



2025, vol. 12, issue 1, 402 - 410

RESEARCH ARTICLE

<https://doi.org/10.5281/zenodo.15804584>

## Evaluation of crime prevention partnership between the local South African Police Service and Mankweng policing area residents

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### Abstract

Crime prevention by the local South African Police Service (SAPS) remains an impossible mandate. Their sole operations cannot holistically prevent crime, without the help of community members. Therefore, the aim of this study was to evaluate the crime prevention partnership between the SAPS and Mankweng policing area residents. This qualitative study adopted phenomenography research design to purposively evaluate perceptions of Twenty (20) community members and Five (05) SAPS Senior Management, Commissioned Officers; attached to the Mankweng Police Station. The semi-structured face-to-face interviews were used for data collections, with the adoption of phenomenological data analysis. This study established that poor-working partnership and poor-communication between the SAPS and community members often result in lower public confidence and trust on the police, further denting their image. The community members perceptions are negative, increasing the personal safety and fear of crime in the Mankweng policing area. It is recommended that collaborative efforts should be staged to enhance the failing relationship. Training should be introduced to positively contributes to improvement of the Intelligence-Led Policing (ILP) in the study location.

*Keywords: Crime prevention, Evaluation, Holding of power, Mankweng policing area, South African Police Service*

### Introduction and background

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

With its apartheid ‘face’ it continues to roar as police of that time were doing things their own way without minding or bothering themselves about how the nation feels about their deeds and whether they are benefitting or not. According to most of the South African’s; police were not rendering their services for the safety and security of the public but repressing their ambitions when they wanted a greater say in the political process, whereas the law was also discriminatory and forced by the state power which they do not know how it started, by whom and on which basis (Marais, 1993). This came to a change after the Second Anglo-Boer War, when South African Police (SAP) changes to the recent SAPS in 1902; when the force was now turned into service which indicated that they need to serve the nation without forcing them which was now in the minds of men and women in blue. As it was

not easy for the public to accommodate the police considering even the status they use to have before, it was therefore tough for the two parties to come together as one. Due to this fact, there was a need for something to be done for the two parties to work together with the aim to fulfil the police's mission and for the public to also benefit in this regard.

The contemporary policing in South Africa is beset by some glaring fault lines that are branded by high levels of criminality, power abuses and misconduct within the police ranks. Though it is difficult to quantify how the related issues are perceived by the majority of South Africans, this widespread challenge effectively diminishes the police's moral right to hold power within communities. Furthermore, the Constitution of the Republic of South Africa, 1996 places the SAPS in the frontline against crime and obliges it to protect and secure the inhabitant of the republic and their property, this reads in accordance with Section 205(3) of this Act. In trying to solve the apartheid probe, Marais (1993), initiated Three (03) approaches to bring both the police and the public together in the fight against crime, namely; (1) Public relations-aimed to inform the public about services offered by the police; (2) Police-community-for the police to communicate with the public and (3) Community policing which involves the programmes that brings the police and the public together in achieving one goal in reference to safety, security and protection of the Nation. These three approaches end up forming one concept which is police community relations.

Same thing applies to Canada, over decades, Canadian studies were found that police behavioural attitudes were generally accommodative. Due to this fact, Canadian police were "rated" highly positive by communities from around than police from other countries. Furthermore, the police gained a "credit" from the public that helped them-police in maintaining a positive image for their law enforcement. This is a clear "living testimony" that police officer who communicate respecting the public's values, customs, and needs of their community, stand a "better" chance of being respected and honoured by the community they serve. This can only be possible provided the community engage themselves and plan their public services involving the law "enforcers." It is always advisable for the police and the public to know one another's problems to better know how to assist one another in "crime prevention". This is also supported by the findings of Brewer, Guelke, Hume, Moxon-Browne and Wilford (2016), which requires public sector bodies to work together to understand the different needs and aspirations of the communities they serve and work with communities to achieve better outcomes. The Christie Commission highlighted the need for integrated services to be provided for local people through consultation and engagement (Anderson, 1983; Brewer, 2011).

Internationally, citing England and Colonial America particularly, citizens were responsible for "policing" their own areas. This act, is called 'kin police' in English. This is the process wherein people watch out for their relatives or kin. This is the same as the "now" neighbourhood watch (Marais, 1993; Rakgoadi, 1995). The same system was used wherein constables, sheriffs, and citizen-based watch groups were policing in the colonies. Sheriffs were catching criminals, working with the courts, and collecting taxes. During this period, law enforcement was not prioritised by sheriffs as they made more money by collecting taxes within the community. Night and day watch groups in Colonial America were therefore added at a later time. This led to the ineffectiveness of the groups as some of the members were sleeping and others socialising instead of protecting their communities. There was therefore a need for a new police strategy to be implemented and then community-policing was the best approach to resolve such problems from escalating (Marais, 1993; Rakgoadi, 1995).

According to Rakgoadi (1995), community policing is a new philosophical set of ethos which requires a radical shift in the transformation of the police institutions and replaces an illegitimate highly militarised by bringing about people-oriented police service; which involves human right instruments and encourages most societies to oppose apartheid activities. Its objectives involve protecting the citizens' fundamental human rights by providing safety and security to the nation than to enforce any political ideology as it was done during the apartheid era. Due to this fact, community policing can be regarded as a working partnership between the police and the community in the prevention of crime and amongst others-finding a solution in solving ongoing problems to enhance the quality of life to the people of South Africa. This can only be acquired provided the lives and properties of all citizens are protected and the dignity of all individuals is respected based on the police services which are served with courtesy (Marais, 1993; Rakgoadi, 1995).

In what seems to be the final agreement regarding Rakgoadi (1995), Marais (1993), Mafstroski and Lum (1999) indicate that for crime prevention partnership and community policing to be what it is, the relationship between citizens and the neighbourhood foot patrols, they even agreed to a tax increase for that programme to continue and 85% of those who live in St. Petersburg Florida where the area is under community policing reported to be satisfied with their neighbourhood policing. In its historical background, police-community relations have developed within discriminations of apartheid and colonialism, as policing was naturally in a military state with different indigenous people who were pressurised by settlers. This is what led to different relations to both whites

and those whom they worked with and the same different still exist in today's world though in a different form (Potgieter, 1974 and Marais, 1993). Tankebe (2009) argues that it is important for the police and the public to share common values and ideas. To this end, it is the responsibility for the police to develop a plan for reaching and effectively communicating with the wider public (Bradford, Huq, Jackson, & Roberts, 2014; Bradford, Stanko & Jackson, 2009).

Overall, the reviewed studies in this section submits that the cited initiatives are crucial in maximising public confidence, in providing the public with sufficient information to minimise disruption and in giving the police perspective on crime prevention, as there are high demands for the local SAPS to respond to crime prevention calls, as referred as the 'call for service response times,' to possibly create crime free communities, while responding to Chapter 12 (Building safer communities) of the National Development Plan of 2030. Summarily, this study attempts to fill a gap on existing literature studies on this subject (evaluation of crime prevention partnership between the local South African Police Service and Mankweng policing area residents)

### Methodology

The qualitative research approach was adopted in this study, Brown (2012) describes this research approach as the "research methods that deeply study the "experiences, social processes and subcultures." Creswell (1998) defines qualitative research as "an inquiry process of understanding based on distinct methodological traditions of enquiry that explore a social or human problem." The phenomenography research design was employed to purposively select 20 community members and 05 SAPS Senior Management, Commissioned Officers; working at Mankweng Police Station.

Moreover, the semi-structured face-to-face interviews were used for data collections, with the adoption of the phenomenological data analysis, Mills and Burks (2014) explain that the first step of phenomenological data analysis is usually the process of reading and rereading. In this way, the experiences of the participants become the focus for the researcher. Following the reading process, the researcher begins an initial note-taking process; a detailed and time-consuming task where the researcher notes everything of interest while maintaining an open mind. The next process involve isolation of meaning units that are then selected as emergent themes considered to be central to the experience. Here, the researcher attempts to reduce the detail while maintaining the complexity in terms of relationships, connections, patterns and notes. Finally, the researcher identifies the explicative themes and sub-themes, or those that appear to have referential characteristics, while bracketing his\her own thoughts and biases about the topic (Maluleke, 2016).

### Preliminary literature review

#### The history of policing philosophy

Philosophically, policing focuses its attention on continuous geographical responsibility. Opposed to time-based responsibility; core service provision by patrol officers; peace, safety and security are given priority over a short-term crime control process. The formation of public consultation mechanisms aims to focus on crime reduction and community safety issues. New relations of multi-agency partnerships predominate a requirement to address social problems for the police and public involvement in joint working relationships of mutual responsibility (Harrison, Todes & Watson, 2007; Maylam, 2017; Opolot, 2008). Long before attaining "freedom", the public regarded the police to be the face of apartheid which represented force against their communities. Apartheid police were "used" to cement the public's vulnerability with brutality in all aspects. These acts displayed inhumanity to citizens of this country. Public harassment by the police was regarding "*Dompas*" was one of the "illnesses" roarings amongst the communities. People were removed from their places of stay-homes, just for a "minority"-whites to come and occupy them. This was done under the "Bantu Homelands Citizenship Act of 1970." The most disgusting point regarding these "barbaric" actions is that, "black" police were the ones to "torcher" their people-community and treat them lack animals. They were forced to act like that as a loyalty "proof" to the white that they are not "sell-outs". People were arrested and put on trial by the police who needed to be more highly acknowledged by their counterparts so-called "superiors" (Harrison, Todes & Watson, 2007; Maylam, 2017; Opolot, 2008).

As the clients for the police, the public expect service determination by approval of their complaints towards their personal needs. Only the skills from well-trained police officials can cater for this "outcry." As the baseline for the public to trust police abilities, there must be efficient and effective resources, police reliability when executing their daily duties and the public must have a guarantee about the service they receive from the police (Cronin & Taylor, 1992; Faull, 2007; Ozment & Morash, 1994). The only "slightly" different is that, apartheid was introduced in a period when other countries were moving away from racist policies and brutally separated people in a racial discriminative manner. Africa was colonised when South Africa was introduced to a more rigid. It was

during this period that South Africa introduced the more rigid racial policy of apartheid. Apartheid policy was introduced due to these reasons: Racial superiority and fear; the perception on how people think and fear of the people to lose their jobs. During this time, apartheid laws were developed and based on the following pillars:

- **Promotion of Bantu Self-Government Act of 1959** - The Act was established to further the policy of "Grand Apartheid." The term Grand Apartheid refers to the permanent partition of South Africa into national "homelands" for each group or nation.

- **Bantu Education Act, 1953** - This Act was manned to consolidate Bantu education, for discriminatory educational practices to be uniformly implemented across South Africa; as the said black education was administered by provincial governments.

- **The African National Congress (ANC) Programme of Action 1949** - Its primary mission was to unite all Africans in order to defend their rights of freedom. The Father Founder of this Act is John Langalibalele Dube. It was established on 8 January 1912 in Bloemfontein and firstly regarded as the South African Native National Congress (SANNC).

- **The Defiance Campaign 1951** - This was the campaign against Unjust Laws. This campaign was presented in December 1951 right in South Africa at a conference held in Bloemfontein by the ANC. The first demonstrations took place in 1952 were the first "large-scale, multi-racial political mobilisation against apartheid laws under a common leadership" was held."

- **A change in ANC leadership, Chief Albert Luthuli 1898-1967** - This is the first human to be awarded the Nobel Peace Prize in the African heritage, for his role in the non-violent struggle against apartheid in the year 1960.

- **Labour Struggles** - During this time, labour struggles were regarded to be problems because it created conditions of employment to be very much difficult for employers to fire their employees. Particularly those who regarded to be non-productive. The said labour struggles had a serious demand on employers to make sure that their employees have better lives than those characterised by labour problems. It further demanded for employees to strike for a balance between property and labour rights.

- **The Congress of The People and the Freedom Charter** - This Charter was developed at The Congress in Kliptown by the People in 1955 June 25 and 26. The Congress was adopted to give all South Africans equal rights to demand issues such as: "Land to be given to all landless people", "Living wages and shorter hours of work ... Free and compulsory education, regardless of colour, race or nationality" (Harrison, Todes & Watson, 2007; Maylam, 2017; Opolot, 2008).

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

- To actively participate in activities to address the root causes of crime in the community - Members of the community must be free and energetic to involve themselves in the discussion involving the main causes of crime.

- To prevent actions that may threaten the safety or security of any community - To stop all activities that proves to be against the freedom and wellbeing of the communities.

- To investigate criminal conduct which endanger the safety or security of the community and bringing the perpetrators to justice - To do a thorough check on all possible activities that may hinder the freedom and wellbeing of the society and making sure that those against the law are brought to book.

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

- To act with integrity in rendering an effective service of a high standard that is accessible to everybody - To be diplomatic and dignified in serving the community and making sure that all the citizens of the country are equally assisted.

- Contribute to the reconstruction and development of, and reconciliation in, our country -Participate in the rebuilding and growth of bringing togetherness in the country.

- Uphold and protect the fundamental rights of every person - Embrace and safeguard every people's rights.

- Act in a manner that is impartial, courteous, honest, respectful, transparent and accountable - Perform my work in a responsible, dignified, unbiased, and practice openness in whatever service to be delivered to the people (Ratcliffe & Mccullagh, 2001; Rogers & Lewis, R. 2007; Faull, 2017, Rosenbaum, Schuck, Costello, Hawkins & Ring, 2005).

Importantly, 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 are advocated at various levels of government by launching the Community Policing Strategy by the then SAPS Deputy Minister, Bongani Mkongi in October 2018. The aim of this strategy was to mobilise South African communities to work with local police and assist in the fight against crime and in curbing lawlessness. According to South African Government (2024), the following are the objectives of the South Africa's Community Policing Strategy of 2018:

- Building moral alertness using outreach, education and awareness campaigns - Spiritual support through community gathering.
- Increasing resilience to criminal victimisation 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 this study, the 'standards' refers 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 of 2018. This is one standard that was deliberately chosen to enable evaluations, to check if policing in Mankweng policing area 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.

#### **The application of Scanning, Analysis, Response and Assessment model for crime prevention**

The Scanning, Analysis, Response and Assessment (SARA) model is 'known' as the problem-solving method for Community Oriented Policing. In order to comply with the 'needs' of Community Oriented Policing, the SARA model contains the following effective strategic strategies to be used; working in partnership, ensuring effective assessment, providing relevant and effective training to all members, giving members enough time to solve problems and proving them with proper resources for collecting, compiling, analysing and disseminating data. Furthermore, the following steps need to be taken into consideration when dealing with the SARA mode (Worden, & McLean, 2017; Tyler, 2006). To this course, the 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 (Verma, 2007; Tyler, 2006; Rosenbaum, Schuck, Costello, Hawkins & Ring, 2005).

#### **Police-community relations**

Marais (1993) provides that the weakness of police-community relationships in many parts of the community are today the greatest obstacles to effective policing and affected by national political dynamics whereby the relationship between policing and politics is dynamic. Marais further argues that the relationships between the police and the public determine how effective policing will be in the protection of social order. According to Radalet and Carter (1994), the concept of 'community policing' is widely used in the field of Social Work in reference to 'community organisation,' with particular attention to the pivotal responsibility of the police and other criminal justice agencies. It also involves public participation in every police activity that concern "prevention and crime." Finally, police-community relation refers to the process of engaging all police departments with the people they serve to make sure that it becomes a safe and better place to live (Radalet & Carter, 1994; Weitzer, Tuch & Skogan, 2008).

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

'services by avoiding' "crime from happening; than acting after the 'damage caused.' Thus, poor police community relations, lead the police to lack understanding of community problems, goals, and desires and same thing applies to the community (Malatji, Madima & Rakubu, 2023; Miller, Hess, & Orthmann, 2013).

For the last two centuries police institutions in Britain have been severally transformed and frontline constables were also controlled. Due to this fact, the eighteen the-century were treated as independent artisan and their Metro police successors were brutally controlled and closely monitored. Police control was bureaucratic managed under different practices ranging from day-to-day input from 'the community', demanding rules to be developed. By then, officers were controlled via radios and lately through the use invention of centralised computer systems used to deliver key information. Since that time, police forces adopted many different technologies ranging from telegraphs, telephones, office equipment, radio and computers (Mistry, 1996, Pollitt, 2006)

As time goes, the elected tithing collective grouped itself into what is called hundred. Each group will be under the supervision of an elected leader called a hundred-man, hence the "hundred" from the men herded. It is the responsibility of a local kinsman to elect such "head" to be in charge of the rest. This is the only group which was considered viable in dealing with law breakers, though the Frankpledge and the tithing systems disappeared as time goes. Only the hundred-man left and was then referred to as the parish constable. Sadly, the said constable was a part-time worker who was risking their lives by operating unpaid yet unarmed. Only parishioners were participating in the election of parish constables. In 1617, parish constables were then elected by the local justice of the peace to take care of law offenders (Rosenbaum, Maskaly, Lawrence, Escamilla, Enciso, Christoff & Posick, 2017; Sargent, Murphy & Cherney, 2015, Baker 1998).

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

#### Identification of study themes and discussions

The problem with public negativity of 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 facts. Various authors (Reiner, 2010; Brewer, 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 policing area enjoy adequate political backing at a local level. Local level political backing refers to support by Mayors and local Councilors in the local communities.

There must be a strong bond between the local SAPS and community members based on policies and priorities of policing. It is believed that working togetherness between the police and the public must be improved and promoted for all of them to be able to follow the rules, policies and regulations of policing. Policing practices should be guided by the stated rules, policies and regulations adopted in advance of transparent action which is formulated by public input. The SAPS activities should be done in accordance with policing rules and regulations which have been drafted in the presence and with the agreement with the public. Police departments should develop and use sound metrics of success that encompass all the goals of policing, including community trust - It is the responsibility for policing institutions and communities to have proper tactics and technics in place to reach the main aim for safety and security.

#### **Theme 1: Poor police-community relationships**

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



authority to use force in the exercise of their duties and policing as essentially a discretionary activity. The lack of trust by the public to the police will have a negative impact towards the police image and community-policing therefore remains questionable, when the community start complaining about the police for not attending to public complaints, police integrity is then compromised as there will be no member of the community who will respect such police for not rendering their services to them as needed.

### **Theme 2: Communication between the police and community members (residents)**

Lack of communication between the police and the public, seem to be a disturbing factor in most countries. The public need to be updated with each and every step taken by the police, in case a complaint is given to them. For an example, they report cases, they need to be given feedback about how the investigation is, is there any possible arrest for the perpetrator, when is the date for court appearance and what is expected from them as witnesses. It is important for the police and the public to share common values and ideas. It is the responsibility for the police to develop a plan for reaching and effectively communicating with the wider public. This needs to be done to maximise public confidence, provide the public with sufficient information to minimise disruption and give the police perspective on the event. According to Skoczek (2023), communication systems have continuing sustainment and maintenance costs whereby the existing public safety interoperability projects which involve representatives from all branches of government. As a result, elected officials need to understand the long-term commitments and benefits of these projects for the support and understanding of elected officials for long-term funding.

Barker (2007) states that one of the most common complaints civilians have about police officers is that their communication style is rude and arrogant. When officers adopt such a stance, they run the risk of sending a message opposite to the one intended. As a result, some members of the public lack trust in the police, and are unwilling to assist police in fighting crime. Although socio-demographic factors such as ethnicity, sex and age do affect attitudes to the police, police officers who communicate politely and convey concern are more likely to facilitate compliance.

### **Conclusion and recommendations**

Based on the findings of this study, this study concludes that the police-community relations are indeed a process of engaging police departments with the people they serve to make sure that it becomes a safe and better place to live. This also determine how effective policing will be in the protection of social order and as a result calls for further and thorough research continuation. Therefore, the weakness of police-community relationships in many parts of the community are today the greatest obstacles to effective policing and affected by national political dynamics whereby the relationship between policing and politics is dynamic.

Several levels linked to the protection of social order can be examined include the role and nature of policing itself. This means that the police do not exist in isolation and cannot operate on their own. Following this argument, it is clear that the police are supposed to be responsible to the people they serve. In relation to this statement, two key features of policing arise namely; partnership policing and Community policing. Community relations is concerned with community services. These are the activities whereby the police are engaging in voluntary activities to improve the well-being of the community beyond law enforcement and order maintenance. Where there is community service, both police and the public must be involved. Services involved in this regard involve “social games” such as football, netball, so on and so forth. Just like community services, community participation also forms part and parcel of community relations.

For recommendations, partnership policing and community relations is concerned with community services. These are the activities whereby the police are engaging in voluntary activities to improve the well-being of the community beyond law enforcement and order maintenance, to this course; community participation also forms part and parcel of community relations, this partnership is touted to be the process engaging all police departments with the people they serve to make sure that it becomes a safe and better place to live. Moreover, poor police community relations, lead the police to lack understanding of community problems, goals, and desires and same thing applies to the community.

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