



An Evaluation of the South African Police Service's Moral Right to Hold Power in the Mankweng Area

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<http://dx.doi.org/10.47814/ijssrr.v5i12.805>

Abstract

The aim of this study was to evaluate the South African Police Service's (SAPS's) moral right to hold power in the Mankweng area. The researcher observed that the SAPS are largely not viewed as having the moral right to hold power. Although it may seem a truism that poor communication between the police and the community may result in lower public confidence and trust in the police, the actual relationship between the two has already been dealt with in other studies. Apart from poor communication, which is seen as a central concern, other factors could affect the image that the public holds on the police. Most of the available literature argue that confidence in the police is known to have significance on citizen's perception of personal safety and fear of crime. The problem that therefore informs the research is that the police in Mankweng are faced up with a myriad of challenges that undermine public confidence in them. This problem has the propensity to undermine police-community relation, thus the police's moral right to hold power in the community. This study considers the existing legislative frameworks through the lens of criminological and legal theories, namely Differential Association Theory, Procedural Justice Theory, and Social Contract Theory in order enhance transparency and provide clarity. A qualitative research approach was considered appropriate for this study since it provided the researcher with insight into the lived world of participants by obtaining rich descriptions of how these participants experience on the evaluation of SAPS's moral right to hold power. In this study, the researcher utilised face-to-face semi-structured interviews as primary data gathering technique. For sampling purposes, 25, including Five (05) SAPS management and 20 community members, as participants, they were all interviewed in this study. The researcher followed a phenomenological data analysis process in order to provide a comprehensive analysis of the phenomenon as experienced by the participants based on evaluating SAPS's moral right to hold power in the Mankweng area. This study found that communication breakdown, inclusive to not giving feedback and

to what extent is the investigation of reported cases, failure on the part of the police to value the importance of Community Police Forums (CPF's), always citing lack of transport to transport members of the CPF to meetings as there is lack of proper allocation and use of state vehicles, unfaithfulness and mistrust to be the main causes of the identified research problem. For recommendations, the local SAPS's actions and an increase of unappealing practices has raised a number of safety concerns among South African citizens, neighbouring countries and perhaps international communities and it is recommended that collaboratively working on these findings can enhance policing in the communal level, such as the study area.

Keywords: *Evaluation; Holding of Power; Mankweng Area; Moral Right; SAPS*

Introduction

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

For South Africa (SA) to be democratic there is a need for it to be radically transformed. Due to this fact, SAPS adopted community policing for its restructuring. For this vision to be a success, CPF were then introduced to police stations countrywide. Community policing's implementation through police forums, was for it to bring complexity of the said transformation and of social and political relations both provincially and locally particularly in the Gauteng Province (Rakgoadi, 1995). According to Maraise (1993), police-community relations were brought to life by the "Waddington Inquiry" for it to be used for the investigation of Boipatong massacre. As a confirmation of what other writers say about police-community relations, this inquiry declared that problems experienced in the field of police-community relations in SA, are basically the outcomes of apartheid legacy and therefore stated three points that substantiate the above statement namely: **a)** Politics as one of the factors that played a role in which police community relations have developed; **b)** The manner in which both the police and the public play their roles and the relationship they have to one another, and; **c)** The developments in policing internally that can provide the people of South Africa with important lessons for police-community relations to be improved. According to Waddington (1994), politics in one-way or another had a bad influence in the relationship between the police and the public, to be improved for the two parties to benefit and finally; the need for the developments of policing to be upheld for the society to have a clear picture and understanding of what the 'animal' police-community relations is.

The researcher observed that the SAPS are largely not viewed as having the moral right to hold power. Although it may seem a truism that poor communication between the police and the community may result in lower public confidence and trust in the police, the actual relationship between the two has already been dealt with in other studies. According to Epstein (1997), all individuals are governed by a substantial dose of self-interest, which if not properly directed, can result in socially destructive behaviour. For Mankweng, such predicament could result in further deterioration of police-community relations.

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

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

Literature Review and Theoretical Framework

Positive public participation is regarded to be a fundamental approach in bringing the public into the "arena". Contextually, in Scotland, this is regarded to be the best "method" to bring both the public, and other stakeholders to positively and directly impact the growth and upcoming opportunities for services delivered to the concerned community. As an authentication and approval to 'backup' what the Scottish police practice, various sources (Tyler (2008); Rosenbaum and Schuck (2011), Worden, and McLean (2017) cite the following aspects for police officials to have:

- The SAPS must be transparent -*The police must not hide anything that they are doing pertaining to their duties;*
- They must practice openness when discussing issues-*They must thoroughly explain in an understandable manner whatever they are discussing with the community;*
- They must have a better understanding of one another's intelligence -*They must be in a good position to tolerate one another regardless of their Intelligence Quotient (IQ) levels;*
- They must be fair in their communication skills- *They must make sure that their communication does not treat people differently so; regardless of their political affiliations, race, gender, so on and so forth;*
- They must be able to use a "face-to-face" approach when trying to solve service delivery issues - *They must avoid to solve service delivery problems via technology; for an example, attending to a domestic violence crime by talking to the victim through telephone;*
- Supervisors must be able to "read" their subordinates' "facial expressions"- *Managers must be responsible to the extent that they can tell if one of their members is having problems and not feeling well for daily duties;*

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

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

Historically, police power is a means of understanding the import of the community rights movement to extend the frontiers of the power in contemporary legal frameworks. The approach in this regard differs from relatively small, but extant, literature on police power (Miller, 2015). Policing as a social order needs to find acceptance in communities. This is key in ensuring that the police are perceived to have earned the moral right to hold power in the communities that they service. Perceptions essentially determines whether communities view police actions and behaviours as fair or repulsive. To this effect, the SAPS performs duties in an occupational setting that is typified by the need to comply with legislative and policy prescripts (South Africa, 1977; South Africa, 1995 & South Africa, 1996). The prescripts in fact serve as standards against which police actions can be evaluated.

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

Existing Views of Community and Police Trust: The Morale Origin of Police Power in the South African Police Service

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

Police Expressions On Co-Operations with Community Members

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

Despite a community-inspired approach, responses to the initiatives cited herein will remain a rhetoric, unless there is constant contextualised research to check compliance and compare practice with

some of the policy and legislative prescripts cited herein. Clegg, Hunt and Whetton (2000) further argue that frameworks will fail to meaningfully transform police organizations if left unchecked. Such oversight could relegate policing policy to being largely symbolic, branded by failures in reducing crime. The failures often result in loss of trust, which is a major contributing factor in the police losing the moral authority to hold power within communities they serve.

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

The Challenges Hindering Police-Community Relations

Police criminality in South Africa is a concern. The SAPS have publicly admitted to hundreds of serving police staff having been convicted of various crimes that range from Murder, Robbery, and Rape to Corruption (The South African.com, 2019). The extent of the problem is as such that in 2013, statistics showed that 1448 police officials in active service were convicted (The South African.com, 2019). The question that then arises from these worrying figures is: How do police earn the moral right to hold power, when they are seen to be violating the same laws they are supposed to be upholding? The challenge with police criminality is that the issues talk to whether the SAPS has the capacity or at the least the willingness to clean up their ranks. According to The South African.com (2019), the then 'Acting Deputy SAPS National Commissioner for Human Resource [Lieutenant-General (Lit Gen) - Mazibuko] reported to the South African National Parliament in 2013 that plans were under way to rid the SAPS of criminal elements in its ranks, something that was never achieved by June 2014, being the set timeframe. Of course, a more obvious innuendo to such failure is the police either lacked the capacity or were never willing to deal with the problem. A key consideration about innuendo(s) is how the relating purview convolutes perceptions regarding the police's moral right to hold power in specific communities.

The problem with public innuendos about policing is that the views expressed are often individualistic and subjective, which makes it complex to separate facts from loose street talk. Of relevance in this study is that engaging in an exercise to clean up police ranks requires strong political will and strategic conviction informed by factualities. Various authors (Reiner, 2000; Brewer, Wilford, Guelke, and Hume & Moxon-Browne, 2016) agree that strong political will and apt strategies can help the police to become efficient in fighting crime. For this reason, it is imperative for research to be conducted in the future, to interrogate if the police in Mankweng enjoy adequate political backing at a local level. Local level political backing refers to support by Mayors and local Councilors in the community.

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

To contextualise police criminality in South Africa, this research zoomed into statistics. According to Kane (2002), statistical information enables the user and in this case, the researcher to scan over characteristics of the data, in order to make sense out of the available pieces of information gathered. To this end, this next section deals with provincial statistics on police criminality in South Africa. For this study, discussions on statistics are an important indicator, which needs a careful approach in terms of interpretations. This is because the misinterpretation of statistics could paint a misleading picture that can unfairly disadvantage the police. Thus, statistics have the propensity to also misguide strategies aimed at helping the police to deal with a myriad of issues relating to crime in their organisational ranks.

The South African Police Service Management Intervention On Improving Police-Community Relations to Foster Trust of Affirming Police's Moral Right to Hold Power

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

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

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

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

In selectively using the above objectives, this study sought to evaluate whether community police operational employed strategies in Mankweng area conformed to the specified standards. Such ascertainment required of the researcher to draw insights from the police managers, in order to facilitate

the evaluations. The evaluations are critical in bolstering police-community relations. Basically, the strategy was used as a yardstick to also determine whether the police do have the moral right to hold power within the community. To this end, Rosenblatt (1998) explains that: “the term *moral right* is a translation of a French term *droit moral* and refers not to morals in the religious context.” In this study, the term essentially refers to policing that finds acceptance within communities. As part of the background, this next section briefly outlines the historical context of policing in South Africa, with specific focus on the SAPS as the subject of the study.

Theoretical Framework: A Brief Study Application

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

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

Differential Association Theory

Concerning the police, their subculture is the primary peer group in which they learn about their behaviour. According to Alpert and Dunham (1997), in most cases, police found themselves being pressurised. Most of this pressure is from peer group. This subculture encourages them to have different beliefs, values and “manners of expression” which is far different from a normal behaviour which is acceptable by the public (Conser, 1980). The isolation that police officers encounter from the public, tends them to spend most of their time being within themselves as colleagues, as this is the only environment where they feel accepted and valued by their peers. Due to this fact, they feel satisfied and having self-confidence (Conser, 1980). According to Skolnick (1994), the strength of the organisational culture in a police department is so salient that, regardless of personal differences, rank structures and so forth, they fully belong to their departmental beliefs and culture. The manner in which the police act and belief remains a norm that influences even the new generation which will be there in the future (Kappeler, 1998).

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

learned. In most cases, the said criminals try with all their abilities to “rob” the law (Sutherland’s view, 2019).

Procedural Justice Theory

This theory states that when people are treated fairly by legal authorities and willing to consent and cooperate with them, their judgement about the degree to which those authorities are using fair procedures develop positively. According to Tyler and Blader (2003), there are two key issues that underlie an individual’s judgement about procedural justice namely; judgement about the quality of the decision-making and a judgement about the quality of their own treatment. The public’s trust and confidence towards the police is gradually increasing. This involves the willingness to obey the commands, adhering to orders and abiding to the law, provided the police officers extend high-quality treatment to the people with whom they have contact. Treatment by the police officers towards the public during consultation also makes the public to feel concerned and remains questioned on whether to have trust and confidence on them (Bratton & Gertz, 2007). In view of the relevancy of this theory, the researcher is of the opinion that fair procedure within the policing system can leads to equitable outcomes, which include community co-operation, and reduction of corrupt activities, while unfair procedure may lead to the opposite. If people perceive that the way police officers treat them is based - not on what they are doing - but on their race, gender or age, police behaviour carries negative identity implications, raising critical questions about whether those on the receiving end are accorded rights pertaining to membership of the superordinate group (Sunshine & Tyler, 2003).

Social Contract Theory

According to Hobbes, Locke and Rousseau (2013), the Social Contract Theory’s idea is that political legitimacy, authority and obligation comes from the consent of those who are ruled. Due to this fact, those who are under the control of others are regarded to be artificial product of the voluntary agreement of free and equal moral agents. Contrary to what these theorists indicated, it is clear that the Mankweng community are under the control of the police who does not want the community’s concerns regarding how to police the community, to strategies police operations, so on and so forth. Furthermore, the above authors indicated that traces of contract theory are mostly found in olden and outdated thoughts. In what can be described as a clear criticism for Social contract theory, Hobbes, Locke and Rousseau (2013), state that there is no clause to exempt individuals who are not aware of the fact that they have entered into a contract from punishment. As a result, between the mid-seventeenth and the early nineteenth centuries; the said consent emerged as the leading doctrine of political legitimacy (Hobbes, Locke & Rousseau, 2013; Tyler & Blader, 2000 and Sutherland, 2019).

Methods and Materials

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

Given the complex nature, potential conflicts and demands in police work, police officials may find themselves unable to cope with the unrelenting pressure, which is exerted upon them by the

occupational environment in which they operate. One such pressure is unequivocally gaining public trust. According to Consultancy Africa Intelligence (2015), the SAPS have been struggling to gain trust from communities. This problem has had negative impacts on police-community relations and has raised questions on the fairness of police actions (Consultancy Africa Intelligence, 2015). To optimise policing, it is important that both the community and police organisations should always keep their relationship in check.

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

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

Qualitative research seeks to discover new things to be learnt about a particular phenomenon, thereby providing an understanding of the phenomenon from the viewpoints of the subjects (Maykunt & Morehouse, 1994). Qualitative research data is collected in a natural environment in order to capture the context in which the participants perceive the phenomenon being studied (Maykunt & Morehouse, 1994). Therefore, qualitative research emphasises the importance of the human factor as the instrument of data collection and data interpretation, although other formalised instruments such as questionnaires may be used (Maykunt & Morehouse, 1994). Brinkmann (2013) defines induction as “the process of recording a number of individual instances in order to say something general about a given class of instances. A qualitative research approach was considered appropriate for this study since it provided the researcher with insight into the lived world of participants by obtaining rich descriptions of how these participants experience on the evaluation of SAPS’s moral right to hold power.

In this study, the researcher utilised face-to-face semi-structured interviews as primary data gathering technique. Interviews were chosen, firstly, because they gave the researcher the opportunity to obtain as much information from the participants as possible and secondly, because they afforded the participants the freedom to describe the phenomenon being studied in their own words (Kalof, Dan & Dietz, 2008). The researcher used semi-structured face-to-face phenomenological interviews to interview the selected participants. The interviews were recorded using an audio recorder. According to O’ Leary (2014), the number of participants can vary, but given that, there is likely to be more than one way to experience any particular phenomenon, one generally needs to conduct a sufficient number of interviews to identify themes and challenges based on the reviewed literature studies and empirical studies.

Gray (2014) suggests that between five and 15 participants are sufficient in phenomenological research. In agreement with Gray (2014), O’ Leary and Kumar, Liamputtong (2013) agrees that phenomenological framework does not require a large number of participants, but they must have had the experience to tell- they must be able to articulate what they have lived through or describe their embodied experiences. Overall, 25 [5 SAPS management and 20 community members] participants were

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

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

Empirical Study Findings and Brief Discussions

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

Communication Breakdown-Taylor and Francis (2000) shared that it is pivotal for the police and public to share common values and ideas; as a recourse, the police should develop a working plan for reaching and effectively communicating with the wider public as discussed by these authors (Bradford & Jackson, 2010; Bradford, Jonathan & Stanko, 2009) and Stanko & Bradford, 2009). The study suggests that to improve the communication breakdown, quick response from police officers to community members should be prioritised. This study if in the workplace, morale builds efficiency and creates discipline that is voluntary and enthusiastic than enforced. It also aims to inspire the weak, give directives to the strong, correct the 'wrongdoers,' teach the unaware and further embrace the successful.

High morale always 'bear good fruits' in whatever situation and the environment where one is. In the workplace, good morale brings about positive results, and the organisational production will be good. It is also affirmed that wide range of social legislations on 'morals' regulations under the police power of the State exists with a scope of determining unquestioned power of regulating what was deemed to be moral questions. As supporting the literature this study found that, it is vital police in Mankweng area should find an effective way of communicating with community members. Community members who participated in this study reported communication breakdown.

Lack of Feedback on Reported Cases- Most of the participants on the study have mentioned lack of feedback from police to the community to be a major problem that negatively affects police-community relationship. It is recommended that as a remedy; to optimise policing, it is therefore crucial that both the community and the police always keep their relationship in check, which issue is key in affirming the police's moral right to hold power within communities, as advised in the Consultancy Africa Intelligence (2015). Most of similar studies have found lack of feedback on reported cases to be a major problem; however, the current study has also outlined that as a similar problem. Community members in Mankweng area who participated in the study have testified lack of feedback on reported cases, which is negatively affecting police community relation.

Unfaithfulness and Mistrust- SAPS has been struggling to gain trust of the communities. This problem has had a negative impact on police-community relations and is worsened by questions on the fairness of police actions. This study further argued that the public's trust and confidence in the police is

interference about the character of a person and the motivations that shape their behaviour. This study further argued that the public's trust and confidence in the police is interference about the character of a person and the motivations that shape their behaviour.

This was also discussed by (Improve Police, 2013) that the moral obligation of police reaches above mere legal compliance and addresses those necessary and additional actions, which are designed to improve their relations and effectiveness with the community. As submitted by Gocke (1945) morale is often used to express a people's [police officers included] state of mind with special attention to courage, zeal, and confidence, so on and so forth. Studies conducted by (Gocke, 1945; Park, 1999 & Weakliem, & Frenkel, (2006). The findings of the study have a thin line with reviewed literature; it is indeed found that police-community relation is negatively affected by the unfaithfulness and mistrust of police officers in Mankweng area to their community members.

Lack of Transport – The public have the impression that police officers do not even attend community meetings when invited they always claim to not have transport. Always citing lack of transport-to-transport members of the CPF to meetings as there is lack of proper allocation and use of state vehicles. The public participation is regarded to be a fundamental approach in bringing the public and other stakeholders into police operations as practiced, highlighted by Cordner and Scarborough (2007); Tyler (2009); Rosenbaum and Schuck (2011), Worden, McLean (2017) and Radalet and Carter (1994). SAPS members perform their duties in compliance with the constitution and other applicable legislation. Thus, members perform their duties in diverse and complex occupational environments which require them [Local SAPS members] to possess certain traits and skills that are arguably achievable from the attainment of higher educational qualifications. Some of the police officers therefore opt to study further in the hope of enhancing their performance or for them to cope better with the pressure associated with the performance of their duties. There should be a proper evaluation of the usage of the state vehicles so they can benefit both the police and the community. Thus, there is an existing correlation between the presented literature and the findings of the study. It is found that in police officers from Mankweng area often mention lack of transport as a hindrance to attend community meetings.

Conclusions and Recommendations

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

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

For recommendations; the SAPS should implement and ensure the effectiveness of, community *Imbizo*, Community Policing Forums, Street patrols, Neighbourhood watch, Youth Against Crime (YAC) kind of programmes. However, combating crime in a community it is not only the responsibility of police offers even other community stakeholders should be in partnership with the state to fight against crime. the study recommend that it is the responsibility of the community to be involved in Community Policing Forums, honour the invites for community *Imbizo*, organise the friendly soccer match against the police officials to improve the relationship can be of a great benefit. The consulted research studies and interpreted theoretical frameworks of this study, coupled with empirical findings; found that the local SAPS officials in the Mankweng areas shows that their respective attitudes and behavioural changes are influenced by that individuals' values. Some of the police management participants agreed that it often takes long time for the interested officials to be promoted to the next ranks and there is no clear line of demarcations of promoting them. It was also recommended by the police management to identify the local SAPS officials who have abilities to be developed into top positions and spot those who have the capabilities for promotions to higher ranks shortly as they grow and develop in the service.

Furthermore, the police management should recognise and understand that they need to carry on with basic education and training education for the local SAPS officials who have not yet reached the expected level in terms of particular skills and it is crucial to use experienced employees to train less experienced employees. Police management should therefore also send employees to different courses and use the expertise of experience to train other employees. This can improve their self-esteem and contribute to their belief of being appreciated as subject matter specialist. This will of course result in job happiness as the management attitude is positive and appraisal of the job that other local SAPS officials holds to respond positively to the SAPS moral right to hold power in the service (i.e. Mankweng area included).

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