Higginbottom, 2018:5). The striking mineworkers were shot from various angles by the police (Bruce, 2018:9). The shootings at scene 2 lasted for 11 minutes compared to scene 1 (Bruce, 2018:10). Scene 2 was indefensible, and the police tried to hide it (Higginbottom, 2018:5). The police attempt to cover up the killings in scene 2 had proven impossible (Higginbottom, 2018:5).

The Marikana commission of inquiry investigated the police conduct, considering its regulations. Crowd management guidelines, including the massacre and whether the Marikana massacre resulted from the police attack, were the focus of the investigation. The following section covers the findings of the Marikana commission of inquiry against the police.

2.5.2.2 Findings of the Marikana Commission of Inquiry against the police

Regarding the Marikana massacre, the Marikana commission of inquiry discovered that the police had an operational plan, which included the police surrounding the

striking mineworkers at the Koppie (Timeslive, 2015 & News24, 2015). The police plan was to surround the striking mineworkers with a spiky wire, which gives the striking mineworkers an option of one exit point. Furthermore, the striking mineworkers were given an opportunity to hand over their arms to the police as they exited. The police indicated that they tried to negotiate with the striking mineworkers (Timeslive, 2015 & News24, 2015).

The decision to forcibly remove the striking mineworkers from the Koppie if they refuse to hand over their arms to the police was not taken by the tactical commander, but it was taken by Lieutenant General Mbombo, who was the police commissioner of the North West Province (Timeslive, 2015 & News24, 2015). That decision was signed by the SAPS leadership, during the unusual period of the National Management Forum (Timeslive, 2015 & News24, 2015).

The Marikana commission of inquiry also discovered that the operation was not supposed to have been carried out after the scene 1 shootings (Timeslive, 2015 & News24, 2015). The SAPS management failed to inform the Marikana commission of inquiry that the initial plan was incompetent and was withdrawn. The Marikana commission of inquiry was misled by the SAPS management as they claimed that the decision to forcibly remove the striking mineworkers from the Koppie was taken on the 16th of August 2012, while the decision was taken a day before the Marikana massacre (Timeslive, 2015 & News24, 2015). The Marikana commission of inquiry was also concerned about the delay of medical assistance for the wounded striking mineworkers. The Marikana commission of inquiry argued that at least some of the striking mineworkers might have survived if they received medical attention timeously (Timeslive, 2015 & News24, 2015).

A panel of experts with experience in crowd management was recommended by the Marikana commission of inquiry to oversee the POP operations (Timeslive, 2015 & News24, 2015). This panel should revise and amend all prescripts relevant to POP and investigate the world best practices and measures available for use, without resorting to the use of weapons capable of automatic fire, where POP methods are inadequate (Timeslive, 2015).

The commission further recommended that in POP situations, operational decisions must be made by an officer in overall command, with recent and relevant training, skills and experience in POP (Timeslive, 2015 & News24, 2015). It was also found that it is necessary for radio communications to be kept on record and preserved. The SAPS helicopters must have video cameras (Timeslive, 2015 & News24, 2015). If the operational plan has the possibility of the use of force, the medical service measures should be in place (Timeslive, 2015 & News24, 2015).

2.5.3 Challenges encountered by the Marikana commission of inquiry.

For the South African citizens to have faith in the police, the SAPS must operate with integrity (Newham, 2015:40). The SAPS management must lead by example and always remain honest and impartial (Newham, 2015:40). The Marikana commission of inquiry was challenged by the SAPS management's failure to disclose the correct information to the Marikana commission of inquiry, about the encirclement plan that it was incompetent and was withdrawn (Newham, 2015:39 & News24, 2015). The former police commissioner Riah Phiyega and SAPS management misled the Marikana commission of inquiry by withholding evidence and giving false testimony (Newham, 2015:39 & News24:2015).

2.5.4 Critique received by the Marikana commission of inquiry and Judge Ian Gordan Farlam.

Advocate Dumisa Ntsebeza criticised the Marikana commission of inquiry and Judge Farlam at the Marikana massacre commemoration in 2015 (Muthambi, 2015; Sunday independent, 2015 & ENCA, 2015). Advocate Dumisa Ntsebeza was one of the commissioners during the Truth and Reconciliation Commission, led by the Archbishop Desmond Tutu and Alex Boraine. Addressing the crowd during the third anniversary of the Marikana massacre, Ntsebeza said that Judge Farlam was the only one among five who sided with the former President Jacob Zuma, during his corruption trial at the Supreme Court of Appeal (ENCA, 2015). Ntsebeza claims that the retired Judge Farlam was biased in favour of the government led by the former President Jacob Zuma (Muthambi, 2015; Sunday independent, 2015 & ENCA, 2015).

2.6 SUMMARY

The Lonmin PLC operations in SA, the living conditions in Marikana, the fateful events of Marikana and the Marikana Commission of Inquiry were discussed in this chapter. The establishment of the Marikana Commission of Inquiry, its terms of references, the role of SAPS and the challenges faced by the Marikana Commission of Inquiry formed part of the discussions. The next chapter presents the evolution of policing in SA.

CHAPTER THREE

THE EVOLUTION OF POLICING IN SOUTH AFRICA

3.1 INTRODUCTION

The SAPS has undergone a paradigm shift since democracy emerged in SA in 1994. Before 1994, the SAP was characterised by a militaristic style of policing, which was based on limited community participation in policing matters. Since 1994, the police force was changed to police service, with the emphasis of community policing philosophy. Community policing is focused on the provision of solutions to community problems and improving the quality of life in the communities.

The SAn policing history, based on policing pre-1994, the National Peace Accord and policing post-1994 are discussed in this chapter. Community policing as a conduit between the police and the community and police-community relations in SA are also part of this chapter. The researcher further in this chapter explored police-community relations in Botswana, Swaziland and Zimbabwe.

3.2 THE HISTORY OF POLICING IN SA

This section covers the SAn policing history before 1994, the National Peace Accord and after 1994.

3.2.1 Policing pre-1994

Using force to disperse the agitated crowds of black people was generally a norm for the SAP between 1910 and 1993 (Moult, 2018:7). This was encouraged by the strikes that threatened the apartheid government. The police managed the strikes in a military-style, whereby the police would engage in a baton charge and beat the protesters with sjamboks. The police acted upon the instructions of their seniors without consulting with the communities (Rauch, 2000). The police were not accountable for their violence (Rauch, 2000). Whenever there was a disagreement between the protesters and the police, the police resorted to applying excessive force (Moult, 2018:7). During the apartheid era, the main aim of the police was to stop political resistance in SA (Singh, 2005:45). Policing was military characterised and not equipped to deal with the crime (Rauch, 2000).

The role of the police before 1994 in SA was to enforce the laws of segregation, to secure the minority government, and to protect the white population from crime and political disruption (Rauch, 2000). Black people were treated in an inhuman and degrading manner by the police (Suttner, 2017). According to Bruce (2002a), policing in SA had a reputation for relying on applying excessive force. The researcher argues that although the police force had a reputation of relying on force during the apartheid era, there is enough evidence that illustrates that the use of unnecessary force in SA is an on-going thing.

Historically, policing in SA was characterised by the oppression of the black people (McMichael, 2020). According to Suttner (2017), black people were harassed by the police and forced to carry their passes everywhere. The police were very brutal to the extent that it led to the erosion of trust in the police (Roberts et al., 2017). The SAP transformed in 1994, from force to service and as a result, SAP became SAPS (Roberts et al., 2017).

As indicated in section 1.3, the researcher identified the Sharpeville massacre of 1960 and the 1976 Soweto Uprising, which took place during the apartheid era to be related to the Marikana massacre. The researcher further identified the Andries Tatane's and Mido Macia's cases as evidence that police violence and the unnecessary use of force in SA did not stop when the apartheid ended in 1994.

On the 21 of March 1960, the strike over the pass laws took place in Sharpeville, in the South of Johannesburg (Holmes, 2013). The SAn communities were expected to produce an identity document whenever the police ask for it (Holmes, 2013). Those caught without the books were arrested immediately.

The striking black residents marched to the Sharpeville police station and demanded to be arrested for not carrying their identity books. The police waited for them at the police station, armed with loaded guns and some were sitting on top of armoured vehicles. Around 1:15, a policeman was knocked down, and the crowd surged. It was later claimed by the police that the striking residents threw stones at them. The police opened fire directly at the striking residents of Sharpeville. No warning shots were fired, the shooting took over two minutes, and the police were armed with

submachine guns. In the incident 69 striking people died, and it was revealed that most victims were shot in the back. Like with Marikana, the police shot and killed 34 striking mineworkers.

The members of the SAP opened fire on the striking students in Soweto on the 16 of June 1976 (Boddy-Evans, 2017). The strike was caused by the introduction of the Bantu Education Act of 1953, which required the students in SA to use Afrikaans as a medium of instruction (Boddy-Evans, 2017). The Soweto Uprising of the 16th of June 1976 in South Africa was triggered by the introduction of the Bantu Education Act in 1953 (SAn history online, 2013c). South African students were compelled to use the Afrikaans language as a medium of instruction at schools (SAn history online, 2013c).

On the 16th of June 1976, between 3000 and 10 000 students marched to the Orlando Stadium to demonstrate and strike against the government's directive of Bantu Education. On their way to Orlando Stadium, they came across the police who fired teargas and later live ammunition at them (SAn history online, 2013c). As the students opposed the Bantu Education with a non-violent strike, the police opened teargas and fired at them (Boddy-Evans, 2017). This incident left two students dead and hundreds more seriously injured. The 16th of June was declared a public holiday to honour the students who lost their lives in the strike against Bantu Education (Boddy-Evans, 2017 & SAn history online, 2013c).

3.2.2 The National Peace Accord

In the 1990s, violence and crime escalated in SA (Moult, 2018:11). The NPA was signed in 1991 to bring violence to an end (Moult, 2018:12). The NPA as an agreement of various parties, created in 1991 to address the high levels of political violence at the early stage of transition (Rauch, 2000). The creation of the new policing procedures for addressing the actual political violence was the most important contribution of the NPA in terms of policing (Rauch, 2000). The NPA established a major police reform, which was more community-focused and accountable in response to the violent actions of the SAP (Moult, 2018:12). After the adoption of the NPA in September 1991, community policing was established in SA (Van Vuuren, 2013:103). Among the other things in the NPA, the principles of

community policing include police accountability, and communication through consultation with the communities (Van Vuuren, 2013: 103).

As discussed further in section 4.2.1, the role of the police as per Section 205 of the Constitution is to serve and protect the communities. The researcher argues that although the role of the police is to serve and protect the communities, during the Marikana massacre, the police role was extended to serve as mediators between the striking mineworkers and the management of Lonmin Platinum mine. Since 1994, policing has undergone tremendous changes in SA. One of the biggest challenges of the elected government at that time was to create a legitimate police service that would support democracy.

When dealing with crime, the police had to earn the trust of the communities they serve and policing in SA realised the importance of involving the communities in policing (Rauch, 2004). In the context of policing, this meant the transformation of the repressive apartheid style of policing, to a police service willing to serve the people (Omar, 2006:7). After 1994, policing in SA transformed from the police force to police service (Omar, 2006:8). The aim of the police service was to provide the protection of the rights of the SAs to equality, dignity, freedom and security as entrenched in the Constitution of RSA, which were notably lacking in the SA policing before 1994 (Omar, 2006:7). The transformation process entailed bringing the SAPS in line with international policing standards (Omar, 2006:8).

3.2.3 Policing post 1994

As a result of the various attempts to change the public order component in SA, the Public Order Policing unit was established in 1995 (Lamb, 2018:12). The aim of this unit was to have a softer approach to police strikes, marches and gatherings, different from the apartheid policing approach (Lamb, 2018:12). In terms of training, the POP members underwent training based on the international standards of crowd management, by Belgian police instructors (Lamb, 2018:12). All the potential ACCUs members have undergone in-service training in crowd management techniques and tactical intervention to ensure that they have the required skills to police strikes and gatherings (Omar, 2006:10). Public violence decreased in 2001, and the POP units were renamed area crime combating units (ACCUs) (Lamb, 2018:12). The ACCUs

were established to decrease public violence (Omar, 2006:9). The ACCUs were assigned to focus on serious and violent crimes (Moult, 2018:12). The POP resulted in deaths on so many occasions (Iwu & Iwu, 2015:243). As already mentioned in section 1.3, the researcher identified the Marikana massacre, the cases of Andries Tatane and Mido Macia to support this statement. These cases are further discussed in details in this section.

The Marikana massacre which took place on the 16th of August 2012 remains a day that the SAnS will never forget (Iwu & Iwu, 2015:243). The massacre was publicised on the National television, the striking mineworkers protesting and later gunned down by SAPS members (Iwu & Iwu, 2015:243). The researcher discussed the Marikana massacre in detail in Chapter 2. The cases of Andries Tatane and Mido Macia also serve as evidence of the police violence which resulted in deaths.

Andries Tatane was shot and killed by the police during the service delivery protest on the 13 of April 2011 in Ficksburg, the Free State Province in SA (SAn history online, 2011). Andries Tatane died after being beaten and shot by the police, during a service delivery strike in Ficksburg, in the Free State Province (News24, 2014). The SAHRC established its own investigation on the Andries Tatane's case, and the findings revealed that the police used excessive force on Andries Tatane (De Waal, 2011). This was during the democracy, whereby the police shot and killed the striking community member. This might have a negative impact on police-community relations. Communities expect protection from the police; then when cases like this one of Andries Tatane gets media attention and the communities witness this trauma; the police image might be affected negatively.

As discussed in section 1.3, a 26 years old Mozambican taxi driver, Mido Macia was handcuffed to the back of the SAPS van and dragged hundreds of metres through the streets of Daveyton, on 26 February 2013 (Faull, 2013:5).. Mido Macia was found dead in his holding cell at Daveyton police station, after he was dragged behind the police van in February 2013 (Makhafola, 2015). Mido Macia was found two hours later dead in his holding cell. An autopsy report revealed that Mido Macia's death was due to hypoxia, a lack of oxygen to the brain, and he suffered extensive internal bleeding (Faull, 2013:5). The horrific pictures of Mido Macia, a taxi driver

from Mozambique, being dragged behind the police van took the communities' opinion of the SAPS back to the apartheid era (Centre for the Study of Violence and Reconciliation, 2013). The video of Mido Macia showed him struggling with the police on the 26 February 2013, for apparently parking his vehicle illegally in Daveyton, east of Johannesburg (Fihlani, 2015). The police overpowered him and tied him to the back of the police van by his arms before driving off (Fihlani, 2015).

Much of Mido Macia's incident was captured on the cell phones of the bystanders, at the crowded taxi rank, where the whole tragedy began (Faull, 2016:5). The video footage shows the police trying to arrest Mido Macia because he parked illegally. Mido Macia resisted the arrest, and the police handcuffed him to the inside of the van at the back (Faull, 2016:5). He hung from the back of the van, with his wrists cuffed to the inside of the van and police who was the driver of that police van drove away (Faull, 2016:5). Mido Macia was physically assaulted at the police station for embarrassing the police, and two hours later, he was found dead in his holding cell (Faull, 2016:5). Cases such as these might create tension between the police and the communities.

Following the recent incidents involving the police use of force and other issues, the legitimacy of the police has been questioned in many communities (US Department of Justice, 2012). This indicates that "shoot to kill" has come a long way in SA. The researcher argues that if the police resort to using force whenever they are required to manage a situation, police-community relations in SA will suffer the consequences. The police have the mandate of protecting the communities they are serving, but then instead the very same police take the lives of the people. Even in Marikana, the death toll that resulted from that massacre cannot be justified.

Using excessive force and other incidents can damage the police-community relations (US Department of Justice, 2012). Misconduct of a single police officer affects the whole police organisation. Once it receives global attention, it reduces the trust of the police in general (US Department of Justice, 2012). According to Stats SA (2017/18), 54% of the people were satisfied with how the police deal with the criminals in 2017.

3.3 POLICE-COMMUNITY RELATIONS IN SOUTH AFRICA

The SAPS is facing a challenge of how their role is perceived by the communities, from the police force to the police service (Van Vuuren, 2013:100). Given the legacy of the apartheid era, the communities still view the police with mistrust and hatred (Van Vuuren, 2013:100). Continuous publicised police violence cases revive the pain endured by the SAnS before 1994, many lives were lost because of police actions (McKaiser, 2020). Following the cases of Andries Tatane, Mido Macia and Marikana massacre, police violence continues to be a challenge in SA (Petrus, 2020). According to the author, the policing context in SA affects not only the execution of the police mandate but also has a negative impact on police-community relations. Petrus (2020) further argued that the SAn communities are concerned about how police carry out their mandates.

Thusi (2020) argued that police transformation in SA was implemented in the system, but practically it is still a challenge. Despite all the efforts made to transform policing in SA from the police force to service, incidents that involve police violence are still reported (Petrus, 2020). Given the history of policing in SA, the community perceive the police negatively to the extent that they do not cooperate with the police (Petrus, 2020). According to McKaiser (2020), based on the rise of deaths in the hands of the police, the reputation of SAPS as an organisation is dented. Regardless of the efforts that the government of SA made to rebuild trust in the police and to bring the communities closer to the police, police-community relations is still an issue of concern (McKaiser, 2020).

The SA statistics released victims of crime survey findings, which indicate that many of the community members rely on the police for their safety (Stats SA, 2018/19). Although safety serves as a primary objective of the NDP, the community members in rural areas feel safer to walk alone in their neighbourhoods than the people in urban areas (Stats SA, 2018/19). The case of Mido Macia undermines the confidence in the SAPS. Furthermore, the police opened fire on the striking miners in Marikana in 2012, resulting in 34 dead people (Daily Mail, 2013). The level of satisfaction with the police and the courts continued to decline, more rapidly in the case of the courts. Satisfaction with the police declined in every province except in

the Western Cape and Free State, while the satisfaction with the courts declined in every province except in the North West province (Stats SA, 2018).

Violence is seen by some police as a way of gaining the respect of communities, even if this means using excessive force (Faull, 2016:6). In SA torture, cruel, inhuman and degrading treatment did not disappear as the apartheid ended (CSV, 2013). The findings of the research conducted by Faull in Cape Town revealed that community members who challenge the police in public are physically assaulted in silence once they get into the private environment, such as police cells (Faull, 2016:7).

3.4 COMMUNITY POLICING AS A CONDUIT BETWEEN THE POLICE AND THE COMMUNITY

Van Vuuren (2013:101), mentioned that this philosophy places more emphasis on the role of the police as problem-solvers, connecting the crime problem to other social problems that may require collective resolution rather than the unilateral solutions. Community policing assists the police to prioritise their work in terms of the allocation of resources (Hart & Salcedo, 2020). The authors pointed out that police time can be used effectively when they know exactly what is expected from them, based on the community needs. The police can discuss the community needs and solve them as a team (Lebron, 2019). It is crucial for the police and the community to understand their roles in community policing (Hart & Salcedo, 2020).

Community policing encourages the police to involve the community in policing, to proactively deal with community concerns (Cooper, 2017). According to Cooper (2017), the police and the community are not supposed to work in isolation. Community policing is used as a tool to build mutual trust between the police and the community (Hart & Salcedo, 2020). The authors further indicated that police-community relations could be improved through community policing. Lebron (2019) argued that although a positive attitude plays a major role in building good police-community relations, it is crucial to have sufficient resources. According to Lebron (2019), this will ensure that the police regularly contact the community. The author

further indicated that where the police are expected to do more with insufficient resources, voluntary participation of the community in policing is important.

Often, community policing is erroneously regarded as a policing style that aims at bringing the police and the community together to solve issues of crime (Van Vuuren, 2013:101). A more acceptable approach is that community policing is a philosophy and an organisational strategy that allows the police and the community to work closely together to solve problems of crime, fear of crime, physical and social disorder and community decay (Van Vuuren, 2013:101). Hart and Salcedo (2020) mentioned that community policing might be viewed as a soft policing tool, but social networks of the police with the community play a vital role in police-community relations.

Generally, the police role is based on law enforcement, more emphasis needs to be put on building and maintaining police-community relations (Cooper, 2017). According to Cooper (2017), policing goes beyond law enforcement. Police contacts with the community for social networks rather than law enforcement, promotes a positive attitude towards the police (Cummings, 2019). The author further mentioned that the police and the community get to trust each other when they have a healthy relationship. Police friendly visits to the community in their comfort zones motivate the community to work with the police (Anderer, 2020). Strong police-community relations also depend on genuine partnership and collaboration. Building police-community relations require the inclusion and partnership with members of the community in conducting all policing activities (IACP, 2015:16). This partnership fosters the community perception to view the police as the members of the community (IACP, 2015:16). It is important for the police to view the police as human first, rather than just law enforcers (Anderer, 2020).

Communication, partnership and trust were identified as the conceptual elements of positive police-community relations (IACP, 2015:15). The police-community relations should be harmonious, respectful and be built on trust. The deterioration of communication and trust causes tensions between the police and the community (Nkosi-Malobane, 2018). The interdependence and shared responsibility between the police and the community are vital for positive police-community relations (Nkosi-

Malobane, 2018). Trusting police-community relations are built on mutual and understanding of the needs of the police and the community (IACP, 2015:16). Lopez (2018) pointed out that when the community do not trust the police, they take the law into their own hands. According to Lopez (2018), it is difficult for the community to rely on the police when there is a lack of trust. Trust is earned through a sincere and genuine interest in the inclusion and commitment to justice (IACP, 2015:16).

Strong communication is important to build police-community relations (IACP, 2015:15). Transparency is the key in all aspects of police-community relations, as the community is expected to be informed of policing matters (IACP, 2015:15). In case a critical incident occurs, communication needs to happen quickly, frequently and honestly (IACP, 2015:15). Quality communication requires police management to engage fully and provide as much information as possible. The responsibility for the actions that may have contributed to such incidents of concern should be taken (IACP, 2015:15).

Community policing further requires sufficient resources to succeed. According to Hart and Salcedo (2020), although community policing requires enough budget, its results can only be seen over time. The authors further pointed out that building a relationship with the community is not prioritised as much as law enforcement. The success of the police is mostly based on the number of arrests made and building a relationship with the community is not highly recognised in policing. Cummings (2019) pointed out that the police friendly visits put the community at ease and learn to rely on the police. When the police make it a norm to socialise with the community, it becomes easy for the community to trust them (Anderer, 2020).

There are various ways of involving the community in policing. In some areas, the police make attempts to educate the community members by involving them in informational programmes (Skogan, 2004:57). Community policing forum is a police structure designed to bring the police and the community closer to address the needs of the community (Kolberg, 2019). Sithole (2018), defined CPF as a policing platform aimed at ensuring that the police and the community work as a team to address the community concerns. According to Porter (2019), it is important for the community to understand that their safety depends on their willingness to work with

the police. Kolberg (2019) pointed out that willingness and commitment are contributing factors to a successful CPF.

The community members are often requested to help the police with information about criminal behaviour and activities within their community (Skogan, 2004:57). The community assist the police through CPF by providing information (Sithole, 2018). The community members participate in policing to ensure their safety by partnering with the police in crime prevention projects (Skogan, 2004:57). Northcliff Melville Times (2019) indicated that the community should understand their role as CPF members. According to Sithole (2018), CPF promotes police accountability and transparency. Community safety becomes a shared responsibility of the police and the community (Sithole, 2018).

Despite all the measures that the SAPS put in place to improve police-community relations, SA is still experiencing police violence (Majozi, 2020). Although SAPS aimed at building a relationship between the police and the community, on the contrary, the SAn police rely on unnecessary force to enforce the law (Roberts et al., 2017). There is tension between the police, and the communities that they serve. The communities take the law into their own hands due to their fear of the police. At the same time, the police feel disrespected by the community, and this leaves the SAns with a doubt to rely on the police for their safety (Majozi, 2020). The police are still using excessive force to enforce the law (McMichael, 2020).

Majozi (2020) pointed out that lack of respect, police accountability and using excessive force contribute to poor police-community relations. The author suggested that SAPS need to instil a police culture that is human rights-based. The police know their work relies on the support of the community (Dlamini, 2020). Community policing serves as a tool to improve police-community relations (Dlamini, 2020).

The SAPS Act 68 of 1995 provides for police-community relations. In terms of this Act, the provincial commissioners must establish CPFs that will represent the community within their area of jurisdiction. The police need to work closely with the

community structures, such as the CPFs. The regulatory framework on the police-community relations is discussed in Chapter 4.

3.5 SUMMARY

Much has been done to make sure that policing after 1994 in SA differed from the policing experienced prior to 1994. The police force was changed into the police service, but the use of excessive force by the police in SA after 1994 has not changed. This chapter covered the history of policing in SA, prior 1994, NPA and policing post 1994. Police-community relations in SA and community policing as a conduit between the police and the community were also discussed in this chapter. There are still cases that indicate that using force in SA has a long way to go before it comes to an end. This is also evident in the countries, such as Botswana, Swaziland and Zimbabwe and will be discussed in the next chapter.

CHAPTER FOUR

POLICE-COMMUNITY RELATIONS

4.1 INTRODUCTION

The police rely on the community for cooperation and willingness to provide them with information. On the other hand, the community safety and peace depend on the police. Mutual trust is the core element of police-community relations. The police must make sure that the communities they serve do not lose confidence in them. Often, the use of force creates an atmosphere which separates the police and the community. The community members isolate themselves once they see the police as their enemy. It is important for the police to conduct their duties, considering the need to maintain a positive image and satisfying the needs of the community that they serve. Police-community relations were established in SA, during the 1990s to promote collaboration between the police and the communities.

Following the Marikana massacre, the researcher intended to explore the police-community relations in Marikana. For community policing to be effective in Marikana, the police and the community in that area need each other. The researcher found it significant to investigate the impact of that massacre on police-community relations in Marikana. The current state of their relationship will determine what needs to be done to improve police-community relations.

4.2 THE REGULATORY FRAMEWORK ON POLICE-COMMUNITY RELATIONS

The community policing forums in SA are regulated by the Constitution of the Republic of South Africa, 1996; the SAPS Act 68 of 1995, Chapter 12 of the National Development Plan, 2011; the White Paper on Policing, 2016; and the White Paper on Safety and Security, 2016. All these regulations are discussed in the following sub-headings.

4.2.1 The Constitution of the Republic of South Africa, 1996

The Constitution of RSA stipulates the police role, among others, is to protect and serve the communities. According to Faull (2010), it is impossible for the police to achieve such a mandate alone. According to the author, this can be achieved provided the police and the community work together at the station level. Although in SA law enforcement is the primary police role, it is important to understand whether it is possible for the police to positively influence social conduct, while they have no control over the root causes (Burger, 2013). Burger (2013) further argued that political leaders are making a big mistake if they think that more forceful policing can solve social disorder in SA. This mentality will only lead to more massacres, such as the one in Marikana. Shifting the damage control process to police violence will never be a solution to the root cause of social disorder.

4.2.2 The SAPS Act 68 of 1995

The SAPS Act 68 of 1995, provides for the police and the communities to work together through the CPFs. The role of the CPFs is to build a good relationship between the police and the community. CPFs promote communication between the police and the community. The effectiveness of the CPFs is determined by how the police and the communities relate at the station level. CPFs are further utilised as the platform for the police and the community to share information.

4.2.3 Chapter 12 of the National Development Plan, 2011

The NDP of the RSA compliments the Constitution of SA of 1996, by putting more emphasis on what democratic policing is based on in SA. The focus of the NDP is to create safer communities in SA (SA, 2011a:350). By 2030, it is the aim of the NDP to see the SAn communities safe, not only in their homes but everywhere. They will be living their lives with no fear of crime, the streets will be safe, and policing will be professionalised (SA, 2011a:350 & SA, 2016b:11).

The strengthening of the Criminal Justice System, professionalising policing, demilitarisation of the police, and ensuring community involvement in policing matters are the priorities of the NDP (SA, 2016b & SA, 2011a:350). This will have a positive impact on the police image and police-community relations since policing is seen as a shared responsibility. The success of NDP 2030, rely on the ownership

and participation by all SAs. It is important to understand how the past shaped our present and how it can influence the future. The NDP 2030 goals to be achieved, requires continual updates, revisions and reviews, for it to stay informed of how the situation could evolve as time unfolds (Cilliers & Camp, 2013:2).

4.2.4 South African White Paper on Safety and Security 2016

SA did not have a formal national policy to improve public safety since 2004. The White Paper on Safety and Security was adopted by the cabinet in 2016 (Faull, 2016). The vision of the White Paper on Safety and Security is to ensure that SA society lives in a safe environment, the communities will be involved in policing, SA will be free from crime, and everyone will be treated the same in terms of the quality services they are entitled to (SA, 2016b).

The South African White Paper on Safety and Security 2016 serves as a support to the NDP 2030 that also aims at creating safer communities in SA (SA, 2016b:6). The focus of this policy includes the prevention of crime and police violence that keeps on recurring. The importance of the initiatives aims at reducing poverty, inequality and unemployment, and to enhance the effectiveness of the state (SA, 2016b:8-9). This policy serves as an oversight mechanism based on the promotion of a safer environment and the creation of a crime and violence-free nation (SA, 2016b:7). The communities will be motivated to be involved in policing to ensure their own safety.

4.2.5 South African White Paper on Policing 2016

The White Paper on Policing (SA, 2016a:11) with the NDP promotes the transformation of the Criminal Justice System and professional policing. This policy also emphasises the significance of involving communities in policing matters.

It is important to promote the continuous involvement of the communities in policing to create safer environments (SA, 2016a:17). The interaction of the police and the community daily gives the police a chance to show the importance of community involvement in policing and make the police realise that their authority and effectiveness rely on the support received from the community (SA, 2016a:19). Besides structures such as the CPFs, street committees and reservists were identified as other forms in which the communities can be involved at the station

level (SA, 2016a:17-18). The White Paper on Policing indicates that the SAPS should be information-driven, led by evidence and intelligence. The police require systems that generate and share information to reduce crime. Crime is concentrated in a few areas, and police resources can be utilised where harm is mostly predicted (Newham, 2016).

4.2.6 Batho Pele document

Batho Pele means people first, and it was established in 1997 to transform public service delivery in SA (SA, 1997). The White Paper on Transforming Public Service delivery was introduced in 1997 by the democratic government. The intention of the Batho Pele document was to improve the service delivery and accountability by public departments (PSC, 2008: 2). The White Paper on Transforming Public Service delivery identified eight principles for the transformation of service delivery (SA, 1997), which are:

- **Consultation** with the members of the community. Consultation encourages an active involvement of the community and promotes a good relationship between the police and the community.
- **Service Standards** of the police service. The public departments with service standards can serve the members of the community the same way, regardless of who they are. This will make it possible for the service rendered to be measured and improved.
- **Access**, the service that the communities are entitled to, should be easily accessible to them.
- **Courtesy**, the police have to be polite and friendly to the community.
- **Information**, the services that communities are entitled to should be clarified to them.
- **Openness and Transparency**, the police must be accountable for their conducts and allow the communities to ask for clarity, and the police should provide answers to them.
- **Value for money**, the police should avoid any form of wasteful expenditure and cut the costs, but the quality of service should not have to be compromised.

- **Redress**, when the police failed to deliver, there must be an immediate apology to the members of the community involved and an explanation for failing to deliver needs to be clear, without ambiguity.

The SAPS service delivery improvement programme in line with the Batho Pele principles seeks to improve service delivery to the communities at the station level (SA, 1997). This program guides the police on how to improve service delivery and promote more community involvement in policing (Modise, 2020). In the context of the SAPS, Batho Pele principles mean that the police will do whatever it takes to address the real community problems and needs instead of imposing a service on them (Modise, 2020). This can only be achieved if the community needs are clear to the police.

4.3 THE INDEPENDENT POLICE INVESTIGATIVE DIRECTORATE (IPID)

The IPID is a police oversight structure aimed at investigating the misconducts of the police in SA (SA, 2011b; Verma, Das & Abraham, 2013: 215). Section 25(1) of the Constitution sets out the functions of the IPID as the investigation of any death in police custody or resulted from the police conducts; rape by the police either on or off duty; rape in police custody; and any complaint of torture by the police. Police-community relations is a key ingredient to a successful community policing. The IPID had to investigate the Marikana massacre on a strained budget (Thamm, 2018).

The IPID had to reprioritise its other operations to complete the investigation of the Marikana massacre (Thamm, 2018). The IPID revealed enough evidence to support that the SAPS misled the Marikana Commission of Inquiry by withholding crucial information (Thamm, 2018). A photo album depicting the deceased inside the police truck that was utilised on the arrested striking mineworkers from the scene to the detention centre was discovered by the IPID (Thamm, 2018).

It was difficult for the IPID to investigate the Marikana massacre, due to no additional sources of funds (Gqirana, 2016). The IPID had to rely on its own budget to investigate whether the excessive force was used, delay in getting medical assistance for the injured striking mineworkers, the involvement of the SAPS seniors,

and the delay in stopping the operation (Gqirana, 2016). At the same time, the IPID had a limited budget (Gqirana, 2016). The IPID needed about R4 million from the National Treasury to reconstruct the Marikana massacre crime scenes (Mashaba, 2017). IPID relied on private experts to reconstruct the scenes and for analysis. The IPID does not have its own independent capacity to manage, process and document crime scenes (Mashaba, 2017).

IPID did its best to comply with the Marikana Commission of Inquiry, although it was not funded (Thamm, 2018). The IPID had to reprioritise other operations to ensure that the investigation of the Marikana massacre is completed (Thamm, 2018). This has put a strain on the IPID's operational budget (Thamm, 2018). Despite the lack of support, IPID had thoroughly investigated, covering several places at Marikana, where the police shot the striking mineworkers in 2012 (Thamm, 2018). The investigation by the IPID included the scenes where 10 other people had been killed a few days before the massacre, including two police officers, and reconstructed 184 crime scenes (Thamm, 2018).

4.4 THE CONCEPT POLICE-COMMUNITY RELATIONS

Police-community relations were defined in section 1.6.2 as the relationship between the police and the community they serve (Levan & Stevenson, 2019). Police-community relations are the community assurance that the police care about their policing needs and concerns (Littrell, 2020). Police-community relations refer to a relationship subjected to change between the police and the community (Trecourt, 2018). Police-community relations are efforts by both the police and the community, to identify and solve problems in the area together (Oliver, 2004:30).

The community can contribute to their safety by informing the police about any criminal activities in the community and assist the police to apprehend the criminals (Cossyleon, 2019:3). Although a positive attitude plays a major role in building police-community relations, it is also important to redistribute the resources to ensure enough contacts with the community (Lebron, 2019). The author further emphasised that sufficient resources are necessary to address the needs of the community. According to Lebron (2019), it is difficult for the police to provide quality service with insufficient resources.

The police often encounter the community to enforce the law. Littrell (2020) pointed out that social events should be an opportunity to build a strong relationship with the community. According to Littrell (2020), the police and the community should not only communicate when law enforcement is needed. Graham (2020) argued that the police are expected to build police-community relations and simultaneously enforce the law. According to the author, more emphasis is put on law enforcement rather than the importance of good police-community relations. Positive interactions with the community need to be prioritised the same way as law enforcement (Partee, 2017). The police often are rewarded for the arrests they make, not for interacting with the community to build good police-community relations (Graham, 2020). Graham (2020) pointed out that although it is difficult to strike a balance between the two tasks, it is still possible. The only challenge is the correct balance level between the two tasks.

The police-community assurance that their safety is prioritised promotes good police-community relations (Littrell, 2020). Consistency and high-quality service also enhance a positive working relationship with the community. Whenever the community needs police service, this should be utilised as an opportunity to build trust by providing quality service (Littrell, 2020). Regular patrols assure the community that they can rely on the police for their safety (Littrell, 2020).

Good communication between the police and the community assists the police to utilise the resources effectively, focussing on community needs (Boehmer, 2016). The author further indicated that the community volunteers to work with the police provided they are transparent. Boehmer (2016) identified shared responsibility as an element of good police-community relations. Sadulski (2020) mentioned that police diversity is important in building police-community relations. The police from different backgrounds have the experience to deal with various situations in the community (Sadulski, 2020). Trust is one of the most important factors in building police-community relations. Wexler (2016) mentioned that it is important for the police to normalise apologising to the community whenever they are wrong. Law enforcement should be applied when necessary and taking into consideration that even the police are not above the law. Once the police admit their mistakes, the community will continue to trust them.

Often police-community relations are damaged beyond repair, and it is the responsibility of the police to repair it (Partee, 2017). When the community does not get police assistance and control, they relate to the police through their perceptions, beliefs and values held as members of the community (Sung, 2002:35). Johnson (2020) pointed out that police brutality contributes to poor police-community relations. Partee (2017) identified police violence and death in police cells as contributing factors to poor police-community relations. Police misconduct was also identified as a contributing factor to poor police-community relations (Johnson, 2020).

The police need the support of the community to achieve policing goals (Sadulski, 2020). Police work becomes difficult without the support of the community (Partee, 2017). For the police and the community to work in isolation compromises the safety of the community (Partee, 2017). The community finds it unnecessary to cooperate with the police that have misconducts. Once the police misconducts are exposed, less trust in the police should be expected. Even the community members who were working positively with the police might withdraw (Johnson, 2020).

The police know the positive impact of working hand in hand with the community. Good police-community relations promote proactive policing, whereby the police act in advance (Partee, 2017). Community safety is the responsibility of the police and the community. According to Johnson (2020), in some instances whereby the police are viewed as bad, less community cooperation is expected. Boehmer (2016) pointed out that police-community relations encourage the police and the community to be accountable for their actions. Although the police are doing their work, accountability for their actions remains crucial (Johnson, 2020).

Police visibility assures the community that police value their safety. The community desires to know what the police have in place to ensure that they are safe (Johnson, 2020). As a police officer, participating in social activities promotes good police-community relations (Hodges, 2019). The community gets to realise that the police also belongs to the community (Hodges, 2019). Meetings with the community will grant the police and the community a chance to discuss any community concerns in policing. Johnson (2020) also indicated that it is important for the police to reside

where they are stationed. As a result, the community needs become obvious since the police would be part of the community (Johnson, 2020).

Police work should not be measured only by crime statistics. The efforts that the police make to build good police-community relations need to be recognised (Johnson, 2020). Participation of the police in community events creates an opportunity to build mutual trust (Johnson, 2020). Building trusting relationships is the key to successful community-centred policing. Police and community who trust each other will be more likely to collaborate in solutions to deep-seated safety concerns (US Department of Justice, 2015:1). Strong relationships of mutual trust between police and the communities they serve are crucial to maintaining public safety and effective policing. Partee (2017) also identified mutual trust and respect as factors that promote police-community relations. It is important for the police and the community to understand their roles in building good police-community relations (Partee, 2017).

Although the police face many challenges in their daily practices, it is significant that they know what would ruin their relationship with the communities they are serving. There are many reasons the police have difficulties when interacting with the communities they are supposed to serve and protect. Many of these difficulties result from the fact that generally, police organisations have conflicting viewpoint, poor communications, and concerns about social control in a free society (Radalet & Carter, 1994:7). Such challenges often result in strained police-community relations. SA is likewise, no stranger to strained police-community relations, owing to several reasons. An example of such is the indiscriminate use of force during public unrests, usually with fatal consequences.

Other issues that strain police-community relations are summarised by Radalet and Carter (1994:40); these include corruption, rudeness, authoritarianism, politics, and not responding to the needs of the communities. When corruption occurs, there is a loss of community confidence in the police because corruption implies that the police have abrogated their oath of office (Radalet & Carter, 1994:41). Radalet and Carter (1994:40) further pointed out that there is no single emotion in police-community relationships so fervently as applying excessive and brutal force. Social transitions

such as the rapid growth in the size of the population, weakening of family ties, loss of social norms, and the changes in people's tolerance for crime affect police-community relations. The US Department of Justice (2015:1), states that using force and other incidents can damage police-community relations.

Lack of diversity during the police recruitment process has a negative impact on police-community relations, as the police sometimes must wait for the translators at the crime scenes due to language barriers (Meis, 2016). This makes it hard for the community to trust the police, who fail to understand their challenges (Meis, 2016). According to Meis (2016), continuous police shootings at the community members also affect police-community relations negatively. The US Department of Justice (2015:1) further states that in other cases, one perceived police misconduct can affect police image as an organisation and not only of that single police official. Stewart, Henning and Renauer (2012:1) also state that among other police misconduct, the police use of force has the potential to decrease public trust in the police. The community understand that the police work requires the use of force at some point, but once the overall frequency of the police force is perceived to be excessive, the community starts to be concerned (Stewart et al., 2012:1).

Police officials rely on the cooperation of community members to provide information about crime in their communities, and to work with the police to devise solutions to crime and disorder problems. Similarly, community members willingness to trust the police depends on whether they believe that police actions reflect community values and incorporate the principles of procedural justice and legitimacy (US Department of Justice, 2015:1). The way the community perceives the police determines their level of cooperation (Johnson, 2020). The role of the police depends on the input of the community. The community is the eyes and ears of the police, and they rely on each other (Sung, 2002: 35). The community that perceives the police conducts to be fair are likely to cooperate with the police when the situation requires.

Miller and Hess (2008:169), state that the police do acknowledge cooperation with the community as imperative in the fight against crime. To this effect, the police need to encourage community members to come forth with information relating to crime. To achieve this, the police need to try to strengthen or rebuild broken relations with

the community (ENCA, 2014). Whether such efforts will produce positive results, is an issue that requires research to verify. As a point of departure, this study interrogates the status of police-community relations in Marikana, this following the highly publicised Marikana massacre, in which some striking mineworkers, police officials and security guards lost their lives.

4.5 POLICE-COMMUNITY RELATIONS IN OTHER COUNTRIES

Pedersen-Henry (2017) argued that although police corruption is a challenge in many countries, police violence continues to take the lead globally. According to Amnesty International (2019), the police across the world have a tendency of relying on excessive force when executing their duties. It was further pointed out that often the police do not account for their actions (Amnesty International, 2019). Chase (2019) pointed out that as far as police violence internationally does not seem to decline, it is imperative for the police to be more transparent and accountable for their actions considering the impact of such violence on police-community relations.

The researcher has chosen Eswatini formally known as Swaziland, Zimbabwe and Botswana, to explore how the police and community interact daily. There are incidents that have been identified to be like the incidents experienced in SA, related to the cases of Andries Tatane, Mido Macia and the Marikana massacre. The police-community relations in Eswatini, Swaziland and Botswana are discussed below. The maps of these countries are also depicted on Figures 4.5.1, 4.5.2 and 4.5.3.

ESWATINI

FIGURE 4.5. 1 A map of Eswatini



(King & Cole, 2008).

Luciano Reginaldo Zavale was arrested by two police detective constables, Nhlanhla Nkambule and Ndumiso Myeni based in Manzini in 2015, at his hair salon in front of his customers (Dlamini, 2019 & Rooney, 2019). A Mozambican national Luciano Reginaldo Zavale was arrested by the Swaziland police, who also mentioned that he

was seen for the last time in front of his customers (Mathebula, 2019). Zavale, 35 years old, popularly known as Melusi died in the custody of the police (Rooney, 2019). Zavale was being investigated for possession of alleged stolen Asus tablet at the time of his death (Dlamini, 2019).

In response to this incident, the former Hhohho Principal Magistrate, Nondumiso Simelani, who is currently the Ombudsman at the Financial Regulatory Authority under questionable circumstances (Dlamini, 2019), pointed out the grounds of justification for believing that Zavele died because of the police actions (Dlamini, 2019 & Rooney, 2019). Zavale's death was publicised globally after he died in police custody (Rooney, 2019). His body was taken to Raleigh Fitkin Memorial Hospital by the police, where police claimed that he had been found by the community members along the road at Coates Valley (Rooney, 2019 & Dlamini, 2019).

The postmortem report by Dr Steve Naidoo revealed that Zavele's death resulted from difficulties in breathing (Rooney, 2019). It was found that his death resulted from the deprivation of air into the lungs through the nose and mouth (Dlamini, 2019). Dr Naidoo further mentioned that Zavale had several injuries on his body (Rooney, 2019). His neck and lungs were also injured (Rooney, 2019).

In April 2011, a 66 years old woman was confronted by the three armed police in Swaziland, regarding the wording on her t-shirt and headscarf. The police allegedly pulled her t-shirt, throttled her and banged her head against a wall. The woman was also sexually molested, kicked and pulled against a police truck. The incident left her seriously injured (Dissel & Frank, 2012: 148; Rooney, 2019).

ZIMBABWE

FIGURE 4. 5. 2 A map of Zimbabwe



(King & Cole, 2008).

On the 12th of January 2019, the President of Zimbabwe Emmerson Mnangagwa announced an increase in fuel prices as a measure to improve supplies as the country has a shortage of petrol (News24, 2019). The Zimbabweans' reaction towards this announcement was that this decision would worsen the economic situation, which was already difficult and would trigger strikes (News24, 2019). During the strike against the high cost of living in Zimbabwe, the police fired live ammunition and teargas on the striking people (Burke & Chingono, 2019). According to Burke and Chingono (2019), the police in Zimbabwe fire live round during strikes.

The Zimbabwean Congress of Trade Unions (ZCTU) stated that the government had demonstrated a lack of empathy for the already overburdened poor (News24, 2019). In response to this, the labour union called for a three-day national strike, commencing on Monday, 14th of January 2019 (News24, 2019). The ZCTU called upon a stay-away from the schools, businesses and workplaces in Zimbabwe (Africa news, 2019). This was a way of protesting the increase of fuel price by the President of Zimbabwe (Africa news, 2019).

On the 14th of January 2019, the Zimbabwean government deployed riot police in the hot spots, following the ZCTU's call for a national strike (News24, 2019). The strike on the 14th of January 2019, became violent as the protesters barricaded roads and burnt tyres in Harare. The Zimbabweans, mainly in Harare and Bulawayo went to the streets and burnt the tyres. They also used rocks to barricade roads and block the buses from transporting people to work (News24, 2019).

The police fired teargas to disperse the protesters in Bulawayo, the second city in Zimbabwe (Africa news, 2019). The police fired tear gas and used water cannons to disperse the protesters (News24, 2019). The police fired live ammunition and teargas on the protesters (Burke & Chingono, 2019). At least 13 people sustained gunshot wounds as the situation turned violent (News24, 2019). The shops were looted, and properties were burnt. Businesses, schools and banks were closed as the riot police were patrolling the streets (News24, 2019).

BOTSWANA

FIGURE 4.5.3 A map of Botswana



(King & Cole, 2008).

The police assaulted the students of Botho University during the protest against courses and book allowances (Kgamanyane, 2017). The strike was about the accreditation of the courses (Mlilo, 2017). Despite the peaceful nature of the strike, armed police officers used extreme violence to defuse the situation (Mlilo, 2017). The students were dispersed by being fired with the rubber bullets, teargas, and the students were also whipped (Mlilo, 2017). One student, Warona Gaelatswe, reported to the media that she was dragged and whipped by the police (Kgamanyane, 2017).

The students were to leave the university in 10 minutes, when the police started to throw teargas. As Gaelatswe was trying to get into the taxi, the police dragged and whipped her (Kgamanyane, 2017). One student was shot, and several students were badly assaulted, with one student in critical condition at the Princess Hospital (Mlilo, 2017).

Based on police-community relations in other countries, as discussed in section 4.4, clearly there is still more to be done to ensure that the police and the community become a team. The researcher realised that in South Africa, Botswana, Eswatini and Zimbabwe, the police resort to violence when executing their duties. This kind of conduct drives the community away from the police. Police-community relations rely on mutual trust and respect. Following the Marikana massacre and police-community relations in other countries, police actions make it difficult for the community to voluntarily work with the police. This is due to the police conducts being extreme to the extent of killing members of the communities they were supposed to be protecting. Policing the community with the culture of respecting human rights should be emphasised. The police need to understand that their role does not include the punishment of the offenders.

4.6 SUMMARY

The Regulatory framework on police-community relations, focused on the Constitution of the Republic of SA Act 68 of 1995, the SAPS Act 68 of 1995, White Paper on Safety and Security(2016), White Paper on Policing (2016), and Chapter 12 of the NDP(2011) were discussed in this chapter. The Batho Pele document and IPID as an oversight structure to investigate the misconducts of the police in SA were also discussed. Similar incidents of police-community relations in other countries, such as Swaziland, Botswana and Zimbabwe formed part of this chapter. The research approach, population and sampling, data collection and analysis methods, including ethical considerations, are discussed fully in the next chapter.

CHAPTER FIVE

RESEARCH METHODOLOGY

5.1 INTRODUCTION

This chapter is based on the description of the research process followed in this research. In particular, the methods applied when conducting this research and the justification for the chosen methods. A pilot study, population and sampling, data collection and data analysis are also discussed in this chapter. The methods to ensure trustworthiness, such as credibility, transferability, dependability, confirmability are also explained in detail. Avoidance of harm, informed consent, the rights to privacy, honesty and professionalism are also included as the ethical considerations. Bracketing is also part of this chapter.

5.2 RESEARCH APPROACH

A qualitative research design was followed to achieve the objectives of this study. The research methodology directs and guides the research process (Igwenagu, 2016:4). Research methodology refers to the procedure followed by the researcher to answer the research questions. Rajasekar, Chinnathambi and Philominathan (2013:5), define the research methodology as the study of various research methods and selection of the appropriate one for the research.

The research methodology cannot provide answers for the research questions. Instead, it provides the theory in which the suitable method for research can be chosen (Igwenagu, 2016: 4). The research methodology guides the research on how it should be conducted (Igwenagu, 2016:5). Qualitative research is focused on the detailed collection of research information (Rahi, 2017:2). According to Igwenagu (2016:4), qualitative research is the plan that guides the research process. Qualitative research is based on the explanation of the ideas relevant to the research that needs to be explored (Rajasekar et al., 2013:9). The qualitative design intends to obtain a complete understanding of the situation (Rajasekar et al., 2013:9). This approach assumes that an individual person expresses group feelings and emotions (Rahi, 2017:2).

Qualitative research focuses on people's interpretation and understanding of their experiences (Mohajan, 2018:2). Qualitative research is a systematic enquiry into a social phenomenon in a natural setting. It involves how people interact with each other (Teherani, Martimianakis, Stenfors-Hayes, Wadwa & Varpio, 2015: 669).

Research methods refer to the scientific and planned techniques used when conducting research (Rajasekar et al., 2013:5). According to the authors, research methods are based on the collected facts, measurements and observation, and not on reasoning only. Qualitative researchers are interested in participants' beliefs, experience and meaning systems from their perspective (Mohajan, 2018:2). The main objective of qualitative research is the description and interpretation of the situation based on the participants' views to create theories (Mohajan, 2018:2). The research methodology indicates the selected methods for data collection and analysis (Igwenagu, 2016:4).

5.3 POPULATION AND SAMPLING

Kenton (2020) defines the population as a whole group of people that meet the researcher's criteria for participation in the research study. Population refers to the total number of people that the researcher views as potential participants (Sileyew, 2019). According to Majid (2018), population refers to the researcher's targeted participants.

The population in this study consisted of the members of the SAPS and the CPF in the policing area of Marikana. The population figure of Marikana was 19,522 at the time the research was conducted, and the area size was 17, 5 square kilometres (stats SA, 2011). At the time of the study, active police officials were 55 at Marikana police station, with the ranks ranging from Colonel to Constable. The CPF members were eight in number at the time of the study. The focus group interviews consist of the following groups:

- SAPS focus group 1: This group consisted of four participants, but initially, it had five participants. One of the participants had to attend a cluster meeting in Rustenburg. The arrangement was made with him to be part of the second group. The interviews were conducted in the office of the station commander of Marikana

that is situated in the building of the Marikana SAPS. During the group interviews, the researcher encountered no challenges as the Marikana SAPS station commander and the personnel, including the participants, were so welcoming and supportive.

- SAPS focus group 2: This group consisted of six participants.
- SAPS focus group 3: This group consisted of three participants.
- SAPS focus group 4: This group consisted of three participants.
- CPF focus group 1: This group consisted of two participants. This group was supposed to be conducted with the rest of the CPF members, due to one of the participant's work responsibilities; he mentioned that he was not available most of the time. This time he availed himself with the other CPF member.
- CPF focus group 2: This group consisted of four participants.

Sampling refers to the process of choosing the participants, from the whole population of the research study (Bhardwaj, 2019). Sampling is the process of selecting the participants from the targeted population (Majid, 2018). Sampling is the process of selecting a subset of individuals from within a defined population (Igwenagu, 2016:32). McCombes (2019) described a sample as the participants selected from the entire research population. Sampling refers to a process of choosing a portion of the population for research (Rahi, 2017:3).

The sampling technique must be in line with the objectives of the research study. It is also important to consider the accuracy of the research findings and the sampling costs (Stake, 2010:143). Furthermore, the author emphasised that the accuracy of the results obtained from the sample depends on the quality of the sample. Sampling allows the researcher to identify the participants who meet the criteria of the research study (Kumar, 2011:192). Sampling reduces the time and costs of the research process and saves human resources during fieldwork for processing and analysing the data (Stake, 2010:119).

The researcher chose purposive sampling as the sampling method to select the participants. Purposive sampling can be described as the selection of the participants who conform to a pre-determined criterion (Bhardwaj, 2019). Etikan,

Musa and Alkassim (2015:1), defined purposive sampling as choosing the participants, considering the given requirements of the suitable participants. The purposive sampling method is also called judgement sampling (Etikan, et al., 2015:1; Stake, 2010:139; Sharma, 2017:749).

Purposive sampling is based on the judgement of the researcher and other experts in the field of study (Stake, 2010:139). According to Stake (2010:140), purposive sampling is appropriate when what is important is typically and specifically relevant to the sampling units rather than the overall population. It is less costly and more convenient, guarantees the inclusion of the relevant elements in the sample (Stake, 2010:140). Purposive sampling is a non-random technique and does not require an underlying theory (Etikan, et al., 2015:2). Purposive sampling involves the identification and selection of the individuals who are proficient and well-informed with the subject of interest (Etikan, et al., 2015:2).

McCombes (2019) pointed out that purposive sampling requires clear inclusion criteria and its rationale. The researcher used the criterion sampling technique to select both the SAPS and CPF participants. The criterion used to select the SAPS participants was that the participants were stationed at Marikana police station prior and post the Marikana massacre. The CPF participants were selected based on their residing in Marikana prior and post the Marikana massacre. It was easy for the participants to describe the impact of the Marikana massacre on police-community relations. This was because the participants were aware of how the police-community relations unfolded in Marikana after the Marikana massacre. The socio-economic aspect of Marikana was discussed in section 2.3.

5.4 PILOT STUDY

The researcher conducted a pilot study before the actual research study. A pilot study is a rehearsal for the main study. According to Schachtebeck, Groenewald and Nieuwenhuizen (2017), the pilot study allows the researcher to test the research methods and instruments prior to the actual research study. The pilot study refers to the research study conducted with a few participants as a preparation for the main research study (Knight, 2019). The researcher's supervisor listened to the pilot interview and determined its quality and the transcription thereof.

Crossman (2019) indicated that although the pilot study was conducted with few participants, it prepared the researcher for the main study. It also determined the feasibility of the actual research, through the assessment of the appropriateness of the research instrument and methods (Darmayanti, Simatupang & Rudito, 2018:106). The researcher explored the limitations of recruiting the participants and furthermore, had an opportunity to improve the skills in conducting semi-structured interviews (Janghorban, Roudsari & Tanhipour, 2013:6). This includes dealing with the participants and arranging an appropriate venue for the interviews (Janghorban, et al., 2013:1).

5.5 DATA COLLECTION

The researcher made an appointment through the telephone with the station commander of Marikana SAPS. The researcher met with the station commander of the Marikana SAPS, about the researcher's plan to conduct research in Marikana. The researcher introduced the research to be conducted in Marikana to the members of the SAPS and the CPF during their station meetings. Arrangements were made to meet the participants for the interviews. The researcher conducted the focus group interviews with the participants.

At the beginning of each focus group interview, the researcher introduced herself, provided the reason for the interview, explained the process and its confidentiality. An interview schedule specifying the topics relating to the research question was used to guide the researcher (Stake, 2010:188). The interview schedule is attached as per Addendum A. The researcher chose the sequence of the questions and determined the extent of probing (Stake, 2010:187). Before the interviews commenced, the participants were given the informed consent form, with all the necessary information on the nature of the research. The informed consent form is attached as per Addendum B.

The researcher also emphasised the voluntary participation of this research study. During the interviews, all the participants had an opportunity to express their views freely about the police-community relations in Marikana, post the Marikana massacre and the impact thereof. The interviews were standardised and consistent, as the participants were asked the same questions. The participants were asked questions

relevant to the research topic, and they were given an opportunity to express themselves.

Different techniques can be utilised to collect data from the participants. A research method is a strategy that the researcher uses to collect data while a research tool refers to the instrument used for data collection (Stake, 2010:167). The researcher used the focus group interviews as a means of data collection. This data collection technique allowed the researcher to interview the participants in groups (Belyh, 2019). An audio recorder was used to record the focus group interviews. Focus group interviews are the semi-structured interviews whereby the researcher focused on the effects of the Marikana massacre on police-community relations. The Marikana massacre was first analysed by the researcher before the interview. The interviews were based on the impact of the Marikana massacre on police-community relations.

In the focus group interviews, the researcher explored the participants' views on the effects of the Marikana massacre on police-community relations. The participants expressed their opinions while discussing the issues regarding the impact of the Marikana massacre on police-community relations (Kumar, 2011:160). The researcher also focused on the views of the participants, knowing that the interviews were recorded. The focus group interviews audio recordings were transcribed by the researcher.

5.6 DATA ANALYSIS

Qualitative data analysis is a process of inductive reasoning, thinking and theorising to make inferences from the empirical data of social life (Ahire & Prashanth, 2020:7). According to Archer (2018), qualitative data analysis refers to the process of making sense of non-numerical data through examination and interpretation. Data analysis refers to the process of studying the collected data with the intention of understanding what it means (Grant, 2020). The researcher used thematic analysis technique for data analysis.

Thematic analysis refers to a method of identifying, organising and offering insight into the patterns of meaning across the data (Braun & Clarke, 2012:2). Thematic

analysis is a form of qualitative data analysis that is used to analyse the classifications and patterns related to the data (Ibrahim, 2012:40). Maguire and Delahunt (2017) define thematic analysis as a process of identifying patterns within the qualitative data. A theme is a form of agreement that is more concise, accurate, simpler and shorter compared to the set of data from which it was extracted (Mostafa & Kouros, 2016:34). Maguire and Delahunt (2017) define the themes as the patterns in the data that are important, interesting, and relevant to the research study.

The main goal of thematic analysis is to identify the themes (Maguire & Delahunt, 2017). It also provides the researcher with an opportunity to code the data (Ibrahim, 2012:40). It involves the mechanics of coding and analysing qualitative data systematically that can later then be linked to a broader theoretical issue (Braun & Clarke, 2012:2). The thematic analysis allows the researcher to associate analysis of the frequency of the theme with one of the entire contents (Ibrahim, 2012:40). According to Mostafa and Kouros (2016:34), the thematic analysis presents a description of data with less richness, and the details are presented based on the initial theory. The sample size of the thematic analysis depends on the data collection, size of the research project and how the themes are analysed and reported (Mostafa & Kouros, 2016:34).

Braun and Clarke (2006), outlined six phases of the thematic analysis as familiarising the researcher with data, generating the initial codes, searching for themes, reviewing the potential themes, defining and naming the themes and producing the report. According to Mostafa and Kouros (2016:36), it is necessary for the researcher to understand the collected data before coding. The researcher transcribed the audio recorded interviews. The researcher grasped the meaning and nuances of the collected data by reading the transcripts and listened to the audio recordings several times. Reading the transcripts continuously is the first step in qualitative analysis (Maguire & Delahunt, 2017).

During the phase of generating the initial codes, the researcher created the ideas that were relevant to the collected data (Mostafa & Kouros, 2016:36). It is important for the data to be organised in groups and be coded. The codes can be formed,

depending on the type of analysis and on the question that the researcher has in mind (Mostafa & Kourosh, 2016:36). According to Maguire and Delahunt (2017), while generating the initial code phase, the data is organised in a meaningful and systematic way. Coding reduces the data into small meaningful segments. There are various methods of coding, and such methods are determined by the researcher's perspective and research questions (Maguire & Delahunt, 2017). Each segment of the data that is relevant to the research question gets coded. This phase is about the systematic analysis of data through coding (Braun & Clarke, 2012:6). The codes identify and provide a label for a feature of the data that is potentially relevant to the research questions (Braun & Clarke, 2016:6).

Smith and Davies (2010:155), argued that coding does not mean that the data has been analysed. Coding is a way of categorising related data into groups (Charmaz, 2006:46). A code is a descriptive construct designed by the researcher to capture the primary essence of the data (Theron, 2015:4). Saldana (2013:51), identified *in vivo* coding, process coding, initial coding, focused coding, axial coding, and theoretical coding as the six methods of coding. Although the coded data does not conclude that the data was analysed, the data analysis remains the objective of coding (Cope, 2010:284).

In vivo coding is about using the exact words of the participant as a code. The *in vivo* codes can be distinguished when the participants' responses are placed in italics and indented (Saldana, 2013:94). *In vivo* coding is based on the participants' exact words (Manning, 2017). It is also called verbatim coding, literal coding and natural coding (Manning, 2017). *In vivo* coding has the potential to honour the views of the participants (Manning, 2017). The researcher has chosen *in vivo* coding as a coding method. The participants' responses were placed in italics and indented by the researcher exactly as they were said.

A process code is a word that captures an action. This type of coding is done by using gerunds as part of the code. It helps the researcher to identify an on-going action as a response to the situation. It usually conveys the movement and shows how things have changed over time (Saldana, 2013: 96-99). The initial coding is the process of breaking the qualitative data into distinct parts and coding them by using

the in vivo coding, process coding and other coding methods (Saldana, 2013:100). The segments are examined and compared for similarities and differences. During this process, the researcher became aware of the emerging categories and codes them (Saldana, 2013:101). The focused coding involves the identification of the most frequent codes to develop prominent categories (Theron, 2015:5). Axial coding method is about reassembling the data that has been split during the initial coding (Theron, 2015:5). The theoretical coding is a process of selecting the theoretical code that covers all the codes and categories. It relates to all categories and sub-categories (Theron, 2015:6).

The analysis of the data takes shape at the phase of searching for themes, as the researcher shifts from codes to themes. The coded data got reviewed by the researcher to identify the area of similarity (Braun & Clarke, 2012:7). At this stage, the researcher gradually brought similar codes under a set. Each set was named and explained (Mostafa & Kouros, 2016:37). Maguire and Delahunt (2017) describes a theme as a pattern that captures something important and relevant to the research question, which is characterised by the level of its significance (Maguire & Delahunt, 2017).

The researcher reviewed the themes and found that the data within the themes were related to each other. At this stage, the researcher went back to the extracted codes of each theme and saw if the codes formed a consistent pattern (Mostafa & Kouros, 2016:38). The researcher reviewed, modified and developed the preliminary themes, which were identified in the phase of searching for themes of the thematic analysis process (Maguire & Delahunt, 2017). The developed themes were reviewed in relation to the coded data and the entire set of data (Braun & Clarke, 2012:8). The researcher explored if the themes work in relation to the data. The themes were found to be distinctive and coherent, and as a result, they were reviewed in relation to the entire set of data (Braun & Clarke, 2012:8). This involved the final reading of the entire data to determine whether the themes meaningfully captured the set of data (Braun & Clarke, 2012:9).

In defining the theme, the researcher indicated what each theme was all about (Braun & Clarke, 2012:9). At this stage, the themes were defined, reviewed and

refined while they were analysed. The researcher further familiarised herself with the themes. This was what every theme was all about (Mostafa & Kourosh, 2016:38). The researcher named the themes accurately in a sense that transfers to the reader what the theme is all about quickly (Mostafa & Kourosh, 2016:38). The researcher identified what the themes are all about and how they are related (Maguire & Delahunt, 2017). Usually, the endpoint of the research involves a written report, journal or dissertation (Maguire & Delahunt, 2017). The final stage of the thematic analysis is the writing of this dissertation (Braun & Clarke, 2012:10).

5.7 METHODS TO ENSURE TRUSTWORTHINESS

Trustworthiness is based on the accuracy of the research findings, whereby they are a true reflection of police-community relations in Marikana (Berg & Shearing, 2011). It is determined by credibility, transferability, dependability, and confirmability (Kumar, 2011:185). Pilot and Beck (2014) described trustworthiness as the measures put in place by the researcher to ensure the quality of the research findings. Trustworthiness allows the researchers to present the findings that are confirmable, credible, transferable, and dependable (Statistics solutions, 2016). The researcher establishes the protocols and procedures necessary for the study to be considered worthy of consideration by the readers (Amakwaa, 2016).

- **Credibility**

To ensure credibility, the researcher obtained the data on the same interview schedule from various participants. Credibility involves establishing that the results of the qualitative research are credible and can be trusted from the perspective of the participants in the research. The credibility is judged by the extent of the participant concordance, whereby the findings of the research are given to the participant of the research for confirmation, congruence, validation, and approval (Kumar, 2011:185). Credibility ensures that the research findings represent the views of the participants (Graneheim & Lundman, 2004). The researcher familiarised herself with the population of Marikana and the Marikana massacre before collecting data (Shenton, 2016:64).

An equal opportunity was granted to the participants to decide whether they would like to participate or not. Furthermore, the researcher emphasised that there is no compensation for participation (Shenton, 2016:64). The researcher granted all the participants an opportunity to go through the informed consent form and then signed it. The participants in this study were willing to be part of the study.

- Transferability

Transferability means that the research can be transferred to other similar settings (Kumar, 2005:149). The researcher explained the research process so that it can be transferable to other researchers (Kumar, 2011:185). The results of qualitative research should be understood within the context of the research context (Shenton, 2016:70). When the researcher describes the research and purposely selected participants, it facilitates the transferability of the research (Anney, 2014:278). The researcher discussed all the methods used in this study, to enable other researchers to take notes of these research methods and situations and compare them with their research.

- Dependability

The researcher described the research process, so it allows other researchers to rely on it and replicate it (Kumar, 2011:185). The research methods and their application should be clear so that other researchers with similar situations can rely on them and address the issue of dependability (Shenton, 2016:71). The research design and its implementation were included in the research text (Shenton, 2016:71). The researcher asked for clarity whenever necessary, to ensure dependability.

- Confirmability

Confirmability refers to the confirmation of the research findings. The same research process should be followed to obtain the exact findings (Kumar, 2011:185). The concept of confirmability is the qualitative researcher's comparable concern of objectivity (Shenton, 2016:72). It should be determined that the research findings represent the participants' views (Tobin & Begley, 2004:392). Triangulation was emphasised to ensure that the research findings reflect the views of the participants (Shenton, 2016:72).

The researcher was impartial and did not influence the participants. Triangulation was used to ensure the reliability of this research. Pre-arranged questions in the focus group interviews were used, and the same interview schedule was used throughout the interviews. The researcher considered the research to be trustworthy since credibility, dependability, confirmability and transferability were considered during the research. The ethical considerations in this research ensured that the correct procedure was followed to collect and analyse data.

As discussed in section 5.7, the researcher addressed the issue of trustworthiness by ensuring that the research findings are credible, transferable, dependable, and confirmable. The next section presents the ethical considerations, such as avoidance of harm, informed consent, right to privacy, honesty, and professionalism.

5.8 ETHICAL CONSIDERATIONS

The researcher adhered to the UNISA Policy on Research Ethics. The UNISA Policy on Research Ethics put emphasis on voluntary participation in the research (UNISA, 2007:10). Permission to conduct a research from the gatekeeper does not automatically grant the researcher a go-ahead with data collection (UNISA, 2007:15). The participants were first given the informed consent forms to decide whether they wanted to be part of the research or not (UNISA, 2007:15). The researcher protected the identity of the participants, and the data collected from them. The UNISA Policy on Research Ethics stipulates that the researcher should be competent to carry out the research (UNISA, 2007:10). Ethical research standards of avoidance of harm, informed consent, privacy, and honesty were guaranteed.

5.8.1 Avoidance of harm

The researcher was responsible for the protection of the participants psychologically and physically (Anwar, 2015:25). During the data collection from the participants, the researcher examined the level of risk that the research posed to the participants. The level of risk in this research study was minimum, which explains that the participants were not exposed to a risk that was greater than what they went through during the Marikana massacre. The researcher made the information gathered from the participants confidential by not sharing it with the people who were not part of the

research team. The researcher did not mention the names of the participants anywhere in this dissertation. The risk level of this research study was minimal. It is unethical to obtain information in a way that creates anxiety and harassment. If the researcher realises that it is possible to harm the participants, necessary steps should be taken to prevent such harm. The researcher planned to take the participants who might be emotionally affected by the interviews to a social worker for counselling. None of the participants in this study needed this intervention.

The principle of the avoidance of harm to the participants, guide the researcher to be careful when treating the participants (Anwar, 2015:25). The participants were well-informed about the research study and participated willingly.

5.8.2 Informed consent

The researcher gave the participants an informed consent form. They read, signed it and gave it back to the researcher. Informed consent refers to the ethical and legal requirement for research, which involves human participants (Nijhawan, Janodia, Muddukrishna, Bhat, Bairy, Udupa & Musmade, 2013:134). Informed consent is a voluntary agreement of the participants to be involved in the research (Shahnazarian, Haggemann, Aburto & Rose, 2017:3). Beskow, Dombeck, Thompson, Watson-Ormond and Weinfurt (2015), describe informed consent as the process of enabling the participants to make a voluntary choice about participating in a research study, with the understanding of the purpose, procedures, risks, and benefits of the research. The informed consent form informs the participants about the risks and benefits of the research (Shahnazarian et al., 2017:3). Informed consent implies that the participants are aware of the information the researcher wants from them and the purpose of the data collection (Kumar, 2011:244).

The informed consent form given to the participants was in English, which was easily understood by them (Nijhawan et al., 2013:134). The participants were given enough information about the research to make informed decisions. The participants were aware of the research before the data collection phase (Anwar, 2015:24). The researcher always committed herself to maintain anonymity and confidentiality. An informed consent form is attached as Addendum B.

5.8.3 The right to privacy

The source of the data collected should not be identified. Sharing information about the research participants with other people rather than for the research purpose is unethical (Kumar, 2011:246). The groups' views were given, and the researcher did not name the participants. The researcher adhered to the principles of privacy and ensured that the participants remain anonymous. The researcher did not use their names, and they remained anonymous throughout the study. The data collected was kept in a locked safe to ensure privacy. Transcription of the audio recorded interviews was done using earphones in an isolated room to protect the views of the participants (Arifin, 2018). The audio recordings and the transcriptions of the focus group interviews will be kept safe for five years.

5.8.4 Honesty and professionalism

During the participants recruitment process, the aim of the research was made clear to participants. The researcher remained professional throughout the study and presented the research findings with integrity (Sarker, 2019). The informed consent form that the researcher gave each participant contained the correct information. The research did not, by any means try to deceive the participants. The findings of the research reflect the views of all the participants (Palaskar, 2018).

Permission to conduct a research study in Marikana was obtained from the SAPS before the data collection. The gatekeeper's permission is attached as Addendum C. The researcher complied with the ethical code regarding the research (UNISA, 2007:15). The researcher also obtained the ethical clearance certificate from the College of Law Ethics Review Committee (UNISA), before conducting the research. The ethical clearance certificate is attached as Addendum D.

5.9 BRACKETING

The researcher has been a member of the SAPS since 2007. The first six years of her career in the SAPS, she was performing operational duties at two police stations. The researcher serves as a Forensic Analyst at the Forensic Science Laboratory SAPS. The researcher has knowledge and experience on the importance of good police-community relations in the SAPS. The researcher obtained her National

Diploma in Policing from Tshwane University of Technology in 2006 and a B-Tech Degree in Policing at the same university in 2011.

5.10 SUMMARY

The research process and methods were described in this chapter. The target population and sampling were also discussed in this chapter. The methods of ensuring trustworthiness, the ethical considerations and bracketing were also discussed. Presentation of the research findings is the **focus** of the next chapter.

CHAPTER SIX

PRESENTATION AND DISCUSSION OF THE FINDINGS

6.1 INTRODUCTION

The focus group interviews outcomes of this study are presented and discussed in this chapter in a thematic manner, considering the aim of the study. The outcomes of the data collected are based on the common factors that emerged during the interviews. The findings are presented and discussed in a manner that they reveal the information regarding the existing problem. The researcher presents the themes in a particular order. The researcher first explains each theme, and summarises the overall responses by illustrating the main arguments with *in vivo* quotes and provides the synthesis.

Theme 1 focuses on the participants' understanding of the concept of police-community relations. Theme 2 is all about the impact that the Marikana massacre had on police-community relations. Theme 3 covers the overall trust between the police and the community. Theme 4 is all about the cooperation between the police and the community. Theme 5 deals with the satisfaction of the service rendered by the police to the community. Theme 6 is all about the participants' suggestions on how to improve police-community relations in Marikana.

6.2 THEMES EMANATING FROM THE MARIKANA SAPS AND CPF PARTICIPANTS

The findings presented below under each theme, strictly represents the views and inputs of the Marikana SAPS and CPF participants.

6.2.1 The general understanding of the concept police-community relations.

The concept police-community relations can be defined as an on-going relationship between the police and the community, which can either be good or bad. It is important for both the community and the police to understand what police-community relations encompass. This will enable them to understand their roles and the importance of good police-community relations. The participants described the concept police-community relations as follows:

The participants in the SAPS focus group 1 described the concept police-community relations as:

“...the relationship between the police and the community ...that they serve.”

The SAPS focus group 2 understands police-community relations as:

“Ok, let me put it in this way... working hand in hand with the community... and the communication between the community and the police.”

The SAPS focus group 4 described the concept police-community relations as:

“The community of Marikana towards the police.”

It emanated from the CPF focus group 1 that they understand the concept as:

“...to work hand in hand with the police.”

The CPF focus group 2 described police-community relations as:

“Information sharing.”

The participants understood the concept police-community relations, and that made it easy for them to figure out what seems to have changed after the Marikana massacre regarding police-community relations. Both the SAPS and the CPF participants described the concept, so it shows that they are knowledgeable about police-community relations.

6.2.2 The impact of the Marikana massacre on police-community relations in Marikana.

The impact of the Marikana massacre on police-community relations is all about how the Marikana massacre affected the police-community relations in Marikana. It is more about what seems to have changed after the Marikana massacre, in terms of how the police and the community interact daily. The impact of the Marikana

massacre on police-community relations has to be clear. It does not matter whether it had a positive or negative impact. The researcher believes that once it is established, something can be done to improve it. To find out how the massacre affected police-community relations determines what needs to be done as a way forward, to ensure that there is a good police-community relation in Marikana. The participants expressed how they perceive the impact of the Marikana massacre on police-community relations.

The SAPS focus group 1 revealed that the Marikana massacre had a negative impact on police-community relations and said:

“I will say after the massacre... it wasn't good... It was bad. Even ourselves, myself, I am staying in Marikana. Every time I come to work, it becomes a battle for me, because I am wearing a uniform. The people will start in the taxis to come to work, then you will listen to the people's stories, talking, knowing that they are talking about you... and you are inside that taxi... so it was very... it was not nice. Even today because I am working at the Community Service Centre, even if we attend the complaints there, at that side of Wonderkop, it's not like we are free, especially at night. You just ask yourself, if anything can happen cause people are unpredictable. We are just working because we have to work. If it was possible, after the Marikana massacre, the Marikana police station could have been closed. If it was up to me.”

It emerged during the focus group interviews that the Marikana massacre had a negative impact on police-community relations. The SAPS focus group 2 indicated that:

“...some of the community still see us as the killers. When you want to assist... you want to arrest ...they won't even give you information about the one who killed someone. They'll just say aah the police, ufuni gu si dubula nawe? (You want to shoot us as well). Hamba ngeke si kuphe information (Go, we won't give you information). Ngeke si thethe nawe (We won't speak to you).”

The SAPS focus group 3 emphasised the negative impact of the Marikana massacre and said:

“...after the massacre, police-community relations is bad and poor. The community members, they no longer have ...good relationship with the police... that’s why even if maybe someone committed crime there, they don’t first come and report the matter. They firstly assault that particular person and they will report after. Even in some instances, they don’t even report.”

The SAPS focus group 4 expressed its views on the impact of the Marikana massacre and said:

“The community think that the police didn’t treat them well... by the shooting incidents that occurred on that day. Well it affected the working relationship in a bad way.”

The CPF focus group 1 indicated how the Marikana massacre had affected the police-community relations and said:

“...people perceive this issue of Marikana personally and say ...police are murderers. After that, people who are negative against the police, will influence who are willing with the police.”

The CPF focus group 2 expressed its views on the impact that the Marikana massacre had on police-community relations as:

“Negative impact... A lot of things have changed. The commitment between the police and the community, and the communication.”

The views provided by the participants play an important role in the answering of the research question in this study. The SAPS and CPF participants described the impact of the Marikana massacre on police-community relations as negative. They also mentioned that the relationship between the police, and the community was

mented by the massacre. This comes at the expense of the community is no longer sharing information with the police.

6.2.3 The overall trust of the community in the police.

The community trust in the police is about the level of reliability of the community in the police. The community trust in the police after the massacre is questioned. The purpose of the trust between the police and the community enables both parties to rely on each other. If the community of Marikana, for instance, does not trust the police, that will affect the reporting of crimes to the police. This is because, when the community members report the crime to the police, they believe that the police will investigate the crime, arrest suspects and justice will be done. In cases where there is no trust, the researcher is of the opinion that the community members will be reluctant to report the crime. Whenever there is a lack of trust, it is not easy to open up. The researcher wants to find out whether the community of Marikana trusts the police or not, following the Marikana massacre.

Regarding the issue of trust in the police, the participants were evenly divided. Some said the community does not trust the police, and some are said not all of them. It emanated from the SAPS focus group 1, that the lack of resources is one of the contributing factors of trust in Marikana. The SAPS focus group 1 explained:

“Usually we deal with the complaints. So it happens sometimes that we have shortage of logistics, meaning vehicles. And it happens that we have other complaints ...someone will be having a complaint and we will be unable to attend that complaint, because of certain circumstances. So the people will start not to trust the police and say that they do not attend to our complaints. Even when you try to explain, they will shout at you. They don’t listen to whatever you are saying. They don’t trust us and so, always it will be like, and you know the police are not going to help us.”

The SAPS focus group 2 indicated that not all the community members in Marikana trust the police. Lack of resources was also emphasised by this group. The SAPS focus group 2 indicated:

“Not all of them... because as you can see the area has grown. There is a lot of informal settlements, whereby they expect us to attend to complaints. Maybe in a limited time, whereas we can't due to the limited resources that we are having. So we are still having a problem of trust among us, between the community and us.”

The CPF focus group 1 revealed that not every member of the community of Marikana trusts the police and said:

“Some trust, some don't trust because lately we had this issue of the workers of Lonmin having that conflict with the police. From other sectors ...the police are enemies of the community. To some of those who understand what SAPS means ...there is trust. If there was no trust, they wouldn't be giving us information ...coming to us as CPF and asking for help.”

The CPF focus group 2 explained the issue of trust between the police and the community in Marikana and said:

“There is a lack of trust and the police don't come at the right time.”

The participants mentioned that there are those who trust the police and those who completely do not trust the police. Based on the views of the participants, it is evident that not every community member of Marikana trusts the police. There are those who trust the police and those who do not trust the police. Following the responses of the participants on trust, lack of resources, such as vehicles also affects the police performance. Their reaction time to complaints is determined by the availability of vehicles in most instances.

6.2.4 Cooperation between the police and the community.

Cooperation refers to the ability and willingness of both the police and the community to share tasks while working together as a team. This includes the police and the community, assisting each other, with a common goal of creating a safe environment for all. Police work becomes difficult once the community ignores the police and vice versa. This is because the community serves as the eyes and ears of the police.

Then you can imagine what will happen when the community, and the police do not work together. The community might not inform the police of any illegal activities that are happening around in community. In some other instances, the very same community might even help the criminals to hide from the police. The participants had different views regarding cooperation with the police.

Responding to the issue of cooperation, the SAPS focus group 1 said:

“Some they do, some they don’t because sometimes we have ...positive information from the community, at least something. But sometimes they don’t... You may find that my brother murdered your brother and we both know what happened. They don’t want the police to be involved ...because they want revenge. That’s the problem, but some you won’t even ...we struggle to get information and ...you will find out like, let me give you a scenario, you find out that somebody was stabbed inside the tavern. Then from there, he was moved from the tavern and they put him outside the tavern. But no one will say, no this person was removed by so and so. They will just be quiet and you find that the person was stabbed inside. They don’t want to give you information.”

In addition, the SAPS focus group 3 said:

“They believe that the police officials are responsible for the deaths that took place there. So, at some point, even when the people of Wonderkop ...know that they’ve got information regarding crime that can be solved, they rather take the law into their hands. That’s what they are doing presently.”

The SAPS focus group 2 is in the view that the community of Marikana does not cooperate with the police and said:

“No, no. Every now and then you will have a certain organisation matching ...strike while there are rules and regulations. Whereby you speak to the people about that specific ...People from Marikana or Wonderkop begin to match, but still they will not focus to the rules. They will damage, hamper

operations or services or projects in the mines ...to communicate with them, still they'll do as they please. They are like trying to prove a point. That I am untouchable and I've got more rights than yours."

Although there are those community members who cooperate with the police, not all of them do. The CPF focus group 2 explained:

"Some they cooperate, some of them they don't."

Similarly, the SAPS focus group 1 indicated that not every member of the community cooperates with the police and said:

"...they don't cooperate, I can say some cooperate in terms of the percentages and I can say 20% cooperate and 80% don't cooperate because of the challenges we just mentioned."

Based on the views of the participants, it is evident that not all the community members of Marikana cooperate with the police. Although there are those participants who mentioned that the community of Marikana do not cooperate with the police, some said they do, but the majority of the participants, both the SAPS and CPF participants, believe that not all the members of the community cooperate with the police. The police-community relations require cooperation if the community do not cooperate with police, that is when they become like enemies. Some of the decisions the police will take may create unnecessary tension between the police and the community. The community might develop a feeling of hatred towards the police and become scared of them.

6.2.5 Satisfaction of the service rendered by the police to the community of Marikana.

This is all about the service rendered to the community of Marikana by the police. It is important for the police to render satisfactory service to the community. This can even improve how the community perceives the police. Good police service can strengthen police-community relations. This can also encourage the community members to do their part by assisting the police where necessary.

It emanated from the CPF focus group 1, that the community of Marikana is not satisfied with the service rendered to them by the police. The CPF focus group 1 expressed its view:

“They are not satisfied. They rely on the police but they are not satisfied based on few things ...in this station we lack vehicles. We lack personnel, this third one ...is the issue of demarcation. I am giving you an example, at Lekganong ...the CPO has just mentioned that there is a mob justice. Now what is happening is, that place is far. And when they report a case, to have a vehicle 20 minutes, 15 minutes from here to there is a challenge ...cause is far ...I’ve mentioned the issue the shortage of the vehicles. When they call and there’s a crime scene and they get an answer saying ...the vehicle is out, is going to Komorevier, is going somewhere again furthest, wait for an hour and that time the perpetrator is gone. That’s it, that’s it. They will never understand.”

On the contrary, the SAPS focus group 4 indicated that the community of Marikana is satisfied with the service rendered to them. Responding to the issue of service satisfaction, the SAPS focus group 4 said:

“Yes, the informal settlements in the villages appreciate the police work.”

The SAPS focus group 2 indicated that the community of Marikana is not completely satisfied with the service rendered to them. Lack of resources was further mentioned as a contributing factor. In this regard, the SAPS focus group 2 indicated:

“Not 100%, like I said earlier lack of resources is a number one concern. Lack of resources.”

In addition to lack of resources, SAPS focus group 1 mentioned language barrier as a contributing factor to the issue of service satisfactory. The SAPS focus group 1 explained:

“...I will say not all of them. Sometimes is the language barrier again. The person will come here maybe Xhosa, let me say I don’t understand Xhosa. If you explain that I don’t understand Xhosa, let’s speak at least a medium language, the person will take it in a negative way. Thinking that you don’t want to help and they will start insulting and all these things. So it’s a problem... so they expect that since you are the police, you must know all the languages.”

Following the participants’ views on the satisfaction of the police service, it is evident that many of the community members are not satisfied with the police service rendered to them. The participants mentioned that the lack of vehicles and language barriers, among other things affecting the service delivery. It emerged during the interviews that the police must prioritise the complaints due to lack of resources. The people in Marikana are from various countries and provinces, speaking different languages of course, and this makes it difficult for the police to communicate with the members of the community when rendering the police service. The community members get frustrated when they cannot communicate effectively with the police. Sometimes, they think the police deliberately do not want to help them.

6.2.6 Suggestions on how to improve police-community relations in Marikana.

These are measures suggested by the participants on how the police-community relations can be improved in Marikana. The SAPS and the CPF participants gave their inputs on how police-community relations can be improved in Marikana. The participants suggested on how police-community relations can be improved in Marikana.

In this regard, the SAPS focus group 3 indicated that:

“The top management of the SAPS must come down to the station. They must listen to their juniors’ ideas, because we are the ones who are communicating with the community in most instances. So, if they can take our inputs and listen to them, then the relationship will be better. Because during the Marikana massacre, there were lot of police officers in Marikana, but now post then, there are only few people who are working here. And the area is

too big, so now people are getting worried, because during the massacre ...the police were many, but now when they have to get the services, the police are no longer there. So those things, they need to be explained to the people. That... during that time it was an operation. The people were mobilised from all over the country and now there's only minimum police officials who are left behind to do the job. So that is why the top management of the SAPS, they need to come down to us and we must give them ideas so that they can listen to them and implement those ideas, then the relationship will be at its best again."

In addition, the SAPS focus group 2 mentioned:

"Resources, manpower, upgrading the station ...we can start by upgrading the police station, get man power so that we have resources. So that we can attend into all the complaints, so that we can engage in the meeting... You can't police this area with two vehicles..."

The CPF focus group 2 emphasised that the police-community relations can be improved, provided the police respond quickly to the complaints. The CPF focus group 2 mentioned:

"Reaction time. I think if they can do good in terms of every case that we report, they come in time and they give us feedback."

In addition the CPF focus group 1 said:

"...I think ...as the Chair has said, we can hold ...some meetings with the community, at schools, as yesterday we have said at each and every roadblocks, there are flyers that we can hand over to the drivers so that we can educate them about what happened and to looking forward to work hand in hand with the police."

SAPS focus group 4 added and said:

“I think if we can get the man power here in Marikana. So that we can ...because the place is now growing bigger and bigger every day. So if we can get police officers here, so that we can... manpower”

The SAPS focus group 1 indicated that a lot has been done to can improve police-community relations and said:

“I don’t know what to say cause... we do try the campaigns, projects, we tried to explain, we hold meetings, sometimes we invite the Branch Commander to explain about the dockets because some we have complaints at the meetings that no, my docket so-so-so was closed and I have never had an information or sometimes ...but it seems like we are explaining to people who doesn’t want to understand, who does not want to listen. Because we do, we always try to explain, even from ...public safety, they come we do campaigns, try to educate them that when this happen ...this must happen.”

Manpower, vehicles, and the station upgrade were among many things suggested by the SAPS participants. The SAPS participants believe that they can win the community trust through working together and crime prevention awareness. The SAPS participants further mentioned that the community of Marikana need the SAPS management to come and address the Marikana massacre, to clarify anything that the members of the community might wish to understand. The CPF participants emphasised that improved communication in terms of the reported cases and feedback, and the police reaction time can improve police-community relations in Marikana.

6.3 SUMMARY

In this chapter, the outcomes of the study were presented in a thematic manner. Each theme was explained by the researcher, followed by overall responses of the participants and synthesised. The outcomes presented are based on the chosen research topic and focused on the research problem. The findings were presented, so it enables the readers to understand the findings of this study.

CHAPTER SEVEN

INTERPRETATION OF THE FINDINGS

7.1 INTRODUCTION

This chapter presents the researcher's interpretation of the findings. The findings are interpreted so that others can clearly understand them. The researcher interprets the findings focussing on the themes presented in Chapter 6. Each theme in this chapter is explained and supported by the literature from the previous chapters. In addition, the researcher will synthesise the discussion.

7.2 OVERVIEW OF EMERGENT THEMES

As discussed in Chapter 6, the first theme to be discussed is about the general understanding of the concept of police-community relations. The second theme is the impact of the Marikana massacre on police-community relations in Marikana. The third theme focuses on the overall trust of the community in the police. The fourth theme discusses the cooperation between the police and the community of Marikana. The fifth theme is about the satisfaction of the service rendered by the police to the community. Finally, the sixth theme suggests how police-community relations can be improved in Marikana.

7.2.1 The general understanding of the concept police-community relations.

Police-community relations, as described in section 4.4, refer to the relationship between the police and the community that they serve (Levan & Stevenson, 2019). As presented in section 4.4, the concept of police-community relations is the relationship between the police and the community based on community assurance that the police care about their policing needs (Littrell, 2020). As defined in section 4.4, police-community relations refer to a relationship which is subjected to change between the police and the community (Trecourt, 2018).

As discussed in section 4.4, although a positive attitude plays a major role in building police-community relations, it is also important to redistribute the resources to ensure enough contacts with the community (Lebron, 2019). The author in section 4.4, further emphasised that sufficient resources are necessary to address the needs of the community. According to Lebron (2019), as mentioned in section 4.4, it is difficult

for the police to provide quality service with insufficient resources. The police often come into contact with the community to enforce the law. Littrell (2020) in section 4.4, pointed out that social event should be an opportunity to build a strong relationship with the community. As discussed in section 4.4, the police and the community should not only communicate when law enforcement is needed (Littrell, 2020). In section 4.4, it was indicated that establishing a relationship under normal circumstances with the community makes it easy for the community to approach the police when necessary (Littrell, 2020).

As discussed in section 4.4, the police community assurance that their safety is prioritised promotes good police-community relations (Littrell, 2020). In section 4.4, it was mentioned that consistency, and high-quality service also enhance a positive working relationship with the community. Whenever the community needs police services, it should be utilised as an opportunity to build trust by providing quality service (Littrell, 2020). According to Littrell (2020), in section 4.4, regular patrols assure the community that they can rely on the police for their safety. It was indicated in section 4.4 that, as a police officer, participating in social activities promotes good police-community relations (Hodges, 2019). Hodges (2019) in section 4.4, pointed out that the community gets to realise that the police also belongs to the community. Furthermore, in section 4.4, Boehmer (2016) mentioned that police-community relations encourage the police and the community to be accountable for their actions.

As presented in section 4.4, community involvement is the key to good police-community relations. Oliver (2004:30) in section 4.4 indicated that police-community relations are based on mutual trust, respect, and willingness to be actively involved. In section 4.4, Sung (2002:32) argued that when the community members are not personally receiving police assistance and control, they relate to the police through their perceptions, beliefs and values.

The researcher found it very relevant to find out the participants' understanding of police-community relations, because it was easy for the participants to describe the impact of the Marikana massacre on the concept that they were familiar with. As presented in section 6.2.1, the participants described police-community relations as

the relationship between the police and community they serve. The participants further expressed their understanding of police-community relations by indicating that it includes working hand in hand with the police. Sharing information with the police was another way in which the participants understand police-community relations. Following the participants' responses on their understanding of the concept of police-community relations, as presented in section 6.2.1, it appears that the participants understand what the concept is all about. It is important for the participants to understand police-community relations because it indicates that they know their roles and its importance. The next theme to be discussed is the overall trust of the community in the police.

7.2.2 The impact of the Marikana massacre on police-community relations in Marikana.

As discussed in section 6.2.2, the impact of the Marikana massacre on police-community relations is all about how the massacre affected the police-community relations in Marikana and in SA. Radalet and Carter (1994:40), as presented in section 4.4, pointed out that there is no single emotion in police-community relations, so fervently as applying excessive and brutal force. The US Department of Justice (2015:1), as discussed in section 4.4, indicated that using force and other incidents can damage police-community relations. The US Department of Justice further explained that in other cases, one perceived police misconduct could affect police image as an organisation and not only of that single police official. The community understand that the police work requires the use of force at some point, but once the overall frequency of the police force is perceived to be excessive, the community starts to be concerned (Stewart et al. 2012:1).

The police often encounter the community to enforce the law. Littrell (2020), as discussed in section 4.4, pointed out that social events should be an opportunity to build a strong relationship with the community. According to Littrell (2020) in section 4.4, the police and the community should not only communicate when law enforcement is needed. Graham (2020) in section 4.4 argued that the police are expected to build police-community relations and simultaneously enforce the law. According to the author in section 4.4, more emphasis is put on law enforcement rather than the importance of good police-community relations. In section 4.4, it was

emphasised that positive interaction with the community needs to be prioritised the same way as law enforcement (Partee, 2017). Graham (2020) in section 4.4, indicated that the police often are rewarded for the arrests they make, not for interacting with the community to build good police-community relations. Furthermore, in section 4.4, Graham (2020) pointed out that although it is difficult to strike the balance between the two tasks, it is still possible. The only challenge is the correct balance level between the two roles.

From the participants' views on the impact of the Marikana massacre on police-community relations, as presented in section 6.2.2, it is evident that the Marikana massacre had a negative impact on police-community relations. In section 6.2.2, it was further revealed that the police in Marikana are viewed as the killers, although during the Marikana massacre, the police were deployed from various units. In addition, as indicated in section 6.2.2, the community is no longer willing to share information with the police. It was also indicated that the community is reluctant to report crimes. This theme will be followed by the general understanding of the concept of police-community relations.

7.2.3 The overall trust of the community in the police.

Community trust in the police is about the level of reliability of the community on the police. As discussed in section 3.4, communication, partnership and trust were identified as the conceptual elements of positive police-community relations (IACP, 2015:15). Partee (2017) in section 4.4 identified mutual trust and respect as factors that promote police-community relations. It is important for the police and the community to understand their roles in building good police-community relations (Partee, 2017). Police-community relations should be harmonious, respectful and be built on trust. According to Nkosi-Malobane (2018), as presented in section 3.4, the deterioration of communication and trust causes tensions between the police and the community.

As discussed in section 3.4, Nkosi-Malobane (2018) further indicated that the interdependence and shared responsibility between the police and the community are vital for positive police-community relations. In section 3.4, it was mentioned that trusting police-community relations are built on mutual trust and understanding of the

needs of the police and the community (IACP, 2015:16). Trust is earned through a sincere and genuine interest in the inclusion and commitment to justice (IACP, 2015:16). As discussed further in section 3.4, the police and community that trust each other will be more likely to work as a team. It was indicated in section 3.4 that positive police-community relations is a key to effective policing. The community's willingness to trust the police, as indicated in section 3.4 depends on whether they believe that police actions reflect community values and are lawful (US Department of Justice, 2015:1).

In section 3.4, it was mentioned that generally, the police role is based on law enforcement, more emphasis needs to be put on building and maintaining police-community relations (Cooper, 2017). According to the author in section 3.4, policing goes beyond law enforcement. Cummings (2019) in section 3.4, pointed out that police contacts with the community for social networks rather than law enforcement promote a positive attitude towards the police. The author in section 3.4, further indicated that the police and the community get to trust each other when they have a healthy relationship. As discussed in section 3.4, Anderer (2020) identified police friendly visits to the community in their comfort zones as a motivation for the community to work with the police. Lopez (2018) in section 3.4 pointed out that when the community do not trust the police, they tend to take the law into their own hands. According to the author in section 3.4, it is difficult for the community to rely on the police when there is a lack of trust.

Lack of resources and the size of the Marikana policing area were presented in section 6.2.3, as the contributing factors of mistrust in the police. Lack of resources, such as vehicles, affects police performance, which creates mistrust in the police. The police's reaction time to complaints is determined by the availability of vehicles in most instances. In Marikana, this becomes a problem because the participants emphasised how lack of vehicles affects police work daily. In the previous chapter, it was indicated that the area of Marikana is growing fast, due to lots of informal settlements. The resources are not enough to police the whole area of Marikana within the expected time. Based on the views of the participants, as mentioned in section 6.2.3, it is evident that not every community member of Marikana trusts the police. This has a negative impact on police-community relations because trust is

one element of police-community relations. The police-community relations become weak when the community do not trust the police because the community gets angry and frustrated when the police fail to assist them. As a result, the community takes the law into their own hands. The researcher will discuss the cooperation between the police and the community as the next theme.

7.2.4 Cooperation between the police and the community.

Cooperation was described in section 6.2.4, as the ability and willingness of both the police and the community to share tasks, while working together as a team. In section 4.4, Sadulski (2020) pointed out that the police need the support of the community to achieve the policing goals. According to Partee (2017) in section 4.4, the police work becomes difficult without the support of the community. Furthermore, it was mentioned in section 4.4 that when the police and the community work in insolation, the safety of the community gets compromised (Partee, 2017).

Key components of police routines are based primarily on inputs by citizens. It was indicated in section 4.4 that the community is the eyes and ears that detect criminal offences. As a result, many crimes would never receive police attention without the community involvement (Sung, 2002: 35). In section 4.4, it was pointed out that people who perceive fairness in the police are likely to cooperate with police when the situation requires. Once the police misconducts are exposed, less trust in the police should be expected. Even the community members who were working positively with the community might withdraw (Johnson, 2020). Miller and Hess (2008:169) in section 4.4 mentioned that the police acknowledged that cooperation with the community is important in policing. To this effect, the police need to encourage community members to come forth with information relating to crime.

As discussed in section 4.4, the police know the positive impact of working hand in hand with the community (Partee, 2017). Good police-community relations promote proactive policing, whereby the police act in advance (Partee, 2017). Boehmer (2016) in section 4.4 pointed out that police-community relations encourage the police and the community to be accountable for their actions. Johnson (2020) in section 4.4 indicated that although the police are doing their work, accountability for the actions remains crucial. Community safety is the responsibility of the police and

the community. According to Johnson (2020) as presented in section 4.4, sometimes where the police are viewed as bad, less community cooperation is expected.

Following the participants' responses on cooperation, as presented in section 6.2.4, it is evident that although there are those who cooperate with the police, there are those who do not cooperate with the police. This has a negative impact on police-community relations because the police work requires the support of the community. In most cases, the community witness a crime and report it to the police. Even though there are those who cooperate with the police, that is not enough. If there are those members of the community, who do not cooperate with the police, something needs to be done. The satisfaction of the service rendered by the police to the community is the next theme to be discussed.

7.2.5 Satisfaction of the service rendered by the police to the community of Marikana.

Satisfaction of the service delivery refers to the quality of service that the community expects from the police. In section 4.2.6, the Batho Pele document was discussed as one of the service delivery policies. The literature review on service delivery as discussed in Chapter 4.2.6, revealed that Batho Pele means people first, and it was introduced in 1997 as part of the transformation of public service in SA (SA, 1997). The White Paper on Transforming Public Service delivery was introduced in 1997 by the democratic government. According to PSC (2008:2), as mentioned in section 4.2.6, indicated that the intention of the Batho Pele document is to improve the service delivery and accountability by the public departments. As already mentioned in section 3.2.3, Stats SA (2018) confirmed that 54% of the people were not satisfied with how the police deal with the criminals.

Littrell (2020) in section 4.4 mentioned that the police's community assurance that their safety is prioritised promotes good police-community relations. Consistency and high-quality service also enhance a positive working relationship with the community (Littrell, 2020). As presented in section 4.4, police work should not be measured only by crime statistics, the efforts that the police make to build good police-community relations need to be recognised (Johnson, 2020). As discussed in section 4.4, whenever the community needs police service, this should be utilised as an

opportunity to build good police-community relations by providing quality service (Littrell, 2020).

The participants, as presented in section 6.2.5, indicated that in Marikana, some of the community members are satisfied with the police, whereas others are not. Lack of resources, such as vehicles was emphasised as the contributing factor to poor service delivery. The participants indicated that when they receive complaints, they do not have vehicles to attend those complaints immediately because the few vehicles that they have are being used to attend other complaints. It appears to the community that the police do not want to assist them. Only to find that the police do want to attend to their complaints, but they do not have vehicles. This has a negative impact on police-community relations. When the police delay attending to the complaints it gives the community an opportunity, in some instances, to take the law into their own hands.

The issue of language barrier was also identified as a factor that leads to a point where some of the community members are not satisfied with the service rendered to them by the police. This is due to Marikana being a mining area; people from various places are there for job opportunities. It was also mentioned in section 6.2.5 that when the community members seek police assistance, they do not believe that the police do not understand some of their languages. To them, it appears as if the police do not want to assist them. This affects police-community relations negatively because they start to lose hope in the police. The last theme to be discussed is the suggestions of the participants on how police-community relations in Marikana can be improved.

7.2.6 Suggestions on how to improve police-community relations in Marikana.

This theme, as it was explained in section 6.2.6, focuses on the measures suggested by the participants, on how to improve police-community relations in Marikana. The IACP (2015:15), as presented in section 3.4, identified communication, partnership and trust as the conceptual elements of positive police-community relations. According to the IACP (2015:15), trusting police-community relations are built on mutual and understanding of the needs of the police and community. Trust is earned through a sincere and genuine interest in the inclusion and commitment to justice

(IACP, 2015:16). Nkosi-Malobane (2018) in section 3.4 revealed that police-community relations should be harmonious, respectful, and be built on trust. The deterioration of communication and trust causes tensions between the police and the community.

As indicated in section 4.4, police visibility assures the community that police value their safety. The community desires to know what the police have in place to ensure that they are safe (Johnson, 2020). It was also pointed out in section 4.4 that as a police officer, participating in social activities promotes good police-community relations (Hodges, 2019). The community gets to realise that the police also belong to the community (Hodges, 2019). Meetings with the community will grant the police and the community a chance to discuss any community concerns on policing. Johnson (2020), as discussed in section 4.4, indicated that it is important for the police to reside where they are stationed. As a result, the community needs become obvious since the police would be part of the community (Johnson, 2020).

In section 4.4, it was pointed out that good communication between the police, and the community assists the police to utilise resources effectively, focussing on the community needs (Boehmer, 2016). The author further mentioned that the community can volunteers to work with the police, provided they are transparent. Sadulski (2020) in section 4.4, mentioned that police diversity is very important in building police-community relations. Police from different backgrounds have experience to deal with various situations in the community. Boehmer (2016) in section 4.4 identified shared responsibilities as an element of good police-community relations. Trust is one of the most important factors in building police-community relations. As discussed in section 4.4, Wexler (2016) mentioned that it was important for the police to normalise apologising to the community when they are wrong. According to Wexler (2016), in section 4.4, law enforcement should be applied when necessary and to consider that even the police are not above the law. Once the police admit their mistakes, the community will find it easy to trust them.

The participants expressed their views on what they think can be done to improve police-community relations in Marikana. The participants, as presented in section 6.2.6, mentioned that the police-community relations in Marikana could be improved

if the police can get more manpower, vehicles and have the station upgraded. The participants suggested this based on how the area of Marikana is populated because of the informal settlements. In the previous chapter, the participants emphasised that they cannot police the whole area of Marikana with few vehicles.

The participants also suggested that the SAPS management had to address the Marikana massacre, directly with the community members. The participants believe that the SAPS management can answer those questions better, to clear any uncertainties within the community. As indicated in section 6.2.6, the participants suggested that police-community relations can be improved if the police arrive on time when needed for assistance. The participants emphasised that improved communication in terms of the reported cases and feedback can improve police-community relations in Marikana.

7.3 SUMMARY

The findings as presented in Chapter 6 were interpreted in this chapter. Interpreting the findings was done based on the themes, whereby each theme was explained, motivated by the literature from the previous chapters. Synthesis was also done as part of interpreting the findings. The next chapter will focus on the summary, recommendations and conclusion.

CHAPTER EIGHT

SUMMARY, RECOMMENDATIONS AND CONCLUSION

8.1 INTRODUCTION

This chapter presents a summary of the research. Recommendations based on the research findings are also included. The conclusion of the research is also provided in this chapter. The recommendations may guide the SAPS in terms of improving police-community relations in Marikana. Other researchers can apply the same recommendations in similar situations.

8.2 SUMMARY

In Chapter 1, police-community relations were introduced based on the Marikana massacre in section 1.1. The aim and objectives of the research were indicated. Furthermore, the background of the research was also discussed, focussing on what occurred during the Marikana massacre. The area of Marikana was also illustrated by means of a map in section 1.2. The problem statement supported by the cases of Sharpeville massacre, Soweto Uprising, Andries Tatane, Mido Macia and Marikana massacre were presented in section 1.3. The aim and objectives of the research study were discussed in section 1.4. In section 1.5, the researcher explained the significance of this research study. Key theoretical concepts were defined in section 1.6. The challenges faced in this research study were discussed in section 1.7. The research layout formed part of section 1.8. In section 1.9, a summary of the general orientation of the research study was summarised.

The description of the Marikana massacre was introduced in section 2.1. The Lonmin operations in SA were discussed in section 2.2. The living conditions in Marikana were presented in section 2.3. Section 2.4 covered the fateful events of Marikana, from the 9th of August 2012 until the 16th of August 2012. Marikana commission of inquiry was discussed in section 2.5. The description of the Marikana massacre was summarised in section 2.6.

The evolution of policing in SA was introduced in section 3.1. The history of policing based on the policing pre-1994, the National Peace Accord, and policing post-1994 were discussed in section 3.2. Police-community relations in SA, as described in

section 3.3. Community policing, as a conduit between the police and the community, was discussed in section 3.4. Section 3.5 covered the summary of the evolution of policing in SA.

The concept of police-community relations was introduced in section 4.1. Section 4.2 dealt with the regulatory framework on police-community relations. IPID was discussed in section 4.3. The concept police-community relations was described in section 4.4. Samples of police-community relations in other countries like Eswatini, Botswana and Zimbabwe were also indicated in section 4.5. Section 4.6 summarised the concept of police-community relations.

Section 5.1 introduced the research methodology applied in the research study. The research approach was discussed in section 5.2. Population and sampling were covered in section 5.3. The pilot study was discussed in section 5.4. In section 5.5, the process of data collection was described. Data analysis formed part of section 5.6. Methods of ensuring trustworthiness were discussed in section 5.7. Section 5.8 focused on the ethical considerations. Bracketing formed part of section 5.9. The summary of the research methodology was summarised in section 5.10.

Section 6.1 introduced the presentation and discussion of the findings. Themes that emanated from the Marikana SAPS, and CPF participants were discussed in section 6.2. The research findings were presented in a thematic manner. The six identified themes are: The general understanding of the concept police-community relations, impact of the Marikana massacre on police-community relations, the trust of the community in the police, community cooperation, a satisfaction of the service delivery, and the suggestions to improve police-community relations. The presentation and discussion of the findings were summarised in section 6.3.

Interpretation of the findings was introduced in section 7.1. An overview of emergent themes is presented in section 7.2. The impact of the Marikana massacre on police-community relations was discussed in section 7.2, based on the themes identified in section 6.2. The literature on police-community relations was considered during the interpretation of the research findings. Each theme was first presented, supported by the literature and what the participants said. The impact of each theme on police-

community relations was discussed. This was to determine the impact of the Marikana massacre on police-community relations in Marikana. Suggestions on how police-community relations can be improved were discussed in section 7.2.6. Section 7.3 summarised the interpretation of the findings.

8.3 RECOMMENDATIONS

The research findings revealed that the Marikana massacre had a negative impact on police-community relations in the policing area of Marikana. The recommendations on how police-community relations in Marikana can be improved were made. Lack of resources, trust, the fast-growing policing area of Marikana, community cooperation and feedback issues on the reported cases, were identified as the factors that affect police-community relations in Marikana. The following recommendations were made based on the research findings:

8.3.1 Review the demarcation of the Marikana policing area.

The research findings indicated that the policing area of Marikana is growing fast. Simultaneously, the resources at Marikana police station are insufficient to police the whole area. The researcher recommends that the size of the Marikana policing area needs to be reviewed. This will assist the SAPS to determine the resources needed to accommodate the whole community of Marikana. Once the demarcation of Marikana policing area is clear, it will direct the SAPS as to whether another police station can be built in Marikana or the Marikana police station can be renovated and equipped with the necessary resources.

8.3.2 Advanced communication methods.

Communication is one of the most important factors in police-community relations. The research findings revealed that a lack of communication between the police, and the community in Marikana is a challenge. The researcher recommends regular police meetings with the community to discuss any concerns in terms of policing. It is recommended that the police can also hand out informative police flyers to the community during roadblocks.

8.3.3 Time frame for the feedback of the reported cases.

Based on the research findings, feedback on the reported cases was identified as a challenge in Marikana. There must be a time frame to provide the feedback of the reported cases. This will avoid a situation whereby cases are reported, and the complainants are not updated on the progress of their cases.

8.3.4 Building trust and encouraging cooperation.

The police must attend the complaints on time and provide feedback to the complainants as soon as possible. The **police** reaction time will encourage the community to gain confidence in the police. Trust can be achieved once the police take responsibility for their actions and to also be transparent. It is also important for the police to provide quality service to the community. Where the police cannot provide such service to the community, a thorough explanation for failing to serve must be given to complainants. The community must not be at a point where poor service becomes normal for them. Creating a safe environment must be a shared responsibility of the police and the community. The police must encourage the community to be involved in policing activities in Marikana. **If** the police and the community of Marikana can operate as a team, the community will gain trust and cooperate.

8.3.5 Marikana massacre address by the SAPS management.

The impact of the Marikana massacre on police-community relations in Marikana was the focus of this research. The research findings revealed that the Marikana massacre had a negative impact on police-community relations. The participants indicated that the SAPS management needs to address the community regarding the Marikana massacre. The researcher recommends that SAPS management must address the community of Marikana regarding the Marikana massacre. This will allow the community of Marikana to discuss any matters of concerns with SAPS management. The SAPS management will clarify any uncertainties that the community of Marikana still needs to understand.

8.4 CONCLUSION

As indicated in section 1.4, the aim of the research was to explore police-community relations in Marikana. This was based on the impact of the Marikana massacre on

police-community relations. The research findings revealed that the Marikana massacre had a negative impact on police-community relations. The relationship between the police and the community of Marikana is damaged.

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ADDENDUM A: INTERVIEW SCHEDULE

TOPIC: EXPLORING POLICE-COMMUNITY RELATIONS IN MARIKANA

1. What do you understand about the concept police-community relations?
2. What is your role in building police-community relations?
3. Do you benefit from this relationship?
4. Does the commitment necessary for this relationship?
5. Do you think all the members of the SAPS are committed to this relationship?
6. Does the Marikana massacre had an impact on the police-community relations in Marikana?
7. Prior the Marikana massacre, do you think the community members had trust in the police?
8. Currently do you think that the community members have trust in the police?
9. Do you think that the community members of Marikana are satisfied with the service rendered by the police?
10. What motivates the community members to work with the police?
11. How often does the police interact with the members of the community?
12. Post the Marikana massacre what seems to have changed concerning police community relations in Marikana?
13. Do you think that the community members of Marikana rely on the police for safety?
14. Post the Marikana massacre, was there any areas around the community whereby the police were or are still not allowed to go?
15. Do you think the Marikana massacre affected the police image negatively or positively?
16. Do you the CPFs meetings are held regularly in Marikana?
17. What do you think can be done to improve police-community relations in Marikana?

ADDENDUM B: INFORMED CONSENT FORM
PART A: PARTICIPANT INFORMATION SHEET

Ethics clearance reference number: ST85 of 2018

Research permission reference number: 3/34/2

Date:

Title: Exploring police-community relations in Marikana.

Dear prospective participant

I Maureen Maadintsi Mdawo, Master in Criminal Justice (Policing) student at the University of South Africa, am presently engaged in a research undertaking entitled "Exploring police-community relations in Marikana" under the supervision of Professor R. Snyman of the Department of Police Practice.

The objective of this study is firstly to describe the role of police in promoting good relations with the community; secondly to explore how the Marikana massacre impacted on the police-community relations in Marikana; thirdly to determine the factors that enhance police-community relations and fourthly to make recommendations on how police-community relations in Marikana can be improved.

To complete this study, I must conduct interviews with the members of the South African Police Service who have been stationed at Marikana SAPS, five years before the Marikana massacre and are still stationed there. The members of the CPF in Marikana, who have been residing in Marikana five years or more before the Marikana massacre and they are still residing there, must also be interviewed. These interviews will be documented by means of note-taking and a tape-recording device and will take approximately 3 hours per group. Participating in this study means that you consent to being interviewed about police-community relations in Marikana and your role therewith. Participating in this study is voluntary and you are under no obligation to consent to participation. If you do decide to take part, you will be given this information sheet to keep and be asked to sign a written consent form. You are

free to withdraw at any time and without giving a reason. The confidentiality of your answers will be maintained and if you so wish, your anonymity preserved. The participant of this study will not receive any payment or incentive. Marikana massacre remains a sensitive subject and the social worker will be available for counselling, if needed.

Hard copies of your answers will be stored by the researcher for a period of five years in a locked cupboard in Pretoria for future research or academic purposes; electronic information will be stored on a password protected computer. Future use of the stored data will be subject to further Research Ethics Review and approval if applicable.

This study has received written approval from the Research Ethics Review Committee of the College of Law, UNISA. A copy of the approval letter can be obtained from the researcher if it is requested.

If you would like to be informed of the final research findings, please contact Maureen Maadintsi Mdawo on 012 845 5746 or fax number 012 845 5912. Queries can be directed to MdawoMaureen@saps.gov.za or to my supervisor: RSnyman@unisa.ac.za.

The direct benefit of this study is to enable both the community and the police to understand the importance of good relations, the causes of poor relations and the methods of improving police-community relations. The management of the South African Police Service will utilise the recommendations to inform the policy and practice on fostering good relations with the communities. This study will add to on-going discourse and scholarship in police science.

Thank you for taking time to read this information sheet and for participating in this study.

Mdawo M.M.

PART B: INFORMED CONSENT TO PARTICIPATE IN THIS STUDY

I, _____(participant name), confirm that the person asking my consent to take part in this research has told me about the nature, procedure, potential benefits and anticipated inconvenience of participation.

I have read (or had explained to me) and understood the study as explained in the information sheet.

I had a sufficient opportunity to ask questions and I am prepared to participate in the study.

I understand that my participation is voluntary and that I am free to withdraw at any time without penalty.

I am aware that the findings of this study will be processed into a research report, but my participation will be kept confidential.

I agree to the recording of the interview.

I have received a signed copy of the informed consent agreement.

Participant Name & Surname..... (Please print)

Participant Signature.....Date.....

Researcher's Name & Surname..... (Please print)

Researcher's signature.....Date.....

ADDENDUM C
THE GATEKEEPER PERMISSION

SUID-AFRIKAANSE POLISIEDIENS  SOUTH AFRICAN POLICE SERVICE

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

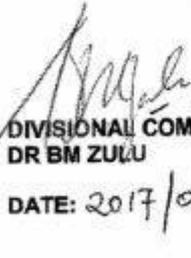
The Provincial Commissioner
NORTH WEST

**PERMISSION TO CONDUCT RESEARCH IN SAPS: EXPOLRING POLICE
COMMUNITY RELATIONS IN MARIKANA: M TECH: UNIVERSITY OF SOUTH
AFRICA: RESEARCHER: MM MDAWO**

1. The above subject matter refers.
2. The researcher, W/O MM Mdawo is conducting a study with the aim to *explore police-community relations in Marikana*.
3. The researcher is requesting permission to interview 20 police officials at the Marikana 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: North West.
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: EXPOLRING POLICE
COMMUNITY RELATIONS IN MARIKANA: M TECH: UNIVERSITY OF SOUTH
AFRICA: RESEARCHER: MM MDAWO**

- 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: 2017/03/14

ADDENDUM D
ETHICAL CLEARANCE CERTIFICATE



UNISA CLAW ETHICS REVIEW COMMITTEE

Date 20180912

Reference: ST85 of 2018

Applicant: MM Mdawo

Dear Mrs Mdawo

**Decision: ETHICS APPROVAL
FROM 12 SEPTEMBER 2018
TO 11 SEPTEMBER 2021**

Researcher(s): Maureen Maadintsi Mdawo

Supervisor(s): Prof HF Snyman

Exploring police-community relations in Marikana

Qualification: MTech

Thank you for the application for research ethics clearance by the Unisa CLAW Ethics Review Committee for the above mentioned research. Ethics approval is granted for 3 years.

*The **medium risk application** was reviewed by the CLAW Ethics Review Committee on 12 September 2018 in compliance with the Unisa Policy on Research Ethics and the Standard Operating Procedure on Research Ethics Risk Assessment. The decision was ratified by the committee.*

The proposed research may now commence with the provisions that:

1. The researcher will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.
2. Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study should be communicated in writing to the CLAW Committee.
3. The researcher will conduct the study according to the methods and procedures set out in the approved application.

Open Rubric

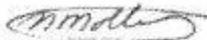
University of South Africa
Pretorius Street, Muckleneuk Ridge, City of Tshwane
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4. Any changes that can affect the study-related risks for the research participants, particularly in terms of assurances made with regards to the protection of participants' privacy and the confidentiality of the data, should be reported to the Committee in writing, accompanied by a progress report.
5. The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study. Adherence to the following South African legislation is important, if applicable: Protection of Personal Information Act, no 4 of 2013; Children's act no 38 of 2005 and the National Health Act, no 61 of 2003.
6. Only de-identified research data may be used for secondary research purposes in future on condition that the research objectives are similar to those of the original research. Secondary use of identifiable human research data requires additional ethics clearance.
7. No field work activities may continue after the expiry date of 11 September 2021. Submission of a completed research ethics progress report will constitute an application for renewal of Ethics Research Committee approval.

Note:

The reference number ST85 of 2018 should be clearly indicated on all forms of communication with the intended research participants, as well as with the Committee.

Yours sincerely,



PROF N MOLLEMA

Chair of CLAW ERC

E-mail: mollena@unisa.ac.za

Tel: (012) 429-6384



PROF CI TSHOOSE

Executive Dean: CLAW

E-mail: tshooel@unisa.ac.za

Tel: (012) 429-2005

ADDENDUM E
THE IMAGES OF THE MARIKANA MASSACRE

Image A1: The Lonmin Platinum mine in Marikana.



(Davies, 2015)

Image A2: The Lonmin Platinum mine: Marikana operations.



(Sefularo, 2017)

Image A3: The rock drill operators underground at Lonmin Platinum mine in Marikana.



(Marinovich, 2014)

Image A4: The shacks occupied by the mineworkers in Marikana.



(Amnesty International, 2016)

Image A5: The living conditions in Nkaneng, an informal settlement in Marikana.



(Tyeda, 2017)

Image A6: The striking mineworkers carrying their different weapons.



(Sutherland, 2012)

Image A7: The striking mineworkers carrying their weapons including pangas.¹



(Davies, 2015)

¹ A panga is a large, broad-bladed African knife used as a weapon.

Image A8: The striking mineworkers gathered at Wonderkop (Koppie) hill before the massacre



(SAn history online, 2013a)

Image A9: The police advance after shooting the striking mineworkers with live ammunition.



(SAn history online, 2013a)

Image A10: The police with the dead bodies of the striking mineworkers



(Davies, 2015)

Image 11: Marikana area surrounded by litter.



(Kindra, 2012)

Image 12: The living conditions of the community of Marikana.



(Muchena, 2016)

Image 13: The Lonmin Platinum mine striking mineworkers shot down by the police.



(Magdaleno, 2015)

Image 14: Air polluted area of Marikana.



(Postman & Hendricks, 2018a)

Image 15: The police aimed at the shot striking mineworkers.



(Nicolson, 2017)

