

Community safety and social solidarity: The role of neighbourhood watch organisations in effecting social integration and cohesion in Cravenby, Ravensmead and Parow West

Submitted in partial fulfilment of the requirements for a Master's degree in
Sociology (Master structured degree Mini-Thesis)

By



University of the Western Cape

Department of Anthropology and Sociology

Supervisor: Dr. Lionel Thaver

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ABSTRACT

The study explored and examined new forms of social relations at the interpersonal, community and institutional levels that have emerged in the social organisation of Neighbourhood Watch Organisations in Parow West, Parow East, Ravensmead and Cravenby, in the Western Cape. The objective of the research was to understand how social solidarities generated through participation in neighbourhood watch organisations, institutional partnerships and working principles influenced and fostered the development of social solidarity, social integration and social cohesion of local communities and a new sense of nationhood.

Towards the above end the study made use of a Functionalist perspective based on Durkheim's concepts of mechanical and organic social solidarity. These functionalist concepts were used to identify and to examine the new forms of social cooperation and associations that emerged in the context of local neighbourhoods, and formally in neighbourhood watch organisations and partnerships engaged in residential property crime preventive measures.

The study design which was employed to probe social solidarities in neighbourhoods and local communities made use of qualitative research methodologies. The empirical data was collected from in-depth, semi-structured interviews, as well as focus group discussions with all respondents belonging either to the neighbourhood watch organisations. Alternatively respondents were also drawn from related institutions involved in residential property crime prevention, such as the SAPS.

And finally, the data was interpreted within a Durkheimian framework of social solidarity in order to reflect on the extent to which Neighbourhood Watch Organisations have played a significant role in building social solidarity, integration and cohesion in Parow West, Parow

East, Ravensmead and Cravenby. This was ultimately done in order to establish an empirical basis to consider the extent to which South African society has moved from apartheid to liberal democratic values and practices from the ground up in Neighbourhood Watch Organisations.

Key words: community safety, crime, neighbourhood watch organisation, social solidarity, social integration, social cohesion, Parow West, Parow East, Ravensmead, Cravenby.



DECLARATION

I declare that, Community safety and social solidarity: The role of neighbourhood watch organisations in effecting social integration and cohesion in Cravenby, Ravensmead and Parow West is my own work, that it has not been submitted for any degree or examination in any other university and that all the sources I have used or quoted have been indicated and acknowledged by complete references.



Name: Tshipama Mweyeleka

Date: 15 November 2014

Signed

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I would like sincerely to express my thanks to all of those who morally, spiritually, academically and/or materially encouraged me in the completion of this study.

To the “Almighty God “for his mercy; father Tshipama Mweyeleka whose death did not allow him to attend any of my graduations; mother Katanda wa ba Dibwa for her warmest wishes towards my studies, unfortunately she passed away; dear auntie Bebola Miabakana who accepted to help my mother in her heavy burden to bring us up after the passing away of my father. She passed away too.

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My thanks go to my writing coach Thierry Galani for his willingness as well as to the lecturers and staff of the Department of Anthropology and Sociology.

DEDICATION

.Dedicated...

To my dear Wife Sylvie Yollande Mbelu Katende for her patience for better and for worse;

To my sons Sabu Tshipama, Kabongo Tshipama and Tshipama Mweyeleka for their love.



LIST OF ABBREVIATIONS

Ang: Anglican
Birth: Birthday
Bris: Braais
Brm: Boardroom
Catho: Catholic
CIE: Crime information exchange
CBNWO: Crime Busters Neighbourhood Watch Organisation
CPF: C DRC: community Police Forum
DRC: Dutch Reformed Church
FENWO: Fairfield Estate Neighbourhood Watch Organisation
G.B: Governing body
G.S: Greetings
H: Home
HSs: High School
Metho: Methodist
NAC: New Apostolic Church
NWO: Neighbourhood Watch Organisation
Pentecos: Pentecostal
Police off: Police officers
PPS: Parow Preparatory school
Prays: Prayers
Private s: Private sector
PTA: Parents Teachers Association
PW: Parow West Primary school
PWNWO: Parow West Neighbourhood Watch Organisation
PWPP: Parow West and Parow Preparatory school
RNWO: Ravensmead Neighbourhood Watch Organisation
SAPS: South Africa Police Services
Sprt: Sport



LIST OF TABLES

Table 4.1: PWNWO-date of birth and no. of children

Table 4.2: FENWO-date of birth and no. of children

Table 4.3: RNWO-date of birth and no. of children

Table 4.4: CBNWO-date of birth and no. of children

Table 4.5: Racial classification

Table 4.6: Respondents first language

Table 4.7: Religion

Table 4.8: Education levels

Table 4.9: Respondents occupation

Table 4.10: Sites of social interactions-social solidarity

Table 4.11: Types of social interactions-social solidarity

Table 4.12: Table of mutual interaction/Partners

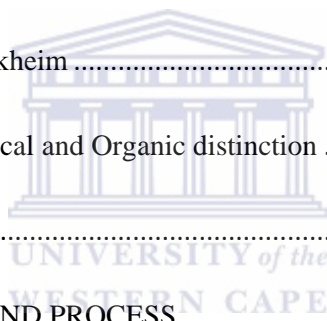
Table 4.13: Types of working principles



TABLE OF CONTENTS

ABSTRACT.....	i
DECLARATION	iii
ACKNOWLEDGEMENTS	iv
DEDICATION.....	v
LIST OF ABBREVIATIONS.....	vi
LIST OF TABLES.....	vii
TABLE OF CONTENTS.....	viii
CHAPTER 1	1
RESEARCH AIMS, STRUCTURE AND ORGANISATION OF THE STUDY	1
1.1 Background.....	1
1.2 Research Problem and Research objectives.....	2
1.2.1 Research problem.....	2
1.2.2 Aims and objectives	3
1.2.3 Significance of the study.....	4
1.3 Research Design.....	4
1.4 Limits of the study	5
1.5 Chapter Outline.....	6
CHAPTER 2	7
LITERATURE REVIEW	7
2.1 Introduction.....	7

2.2 Community safety: liberal social changes and democratic Organisation	7
2.2.1 Community safety: criminal justice, normative order and new partnerships.....	9
2.2.2 Community safety groups’ objectives.....	10
2.3 Neighbourhood and neighbourliness	11
2.3.1 Neighbourhood and safety	12
2.3.2 Neighbourhood Watch Organisations and Policing.....	13
2.3.3 Neighbourhood, neighbourliness and neighbourhood watch organisations.....	14
2.3.4 Neighbourhood Watch Organisation in KwaZulu–Natal.....	15
2.4 Theoretical framework: Social solidarity, integration and cohesion.....	17
2.4.1 Functionalist logic of Durkheim	17
2.4.2 Social solidarity: Mechanical and Organic distinction	18
CHAPTER 3	20
RESEARCH SETTING, DESIGN AND PROCESS	20
3.1 Introduction.....	20
3.2 Research Setting: Parow West, Ravensmead, Cravenby, Parow East	20
3.2.1 Neighbourhood Profile: Parow West	20
3.2.2 Neighbourhood Profile: Parow East	21
3.2.3 Neighbourhood Profile: Ravensmead	22
3.2.4 Neighbourhood Profile: Cravenby	22
3.3 Research Methods: Qualitative approach.....	23
3.4 Data collection	24
3.4.1 Interviews.....	25



3.4.2 Unstructured or in-depth interviews	26
3.4.3 Semi-structured interviews	27
3.4.4 Focus group.....	28
3.5 Data Presentation and Analysis.....	29
3.6 Validity	31
3.7 Limits of study	31
3.8 Ethics statement	32
CHAPTER 4	34
DATA PRESENTATION AND ANALYSIS	34
4.1 Introduction.....	34
4.2 Neighbourhood Watch Organisations.....	35
4.2.1 Parow West Neighbourhood Watch Organisation	35
4.2.2 Parow East: Fairfield Estate Neighbourhood Watch Organisation.....	35
4.2.3 Ravensmead: Ravensmead Neighbourhood Watch Organisation.....	36
4.2.4 Cravenby: Crime Busters Neighbourhood Watch Organisation (CBNWO)	36
4.3 Respondents Personal and Social Profiles	36
4.3.1 Date of birth and no. of children	37
4.3.2 Racial Classification of Respondents.....	39
4.3.3 First Language.....	39
4.3.4 Religious affiliation of Respondents.....	40
4.3.5 Education	42
4.3.6 Occupation	42

4.4	Social solidarity	43
4.4.1	Sites of social interaction and social solidarity	44
4.4.2	Types of social interactions - social solidarity	49
4.4.3	Sites of mutual interaction and partnerships-social integration	57
4.4.4	Types of working principles of mutual interaction-social cohesion	64
4.4.5	Analysis.....	66
Chapter 5.....		73
Conclusion and Research Findings		73
5.1 Introduction.....		73
References.....		77
Appendix		80



CHAPTER 1

RESEARCH AIMS, STUCTURE AND ORGANISATION OF THE STUDY

1.1 Background

In considering crime in South Africa, the study draws on the statement of Valerie (2005:264) who signals the increase in crime in South Africa. In this regard, it is stated that “South Africa experienced a huge increase in crime in the early 1990s at a time when the country’s political settlement was already under way”. Furthermore, it is argued that “crime crept into South Africa society by stealth so to speak during the 1980s when under the old regime South .Africa experienced a huge increase in crime in the early 1990s. This occurred in a context within which the police force was preoccupied with combating political violence rather than crime. In light of this, the “preoccupation with policing politically motivated violence meant that the increase went largely undetected” (ibid).

In South Africa, in general, and Cape Town, in particular, there were socio-economic challenges such as high unemployment, poverty, poor education, health challenges and high crime. Taken together, these challenges produced insecurity, fear and anxiety in the context of what has been found by suburbs such as Cravenby, Ravensmead and Parow West and Parow East. This entailed the perception that the failure of the criminal justice system was seen to lead to greater insecurity, fear and anxiety. In this regard, it has been observed that old patterns of racism potentially threatened to undermine social integration and expressed the new democratic society of South Africa.

The point is that in the face of such fear, insecurity and anxiety caused by crime especially residential property crime, the matter of having common concerns might or might not be sufficient to bind communities so affected. The main form in which communities have been seen to converge in their common interests was in the formation and existence of Neighbourhood Watch Organisations. This research thus explored Neighbourhood Watch Organisations as the institutional site where social relations of social cooperation and solidarity emerged. In this respect, the practice of communities taking up crime prevention and the matter of safety and security by their own efforts through the Neighbourhood Watch Organisations is considered to be the basis for building social cohesion. Towards this end, this research explored the forging of new social connections between individuals and institutions and their working principles. In summary, the study identified the new patterns of solidarity, integration and cohesion which have emerged in Neighbourhood Watch Organisations in the context of the new democratic South Africa.

1.2 Research Problem and Research objectives

1.2.1 Research problem

The research was situated in the current context of South Africa which was characterised not only by intensive political change but also escalating levels of crime. This research sought to investigate how the collective organisation of local communities was combating residential property crime. It was through social cooperation in Neighbourhood Watch Organisations that social solidarity, integration and cohesion was enabled and fostered.

With respect to social solidarity the research sought to examine the different forms of cooperation and association that emerged between individuals, families and friends in direct bearing to work in Neighbourhood Watch Organisation, and the kinds of affinities that were

established. The second level dealt with the partnerships that have emerged between Neighbourhood Watch Organisations and the Police, Police Forums, Churches, Schools, Businessmen, etc. These were to be considered in the light of their functioning as social mechanisms that made for the increased integration of local communities. And thirdly, this research intended to explore the extent of social cohesion that is integration at the level of nationhood. It was precisely in the fit between the norms and values extant in Neighbourhood Watch Organisations and that of the national constitution and its human rights culture.

In summary, the primary research problem was therefore to establish the extent to which new forms of social solidarity (new affinities), social integration (new partnerships) and cohesion (new norms, values), were emergent in neighbourhood watch Organisations.

1.2.2 Aims and objectives

This research explores the extent of social solidarity, social integration and social cohesion as it unfolded in Neighbourhood Watch Organisations on the basis of the following:

- To investigate the new forms of social solidarity that emerged in relations of cooperation and association amongst individuals and families in neighbourhood watch Organisations together with the affinities they engender.
- To examine the new forms of partnerships that has emerged between Neighbourhood Watch Organisations and a range of institutions (State to Civil Society) as mechanisms of social integration.
- To reflect on the nature of social cohesion of local communities involved in designated Neighbourhood Watch Organisations and their partnerships on the basis of their working norms, values, principles and policies, representative of the liberal-democratic Constitution of South Africa.

1.2.3 Significance of the study

Given the apartheid legacy, South Africa was looking for the ways of moving from apartheid to liberal-democracy. Hence, this study was interested in the current state of social cohesion in the context of crime and community policing in South Africa. In this regard, reference is made to the speech by President Zuma during the summit on social cohesion, where he highlighted that “this summit must be another platform for us as South Africans to dialogue among ourselves, reach out to one another and move a step further, in building a truly united, non-racial, non-sexist democratic and prosperous South Africa.” (<http://www.info.gov.za/speech/dynamic>)

What is important for this research are the liberal democratic values outlined above, in particular how they were taken up by Neighbourhood Watch Organisations in Cravenby, Ravensmead, Parow West and Parow East. The research reflected on the possibilities that the Neighbourhood Watch Organisations offered for exploring different types of solidarity as they emerged and intersected in the social practices arising out of their common concern for the safety of local communities.

1.3 Research Design

The research design of this study is based on qualitative research methodologies. The purpose of the design was to provide the means to compare communities that are still relatively segregated today such as Ravensmead, Cravenby, to communities that are relatively desegregated such as Parow West and Parow East. The purpose of this design was to consider how local communities engendered social solidarity and engaged the principles of liberal-democracy and Human Rights Culture in their Neighbourhood Watch Organisations and partnerships.

The empirical data was collected from in-depth and semi-structured interviews of individuals, as well as focus group discussions, all belonging either to neighbourhood watch organisations or related institutions involved in residential property, crime prevention, such as the police service, or both. The data collected was then categorised and analysed in relation to the concepts of social solidarity, social integration and social cohesion.

And finally, the data was interpreted within a Durkheimian Functionalist framework in order to capture the shift from mechanical solidarity (sameness) equated with the apartheid period to organic solidarity (difference) equated with democratic South Africa. This was done so as to reflect on the extent to which the idea of a new South African nationhood was seen to be an emerging reality from the ground up in local communities and neighbourhoods. It was sought in how the designated local communities engaged the social challenges of residential property crime, in particular, in neighbourhood watch organisations.

1.4 Limits of the study

This study is limited by the small number of interviews, thus it only serves as an illustrative study of the new forms of social relations at the individual, interpersonal, community and institutional levels that emerged in the social organisation of neighbourhood watch organisations in Parow West, Parow East, Ravensmead and Cravenby, in the Western Cape.

The objective of this research was to understand how social solidarities generated through participation in neighbourhood watch organisations and institutional partnerships influenced and fostered the development of social solidarity, social integration and social cohesion of local communities and a new sense of nationhood. As such, this study is not reflective of the wider Parow West, Parow East, Ravensmead and Cravenby communities, but can nevertheless be used as a basis for gauging shifts in social solidarity and social cohesion. The



study as such does not lend itself to generalization but is restricted to the specificities researched.

1.5 Chapter Outline

Chapter one outlines the aim, objectives and the overall structure of this study. Chapter two provides the conceptual and theoretical frameworks which includes community safety, neighbourhood, neighbourliness, neighbourhood watch organisation and social solidarity. Chapter three describes the research methods that were used for data collection and analysis, while chapter four presents and analyses the data set. Chapter five finally presents the conclusion and research findings of this study followed by the Bibliography and appendices.

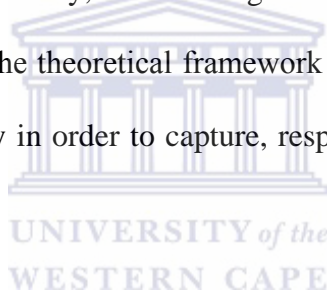


CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

This Chapter reviewed some of the available literature that was most relevant to the topic of this study. It served to set the conceptual and theoretical ground that was employed for the description, analysis and interpretation of the data collected. The researcher covered the key concepts related to community safety, neighbourhood, neighbourliness and neighbourhood watch organisation. This served the further purpose of providing operational definitions for the working concepts social solidarity, social integration and social cohesion. The final section of this chapter develops the theoretical framework based on Durkheim's concepts of mechanical and organic solidarity in order to capture, respectively, the shift from Apartheid to Constitutional Democracy.



2.2 Community safety: liberal social changes and democratic Organisation

Reflecting on how the community responds to crime Gilling (2001:384-385) points out that:

First community safety is a response not only to crime, but also to the insecurity that surrounds crime, but also the social changes that define advanced liberalism. These changes which are more acute in urban areas, have contributed to the emergence of a society that is more plural, individualistic, divided, unequal and insecure. This insecurity in turn feeds not only off perceived risk and media representation of crime, but also off an array of manifestation of disorder or insecurity.

In particular, community safety was meaningful in the context of a Post-Apartheid era that reflected a democratic representation of human rights as well as the increase of crime,

especially residential property crime. In addition, communities made efforts to solve problems surrounding crime.

People had the same perception of rising crime levels in South Africa. In the context of our society crime was understood in two ways. On the one hand as Valerie Moller (2005:264) argues:

“Crime is cause for concern in the New South Africa. It casts the shadow on the miracle of negotiated settlement in 1994. It might be the single factor that prevents South Africa rainbow people from living happily ever after under democracy.”

However, on the other hand, the need to understand the rise of fear, anxiety and insecurity associated with increasing levels of residential property crime generated wide interest in criminal justice and the South African Police Service (SAPS). The focus of this research was therefore to highlight the different points of convergence between the perceptions of ordinary people and those of the State. What this meant was that the rigid boundaries of law were broken down. It was in this intersection that the norms and strategies for crime prevention were established. This culminated in the development of new forms of cooperation, ideas and guidelines and as such was what the research sought to investigate.

In this regard, it was noted that little attention, however, has been given to how members of selected communities created social solidarity through neighbourhood watch organisations. In addition, there was very little focus on how intra and extra-community relations function as social integrative mechanisms that fostered social cohesion. For example the research examined the new relations that were built between neighbourhood watch organisations, the Police, Community Crime Platforms and other institutions. In particular, what this research explored was the extent to which social relations in Neighbourhood Watch Organisations had the added effect of achieving social solidarity, social integration and social cohesion.

This research drew on Dagnino (cited in Gavenda, 2005:150) who holds that citizenship was not bestowed by the state, or by a set of legal norms, rather, it is attained through practice, based on different identities and struggles around concrete issues. From this perspective, the rights associated with democracy include not only political and civil rights, but also social rights. Furthermore, it is extended in some views, to the rights of participation, i.e. to claiming, and even in creating new rights through new demands. This research, thus, attempted to understand what was involved when new social relations bound individuals and communities to each other in Neighbourhood Watch Organisations, partnerships and working principles and values.

2.2.1 Community safety: criminal justice, normative order and new partnerships

The critical point in this regard is that while criminal justice agencies are not excluded from the scope of community safety activities, they are expected to play a much diminished role, thus affording spaces for other institutions such as local authorities and community groups (Gilling, 2001:385). It was precisely in this space that Neighbourhood Watch Organisations emerged and forged alliances, associations and partnership. Thus as Paternoster, 1984 (cited in Fleming, 2005:4) argued:

There is the potential to use the existing neighbourhood structure as a vehicle to build partnerships with police and the community, increase the quality and quantity of police citizen contact (and thus legitimacy) and at the same time build community capacity.

Neighbourhood Watch Organisations thus emerged in an institutional arrangement in which democratic practices and partnerships were foregrounded and it is precisely this feature that the research sought to uncover. Towards this end Gilling (2001:385) was instructive in suggesting that:

The partnership offers a distinct institutional means towards its ends, which entails a shift from the predominantly central statist approach to the problem of crime, to one that relies instead upon the forging of partnerships on a number of different fronts. These partnerships may be between the public and the private and between the crime and the locality, between criminal justice and social policy broadly conceived. Partnerships are presented as the new way to solve old problems and are increasingly common across a range of policy contexts. As with the word community, partnerships were often used in a normative sense ... implying a meeting of minds and shared concerns”.

Similarly, Fleming (2005: 1) recognized the social efficacy of neighbourhood watch Organisations beyond its immediate mandate in stating that:

A better way to assess the efficacy of neighbourhood watch is to view it as a vehicle to embrace partnerships between police, other agencies and the community and that these partnerships can effectively improve police/community relations, improve perceptions of safety and security and enhance community involvement in wider crime prevention initiatives.

In light of the above, the focus of the research was to investigate how new forms of cooperation, associations and partnerships, that emerged in relation to Neighbourhood Watch Organisations, facilitated social integration and solidarity at this level engagement.

2.2.2 Community safety groups’ objectives

While the foci of the community safety groups differed from area to area, the literature was able to show that the overall objectives refer to the following as critical (Shearing & Dupont, 2010:10)

- Develop activities, projects and programmes geared toward making the local area safe;
- Build a sense of community cohesion at the local level;
- Develop a sense of pride in the neighbourhood;
- Ensure that local communities have an organised grouping that can represent their needs, concerns and strategies to the relevant environmental bodies;
- Mobilise a network of people who are willing and able to assist community members who find themselves in difficult or troublesome situations.

The above objectives of community safety groups are indicative of a mutually and reinforcing relationship between on the one hand, the physical nature of the neighbourhood and the social relations of neighbourliness that will now be addressed.

2.3 Neighbourhood and neighbourliness

The critical concept that the study sought to unpack was the relationship between neighbourhood and neighbourliness. In this regard, the study was guided firstly by Fisher (1984: xxii) whose work mapped out the concept of neighbourhood as follows:

Neighbourhood appears at first to be the conservative concept- a place with boundaries to protect, a place where we can be safe, a site for raising a family, growing up, and going to school...Usually a neighbourhood is described merely as a small territory containing people and organisations that interact.

However, in addition Galster (2012:43) was of the view that the more we learn about neighbourhood, the more it stands out as a community of great importance beyond the conservatism suggested by Fisher (1984) above. Taking another angle on the meaning of neighbourhood Galster (2012:43) defined a neighbourhood as:

The bundle of spatially based attributes associated with clusters of residences, sometimes in conjunction with other land uses. In a community, members play different roles linked to the occupied space and also the necessity of transforming the land regarding the problems that it poses.

From the broad definition as to what constituted the physical and social attributes of a neighbourhood, Galster (2012:43) additionally provided this study with a list to identify its key characteristics:

These attributes include structural characteristics: class status characteristics of the residents, environmental characteristics; proximity characteristics of residences, political characteristics; social interactive characteristics (local kin and friend networks, inter-household neighbourhood organisations, and strength of social control and socialisation); as well as sentimental characteristics (residents' sense of identification, belonging and pride of place).

It should be clear from the above that what is denoted and connoted in the concept of neighbourhood is quite wide ranging and complex and thus offers much opportunity for generating vast amounts of data. The challenge as such was to provide a clear theoretical and conceptual framework to work within in order to reduce its scope but at the same time that increased the focus of this study.

2.3.1 Neighbourhood and safety

Generally, in South Africa, numerous local communities have come together to create associations with the key objective of making their neighbourhoods safer. Scholars such as Marks and Bonnin (2010:60) including those cited above have 'mapped out' the different

ways in which communities have come together and worked with a range of other security organisations to generate safety outcomes.

The aim of the latter scholarship was in particular to identify how community-directed initiatives aligned with other institutions of which the most noteworthy was particularly the public police. (Marks & Bonnin, 2010: 59-61).

2.3.2 Neighbourhood Watch Organisations and Policing

The social integrative function of Neighbourhood Watch Organisations is best identified by Fleming (2005:2) who outlines the nature of partnerships in the context of community safety:

“Neighbourhood watch is a community crime prevention scheme in which the Police and community volunteers work together”.

Smith (2008:17) concretises this understanding of the relationship between community safety and policing in the following way:

Many communities have organisations dedicated to keeping that community safe. These can be organisations like a neighbourhood watch in which citizen are devoted to the prevention of crime and vandalism join together to help police, the community and make sure it is free of crime.

What is particularly significant is that the contact between community and the police meant that there was consensus on shared communications, laws, norms and strategies for crime prevention. This was considered to be a starting point for constituting new forms of cooperation amongst members of the community and the police. In this regard, Marks & Bonnin (2010: 73) opened a way of understanding the distinction between the police and the community by arguing that:

Minimal police actors would be responsive to public requests for assistance (regardless of the police perceived seriousness of the crime), be respectful and supportive of non-police solutions to problems of crime and disorder, committed to efficient and effective crime investigation and have a high regard for civil liberties and individual rights.

In particular, Marks & Bonnin (2010:74) considered the ramification of what is involved in police-community partnerships with Neighbourhood Watch Organisation and noted further in their analysis:

The police also need to find mechanisms to actively support and collaborate with community groups whose aim has never been to replace state bodies. At the same time, community safety groups need to be prepared to work collaboratively with the police, within safety networks. They also need to adhere to a set of guiding principles which preclude them from engaging in partisan and/or vigilante actions in their quest for community safety.

By considering the above, the study focused on the collaborative support made up of partnerships, alliances, and networks which exist between police, other institutions and Neighbourhood Watch Organisations. This was particularly important for the research as it showed how neighbourhood watch organisations function as social integrative mechanisms binding local communities to the SAPS in Community Police Forums together with other related institutions and agencies.

2.3.3 Neighbourhood, neighbourliness and neighbourhood watch organisations

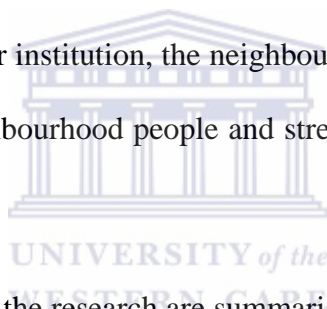
The final aspect that is considered hereunder puts in place an understanding of the intersection between neighbourhood, neighbourliness and neighbourhood watch organisations.

In this regard, the study draws on Fleming's (2005: 5) sociological understanding of the integrative function of neighbourhood watches and how it may be harnessed, thus (Ibid):

“What is needed is to marry the neighbourliness and social cohesion potential of neighbourhood schemes with a stronger emphasis on police-citizen contact.”

In adding to this sociological understanding of the relation between neighbourliness and social cohesion Fisher (1984:11) recognises below the process at work which the study in turn took up as the building of social solidarity.

.....when the neighbourhood organisation does things that protect family life, encourages friendships and neighbouring, and strengthens neighbourhood churches, shopping streets, and other institution, the neighbourhood organisation is fostering the interrelationships of neighbourhood people and strengthens social fabric and sense of Community.”



Considered thus the objectives of the research are summarised as a complex involving, firstly, capturing the building of social solidarity through density and intensity of social interaction. Secondly, social integration was captured in the density of interaction among partners and intensity through the type of relations that ensued in such partnerships. And thirdly, social cohesion was captured in the use of Liberal-Democratic values and Human Rights principles in the working codes of conduct and constitutions of Neighbourhood Watch Organisations and its partnerships.

2.3.4 Neighbourhood Watch Organisation in KwaZulu–Natal

The research conducted in KwaZulu- Natal by Shearing and Dupont (2006: 59-61) on Neighbourhood Watch Organisations shares certain elements in common with this study, however differs in terms of its primary objectives. An overlap in the social composition and

demographics is noted in the formers' selection of research sites. For instance it was noted that Shearing and Dupont (Ibid) conducted their research in different areas in Durban, KwaZulu-Natal, in particular in the following:

Newlands East, a lower/ middle working –class residential area historically demarcated for coloured people, [but] now home to a more wide-ranging racial spectrum of people. [And] ... Palmridge, middle -class area ... [where] ... residents have established a strong and well- organised Neighbourhood Watch Organisation.

The character of the research setting of this study overlaps with the above in terms of similar demographics and social composition. However, this study differs from the above in as much as the focus of Shearing and Dupont (Ibid) is on:

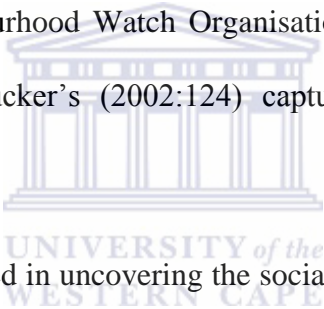
...how communities came together to enhance security, ...what their objectives were, how they worked towards achieving those objectives; and their relationship to other safety actors or security nodes, particularly the police.

The fundamental difference between the above and this study's research focus is that the former is concerned with the Organisational dynamics of neighbourhood watch Organisations and focused on its origins, goals and their alignment to other safety actors notably the police. This study covers much of the same ground but to different effect in as much as this study is focused on gauging the extent to which neighbourhood Watch Organisations effect social solidarity, social integration and social cohesion in local communities and their social surrounds. Thus, whereas, the former is focused on, Neighbourhood Watch Organisation and their effect on crime and safety, this study considers its relation to gauging the shift from mechanical solidarity or apartheid, to organic solidarity, that is, the current democracy

2.4 Theoretical framework: Social solidarity, integration and cohesion

2.4.1 Functionalist logic of Durkheim

The theoretical framework of this study sought to bring the concepts of social solidarity, integration and cohesion together in a coherent and researchable manner. In this regard this study looked to the Durkheimian sociological framework since it has a long enduring history of taking up these latter concepts in order to probe the abiding question of what constitutes social order and by contrast disorder or worse anomie. Putting a different spin on the functionalist perspective's key concern Tucker (2002:124) expresses it as a study of "social order in the midst of disorder". Given that this study sought to uncover the functionalist sociology embedded in Neighbourhood Watch Organisations the research problematic was thus framed. In this regard Tucker's (2002:124) captures the essence of Durkheim's sociology:

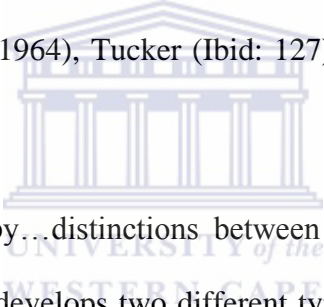


He (Durkheim) is interested in uncovering the social glue that holds societies together, and how different types of social cohesion, or, social solidarity, originate, develop, and maintain them. These questions are the proper subject-matter of sociology.

This study has taken up these functionalist concepts, but has given them added specificity to suit the purposes of this study. Towards this end social glue is considered in light of how Neighbourhood Watch Organisations function as a social integrative mechanism. Secondly, solidarity is delimited to those relations of sociability engendered in and through the social practices of Neighbourhood Watch Organisation. And thirdly, cohesion is gauged in the convergence and consensus of principles and values of respective constitutions, policies and human rights practices.

2.4.2 Social solidarity: Mechanical and Organic distinction

With respect to Durkheim's concept of social solidarity it should be noted that his distinction between mechanical and organic was intended as a typology to differentiate traditional society from modernity (Tucker, 2012). This study's used the distinction to differentiate between Apartheid and Democracy which admittedly does not neatly coincide in respect of tradition and modernity. However, it does differentiate between social relations built on likenesses or resemblances and those on differences or diversity. It was thus for the latter reason that the distinction between mechanical and organic solidarity was seized upon to gauge the extent of putative shift in solidarity in Democratic South Africa which might have been emergent at the level of local communities. The distinction between mechanical and organic solidarity for Durkheim (1964), Tucker (Ibid: 127) notes is quite sharp for he holds that:



Durkheim is influenced by...distinctions between traditional and modern societies prevalent in his time. He develops two different types of solidarity corresponding to these distinct types of social organisation. The first type of solidarity he designates as mechanical solidarity. In this type of solidarity the common consciousness is strong and individuals are similar to each other, sharing the same beliefs and ideas, Rules are often repressive, imposing uniform, strict punishment on all members of society. This punishment reinforces shared beliefs and values.

By contrast Durkheim (1964:79) noted that: "It is quite otherwise the solidarity which the division of labour produces. Even if the previous type implies that individuals resemble each other, this type presumes their difference". Moreover, Tucker (Ibid: 129) taps into Durkheim's conceptualisation of organic solidarity and makes apparent another feature, which has added value to this study for marking the shift from Apartheid to Democracy.

What is noted below is the distinction between collective identity and an emergent individualism and moreover that it is predicated on the division of labour. Thus (Ibid):

As the division of labour emerges, a new type of organic solidarity arises. In organic solidarity the collective conscience becomes diffuse and there is more room for individual and personal differences There is a high degree of interdependence among distinctive institutions and persons Individualism provides ... a shared consciousness, as the right and dignity of the individual achieve almost sacred status in modern societies. Ideals tied to the republic and nation becomes powerful moral forces binding people together.

Simply put the framework for understanding the transition from mechanical to organic solidarity above allows for a comparative analysis in which it became possible to parallel the shift from Apartheid to Democracy. This study sought to substantiate the latter shift concretely through the practices of Neighbourhood Watch Organisations. However, it simultaneously recognises that the shift from mechanical to organic is not a rupture but rather a continuum in which elements of both co-exist albeit under liberal-democratic conditions. This theoretical framework then made it possible to examine the extent to which the working norms, practices, partnerships and associations of Neighbourhood Watch Organisations are premised in the democratic and human rights ethos of the current constitutional democracy and are engendering social cohesion or not, as the case might have been.

CHAPTER 3

RESEARCH SETTING, DESIGN AND PROCESS

3.1 Introduction

In this research design and methodology chapter the researcher outlined the chosen methodology for the study, and the methods used for data collection, data presentation and analysis. The researcher set out the empirical setting of the study which is located in four areas, namely, Parow West, Parow East, Ravensmead and Cravenby. Finally, the chapter closes with a discussion on the important issues of the validity of the findings, its limits and the ethical principles that governed the research process.

3.2 Research Setting: Parow West, Ravensmead, Cravenby, Parow East

In respect with the above, this section describes the environmental characteristics of the four preselected neighbourhood watch organisations starting with Parow West.

3.2.1 Neighbourhood Profile: Parow West.

3.2.1.1 Description of setting Parow West

Parow West is a neighbourhood which belongs to the huge suburb of Parow. It is located along Vootrkker road, one of the longest roads in South Africa. Parow West offers different facilities such as the municipality, post-office, public library, Parow day hospital, Medicross clinic (private), different Banks and sport facilities.

3.2.1.2 Crime Perceptions: Parow West and Avondale

Much of the information on crime is provided by police through pamphlets and newsletters which are distributed to the local communities. In general there was a strong awareness of crime and crime prevention for any suspicious criminal activities on the ground. In particular

communities were made aware of so-called “hotspots” of crime in neighbourhoods especially those located close to Voortrekker road, around the post-office and the train stations because of a lot of movement of crowds. The crimes of concern for Parow West and Avondale are drug dealing, housebreaking, and theft out of motor vehicles, prostitution and vagrancy. In response the safety measures which have been taken are based on numerous neighbourhood patrols and joint operations conducted with the SAPS.

3.2.2 Neighbourhood Profile: Parow East

3.2.2.1 Description of setting Parow East

Parow East is a residential area which is also located along the Voortrekker main road. This suburb provides for shops, coffee shops, two primary schools and a wide open park for recreational use.

3.2.2.2 Crime profile: Parow East and Fairfield Estate

Much of the information on crime was provided by residents, police and Fairfield Estate Neighbourhood Watch Organisation. The hot spots in this neighbourhood were the train station, drug houses, park/open field and parking areas. The crime of concern for Parow East and Fairfield Estate were drug dealing, housebreaking, pickpocketing, street robbery, muggings, theft out of car, car theft and prostitution. In this regard the safety measures were based on patrols, good communication between the police, law enforcement, security companies such as armed responses and the Fairfield Estate Neighbourhood Watch Organisation.

3.2.3 Neighbourhood Profile: Ravensmead

3.2.3.1 Description of setting Ravensmead

Ravensmead is a residential area located in the broad framework called Ravensmead Station Area. There are both primary schools and high schools provided for in Ravensmead as well as a soccer field which has been in disuse. There is also a sub-economic section called Uitsig which comprises mainly of flats and is known to be dangerous and crime ridden. Ravensmead falls under the jurisdiction of Ravensmead Police Station.

3.2.3.2 Crime Perceptions: Ravensmead and Uitsig

Much of the information on crime in this instance was provided by residents, second hand shops through the checking of ID of the sellers of goods and the Police. The hot spots in the area were drug houses, drug turfs especially in Uitsig. The crimes of concern for Ravensmead and Uitsig were drug dealing, drug turf wars, business robbery, muggings, armed robbery and prostitution. The safety measures in this regard were based on patrols between the police and Ravensmead neighbourhood watch organisation.

3.2.4 Neighbourhood Profile: Cravenby

3.2.4.1 Description of setting Cravenby

Cravenby is a neighbourhood which is located partially in Cravenby and Ravensmead Estate. It is suburb which also provides a business hub including shopping facilities. Cravenby is also host to schools and sporting facilities.

3.2.4.2 Crime profile: Cravenby and sector four

The information on crime was provided by residents, in particular by the elderly, children and disabled persons. There are known hotspots in the area which include three drug houses and the environs of the shops in the neighbourhood. The crimes of concern were drug dealing,

theft, burglary and prostitution. The safety measures were in turn based on numerous patrols and joint operations with police and active members of the Crime Busters Neighbourhood Watch Organisation.

3.3 Research Methods: Qualitative approach

Qualitative research, according to Locke, (2007:97) “... is a systematic, empirical strategy for answering questions about people in a particular social context. Given any person, group, or focus for interaction, qualitative research is a means for describing and attempting to understand the observed regularities in what people do, or in what they report as their experience”. In this regard the study which was conducted is most closely reflected in the latter approach as it involved an investigation into the emergence of new forms and patterns of solidarity, integration and cohesion in Neighbourhood Watch Organisations, as designated.

However, offering a different emphasis Denzin and Lincoln (2008:132) substantiated that: “The word qualitative implies an emphasis on the qualities of entities and processes and meanings that are not experimentally examined or measured (if measured at all in terms of quantity, amount, intensity, or frequency). In this regard qualitative researchers stressed the socially constructed nature of reality, the intimate relationship between the researcher and what is studied, and the situational constraints that shape inquiry. Such researchers emphasised that the nature of social inquiry was value-laden and sought answers to questions that stressed how social experience was created and given meaning.

Given the latter the researcher remained mindful that in exploring the theme of social solidarity in neighbourhood watch organisations great vigilance was exercised when dealing with the value-judgements and voices of the research participants. However, in providing enumerations the research was concerned with concretising the patterns that emerged in peoples qualitative engagements which in this study was about exploring how new and older

forms of solidarity unfold in local communities working together in neighbourhood watch organisations

3.4 Data collection

Primary data for this study was collected using qualitative interviews, which according to Babbie and Mouton (2001:132) is “essentially a conversation in which the interviewer establishes a general direction for the conversation and raises specific topics raised by the respondents”. In the case of this study, the direction and specific topics raised in interviews shed light on the research problematic, and were accordingly sequenced along the research objectives. Furthermore, the choice of respondents was purposive and as such even though the researcher was mindful of representativeness in terms of gender and age group this could not be consistently observed. All interviews were carried out and recorded personally by the researcher and interview notes were taken during and soon after the interviews were conducted. All data collection methods were conducted strictly in accordance with the ethical principles outlined in this chapter.

The collection of data on the field was conducted after the researcher had obtained approval from the department of Anthropology and Sociology and the University of the Western Cape Senate Higher Degrees and Ethics Committee. Data collection was done through interviews with police officers, sector managers, chairpersons and members of preselected Neighbourhood Watch Organisations. The researcher secured the cooperation and assured the confidentiality of the respondents in signed interview and informed consent forms. The data collection process did not yield any problems of note for the ethical conduct and nature of participation. Ultimately, the data collection was made possible with the collaborative support of police officers at Parow Police Station. The data collection process as such did not yield any problems of note and was largely facilitated by Respondent A, based at Parow

Police Station. In addition to interviews of a structured, semi-structured and open-ended nature the data collection process also included focus group discussion among the respondents. Taken together with official policy documents and constitutions the interviews and focus group discussions constituted the primary data of this study.

3.4.1 Interviews

In general interviewing is considered to be one of the most commonly used methods in social science research. Green (2005: 54) noted that “qualitative interviews provided a method of gaining in-depth information about people’s beliefs and interpretations of the world”. The interview is a particularly effective method for gathering data about individuals’ perspectives. In this latter spirit the researcher conducted all the interviews with the research respondents who belonged or were associated with selected neighbourhood watch organisations as per research setting above.

The interviews conducted were based on a combination of open-ended, structured and semi-structured questions organised around the themes of social solidarity, integration and cohesion. All interviews with members of the Police Service and Neighbourhood Watch Organisations were conducted at the Parow and Ravensmead Police Stations. And finally, purposive sampling was used to select the respondents, however, since this was restricted to membership and organisational function the researcher was unable to allow for a spread of representation across social categories such as amongst others age, race and gender. Notwithstanding the latter, it should be noted that gender was partially addressed by adding Parow East as a research site which had a strong female presence.

A total of 24 interviews were held which were evenly distributed with 6 from each of the four NWOO’s. This was based on Parow West with a total of 15 members, Ravensmead with 21, Cravenby with 19 and Parow East with 12.

3.4.2 Unstructured or in-depth interviews

Most of the data was generated through in-depth or unstructured questions and answers in which respondents gave accounts of their involvement and concern for community safety and neighbourhood security. This type of investigative technique has been extensively used in 'life history' research so much so that open ended questions have become synonymous with life history interviews. The primary objective of this type of research is that it attempts to achieve a holistic understanding of the interviewees' point of view or situation (Dawson, 2009:27). In this regard, Green (2005:54) holds that the advantage of using unstructured interviews is that they are more likely to elicit the views and priorities of the respondents rather than merely gathering their responses to the researcher's concerns" (Green, 2005:54).

The literature has identified that what was critical in conducting in-depth interviews was the matter of establishing a rapport with respondents and to be empathetic. In this regard Lincoln (2008:132) makes the following explicit, viz., that "... it is paramount to establish rapport with respondents; that is, the researcher must be able to take the role of the respondents and attempt to see the situation from their viewpoint rather than superimpose his or her world of academic and preconceptions on them". Thus, first and foremost this method was suited to uncovering the emergent social solidarity in neighbourhood watch organisations as experienced and embedded in respondents own discourses and practices.

This study found the above approach particularly useful as it allowed the researcher to capture patterns of interaction and types of interaction that were derived from the respondents holistic understanding of community safety and their participation in neighbourhood watch organisations. In this vein the researcher conducted a total of 24 interviews which were evenly spread across the four neighbourhood watch organisations of Parow West, Parow East, Ravensmead and Cravenby.

In depth interviews was used to interview participants in Neighbourhood Watch Organisations. They were asked in the main about their social solidarities, inner-workings of the neighbourhood watch organisation especially its partnerships and democratic principles. The aim that in-depth interviews, in particular, realised was the exploration of what (Welman *et al.*, 2005) describe as "... the personal experiences of the respondents" that unfold in their everyday lives and have a direct bearing on social solidarity in local communities.

The researcher was similarly mindful of formatting and posing questions in such a way as not suggest responses to any of the respondents. In this regard, the researcher was guided by Abrahamsons (1982: 313) sensitivity that: "After an appropriate salutation, a statement which briefly describes the researcher should be presented immediately. It should be presented in terms that the respondent will understand, and it should carefully avoid communicating to respondent any expectation about how they should answer the questionnaire." This was also an important method for adding to the building of rapport and trust with the interviewees.

3.4.3 Semi-structured interviews

The important points of note with regard to semi-structured interviews are captured by Green (2005:54) and Dawson (2009:28). Firstly, Green (2005:54) noted that the advantage of semi-structured approaches is that "similar data can be gathered from all respondents. While Dawson, (2009:28) recognises that this type of interview allows the researcher to establish "specific information which can be compared and contrasted with information gained in other interviews. To do this, the same questions need to be asked in each interview".

However, she does caution that the researcher also needs to be mindful of keeping the interview flexible so that other important information may be established. This study was able to compare and contrast forms and types of social solidarity, partnerships and working

principles variously for the different social categories of respondents as well as across the four different neighbourhood watch organisations.

3.4.4 Focus group

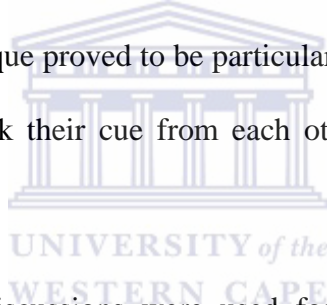
With the above mentioned shortcomings identified in preliminary meetings and in depth interviews in mind, the researcher planned and conducted four focus groups discussions in an effort to gather more quality data. This method was used to interview 2 respondents in Ravensmead (Males), 2 persons in Cravenby, (Females), 2 persons in Parow West (Males), and 2 persons in Parow East (Females), respectively. In this respect, as stated by Luhn (2011), this data collection method, also known as two-person or friendship paired interviewing, is used to reduce the discomfort felt by some in the interview situation, as well as to more space for thinking, allowing respondents to build more comprehensive responses through their discussions and enabling respondents to augment each other's stories. This proved to be the case in Ravensmead, Cravenby, Parow West and Parow East, where the researcher was able to capture much richer answers from the participation in the special focus group discussion in relation to topics raised previously.

For the purpose of this research, preselected Group discussions were also to be conducted with the Neighbourhood Watch Organisations in Cravenby, Ravensmead, Parow West and Fairfield Estate in Parow East local communities. This method was useful for triangulation of data arising from individuals, communities and institutions interviews. Purposive sampling was used to select participants and the researcher ensured that age, race and gender were adequately represented.

The study also noted the following that Mack (2005) pointed out to with respect to the features that distinguish the utility of focus groups. Firstly, he noted that focus groups allowed social researchers to focus on specific categories of people. Secondly, those focus

groups are particularly suitable for developing general theories about a specific group's inner workings. And thirdly, for establishing to what extent these workings differ from other groups or from the mainstream.

And finally the research also conducted interviews with respondents who preferred having a partner in the interviews. This was accommodated under focus groups as it deviated from one-to-one interviews and was not as extensive as a focus group. In this regard Luhman (2011), refers to this this data collection method, "...as two-person or friendship paired interviewing, [which] was used to reduce the discomfort felt by some in the interview situation, as well as to provide more space for thinking, allowing respondents to build more comprehensive responses through their discussions and enabling respondents to augment each other's stories". This technique proved to be particularly useful in all the neighbourhood organisations as respondents took their cue from each other at times leading to extensive dialogues rich with information.



In summary the focus group discussions were used for comparing social solidarity for different social categories across respondents and neighbourhood organisations. Secondly, it was for establishing the inner workings of the four Neighbourhood Watch Organisations. And thirdly, it was for comparing the nature of social solidarity, partnerships and principles that emerged within and ensued from the four Neighbourhood Watch Organisations.

3.5 Data Presentation and Analysis

This section presented and analysed the data that was collected in light of the three concepts of social solidarity, social integration and social cohesion in NWOO's. First of all social solidarity was presented in light of two indicators which were identified as sites of interaction and types of interaction. There were six sites that emerged from interviews where

respondents interacted with each other which were in turn regrouped as personal site (home), public site (shopping) and institutional sites (church, school, NWOOs and CPF meetings). The analytical terms represented in the number of times respondents met and the types of activities that characterised these meetings were respectively considered as the density of interaction and the intensity of the type's interaction. This was developed by the researcher in order to assess the forms of solidarity that emerged at the level of interpersonal relations in said NWOO's.

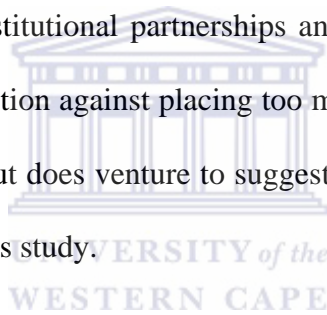
In addition to social solidarity the study considered social integration which was in turn viewed in light of the new partnerships that emerged between NWOO's and the Police, local communities and the private sector. The indicators developed and tabulated were based on the sites where mutual interactions took place and the types of relations that characterised these mutual interactions. These in turn were considered in terms of their density or number of times partnerships met out of mutual concern, and intensity in the level of formality (formal, semi-formal and informal) between partners. And finally, with respect to social cohesion the researcher considered this in light of the source of the working and governing principles of the NWOO's (policies, constitutions and codes of conduct) and the types of working or governing principles (Citizens Arrest policy, Human Right Policy, etc.).

The Analysis of data then consisted in segmenting the data and reassembling them with the aim of transforming the data into findings (Boeije, H., and (2010:94). These enabled the researcher to measure and compare the different densities and intensities of social solidarity, social integration and cohesion of NWOO's. These were respectively established at the individual level; at the inter-institutional of partnerships and mutual interaction; and thirdly at the societal in the national constitutional principles of liberal democracy that collectively inform the practices and inner-workings of NWOO's. The overall objective of which was to

assess the extent to which NWOO's function as vehicles for effecting social change towards liberal democratic principles from the ground up.

3.6 Validity

In conventional usage, the term validity refers to the extent to which an empirical measure adequately reflects the real meaning of the concepts under consideration (Babbie, 1998:133). Indeed this research sought to gauge the extent to which Neighbourhood Watch Organisations facilitated the development of new forms of social solidarity, social integration and social cohesion. In this regard the researcher found that social sites like home, church and school were appropriate to research on social solidarity in order to establish new affinities in inter-personal relational, inter-institutional partnerships and societal principles and policies. However, the researcher does caution against placing too much stock in the role of indicators to capture qualitative relations, but does venture to suggest that despite its limitations it does bear on the central concepts of this study.



3.7 Limits of study

The findings of this study were useful in the sociology of Neighbourhood Watch Organisations and contributed to the understanding of the concept of community safety in its social and cultural changes due to the escalation of crime especially residential property crime. It was a limited study with a small number of interviews conducted in the suburbs of Parow West, Parow East, Ravensmead and Cravenby, in the Western Cape. Nevertheless, it is an illustrative study which can shed light on the similar study.

3.8 Ethics statement

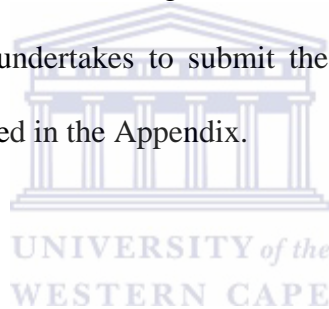
The foremost ethical rule of social research is that it should not bring harm to research subjects. While social researchers do not intend to hurt people, they can cause inadvertent harm if they are not careful. If you reveal damaging information about the people you interview, you would have violated this ethical rule (Babbie, 1998:38). Similarly, Babbie (1999: 198) points out fundamental principles of ethical issues such as:

- A. Voluntary participation
- B. No harm to participant
- C. Anonymity and confidentiality
- D. The research identity
- E. Analysis and reporting
- F. A professional code of ethics.

In order to adhere to research ethics principles, researchers are obliged to apply the some key values in their research, including social responsibility, meaning that researchers should be attuned to the needs and problems of local and national communities in which they are functioning, as well as of the international community; Justice, referring especially to the fair treatment of the individuals or institutions concerned; Benevolence, meaning that all parties involved should not only be protected from harm, but efforts should also be made to ensure their well-being, increase possible benefits and reduce possible harm; Respect for the individual, meaning the duty to recognize the autonomy of the individual, and the duty to protect persons with reduced autonomy; the principles of integrity, quality and accountability should also be observed; Informed consent, meaning that participants should give informed consent, to the extent that they are capable; the Right of Withdrawal, guaranteeing that respondents participate in a voluntary basis and are free to withdraw from interviews

whenever they please; and finally, the principle of confidentiality, which refers to the fact that the researcher is obliged not to share this information with others without the participant's permission (University of Pretoria, 1999).

This study was conducted after the research proposal had been approved by the senate high degree committee of the University of the Western Cape and the Department of Anthropology and Sociology. Permission to conduct the research was requested from the target community, as well as from the host institutions by means of the informed consent forms provided by the University. The researcher took the responsibility of ensuring that all gathered information was treated sensitively and confidentially. Consent forms, as well as a research information sheet and the interview guide can be found in the annexure section of this study. The researcher also undertakes to submit the research findings to all relevant bodies. The documents are attached in the Appendix.

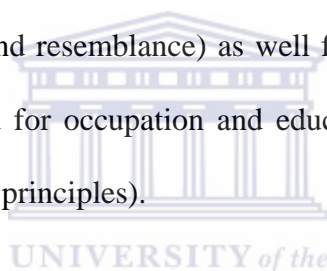


CHAPTER 4

DATA PRESENTATION AND ANALYSIS

4.1 Introduction

This chapter sets out the presentation and analysis of the data collected for this study. The data covered the following sequence starting with a brief sketch of the different neighbourhoods in which the four selected Neighbourhood Watch Organisation's (NWOO's) are located. This was followed up with the presentation of respondent's personal data which was tabulated for racial classification, language and religious affiliation as indicators of mechanical solidarity (likeness and resemblance) as well family details. And secondly, data in this regard was also tabulated for occupation and education considered as indicators of organic solidarity (difference and principles).



The core primary data that addressed the problematic arose from the three research objectives that involved the role that NWOO's have played in facilitating or inhibiting the development of new types of solidarity, integration and cohesion. This was covered by the data collected in respect to social solidarity which is described and analysed in relation to the density (number of contacts) of social interaction and the intensity (activities of interaction) of the types of interaction that have been mapped respectively and tabulated. This process was replicated for social integration and social cohesion and subsequently analysed together to address the role of NWOO's in order to gauge the shift from apartheid (mechanical solidarity) to liberal democracy (organic solidarity).

4.2 Neighbourhood Watch Organisations

The aim of this section is to describe the overall structure of the organisation. This includes membership, officials, administration, policies and partnerships of preselected neighbourhood watch organisations in Parow West, Parow East, Ravensmead and Cravenby.

4.2.1 Parow West Neighbourhood Watch Organisation

The Organisational structure comprises a chairperson, vice chairperson, treasurer, patrol captain and executive members in charge of projects to enhance the social development of the Parow West neighbourhood. The overall objective of which was to create a better quality of life in particular for the youth in order to keep them away of criminal activities.

This neighbourhood watch organisation works in partnership with several agencies. These included the SAPS, Law Enforcement Officers, Metrorail, Traffic Department and Community Police Forum. What was noted was that each partner played a role in ensuring residential property crime prevention. The community safety procedures were directed at receiving feedback given by residents at the sub-forum level of sector managers. The policies between community police forum and neighbourhood watch organisation are based on the code of conduct, the constitution of community police forum.

4.2.2 Parow East: Fairfield Estate Neighbourhood Watch Organisation

Fairfield Estate Neighbourhood Watch is constituted by a chairperson, a vice-chairperson, and a secretary, a treasurer, patrol leader and a person in charge of public relations. FENWO worked with partnerships that included amongst others the SAPS, Law Enforcement Officers, and Metrorail. This involved daily contact the objective of which was to keep the railway station safe. In addition FENWO had meetings with the SAPS once a month during which time police officers were invited in their capacity of sector managers. Other meetings

included those held with the chairperson of community Police Forum, the chairperson of the Sub-Forum, Law Enforcement and executive members of Parow West Neighbourhood Watch Organisation.

4.2.3 Ravensmead: Ravensmead Neighbourhood Watch Organisation

The Organisational structure of RNMO comprised police captain, chairperson, vice chairperson, treasurer, secretary and a person in charge of public relations. The partnerships of RNWO included the SAPS, community Police Forum, schools, churches and businesses. Ravensmead neighbourhood watch and crime buster's neighbourhood watch organisations focused on the principle of oneness, togetherness. Neighbourhood watch is considered as a family where to live and consolidate the citizenship.

4.2.4 Cravenby: Crime Busters Neighbourhood Watch Organisation (CBNWO)

The organisational structure of structure of the CBNWO comprised of a chairperson, a secretary, a treasurer, a sector manager (police officer) and four patrol members. The CBNWO worked in partnerships with the SAPS, the department of safety and security community Police Forum, church, school, and businesses.

4.3 Respondents Personal and Social Profiles

This section described the particular details of the respondents according to their biographical, family and socio-economic details. The primary role of this data was to provide the basis for establishing the extent of mechanical solidarity through resemblances or similarities based on racial classification, first language and religious affiliation. Secondly, the socio-economic data as tabulated below provided the basis for establishing patterns of organic solidarity which were in turn based on occupation and education data. The former was pertinent for its role in integration taking place at the level of the interdependence of the division of labour whereas education was involved in the inculcation of

liberal-democratic values and a human rights ethos. Taken together it shed light on how different generations who were born during apartheid and after apartheid relate to the shift from apartheid to democracy in their respective neighbourhood watch organisations.

4.3.1 Date of birth and no. of children

Included below are the respective tables for all four NWOO's for the date of birth and the number of children for each respondent. The discussion provides an overview for all four NWOO's.

Table 4.1: PWNWO-date of birth and no. of children

Respondents	Date of Birth	Number of Children
Respond. 1	1962	2
Respond. 6	1945	6
Respond. 8	1967	2
Respond. 9	1954	4
Respond. 12	1972	2
Respond. 13	1969	0

Table 4.2: FENWO-date of birth and no. of children

Respondents	Date of birth	Number of children
Respondent 19	1973	2
Respondent 20	1969	3
Respondent 21	1972	2
Respondent 22	1969	2
Respondent 23	1965	0
Respondent 24	1970	2

Table 4.3: RNWO-date of birth and no. of children

Respondents	Date of Birth	Number of Children
Respond. 3	1966	2
Respond. 4	None	None
Respond. 10	1960	2
Respond. 11	1966	0
Respond. 14	1960	2
Respond. 18	1953	2

Table 4.1: CBNWO- date of birth and no. of children

Respondents	Date of Birth	Number of Children
Respond. 2	1972	3
Respond. 5	1981	2
Respond. 7	1959	0
Respond. 15	1971	2
Respond. 16	1972	2
Respond. 17	1942	3

The abovementioned tables showed that respondents were born between 1942 and 1981, during the period of Apartheid in South Africa. In the 1950s, the latter generation was directly affected by the implementation of the Group Area Act of 1950 which established residential areas on the basis of racial classification. The following decades of the 1960s, 1970s and 1980's were marked by the time within which the police force was more preoccupied with combating political violence rather than crime prevention.

4.3.2 Racial Classification of Respondents

Table 4.5 is a racial classification breakdown based on the categories employed by the apartheid state and as such is accepted as socially and politically constructed.

Table 4.5: Racial classification

NWO	Racial categories								Total	
	African		Coloured		Indian/Asian		White			
	n	%	n	%	n	%	n	%	n	%
PWNWO	0	0	3	0.72	0	0	3	0.72	6	1.44
FENWO	0	0	2	0.48	0	0	4	0.96	6	1.44
RNWO	1	0.24	5	1.20	0	0	0	0	6	1.44
CBNWO	1	0.24	5	1.20	0	0	0	0	6	1.44
TOTAL	2	0.48	15	3.60	0	0	7	1.68	24	5.76

The above table reflects that the majority (3.60%) of respondents were designated under the coloured category while whites (1.68%) represented the second largest category and the category African (0.48%) constituted the smallest group. It should be noted that these figures are reflective of the selection of respondents in the respective NWO's and is not representative of the demographic composition of said areas.

4.3.3 First Language

The Table 4.6 reports the first language in each area of the preselected neighbourhood watch organisations.

Table 4.6: Respondents first language

NWO	Languages								Total	
	Afrikaans		English		Isixhosa		Isizulu			
	N	%	N	%	N	%	N	%	N	%
PWNWO	6	1.44	0	0	0	0	0	0	6	1.44
FENWO	6	1.44	0	0	0	0	0	0	6	1.44
RNWO	5	1.20	1	0.24	0	0	0	0	6	1.44
CBNWO	5	1.20	1	0.24	0	0	0	0	6	1.44
Total	22	5.28	2	0.48	0	0	0	0	24	5.76

The above table records a preponderance of respondents whose first language is Afrikaans (5.28%), followed by English (0.48%). What is noteworthy is that both in Parow West and Parow East the first language is Afrikaans whereas there is one first language English speaker in Ravensmead and Cravenby respectively.

4.3.4 Religious affiliation of Respondents

The Table 4.7 reflects the religious affiliation and where applicable church membership of the respondents for each NWO.

Table 4.7: Religion

NWO	Religion														Total	
	Pent		Metho		Ang		Cath		NAC		Islam		DRC			
	N	%	n	%	n	%	n	%	n	%	n	%	n	%	n	%
PWNWO	2	0.48	2	0.48	1	0.24	0	0	0	0	0	0	1	0,24	6	1.44
FENWO	3	0.72	2	0.48	0	0	1	0.24	0	0	0	0	0	0	6	1.44
RNWO	5	1.2	0	0	0	0	0	0	1	0.24	0	0	0	0	6	1.44
CBNWO	2	0.48	0	0	2	0.48	1	0.24	0	0	1	0.24	0	0	6	1.44
TOTAL	12	2.88	4	0.96	3	0.72	2	0.48	1	0.24	1	0.24	1	0.24	24	5.76



Legend:

- Pentecos: Pentecostal
- Metho: Methodist
- Catho: Catholic
- NAC: New Apostolic Church
- DRC: Dutch Reformed Church

By far the largest affiliation (12) belonged to the Pentecostal Church and what is more is that it radiated throughout the NWO's with 21% in RNWO, 12% in FENWO and 8% respectively in PWNWO and CBNWO. The dominant religious affiliation is Christian and was represented by a total of six denominations while only one respondent in Cravenby is affiliated to Islam.

4.3.5 Education

The Table 4.8 indicates the educational level of the respondents in each NWOO and is the first of the indicators of organic solidarity though not exclusively so it has been restricted for analytical purposes.

Table 4.8: Educational levels

NWO	Educational Levels								Total	
	Primary S.		High S.		College		University			
	n	%	N	%	n	%	n	%	n	%
PWNWO	0	0	6	1.44	0	0	0	0	6	1.44
FENWO	0	0	6	1.44	0	0	0	0	6	1.44
RNWO	1	0.24	5	1.20	0	0	0	0	6	1.44
CBNWO	3	0.72	1	0.24	0	0	2	0.48	6	1.44
Total	4	0.96	18	4.24	0	0	2	0.48	24	5.76

Legend:
 Primary S.: Primary School
 High S.: High School

The Table 4.8 indicates that 4.25% went to High School whereas 0.96% left at Primary school level and only 0.48% attended University.

4.3.6 Occupation

The table below records the distribution of the occupations of the respondents and their respective NWOO's. Given that two respondents from Cravenby were not employed at the time of the interviews the researcher designed the table to makes allowance for this and thus included a column to denote unemployment.

Table 4.9: Respondents occupation

NWO	Occupations											Total		
	Lecturer		Police Off.		Manager		Secretary		Business		unemp			
	n	%	N	%	n	%	n	%	n	%	n	%	n	%
PWNWO	0	0	3	0.72	0	0	0	0	3	0.72	0	0	6	1.44
FENWO	0	0	0	0	1	0.24	3	0.72	2	0.48	0	0	6	1.44
RNWO	0	0	3	0.72	0	0	2	0.48	1	0.24	0	0	6	1.44
CBNWO	1	0.24	1	0.24	0	0	2	0.48	0	0	2	0.48	6	1.44
Total	1	0.24	7	1.62	1	0.24	7	1.68	6	1.44	2	0.48	24	5.76

Legend: Unemp: Unemployed To: Total



The above table reflects that respondent's occupations were concentrated in Police Officers and Secretaries both with 29% while business followed with 25% and unemployed and lecturer were at the lower end with 8.5 and 4.25% respectively. It is noteworthy that Police officers were distributed across Ravensmead and Parow West with three each and Cravenby with one. This table was particularly important as an indicator of organic solidarity particularly since it reflected the division of labour and its interdependencies.

4.4 Social solidarity

The first step in providing the relevant data to fulfil the primary objectives of this research involved having taken up the concept of social solidarity as expressed at the level of inter-personal relations. This in effect was to establish the empirical basis to assess the broader shift or combination of mechanical and organic solidarity in Neighbourhood Watch

Organisations as specified. Thus, in this regard the researcher sought data that dealt specifically with aspects that involved the sites and types of inter-personal relations that ensued between individuals and families of the different NWOO's. Towards this end the study first established what has been referred to as the density of social contact among respondents or the number of times they met across given social sites. These places where they met and interacted are referred to as sites of social interaction are deemed necessary, however, not sufficient to address the putative shift from apartheid (mechanical solidarity) to liberal-democracy (organic solidarity). This has to be complemented by social integration and social cohesion which follows the exploration of social solidarity as well as the personal and social profiles of the respondents and their respective NWOO's.

4.4.1 Sites of social interaction and social solidarity

The Table 4.7 reflects the sites where respondents met and interacted variously and which in turn was gleaned from the interviews and focus group discussions that were conducted. These were respectively the home, shopping centre, church, school, neighbourhood watch organisation and the community police forum. In this regard the study considered patterns emergent from interactions in the home as the site of personal relations and shopping in turn as the public space, and places such as the school, church, NWOOS and CPF meetings as the institutional sites. The significance of each of the social sites for the emergence of social solidarity in general is illustrated in references to literature and direct quotations from the respondents where pertinent in the analysis (see 4.4.3) below.

The data is presented and tabulated as follows. The first column on the left hand side of Table 4.10 contains, the names of neighbourhood watch organisation arranged vertically starting with PWNWO, FENWO, RNWO and ending with CBNWO. The sites of interaction are arranged at the top of the table respectively from left to right starting with home, school,

church, NWO and ending with CPF meetings. The figures appearing and corresponding to NWO's and sites of interaction represent the number of times respondents interacted over a period of one year. Thus for PWNWO there was a density of 20 visits over the last year involving social interaction at each other's homes. The last column on the right hand side provides the total density of social interactions for each social site and the total for all sites collectively.

Table 4.10: Sites of social interactions-Social solidarity

NWO	Personal site	Public site	Institutional sites				Total
	Home	Shopping	Local community		Police		
			Church	School	NWO	CPF	
PWNWO	20	12	17	19	21	15	104
FENWO	29	17	20	16	26	16	124
RNWO	32	21	28	21	24	22	148
CBNWO	28	17	24	18	20	14	121
Total	109	67	89	74	91	67	497
	109	67	321				

Legend:
 NWO: Neighbourhood Watch Organisation
 PWNWO: Parow West Neighbourhood Watch Organisation
 FENWO: Fairfield Estate Neighbourhood Watch Organisation
 RNWO: Ravensmead Neighbourhood Watch Organisation
 CBNWO: Crime Busters Neighbourhood Watch Organisation
 CPF: Community Police Forum

The discussion maps out the density of the different sites of social interaction regrouped as personal, public and institutional sites.

4.4.1.1 Personal site of interaction: Home

Based on Table 4.10 the study recorded the density of patterns of social interaction for the different social sites as follows. The distribution of the density of social interactions in the home for the four NWO's from highest to lowest density is respectively. RNWO recorded the highest density with 32 social contacts per annum or a frequency of just fewer than three contacts per month. Of medium density was both FENWO with 29 and CBNWO with 28 points of contact and a frequency of fewer than two and a half per month. The lowest density of contact in the personal space of home was registered by PWNWO with 20 visits or a frequency which translates as just over one and a half contacts per month. In this regard the pattern as described served as a basis to consider the contribution of personal space interaction in relation to the public and institutional sites.



4.4.1.2 Public site: Shopping:

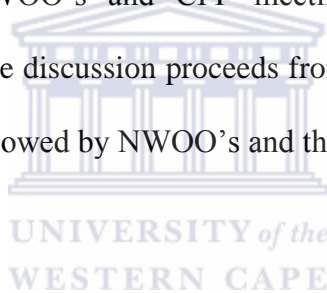
Shopping generally means a place where buyers and sellers meet to exchange money against available goods. However, in this study, shopping is considered a public social site where respondents meet occasionally. In this regard, what was noted from interviews is that respondents on meeting during shopping greet each other and remind each other of the dates of the next meetings of neighbourhood watch organisation. They also most importantly share and exchange information on crime issues. In this regard one respondent succinctly reports that:

Shopping is a place where respondents meet sometimes, greet each other and have a quick chat between members of neighbourhood watch organisation

In this regard RNWO has the highest density of contact with 21 or a frequency of fewer than two per month. This was followed by FENWO and CBNWO which are, relatively speaking, of medium density in registering respectively 17 or a frequency just less than one and a half times a month. The same pattern as in home above is replicated with PWNWO registering the lowest density of 12 social interactions at the shopping centre with a frequency of one contact per month. In this regard the pattern as described served as a basis to consider the contribution of public space interaction in relation to the personal and institutional sites.

4.4.1.3 Institutional sites: Church, School, NWOO and CPF meetings

This section combines the four institutions of the church and school which are based in the local communities and the NWOO's and CPF meetings collectively to reflect their institutional bases. Thus below the discussion proceeds from the patterns observed in contact at the church and school to be followed by NWOO's and the CPF.



4.4.1.3.1 Church and School

For social interaction at the church, RNWO is yet again the highest density with 28 contacts equivalent to a frequency of just over two interactions per month. And similarly, registering a medium density is the same pairing of CBNWO (24) with a frequency of two per month followed by FENWO (20) registering a frequency of over one and a half contacts per month. PWNWO with (17) registered the lowest density in social interaction at church with a frequency of under one and a half per month.

For social contacts at school, the same pattern continues for RNWO (21) with the highest density and frequency of under two per month, while PWNWO (19) displaces FENWO to join CBNWO (18) in occupying the band of medium density with frequencies in the order of one and a half contacts per month. The lowest density is registered by FENWO (16) with a

frequency of under one and a half contacts at school per month. In this regard the pattern as described coincides with that of the school and church in so far as this site is too the ground for the institutionalization and formalization of social solidarity.

4.4.1.3.2 NWO's and CPFs

The density of social interaction for the meeting sites of NWO's and CPF's is considered together because they are both centrally concerned with the matter of community safety and crime prevention. In this regard the pattern that unfolded was that the highest density is represented by FENWO (26) which is equivalent to a frequency of over two contacts per month. This it is noted occurred for the first time in regard to FENWO and was followed in this instance by RNWO (24), with a frequency of two contacts per month in the medium density band. In the lowest density band are PWNWO (21) and CBNWO (20) both with a frequency in the order of over two and a half contacts per month. The discussion maps out the density of the different sites of social interaction regrouped as personal, public and institutional sites.

The Community Police Forum meetings registers that RNWO (22) returned to having the highest density of interactions, with a frequency of fewer than two contacts per month. This was followed by FENWO (16) and PWNWO (15) in the middle band with frequencies in the order of just under one and a half contacts per month. CBNWO (14) registered the lowest density (14) with a frequency marginally over one contact per month. The latter similarly occupied the lowest density band similarly in NWO meetings, whereas PWNWO was marginally higher in the medium band and thus of similar density. In this regard the pattern as described served as a basis to consider the contribution of the sites of the

institutionalization or formalization of social solidarity as proportionate to the role played by the personal and public sites of interaction

Taking an overview of the social sites as regrouped into personal, public and institutional the following breakdown is evident in terms of their proportionate contribution to the total density of social contacts. The densest by far involved the institutional sites of the church, school, NWOO's and CPF's which collectively represented 65% of the total number of social contacts made over the last year. This is particularly significant when considered in relation to the frequency with which these social interfaces took place per month which was a staggering twenty six times. This bears testimony to the intensity with which neighbour watch Organisation engage with the theme of community safety and crime prevention.

Secondly, the personal site registered 22% of the total density with a frequency averaging nine contact point a month in their respective homes or approximately once a week. And thirdly public sites accounted for 13% of social interactions equivalent to a frequency of approximately five and a half interfaces per month. In this regard, the pattern as described served as the basis to establish that RNWO experienced the densest social interface amongst its members across the three social sites of the personal, public and institutional. This was followed by FENWO and CBNWO with medium while the lowest relatively speaking was PWNWO with respect to the role that NWOO's in fomenting inter-personal relations and thus social solidarity at this level.

4.4.2 Types of social interactions - social solidarity

The density, or number, of social interactions, was complemented by another indicator in order to capture social solidarity of the inter-personal kind which the former merely grounds.

This indicator in effect had to attend to the question of the quality of the social interactions taking place at the different social sites and how it was to be captured empirically. Towards this end the study refers to the social activities amongst others such as sports, braais and birthdays as types of social interaction, of varying social intensity. In this regard the study considered patterns emergent from the types of interactions in relation to personal, institutional and public sites and thus the frequency with contact takes place is additionally considered in light of its varying intensity.

Taken together, the sites of social interactions (Table 4.10) and the types of social interactions as reflected in (Table 4.11), serve as indicators intended to capture social solidarity in terms of the density and intensity of interpersonal relations in the respective NWOO's. Thus in mapping the patterns of the density and intensity of social interaction amongst respondents in their given NWOO's the basis was set to assess its qualitative role in contributing to building mechanical and organic solidarity at the inter-personal level. The significance of each of the types of activities for the emergence of social solidarity in general is illustrated in references to literature and direct quotations from the respondents where pertinent in the analysis (see 4.4.3) below.

The first column on the left hand side of Table 4.11 contains, the names of neighbourhood watch organisation arranged vertically starting with PWNWO, FENWO, RNWO and ending with CBNWO. The types of interaction are arranged horizontally towards the top of the table from left to right and regrouped according to whether they have occurred in personal, institutional or public sites starting. Thus varying intensity or qualitative nature of the different types of social interaction has been captured in the table in their descriptions as braais and birthdays accordingly categorised under personal site of interaction.

Secondly, the activities denoted by School sport, Parent-Teacher Association meetings (PTA), school Governing Body meetings (G.B), NWO meetings and church services were placed under the institutional sites column. And lastly, greetings and exchange of information in shopping centres under the public site column. The figures corresponding to the intersection of NWO's and types of interaction represent the number of times respondents participated in designated activities over a period of one year. The last column on the right hand side provides the total number of social activities for each social site and the total for all sites collectively. Table 4.11 provides for the need to generate data on the types of activities or social practices as a way to establish the varying quality and intensity of social interaction and thus it's bearing on the nature and forms of social solidarity. The table is presented thus:



Table 4.11: Types of social interactions-social solidarity

NWO	Personal site		Institutional sites						Public Site		Total
	Home		School			Ch	Police		Shopping		
	Bris	Bdy	Sprt	PTA	G.B	Prayrs	NW	CPF	GS	CIE	
PWWO	22	18	12	8	10	12	8	8	12	15	125
FEWO	26	29	14	12	12	16	12	12	17	21	171
RNWO	16	10	10	14	12	16	24	24	21	23	170
CBNO	18	12	8	14	16	20	24	24	17	20	173
Total	82	69	44	48	50	64	68	68	67	79	639
	151		342						146		639



Legend:
 PTA: Parents Teachers Association
 G.B: Governing Body
 Bdy: Birthday
 NW: Neighbourhood Watch Organisation
 Bris: Braais Prays-Prayers
 GS: Greetings
 CIE: Crime Information Exchange

4.4.2.1 Personal site-home: Braais and birthdays

The distribution of the density of social interactions as recorded in Table 4.11 served as the basis for taking up the question of the nature of the quality of social interactions. The objective in respect of the types of interaction taken up presently was to allow for the disaggregation of the density of social contacts into their respective social activities as a way to consider their social intensity. The breakdown of the different types of social activities for each NWO is respectively provided for the different social sites, however, regrouped under personal, institutional and public. In addition to establish intensity of social interaction the study adopted the frequency with which the different activities depicted in Table 4.11 had taken place over shorter periods.

4.4.2.1.1 Braai's (Barbecue)

For personal site of home braais emerged as a focal activity which in this regard produced the following pattern. FENWO registered the highest intensity of (26) interactions per annum or a frequency of just over two visits per month. This was followed by PWNWO with (22) or a frequency of under two per month and thus sharing the higher end with the former NWOO. The mid intensity band was registered by CBNWO with (18) or a frequency of one and a half visits per month and the lowest intensity was registered by RNWO with (16) or a frequency of just over one visit per month.

4.4.2.1.2 Birthdays

The practice of NWOO's in this respect is to circulate the birthdays of all members amongst the general membership. In this regard, a respondent 19 from FENWO reported that:

“Each member of FENWO got the dates of birthday of other members”.

For birthdays, yet again FENWO registered (29) or a frequency of just fewer than two and a half home birthday visits per month which is the highest intensity relative to the distribution amongst the three other NWOO's. Noticeably lower was PWNWO with (18) home visits or a frequency of one and a half visits per month thus considered of medium intensity and CBWO with (12) or a frequency of one visit a month representing the lowest intensity.

Taken together the types of social interaction marked as braais and birthdays provide an increasing level of intensity at this level where social solidarity was being built through fomenting inter-personal relationships. In this regard FENWO registered the highest intensity of interactions for the personal site with (55) or a high frequency of approximately four and a half per month equal to around one visit per week. While PWNWO tapered off slightly having registered (40) or a frequency of over three visits per month and is in the middle band. The lowest intensity was recorded by CBNWO with (30) or two and half visits per month and

RNWO with (26) or just over two visits a month. This completes the picture of how the NWO's are positioned with respect to the intensity in which they engaged in the types of social interaction that take place in the personal site of home.

4.4.2.2 Public site-shopping: exchanging information and greetings

The types of social interaction in the public spaces of shopping were characterised by respondents meeting and exchanging information pertinent to crime prevention and community safety and or greeting each other. In this regard RNWO registered the highest intensity in greeting each other at shopping with (21) or just over two and a half times a month. This was followed by FENWO and CBNWO both with (17) contacts each and a frequency of just fewer than one and a half per month, a relatively medium intensity. PWNWO is the lowest with (12) or a frequency of one greeting per month during shopping.

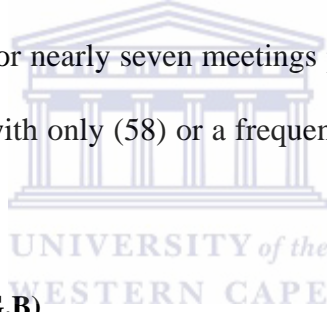
For crime information exchange (CIE), amongst the respondents in their respective NWO's the highest intensity of these types of social interaction was recorded for RNWO with (23) or just around two per month. This was followed by FENWO with (21) and CBNWO with (20) both in order of a frequency of fewer than two per month and of medium intensity as far as crime information exchanges were concerned. The lowest intensity registered was by PWNWO with a monthly frequency of one and a quarter or fifteen exchanges of crime information during shopping for the last year.

4.4.2.3 Institutional sites-School, Church, NWO's and CPF meetings

In this respect, Table 4.11 reflects the types and number of activities and meetings held by the respective NWO's at the different social sites as depicted. For both NWO and CPF meetings RNWO and CBNWO registered the highest density with a combined total for each of (48) meetings. This is equivalent to a frequency of four meetings per month or an intensity

of approximately one meeting per week. This was followed by FENWO with (24) or an average frequency of two meetings per month and as such is considered of medium intensity. The lowest intensity in frequency of meetings is PWNWO with (16) or roughly an average of fewer than one and a half meeting per month.

For the regrouping of institutional sites it includes the school, which in turn includes (Sport, PTA and G.B meetings), and church, NWO and CPF meetings sites since they are regulated by policies, codes of conduct and constitutions. The highest intensity is recorded by CBNWO with (106) or a frequency of almost nine meetings per month or taken further to virtually twice per week. This was followed closely by RNWO with (98) or a frequency with just over eight meetings per month equating to almost two per week. The medium intensity band was registered by FENWO with (80) or nearly seven meetings per month while the lowest in this regard is PWNWO tapering off with only (58) or a frequency of just under five meetings per month.



4.4.2.3.1 School (Sport, PTA and G.B)

For the type of interaction designated as school sport meetings the highest intensity is recorded by FENWO with (14) or just more than a frequency of one meeting a month. This was followed by PWNWO with (12) or a frequency of one meeting a month and RNWO with (10) or a frequency of just under one meeting every a month placing both in medium intensity. CBNWO tapers off with only 8 meetings or a frequency just averaging one meeting every one and a third months registered the lowest intensity

For the type of interaction designated as Parent Teacher Association (PTA) meetings the highest intensity was registered at RNWO and CBNWO both with (14) or a frequency slightly more than once a month. This was followed closely by FENWO with (12) or a

frequency of one meeting a month and as such is of medium intensity. The lowest is PWNWO with (8) or a frequency of one meeting every one and a third months.

For the type, School Governing Body meetings, CBNWO recorded the highest intensity with (16) or a frequency of more than one meeting a month. This was followed by FENWO and RNWO both with (12), each or a frequency of one meeting a month and as such of medium intensity. PWNWO with (10) has the lowest intensity with approximately one meeting held every month

4.4.2.3.2 Church

The type of social interaction that NWOO's participate in under the auspices of the Church involved Prayer Meetings that were directed in particular to community safety and crime prevention. In this regard the following quotes by respondents capture the essence of these prayer meetings:

A service prayer is organised in the hot spots to discourage the drug dealers.

While the quote above is illustrative of the Church's involvement in crime prevention strategies the following quote addresses the matter of community safety as a central issue that reaches into and impacts on local communities religious practices.

Uitsig is very dangerous. Residents in Uitsig avoid going to Church because of fear of gangsters. They [NWOO} bring the church into the community.

For this type of social interaction designated as prayer meetings and held at the local churches CBNWO registered (20) or a frequency with the highest intensity averaging three meetings every two months. This was followed by FENWO and RNWO both with (16) prayer meetings each or a medium intensity of four meetings every three months. PWNWO

with (12) or a frequency of one meeting a month registered the lowest intensity for prayer meetings.

4.4.3 Sites of mutual interaction and partnerships-social integration

The second objective of this study takes up the concept of social integration at the level of inter-institutional relations as a way to establish the empirical basis upon which to assess the broader shift, or combination of mechanical and organic solidarity in liberal-democratic South Africa. Thus, in this regard the researcher sought data that dealt specifically with aspects that involved the sites of inter-institutional relations that ensued between the four NWOO's, institutions such as the local schools, churches, businesses and their primary partner the South African Police Service. Towards this end the study sought to establish the density of institutional interaction in the number of meetings held and the particular social sites where such meetings were held.

The institutions of the four NWOO's had partnerships and cooperated with range from SAPS, Schools (Parow West Primary and Preparatory), Churches (Pentecostal and Methodist), Local Businesses and the CPF. Their mutual interaction and cooperation took place mainly through meetings which were held at the police station, churches and local schools. In regard, to meeting this second objective fully the researcher established the density and the frequency of meetings held at specific sites involving particular partnerships

This Table 4.12 below reflects the partners, sites and frequency with which NWOO's and SAPS met and interacted variously, in the main, in formal meetings. The sites where such mutual interaction took place are police stations, churches and local schools. In this regard the study generated emergent patterns of different densities among NWOO's in terms of the frequency of meetings. The significance of the nature of partnerships in terms of the density

of their mutual interactions is then gauged for their role in contributing variously to developing particular forms of social solidarity.

Table 4.12: Site of mutual interaction/partners

NWO	State		Private S.		Local community				Total
	Police station		Business		Church		School		
	SAPS Meetings	CPF-SAPS Brm	SAPS	H	SAPS Brm	Church	SAPS	PWPP school	
PWNWO	20	16	15	5	10	4	12	6	88
FENWO	16	18	9	5	8	4	13	7	80
RNWO	24	16	15	8	13	6	19	6	107
CBNWO	26	21	17	10	10	6	15	7	112
Total	86	71	56	28	41	20	59	26	387
	157		84		146				

Legend
 CPF: Community Police Forum
 Brm: Boardroom
 PWPP: Parow West and Parow preparatory school
 Private S.: Private Sector
 H: Home

The discussion maps out the density of the different sites of mutual social interaction regrouped as the state, private sector and local community.

4.4.3.1 NWO’s and State Partnerships

In respect to the above this section as per Table 4.12 below records the number of meetings that were held between the respective NWO’s and the SAPS and the CPF under the auspices of the former. Meetings were held respectively in an Inspector’s office and the Police Station boardroom and are designated as such starting with the former.

4.4.3.1.1 SAPS Meetings-Inspector's Office

Based on Table 4.12 the study established the density of patterns of mutual social interaction i.e. meetings for the State sector as follows. The distribution of the density of mutual social interactions with the SAPS for the four NWOO's from highest to lowest density is respectively. CBNWO recorded the highest density with 26 meetings per annum or a frequency of just more than two meetings per month. Of similar high density was RNNWO with 24 meetings and a frequency of two per month. PWNWO with 20 meetings and a frequency of fewer than two per month is categorised as of medium density. While the lowest density of meetings held with the SAPS was registered by FENWO with 16 meetings or a frequency which translates to just over one meeting per month.

In this regard the pattern as described served as a basis to consider the extent of the respective NWOO's role in effecting social integration through the density and frequency of the meetings held between them. And secondly to consider the contribution of NWOO's collectively as a vehicle for effecting liberal democratic social change through the density and frequency of new partnerships with the liberal democratic State.

4.4.3.1.2 CPF meetings-SAPS Boardroom

Based on Table 4.12 the study established below the extent of mutual social interaction between NWOO's and the State sector through the density and frequency with which meetings were held with the CPF in the Police Boardroom. The distribution of the density for CPF meetings for the four NWOO's from highest to lowest density is respectively. CBNWO recorded the highest density with 21 meetings per annum or a frequency of just fewer than two meetings per month. Of medium density was FENNWO with 18 meetings and a frequency of fewer than two per month. The lowest density of meetings was registered both by PWNWO and RNWO with 16 meetings or a frequency which translates as just over one

meeting per month. In this regard the pattern as described served as a basis to consider the contribution of CPF mutual interactions with the NWOO's and thus the State sector.

4.4.3.2 NWOO's and Private Sector partnerships-Business

This section records the number of meetings between NWOO's and the Private sector, i.e. local businesses that were respectively held at Police Stations and at the homes of the chairpersons of the former.

4.4.3.2.1 Business meetings: Police Stations

Based on Table 4.12 the study established the density of patterns of mutual social interaction for the different meetings that were held and designated as such. The distribution of the density of meetings held at Police Stations for the four NWOO'S from highest to lowest density is respectively. CBNWO recorded the highest density with 17 meetings per annum or a frequency of three meeting in two months (1.5 per month). Medium density was registered both by RNWO and PWNWO with 15 meetings per annum or a frequency of a five meetings in four months (1.25 per month). The lowest density of meetings held with business at the SAPS in the boardroom was registered by FENWO with 9 meetings or a frequency which translates to three meetings in four months.

4.4.3.2.2 Business: Home

Based on Table 4.12 the study established the density and frequency of the patterns of mutual social interaction between NWOO's and local businesses at the homes of the chairpersons of the former. The distribution of the density of meetings in the chairperson's homes for the four NWOO'S from highest to lowest density is respectively. CBNWO recorded the highest density with 10 meetings per annum or a frequency of just less than one meeting (0.83) per month. Of medium density was RNWO with 8 meetings per annum or a frequency of less

than one (0.67) meeting per month. The lowest density of meetings was registered by both FENWO and PWNWO with 5 meetings or a frequency which translates to what is noticeably less than one (0.41) meeting per month.

4.4.3.3 NWO's and Local Community partnerships – Church and School

In respect to the above this section as per Table 4.12 below records the number of meetings that were held between the respective NWO's and churches and schools based in local communities. These meetings were held respectively at SAPS boardrooms and at different schools and churches as designated.

4.4.3.3.1 Church -SAPS Boardroom

Based on Table 4.12 the study established the density of patterns of mutual social interaction between NWO's and churches held at the SAPS boardrooms. The distribution of the density of meetings in the SAPS boardroom for the four NWO'S from highest to lowest density is respectively. RNWO recorded the highest density with 13 meetings per annum or a frequency of just more than one meeting per month. While medium density was registered both by CBNWO and PWNWO with 10 meetings each per annum or a frequency of just under one (0.83) meeting per month. The lowest density of meetings was registered by FENWO with 8 meetings or a frequency which translates to an average of under one (0.67) per month.

4.4.3.3.1.2 Church meetings

Based on Table 4.12 the study established the density of patterns of mutual social interaction for meetings held at the church. This distribution of the density and frequency of meetings held for the four NWO's from highest to lowest density is respectively. RNWO and CBNWO recorded the highest density with 6 meetings per annum each or a frequency of under one (0.50) meeting per month. The lowest density of meetings in the church was

registered by FENWO and PWNWO with 4 meetings or a frequency which translates to well under one (.25) meeting per month. Taken together the patterns as described established the density and frequency of the meetings of the partnerships between the respective NWOO's and churches and thus a measure of the extent of their integration into their local communities..

4.4.3.3.2 NWOO's and School partnerships – SAPS Station and School

With respect to the partnerships between NWOO's and local schools such meetings were held both at the SAPS boardroom and at the schools themselves. The discussion starts with former.

4.4.3.3.2.1 SAPS Station meeting

Based on Table 4.12 the study established the density and frequency of mutual social interaction in meetings held firstly at the SAPS Station. The distribution of meetings for the four NWOO'S from highest to lowest density is respectively. RNWO recorded the highest density with respectively 19 meetings per annum or a frequency of fewer than two (1.58) meetings per month. Of medium density was CBNWO with 15 meetings per annum or a frequency of under 2 (1.25) meetings per month. The lowest density of meetings was registered by both FENWO and PWNWO with respectively 13 and 12 meetings or a frequency which translates to approximately one and marginally more (1.08) than one.

4.4.3.3.2.2 School meetings

Based on Table 4.12 the study established the density and frequency of mutual social interaction in the density and frequency of meetings held between NWOO's and schools at respective schools. The distribution of meeting for the four NWOO's from highest to lowest density is respectively. FENWO and CBNWO recorded the highest density with 7 meetings

each per annum or a frequency of less than one (0.58) meetings per month. The lowest density of meetings was registered by PWNWO and RNWO with 6 meetings each or a frequency which translates to less than one (0.5) per month. In this regard the pattern as described served as a basis to consider the contribution of school mutual interaction in relation to the state and private sector. In this regard the pattern as described established the extent of integration of the respective NWO's into their local communities on the basis of the density and frequency of their mutual interaction or meetings.

Based on Table 4.12 the density and frequency of meeting, for the three designated sectors viz., State (SAPS. CPF), the Private Sector (neighbourhood businesses) and Local Communities (schools, churches) the following proportionate relations are established. The highest density and frequency of the three sectors was registered by the State sector (SAPS) which recorded 147 meeting for the last year. This is roughly equivalent to a frequency of twelve meetings per month. This is similarly the case with the Local Community sector which in turn recorded 146 meetings with an equivalent frequency to the State sector. The density and frequency of meetings involving partnerships with the Private sector contributed less relative to the State and Local Communities though still significant in recording 104 meetings which average out at more than eight meetings a month. Taken together the data has provided an empirical basis to gauge the extent to which NWO'S has contributed to integrating local communities through their partnerships to the state, private sectors and to the communities themselves. Furthermore, this bears testimony to the intensity with which neighbourhood watch Organisation engage with the theme of community safety and crime prevention in their partnerships with the different sectors as designated in this study.

4.4.4 Types of working principles of mutual interaction-social cohesion

The third research objective, which was deemed necessary to provide for the relevant data set of this study, covered the issue of how to establish the extent of social cohesion operating at the level of local communities in NWOO's. This follows on what was previously done in respect of the objectives of social solidarity which was translated as inter-personal relations. And secondly, the objective of establishing the extent to which NWOO's function as social integrative mechanisms was in its turn expressed in the mutual partnerships and meetings that ensued. In order to complete the data set the extent of social cohesion or fit of NWOO's and local communities to the national formation as a whole needed to be established. This was effectively done through generating data that mapped out patterns that emerged in relation to the NWOO's reliance on working principles in community safety and crime preventions practices. These practices in turn were regulated and based on the different types of constitutions, regulative policies and codes of conduct NWOO's conformed to in their inner workings.

In this regard, we sought to establish the working principles of the respective NWOO's through establishing what types of constitutions, policies and codes of conduct they used. In this regard the constitutions that were established were National, CPF and NWOO constitutions. While the policies that were covered extended to Citizen's Arrest and Human Rights and codes of conduct applied to SAPS, CPF and the respective NWOO's codes. Most noteworthy in regard to the role of NWOO's in fomenting social cohesion is that the overarching principles are derived from the National Constitution. Considered as such this study used the types of policies, codes of conduct and constitutions as a way to consider the role of NWOO's in entrenching liberal democratic principles. Taken together the three research objectives in operational form provided the empirical data to consider the primary question as to whether and the extent to which NWOO's were a vehicle to build social

solidarity, integration and cohesion in local communities and collectively in South Africa as a whole. The table is presented thus:

Table 4.13: Types of working principles

NWO	Policies		Constitution			Codes of conduct			Total
	C.A	H.R	N.C	CPF	NWO	SAPS	NWO	CPF	
PWNWO	1	1	1	1	1	1	1	1	8
FENWO	1	1	1	1	1	1	1	1	8
RNWO		1	1	1	1	1	1	1	7
CBNWO		1	1	1	1	1	1	1	7
Total	2	4	4	4	4	4	4	4	30
	6		12			12			

Legend
n: number
NC:NationalConstitution
C.A: Citizen arrest
H.R: Human rights
CPF: community policy forum
% :percentage
CPF: community police forum
SAPS: South Africa Police Service
NWO: neighbourhood watch organisation

4.4.4.1 NWOO's and Policies –Citizens Arrest and Human Rights

The distribution of the of types of working principles as recorded in Table 4.13 served as the basis for establishing the extent to which the NWOO's used various policies, constitutions and code of conducts. The objective in this respect was to disaggregate the key policies i.e. Citizen's Arrest and Human Rights, constitutions as per National, CPF and NWOO's and the codes of conduct devolving to SAPS, CPF and the NWOO. The breakdown of the different types of working principles used by each NWOO is respectively provided as based on Table 4.10. PWNWO and FENWO recorded the highest density having used the full gamut of principles covered by the three regulatory instruments in policies, constitutions and codes of conduct. By contrast CBNWO and RNWO both utilize the full gamut of the National, CPF and respective NWOO's constitutions, however, with respect to the policy covering Citizen's Arrest neither had reference to it.

In this regard the pattern as described established to some degree the extent of social cohesion fostered by NWOO's through their commitment and use of working principles that are guided by the liberal democratic values of the National Constitution of the South African State.

4.4.5 Analysis

The section follows on the description of the density and frequency of interpersonal relations, institutional partnerships and working principles with an analysis of the social composition of the self-same NWOO's. The objective of which was to explore how NWOO's social interactions and principles relate to aspects of mechanical solidarity, organic solidarity and

thus to social cohesion. The empirical basis of the analysis is divided into three sections covering social solidarity, social integration and social cohesion.

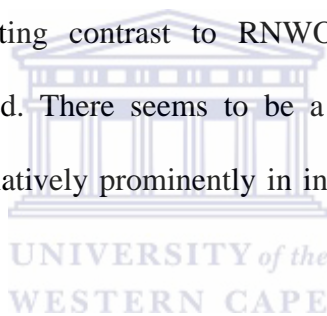
4.4.5.1 Social solidarity

In this regard, RNWO with the highest density and CBNWO with a medium density of social contact in the personal site of home have the following social composition. Both NWO's respondents are predominantly classified as 'coloured', and comprise 83% with 17% or one classified as African. Despite the fact that the latter figure is not representative of the demographic breakdown of the South African population it is significant in that it represents a break with the past pattern of the Group Areas racial divisions of Apartheid.

With respect to language in RNWO's there was one exception of an English speaking respondents in an otherwise dominant Afrikaans language speaking environment. While religious affiliation evidenced uniformity amongst the respondents they were distinguished in that five belonged to the Pentecostal Church while one was a member of the New Apostolic Church. The high degree of uniformity suggests a strong leaning to mechanical solidarity which is based on similarities and likenesses as in racial classification, language and religion. What the study infers from this is that interpersonal contact in the home of the respondents is still caught in the Group Area patterns of Apartheid in Ravensmead and Cravenby. On a positive note the degree or intensity of social contact and sociability evident in the types of social interaction such as braais and birthdays is of a regular and frequent nature. This suggests that the neighbourliness among respondents as evidenced in the density and intensity of interpersonal contact produces strong affinities and thus contributes significantly to building social solidarity and cohesion in local communities and neighbourhoods. In this regard Fisher (1984: 11) recognizes this potential of NWO's and states that:

When neighbourhood does things that protect family life, encourages friendships and neighbouring, and strengthens neighbourhood churches, shopping streets, and other institution, the neighbourhood organisation is fostering the interrelationships of neighbourhood people and strengthening social fabric and sense of community.

PWNWO and FENWO both registered the lowest density for social contact and interaction in the personal site of the home. What makes this pattern quite interesting is that the racial composition of both NWOO's are a combination of white and coloured, with PWNWO evidencing a balance of 50% each while FENWO's breakdown was 33% coloured and 67% white. In this regard the low density of social interaction in the home coupled with racial diversity makes for an interesting contrast to RNWO with the highest density and predominantly classified coloured. There seems to be a case which could be made that mechanical solidarity features relatively prominently in interpersonal contact at the level of racial likenesses.



With respect to language there was uniformity across both NWOO's in that all respondents in this instance were Afrikaans speakers while religious affiliation was of the Christian type although this was spread across several different churches. Taken together it may be inferred that religious and language uniformity was unable to trump racial differences to the extent that both NWOO's evidenced the lowest density and frequency of inter-personal contact. Compounding the complexity is FENWO whose respondents and members comprise a majority of females and thus in this instance it does not seem to have pushed in the direction of increased social contact either. The differences and paradoxes surfaced with respect to interpersonal contact within NWOO's with different social and racial compositions and its relation to the putative shift from apartheid to democracy is attributed by Gilling (2001:384-386) to:

These changes ... have contributed to the emergence of a society that is more plural, individualistic, divided, unequal and insecure.

4.4.5.2 Social integration- partnerships and meetings

The patterns of density and frequency observed in the data set with regard to the social integrative mechanism of partnerships between NWOO's and the SAPS in particular bear the same hallmarks as that established for social solidarity. Thus RNWO and CBNWO share the highest density of meetings involving their partnerships with SAPS and the CPF. This is a particularly interesting development as the communities of Ravensmead (Coloured Group Area) and Cravenby (Indian Group Area) were pitted against the SAP. These communities were locked under Apartheid to a particularly hostile and volatile relationship with the Apartheid State with no prospects of a partnership being forged given the political context.

Considered in light of the aforementioned the density of meetings between NWOO's and the State sector in particular with the SAPS accounted for 62.5% of the total number of meetings held including that with local community institutions and the private sector. Put differently the SAPS currently housed within the Department of Safety and Security previously referred to as the Department of [Apartheid] Law and Order , now have close relations with local schools, churches and local businesses all initiated through the work of Neighbourhood Watch Organisation.

The extent of the social integration effected by NWOO's may be gauged in the distribution of meetings held in the different social sites designated by the State, Local Communities and the Private sector. NWOO's meetings with SAPS - CPF and Schools and Churches were closely matched with around 40% each or 80% of the total meetings held. The private sector made up the remaining 20%. In this regard the data confirms what Durkheim (1964) has pointed out viz. that in modern societies "There is a high degree of interdependence among distinctive

Institutions and persons”. And moreover with respect to the specifics of NWOO’s in this regard Fleming (2005: 5) argument is well borne out in practice that:

What is needed is to marry the neighbourliness and social cohesion potential of neighbourhood schemes with a stronger emphasis on police-contact.

4.4.5.3 Social cohesion- working principles

In this regard social cohesion was considered in light of the different types of working principles that the four NWOO’s used as a regulative framework based on the current National Constitution (1996) to inform their practices. The idea behind treating social cohesion in this manner stems from Durkheim’s (1964: 74) who held that in the “...Ideals tied to the republic and nation become powerful moral forces binding people together”. Considered as such the highest density of working principles used was recorded by FENWO and PWNWO at 100% i.e. all available policy instruments (policies, constitutions and codes of conduct).

What is noteworthy is that firstly both NWOO’s are in Parow West and Parow East both formerly classified as white group areas and exclusive to said group. As such it surfaces an interesting weightage with respect to social solidarity at the interpersonal level and social integration or partnerships. Both NWOO’s have been observed to have the lowest to medium densities for personal and institutional interactions but the highest in observing and using the different policy instruments pertinent to effecting community safety and crime prevention strategies. Secondly, FENWO has a gender split of 83% female to 17% male for their respondents which make it fairly unique among NWOO’s with a traditional preserve of men given the hazards involved in crime prevention. Notwithstanding, and given the emphasis of

the National Constitution on gender equality and affirmation FENWO with a majority of women take on the full set of responsibilities and practices that are faced by NWO's. A response from FENWO is illustrative in this regard.

There was an obligation to sign in before patrolling and to declare not being a racist.

At PWNWO where a low density was recorded they were similarly more engaged relatively speaking with the working principles and values than with inter-personal and inter-institutional relations. In this regard a respondent from PWNWO is indicative of how Durkheim's functionalist logic of social cohesion and solidarity binds local communities to the Republic of South Africa through its liberal democratic ethos and principles

Being poor or homeless is not criminal. Suspects deserve to be searched with respect and dignity because they are also citizens.

By contrast CBNWO and RNWO have covered seven of the total of eight documents or 87.5% of the complete set. In this respect relative to PWNWO and FENWO Cravenby and Ravensmead would be categorized as of medium density in respect of its range of policy instruments used. What is however quite noteworthy is that despite the fact that the Citizen's Arrest policy did not feature explicitly in RNWO as per Table 4.10 there was clear evidence that citizens were given due cognizance as noted by one respondent from Ravensmead.

A suspect must not be searched without his permission and must not even be brutalised by anyone. Even the police are not allowed to brutalise the suspect.

The overlap of policies and the oversight function of the Community Police Forum (CPF) ensure that the State's policies and the National Constitution were conscientiously being observed as noted by another respondent.

CPF is there to oversee if neighbourhood watch organisations structures are working with the principles of national constitution and the constitution of CPF.

Whereas FENWO and PWNWO seemed to place emphases on working principles RNWO and CBNWO lean towards inter-personal and inter-institutional relations. With respect to social solidarity RNWO and CBNWO were oriented to mechanical solidarity given their high degree of resemblance between respondent's racial classification, language and religion in particular. However, with social interaction through partnerships with the SAPS, CPF, local business, school and church the NWOO's in Ravensmead and Cravenby seem more oriented to organic solidarity in as much as we are witness to increased interdependence between different institutions. Most of all the partnerships across all NWOO's represent a new development which is directly attributable to the social integrative role that they play and thus an important marker of a shift in this regard from apartheid to liberal democracy.



Chapter 5

Conclusion and Research Findings

5.1 Introduction

The research problematic of this study focused on community safety and social solidarity, neighbourhood watch organisation in the role of effecting social integration and cohesion in Parow West, Parow East, Ravensmead and Cravenby. In this regard, it was noted that the neighbourhood watch organisation's primary focus was on the central and pivotal concerns of community safety and crime prevention in local neighbourhoods. Secondly, that NWOO's were quite effective as social integrative mechanisms in providing the social 'glue' for effecting both explicit and implicit shifts from mechanical solidarity to organic solidarity. And thirdly that this study developed a data set from which the researcher was able to gauge the shift from apartheid to a liberal democratic ethos and value-set as it emerged in said NWOO's. This study closes with an overview of the shifts in solidarity and with the extent to which liberal democratic practices and principles are being firmed up and as such displacing the social solidarities associated with apartheid.

In regard to the building of social solidarity in NWOO's the researcher considered this in relation to the personal and social profiles of respondents to probe the extent of interpersonal interaction. What was established in this regard was that the data yielded both high degrees of racial uniformity and relative degrees of integration. Those instances in particular Ravensmead and Cravenby neighbourhood watch Organisations evidenced a high degree of uniformity which suggests a strong leaning to mechanical solidarity. This form of solidarity in turn presupposed that which was based on similarities and likenesses as in racial

classification, language and religion. What the study concludes from this is that interpersonal contact in the homes of the respondents is still caught in the old Group Areas patterns of Apartheid in both Ravensmead and Cravenby. However, in respect of the latter it was noted that in both CBNWO and RNWO that the racial exclusivity was broken with the addition of a respondent classified African. And moreover, given the latter and the high density of interpersonal social interaction at said NWO's it was suggestive of an orientation towards an acceptance of difference and a move paradoxically towards organic solidarity.

In the more integrated areas of Parow West and East it was found that PWNWO and FENWO were racially integrated though limited to two groups though significant in the density and frequency of interpersonal contact and thus notable in marking a shift from apartheid to liberal democracy. All told the extent of social solidarity i.e. considered in light of interpersonal interaction in the respective neighbourhoods is hamstrung by the relatively slow pace at which the demographic character of residential areas is proceeding. Considered as such it is regarded a poor indicator of the movement towards a consummate liberal democracy which the study found was more evident in the partnerships and principles of NWO's.

What was of particular importance that the study surfaced was the extent of interdependencies between institutions in particular between NWO's and the SAPS, CPF, business and neighbourhood institutions. In the main it was found that the densest relations established in the data set through the number and frequency of formal meetings was that between NWO's and the SAPS and the CPF.

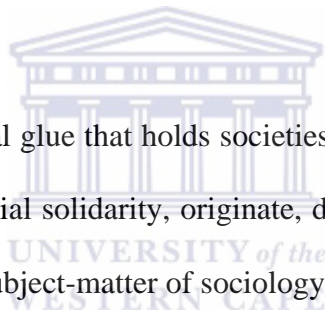
In summation, the extent of the reach of SAPS into local communities as evidenced in the data on the density and frequency of meetings held at specific sites of mutual interaction is very intensive with meetings taking place at least once a week. In fact it is of such regularity that the study is able to assert that NWOO's role in contributing to social integration via its partnerships across the different sectors as evidenced points to a significant role indeed.

And finally, with reference to Durkheim's point on the high degree of interdependence between institutions as an indicator of organic solidarity considered against the evidence the researcher provided in this regard bears testimony to a significant shift having taken place under Liberal Democracy. The extent of partnerships between NWOO's and the SAPS, Schools, Churches and local Businesses given their sheer density and frequency with which it occurs is taken to be a sure sign of a distinct shift to organic solidarity at this level of social integration. And moreover that these partnerships represent the proto-type of the new organic solidarities that are in the process of firming up at the inter-institutional level.

This study developed a data set to express social cohesion in the realities of how shared principles of democracy applied in the inner-workings of neighbourhood watch organisations. The means towards this end was found in the policy instruments that were used by the NWOO's which included constitutions, codes of conduct and policies. Although each neighbourhood watch organisation has its own unique characteristics and history, the South African liberal democracy context is unique in that the emphasis is based on a collective identification with the National Constitution.

And finally with regard to social cohesion the high density of working principle and commitment to liberal democratic values as evidenced across NWOO's with minor variation is probably the clearest signal of a marked shift to organic solidarity. Taken together, the combination of social solidarity expressed through interpersonal interactions; social integration through mutual interaction of partnerships, in the density of meetings; and social cohesion in principles and policy instruments have provided the basis for gauging the extent of shifts in social solidarity. In this regard Durkheim's functionalist logic provided the Sociological means to conceptualise, design and to conduct this study. In this regard the researcher closes the study with a reference to Tucker (2002:124) who best captures the essence of Durkheim's sociology and the fundamental object of enquiry. Thus (Ibid) the focus of this research lies:

... in uncovering the social glue that holds societies together, and how different types of social cohesion, or, social solidarity, originate, develop, and maintain them. These questions are the proper subject-matter of sociology.



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Appendix



UNIVERSITY of the
WESTERN CAPE

OFFICE OF THE DEAN DEPARTMENT OF RESEARCH DEVELOPMENT

4 April 2014

To Whom It May Concern

I hereby certify that the Senate Research Committee of the University of the Western Cape approved the methodology and ethics of the following research project by:
Mr TM Mweyeleka (Anthropology and Sociology)

Research Project: Community safety and social solidarity: The role of neighborhood watches in effecting social integration and cohesion in Parew.

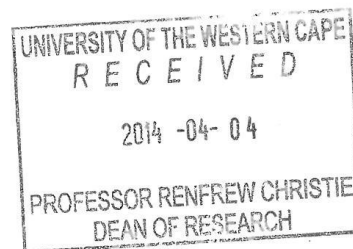
Registration no: 4/2/33

Any amendments, extension or other modifications to the protocol must be submitted to the Ethics Committee for approval.

The Committee must be informed of any serious adverse event and/or termination of the study.

A handwritten signature in black ink, appearing to read 'Patricia Josias'.

*Ms Patricia Josias
Research Ethics Committee Officer
University of the Western Cape*





Consent Form-One-on-One Interviews

University of the Western Cape

“Community safety and social solidarity: The role of neighbourhood watch Organisations in effecting social integration and social cohesion in Cravenby, Ravensmead and Parow West”

Researcher: Mr Tshipama Mweyeleka

Please initial box

1. I confirm that I have read and understand the information sheet explaining the above research project and I have had the opportunity to ask questions about the project.
2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason and without there being any negative consequences. In addition, should I not wish to answer any particular question or questions, I am free to decline. (If I wish to withdraw I may contact the lead researcher at anytime)
3. I understand my responses and personal data will be kept strictly confidential. I give permission for members of the research team to have access to my anonymised responses. I understand that my name will not be linked with the research materials, and I will not be identified or identifiable in the reports or publications that result for the research.
4. I agree for the data collected from me to be used in future research.
5. I agree for to take part in the above research project.

Name of Participant
(or legal representative)

Date

Signature



Name of person taking consent
(If different from lead researcher)

Date

Signature

Lead Researcher
(To be signed and dated in presence of the participant)

Date

Signature

Copies: All participants will receive a copy of the signed and dated version of the consent form and information sheet for themselves. A copy of this will be filed and kept in a secure location for research purposes only.

<p>Researcher: Mr Tshipama Mweyeleka Department of Anthropology and Sociology University of the Western Cape Modderdam Road Bellville 7535 Republic of South Africa Tel: +27 21 9592336 Fax: +27 21 9593865</p>
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<p>Supervisor & Co: Dr Lionel Thaver Department of Anthropology and Sociology University of the Western Cape Cape Modderdam Road Bellville 7535 Tel: + 27 21 9592336</p>

<p>HOD: Professor Heike Becker Department of Anthropology and Sociology University of Western Cape Modderdam Road Bellville 7535 Republic of South Africa Tel: +27 21 9592828 Fax: +27 219593865</p>

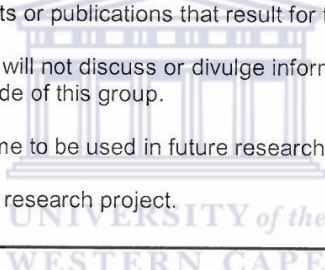


“Community safety and social solidarity: The role of neighbourhood watches in effecting social integration and cohesion in Parow “

Researcher: Mr Tshipama Mweyeleka

Please initial box

- 1. I confirm that I have read and understand the information sheet explaining the above research project and I have had the opportunity to ask questions about the project.
- 2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason and without there being any negative consequences. In addition, should I not wish to answer any particular question or questions, I am free to decline. (If I wish to withdraw I may contact the lead research at anytime)
- 3. I understand my responses and personal data will be kept strictly confidential. I give permission for members of the research team to have access to my anonymised responses. I understand that my name will not be linked with the research materials, and I will not be identified or identifiable in the reports or publications that result for the research.
- 4. As a participant of the discussion, I will not discuss or divulge information shared by others in the group or the researcher outside of this group.
- 5. I agree for the data collected from me to be used in future research.
- 6. I agree for to take part in the above research project.



Name of Participant (or legal representative) Date Signature

Name of person taking consent (If different from lead researcher) Date Signature

Lead Researcher Date Signature
(To be signed and dated in presence of the participant)

Copies: All participants will receive a copy of the signed and dated version of the consent form and information sheet for themselves. A copy of this will be filed and kept in a secure location for research purposes only.

Researcher:
Mr Tshipama Mweyeleka
Department of Anthropology and Sociology
University of the Western Cape
Modderdam Road
Bellville 7535
Republic of South Africa
Tel: +27 21 9592336
Fax: +27 21 9593865

Supervisor & Co:
Dr Lionel Thaver
Department of Anthropology and Sociology
University of the Western Cape
Cape
Modderdam Road
Bellville 7535
Tel: + 27 21 9592336

HOD:
Professor Heike Becker
Department of Anthropology and Sociology
University of Western Cape
Modderdam Road
Bellville 7535
Republic of South Africa
Tel: +27 21 9592828
Fax: +27 219593865



UNIVERSITY OF THE WESTERN CAPE

Private Bag X 17, Bellville 7535, South Africa
Tel: +27 21-959, Fax: 27 21-959
E-mail:

Researcher Name: Tshipama Mweyeleka
University of the Western Cape
Email: Tmweyeleka@gmail.com
Tel: 0781384756

RESEARCH INFORMATION SHEET

Research title: Community safety and social solidarity: The role of neighbourhood watch organisations in effecting social integration and cohesion in Cravenby, Ravensmead and Parow West

My name is Tshipama Mweyeleka, Student number 3105545 and I am a researcher currently in the process of completing my Masters course in Sociology at the University of the Western Cape (UWC), In Cape Town. This is a research project being conducted by myself in partial fulfilment of the abovementioned degree in the Department of Anthropology/Sociology at the University of the Western Cape.

Aim of the study: This research seeks to examine the new forms of social solidarity born in the working structure of neighbourhood watches. Thus, the said research examines to what extent these social solidarities result in social integration and cohesion to build the united South Africa based on liberal democracy. Finally, the research is interested in the transformation of Apartheid South Africa characteristic of resemblance to a democratic society, thus Post-Apartheid.

Study outcomes and benefits: The findings of this study could be the better understanding of neighbourhood watches as function of community safety. Neighbourhood watches play the role of integration as they bring about cohesion when they extend their circle of social network to regional and national levels. This research is an opportunity of the better understanding of the same vision which prevails in the identification of South Africa as a rainbow nation. The quality and quantity of ...

contact between police and the citizens express the means of practices of liberal democracy. Hence, the study will make understand citizens, police, criminal justice and other institutions that they get involved deeply in the process of democratization of human rights.

Your participation: You should be aware that you may find it uncomfortable to share information about your living situation or your income. If this is the case, you have the liberty to not answer such questions. Also, your participation in this research is completely voluntary. You may choose not to take part at all. If you decide to participate in this research, you may stop participating at any time. If you decide not to participate in this study or if you stop participating at any time, you will not be penalized in any way. These are no legal laws binding you to this research.

Research Ethics: The researcher will do his best to keep your personal information confidential. To help protect your confidentiality, your name will be kept anonymous and what you share will be confidential. This will also be stated before each interview with each participant. Furthermore, the data will be kept in documents which are password protected. A consent form to be signed by the participants will be provided by the researcher detailing these aspects and reassuring the researcher's commitment to protect participant's interests.

Questions about the study: If you have questions or concerns during the time of your participation in this study, or after its completion; or if you would like to receive a copy of the final aggregate results of this study, please contact:

Researcher: **Tshipama Mweyeleka**

Email: Tmweyeleka@gmail.com

Tel: 0781384756

Supervisor: Dr Lionel Thaver

Email: lthaver@uwc.ac.za

Tel: 0219592832



UNIVERSITY of the WESTERN CAPE
DEPARTMENT OF RESEARCH DEVELOPMENT

**UWC RESEARCH PROJECT REGISTRATION AND ETHICS CLEARANCE
APPLICATION FORM**

This application will be considered by UWC Faculty Board Research and Ethics Committees, then by the UWC Senate Research Committee [SR]. SR may also consult outsiders on ethics questions, or consult the UWC ethics subcommittees, before registration of the project and clearance of the ethics. No project should proceed before project registration and ethical clearance has been granted.

A. PARTICULARS OF INDIVIDUAL APPLICANT			
NAME: Tshipama		TITLE: Mr	
DEPARTMENT: Anthropology/Sociology		FACULTY: ARTS	
FIELD OF STUDY: Sociology			
ARE YOU:			
A member of UWC academic staff?	Yes <input type="checkbox"/>	No <input checked="" type="checkbox"/>	
A member of UWC support staff?	Yes <input type="checkbox"/>	No <input type="checkbox"/>	
A registered UWC student?	Yes <input checked="" type="checkbox"/>	No <input type="checkbox"/>	
From outside UWC, wishing to research at or with UWC?	Yes <input type="checkbox"/>	No <input checked="" type="checkbox"/>	


B. PARTICULARS OF PROJECT
PROJECT NUMBER: TO BE ALLOCATED BY SENATE RESEARCH COMMITTEE:
EXPECTED COMPLETION DATE: 15 November 2014
PROJECT TITLE: Community safety and social solidarity: The role of Neighbourhood Watch Organizations in effecting social integration and cohesion in Cravenby, Ravensmead and Parow West.
THREE KEY WORDS DESCRIBING PROJECT: Community Safety, Neighbourhood Watch Organizations, Social Solidarity.

PURPOSE OF THE PROJECT:

M-DEGREE: X D-DEGREE:

POST GRADUATE RESEARCH:

C. PARTICULARS REGARDING PARTICULAR RESEARCHERS

	FAMILY NAME:	INITIALS:	TITLE:
PRINCIPAL RESEARCHER:	Tshipama	T.M	Mr
OTHER RESEARCH PROJECT LEADERS:			
OTHER CO-RESEARCHERS:			
			
THESIS: STUDENT RESEARCHER:	Tshipama Mweyeleka		
THESIS: SUPERVISOR:	Dr. Lionel Thaver		

Abstract

The aim of the proposed research is to explore and to examine the new forms of social relations at the individual, interpersonal, community and institutional levels that have emerged in the social organisation of Neighbourhood Watch Organisations in Cravenby, Ravensmead and Parow West, in the Western Cape. The objective of this research is to understand how social solidarities generated through participation in Neighbourhood Watch Organisations and institutional partnerships influence and foster the development of social solidarity, social integration and social cohesion of local communities and a new sense of nationhood.

Towards the above end this proposed research intends to make use of a functionalist perspective based on Durkheim's concepts of social solidarity, social integration and social cohesion. These functionalist concepts are to be used to identify and to examine the new forms of social cooperation and associations that emerge in the context of local neighbourhoods, neighbourliness and formally in Neighbourhood Watch Organizations and partnerships engaged in residential property crime prevention measures..

The research design which is employed to probe social solidarities in the social world makes use of qualitative research methodologies to provide the basis for gauging how relatively segregated (Ravensmead, Cravenby) vis-à-vis relatively desegregated (Parow West) local communities engender social solidarities and engage the principles of liberal-democracy and a human rights culture in their Neighbourhood Watch Organisations and partnerships. The empirical data will be collected from in-depth and semi-structured interviews of individuals, as well as focus group discussions, all belonging either to Neighbourhood Watch Organisations or related institutions involved in residential property crime prevention, such as the Police Service, or both. Data collected will be categorised and analysed in relation to the stated functionalist concepts.

And finally the data will be interpreted within a Durkheimian framework of social solidarity to reflect on the extent to which the idea of a new South African nationhood can be seen to be an emerging reality from the ground up. This is sought in how the designated local communities

engage the social challenges of residential property crime, in particular, and the political challenge of nationhood, democracy and human rights in their working principles and partnerships.

C. GENERAL INFORMATION

STUDY LEAVE TO BE TAKEN DURING PROJECT (days):

IS IT INTENDED THAT THE OUTCOME WILL BE SUBMITTED FOR PEER REVIEWED PUBLICATION?
YES NO

COMMENTS: DEPARTMENTAL CHAIRPERSON:

SIGNATURE OF THESIS STUDENT RESEARCHER – WHERE APPROPRIATE:

DATE:

SIGNATURE OF THESIS SUPERVISOR – WHERE APPROPRIATE:

DATE

SIGNATURE OF PRINCIPAL RESEARCHER – WHERE APPROPRIATE:

DATE:

SIGNATURE OF DEPARTMENTAL CHAIRPERSON:

DATE:

NOTE: THESE SIGNATURES IMPLY AN UNDERTAKING *BY THE RESEARCHERS*, TO CONDUCT THE RESEARCH ETHICALLY, AND AN UNDERTAKING BY THE THESIS SUPERVISOR (WHERE APPROPRIATE), AND THE DEPARTMENTAL CHAIRPERSON, TO MAINTAIN A RESPONSIBLE OVERSIGHT OVER THE ETHICAL CONDUCT OF THE RESEARCH.

D. DESCRIPTION OF PROJECT AND RESEARCH ETHICS STATEMENT

Research problematic

The proposed research is situated in the current context of South Africa which is characterised not only by intensive political change but also escalating levels of crime. This research seeks to investigate how the collective organisation of local communities combating residential property crime through social cooperation in Neighbourhood Watch Organisations enable and foster social solidarity, integration and cohesion.

With respect to social solidarity the research seeks to examine the different forms of cooperation and association that emerge between individuals, families and friends in direct bearing to work in Neighbourhood Watch Organisation, and the kinds of affinities that are established. The second level involved in the formulation of the research problem deals with the partnerships that have emerged between Neighbourhood Watch Organizations and inter alia the Police, Police Forums, Churches, Schools, Businessmen, Security Company and so forth. These are to be considered in the light of their functioning as social mechanisms that make for the increased integration of local communities. And thirdly, this proposed research seeks to explore the extent of social cohesion that is integration at the level of nationhood in the fit between the norms and values extant in Neighbourhood Watches and that of the national constitution and its human rights culture.

In summation, the primary research problem is therefore to establish the extent to which new forms of social solidarity (new affinities), social integration (new partnerships) and cohesion (new norms, values), are emergent in neighbourhood watch organizations, and are or not promoting a democratic ethos and human rights culture, in a multicultural vision of South Africa.

Aims and objectives

This research aims to explore the extent of social solidarity, social integration and social cohesion as it unfolds in Neighbourhood Watch Organizations on the basis of the following:

- To investigate the new forms of social solidarity that emerge in relations of cooperation and association amongst individuals and families in neighbourhood watches together with the affinities they engender.
- To examine the new forms of partnerships that have emerged between Neighbourhood Watch Organisations and a range of institutions (State to Civil Society) in light of its function as mechanism of social integration of local communities to each other and wider social relations.
- To reflect on the nature of the social cohesion of local communities involved in designated

Neighbourhood Watch Organisations and their partnerships on the basis of the fit between their working norms and values and that representative of our liberal-democratic constitution and its human rights culture.

Significance

South Africa is looking for the ways of moving from Apartheid to liberal-democracy. Hence, what is the current state of social cohesion in the context of South Africa? In his speech during the summit of social cohesion, President Zuma highlighted that: “This summit must be another platform for us as South Africans to dialogue among ourselves, reach out to one another and move a step further, in building a truly united, non-racial, non-sexist democratic and prosperous South Africa.”(<http://www.info.gov.za/speech/dynamic>)

In reflecting the speech of President Zuma, Neighbourhood Watch Organizations in Cravenby, Ravensmead and Parow West offer possibilities of social cohesion as long as Citizens bind together to fight crime. This entails the opportunity of sharing the same ideas, beliefs and values to form a democratic South Africa of different cultures.

In the same vein, Pereis, J. (2006:10) adds that:

We now live in a South Africa whose government embraces diversity. The South African constitution guaranties quality to all and prohibits discrimination against anyone on grounds which include race, gender, sex, marital status, ethnic or social origins, colour, sexual orientation, age, disability, region, conscience, belief, culture, language and birth.



Form issued by: Professor Renfrew Christie, UWC Dean of Research, February 2002.
(959 2949; 959 2948 secretary, 959 3170 fax, and email: rchristie@uwc.ac.za)

Community Police Forums and Boards (Section 3 regulates the establishment of a Community Police Sub-Forum)

Community Police Forum objectives according to Sec 18 of SAPS Act, 1995 (Act No 68 of 1995)

- Establishing and maintaining a partnership between the community and the Service
- Promoting communication between the Service and the community
- Promoting co-operation between the Service and the community in fulfilling the needs of the community regarding policing
- Improving the rendering of police services to the community at national, provincial, area and local levels
- Improving transparency in the Service and accountability of the Service to the community
- Promoting joint problem identification and problem-solving by the Service and the community

Community Safety Structures affiliation (how?)

Hand in a written application to the Community Police Sub-Forum in a sector and provide the following:

- Constitution and code of conduct
- Name of the watch structure
- Descriptive map of the sector, area block, estate, complex in which it operates
- Names, addresses and contact numbers of the members of the watch structure
- Names, addresses and contact numbers of the executive committee members

Difference between Reservists and Patrol Groups

- Reservists
 - Appointed under the South African Police Service Act, 1995 (Act No 68 of 1995) , Section 48
 - Has the same powers as a police member (e.g. Arrests, investigate)
 - Receive training in: firearms, legal aspects, basic police functions and procedures, etc
- Patrol Groups
 - Affiliated to the sector Community Police Sub-Forum
 - Limited powers e.g. Citizens arrest
 - Limited training (e.g. Basic knowledge of the laws, crime scene management, first aid, etc)

Operational functions of the Community Safety Structures

- Eyes and ears of the SAPS
- If the need arises, carry out a citizen's arrest in terms of the Criminal Procedure Act, 1977 (Act No 68 of 1977), section 42
- Performing patrol duties that will serve as a crime deterrent
- Preserving crime scenes when first on the scene
- Facilitating good relations in the neighbourhood
- Rendering a voluntary service
- Reporting crime and crime in progress to the SAPS
- Creating crime prevention awareness amongst the community

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SECTOR POLICING

What is Sector Policing ?

Sector Policing means policing that focuses on small manageable sectors of a police station area. Sector Policing is a tool to implement Community Policing.

Purpose of Sector Policing

- Perform targeted visible police patrols
- Ensure a rapid response to complaints
- Address crime generators
- Investigate reported cases
- Provide a localized policing service to the community in accordance with their respective needs

What is the role of the Sector Commander?

- To mobilize and organize the community in the sector to take action against local crime together with the police.
- To act as liaison between the community of the sector and the local police station.
- To act as a crime prevention officer, which involves being responsible for all plans and projects to address crime in the sector

Crime Stop
0860010111
Submit a Tip

Report
Child Abuse/images
childprotect@saps.org.za

National Firearms Call
Centre
+27 12 353 6111

Police Emergency Nr
10111



What is the role of the community?

- Attend the Community Police Sub Forum meetings to discuss action plans with the sector commander in order to deal with crime in the sector
- Participate in neighborhood initiatives to safeguard the area in which they live, work and play
- To take ownership of community policing and support the SAPS in the enforcement of the law

Structures for Community involvement in Policing

- Reservists (SAPS)
- CPF (SAPS Act)
- Community Patrol Groups
- Street Watches
- Street Committees
- Neighborhood Watches
- Business Watches

Community Safety Structures affiliation

The Community Police Forum is regulated by Section 18 of the South African Police Act, 1995 (Act No 68 of 1995) Interim Regulations for

Limitations on the powers of the Community Safety Structures

- No promoting of political agendas/ interests
- No promoting, marketing or selling of security equipment/ services
- Cannot request or enforce registration/ membership fees
- Cannot act as a police official
- Cannot participate in crime prevention operations with the SAPS (e.g. "Stop and search", roadblocks, etc)
- Cannot wear or use the SAPS insignia in any way on a person or private vehicle
- May not use any rotating/reflecting light of any colour on a private vehicle for the purpose of visibility during patrols
- A community police forum, sub-forum or board has no power of command and control over the Service or any member thereof:
 - No member of such a forum or board may:
 - Wear any insignia or identification mark in respect of any political party, organization, movement or body while attending a meeting of a CPF, sub-forum or board
 - Utilize his or her membership of a CPF, sub-forum or board for political interests
- Not entitled to have access to police registers or files without approval
- May only use property belonging to or under the control of the Service with the prior written approval
- The Service is not obliged to provide office accommodation
- No equipment or SAPS store items may be issued to a member of a Community Police Forum, Sub- Forum or Board
- No such member may be allowed to utilize a police vehicle
- May not establish itself as a section 21 company

For more information on sector policing, contact your local police station

[Click here](#) to find contact details for police stations



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This site is best viewed at a screen resolution of 1024 x 786.
Most compatible with Microsoft Internet Explorer, version: 4 and higher.

**Parow West Neighbourhood Watch (PWNW)
CONSTITUTION**

1. Name

The name of the Neighbourhood Watch shall be PAROW WEST NEIGHBOURHOOD WATCH (PWNW)

2. Objectives and Powers

The objectives of the PWNW shall be in respect of the whole area of Parow West area to:

- 2.1. Comply at all times with the provisions contained in the Western Cape Provincial Constitution and Code of Conduct for Neighbourhood Watch Structures (WCNWS) May 2003 and in the event of there being any conflict between WCNWS and this Constitution the provisions of WCNWS shall prevail
- 2.2. Lobby National, Provincial and City Government on all issues of Public Safety under the Codes contained in WCNWS;
Seek and obtain funding and resources (including SAPS reinforcement) through the Community Police Forum from any available governmental or departmental source
- 2.3. Arrange and provide for or join in arranging and providing for the holding of exhibitions, meetings, lectures, classes, seminars and training courses;
- 2.4. Promote and carry out or assist in promoting and carrying out research, surveys and investigations and publish results thereof;
- 2.5. Collect and circulate information on all matters affecting the above purposes and exchange such information with other bodies having similar purposes.
- 2.6. Accept gifts in such a manner as PWNW shall think fit, subject to such consents as required by law, as detailed in the WCNWS;
- 2.7. Procure contributions to PWNW by personal or written appeals, public meetings or otherwise, subject to such consents as required by law;
- 2.8. Appoint and constitute such advisory committees as the Executive Committee may think fit;
- 2.9. Do all such other lawful things as are necessary for the attainment of the said purposes.

3. Membership requirements

- 3.1. Membership of PWNW is open to any person living, working or owning property in the Parow West area
- 3.2. Applicants apply to the Committee for registration and the Committee may request reasonable information from an applicant before granting membership
- 3.3. The Committee shall not reject an applicant without sufficient reason.
- 3.4. Prior to registration, all members will be required to sign the Constitution and agree to abide by the Code of Conduct
- 3.5. A database of registered members and interested parties will be maintained and details of which would be available on request. A contact list will be available to registered members on the PWNW website. Personal details will only be available to the EXCO.
- 3.6. Only registered members who have signed the constitution and who have agreed to abide by the Code of Conduct are entitled to vote at General Meetings of PWNW
- 3.7. A member may resign by email notice to the PWNW secretary/membership co-ordinator
- 3.8. The Committee may in their absolute discretion terminate membership of any member provided that ten days notice is given to any member of the Committee's intentions and that such notice contains full reasons for the Committee's intended action. Any written reply shall be considered by the Committee.

4. Offices

- 4.1. At the inaugural meeting of the PWNW, the following offices will be voted on, which will form the Executive Committee (hereafter 'the Committee'): Police liaison, # Zone leaders, Secretary/Administrators, Treasurer, a radio portfolio and 2 general members for special projects
- 4.2. Only registered members who have signed the Constitution and agree to abide by the code of conduct are eligible to stand for any of the above offices.
- 4.3. A Chairperson will be elected by the Committee
- 4.4. Zone Leaders shall be deemed to represent their respective Zones at meetings

- 6.2. All questions arising at any meeting shall be decided by a simple majority of those present and entitled to vote. No person shall exercise more than one vote but in the case of any equality of votes the chairperson of the meeting shall have a second or casting vote;
- 6.3. Minute books shall be kept by the Committee and all other committees, and the appropriate secretary shall enter therein a record of all attendances, proceedings and resolutions.

7. Standing Orders

- 7.1 The Committee may make such rules for the conduct of its business and that of PWNW as it may deem necessary PROVIDED THAT they shall be consistent with the requirements of this constitution;
- 7.2 If any representative of the media attends any meeting of the Committee the Chairperson may in the Chairperson's absolute and unfettered discretion exclude the media or obtain written undertakings that no name of any Zone Leader or identifying information will be published;
- 7.3 The Committee shall have the power to make, repeal and amend such rules as they may from time to time consider necessary for the well being of PWNW PROVIDED THAT they shall be consistent with the requirements of this constitution, which rules, repeals and amendments shall have effect until set aside by the Committee or at a general meeting.

8. Meetings of PWNW

- 8.1 There shall be an annual general meeting of PWNW which shall be held in once a year at such time and at such place as the Committee shall determine. At least fourteen clear days notice shall be given in the PWNW website and in the local Newspapers;
- 8.2. At such Annual General Meeting the business shall include the election of Committee;
- 8.3. The Chairperson of the Committee may at any time call a Special General Meeting of PWNW at his or her discretion and shall call such a meeting within twenty eight days of receiving a written request to do so, signed by not less than seven members of the Committee and giving reasons for the request.

9. Finance

- 9.1 All monies raised by or on behalf of PWNW shall be applied to further the purposes of DPVW and not otherwise PROVIDED THAT nothing herein contained shall prevent the payment in good faith of reasonable and proper reimbursement of reasonable out-of-pocket expenses;
- 9.2 An fundraising initiative conducted for the benefit of the PWNW watch needs to have EXCO approval – this includes a zone raising funds for use in their own zone and not for the broader watch coffers.
- 9.3 Nothing within this Constitution shall prevent any member of the community from raising funds in their own capacity as they would have done prior to the adoption of this constitution. However the PWNW watch name may not be associated with any such collections.

10. Alterations to the Constitution

- 10.1 Any alteration to this Constitution shall receive the assent of not less than two-thirds of the membership of PWNW for the time being present and voting at an Annual General Meeting or a Special General Meeting;
- 10.2 Notice of any such alteration shall have been received by the Committee in writing not less than 21 clear days before the meeting at which the alteration is to be proposed. At least 14 clear days notice in writing of such a meeting, setting out the terms of the alteration, shall be published on the PWNW website and in the local press;
- 10.3 No alteration shall be made to Clause 2.1 or this Clause until the approval in writing of the Community Police Forum or other authority having jurisdiction shall have been obtained and no alteration shall be made which would have the effect of causing PWNW to cease to apply the principles of WCNWS.

11. Dissolution

- 11.1 If the Committee by a simple majority decides at any time that on the ground of expenses or otherwise it is necessary or advisable to dissolve PWNW it shall call a meeting of all members of PWNW who have the power to vote, of which meeting not less than 14 days notice (stating the terms of the Resolution to be proposed thereat) shall be given. Notice shall be by publication on PWNW web site and in the local press;

CODE OF CONDUCT
Parow West Neighbourhood Watch (PWNWATCH)

1. Aims and Objectives

1. To provide a channel through which local communities can play a meaningful role in crime prevention in a manner that is ethical and non-violent.
2. To work with and assist the South African Police Service (SAPS) in safeguarding the community against criminal activities and strive for a safe and secure environment.
3. To create public awareness with regard to safety, crime prevention and protection of families and their property.
4. To nurture a sense of community among the residents of ~~Devils Peak and Vredehoek~~.
5. To work with all city role players in caring for the area from environmental issues to service delivery

2. Indemnity

1. PWNWATCH is not a legal person and functions within the guidelines provided by and set out in the Western Cape Provincial Constitution and Code of Conduct for Neighbourhood Watch Structures.
2. By signing (or submitting online) the membership form you are signing an acknowledgement that PWNWATCH is a voluntary organization and the Neighbourhood Watch Structure is indemnified.

3. Liability

1. PWNWATCH is not a legal person and as such does not have powers of whatever nature which might be in law to act or be acted upon.
2. All individual members of the neighbourhood watch act in their own capacity as individuals, and liability will be in that capacity.
3. PWNWATCH will not be responsible for civil and or criminal actions or omissions that are perpetrated by a member of PWNWATCH nor responsible for civil and or criminal actions or omissions against its members.
4. All and any criminal and civil actions that are instituted against a member of PWNWATCH will be against the member concerned and not PWNWATCH.
5. Any damage or injury to any member of PWNWATCH or his or her property when such member is acting as a member of PWNWATCH in whatsoever capacity shall, subject to claims against third parties, be the sole and absolute responsibility of the member.
6. PWNWATCH carries no insurances whatsoever for members or their families or dependants.
7. Members of PWNWATCH must take all such steps as they chose to establish their own legal position as to their personal/ accident/medical or vehicle insurances and assurances.

4. Accountability

1. PWNWATCH is accountable to the Cape Town Community Police Forum (CPF) who are registered with the Department of Community Safety. PWNWATCH is then accountable to SAPS.
2. Each member of PWNWATCH shall give a verbal report to the EXCO or Chairperson of any pertinent incidents occurring during a patrol. This is at the discretion of the patroller or at the request of the EXCO, who can request written report.
3. Forms for reporting incidents in detail are available on the website and should be used in the event of a crime taking place – for PWNWATCH reporting purposes only.

7. No member of PWNWATCH may exploit his or her membership for personal advantage or benefit.
8. Members of PWNWATCH must at all times act in a manner that will uphold and promote the aims and objectives of PWNWATCH.

Conduct and Patrol Procedure

1. Patrols will be conducted according to an EXCO approved patrol schedule and on an ad hoc basis.
2. Members of PWNWATCH are permitted to carry and use high intensity torches up to ten million candlepower.
3. Pepper spray or CS gas emitters and electric stun guns are permitted but may only be used in self defence when physical damage has been committed or is reasonably expected to be committed.
4. Each member going on patrol must have at least one two-way radio or cell phone in each car or group of members on foot patrol, and must have the cell number of the SAPS patrol car (or control room).
5. Members of PWNWATCH are not expected or required to confront any persons whether they are suspected of being about to commit a crime or having committed a crime. Members shall use their own discretion as to whether or not to confront an individual and they do so at their own risk and is not required by PWNWATCH.
6. The duty of members on patrol is to report any suspicious person or vehicles in the neighbourhood.
7. The precise position of the member or the member's vehicle must be given to the Response vehicle and all members on patrol should ensure that they are aware of their precise location at all times.
8. PWNWATCH members shall follow any instructions from the response vehicle as to whether to follow the suspects or maintain observation. No physical interference can be directed by SAPS.
9. PWNWATCH members shall withdraw from any scene or incident forthwith upon any violence being used or threatened and shall not confront the perpetrators.
10. Any pertinent information about an incident should be recorded with detail of time; place; number of suspects or perpetrators; description of perpetrators by age, size and colour and clothing followed by a brief description of the incident.
11. No member of PWNWATCH shall release any statement to any media on any matters concerning Crime and crime stats unless the content of any statement has been agreed by the Crime Prevention Officer.

9. Radio Protocol

1. Radio holders agree to abide by the guidelines and protocols for radio use as formulated by PWNWATCH. Failure to comply with these guidelines and protocols may lead to the de-programming of the radio.
2. Only fully registered DPV members may use the two way radio communication system. PWNWATCH reserves the right to do a background check on a member wishing to acquire a radio and subsequent to deliberation by the EXCO, may decline to provide or program a radio.
3. Radios may only be used for communication relevant to PWNWATCH patrols and activities. No comments that can be construed as racist, sexist or derogatory in any way are to be made on radio.
4. Keep transmissions short, calm and to the point.
5. After an incident, report back to fellow radio users on the outcome of the situation.
6. Failure to comply with these guidelines and protocols may lead to the de-programming of the radio.

8. With whom did you build relationships?
9. In which occasion did you build relationships with them?
10. Are you still in touch with them in your current area?

yes	No
-----	----

11. Income per Month: between R2500-R4900, R5000-9900, R10000-R14900, R15000-R19900, R20000-R24900, R25000 and more?

12. Do you go to Church?

Yes	No
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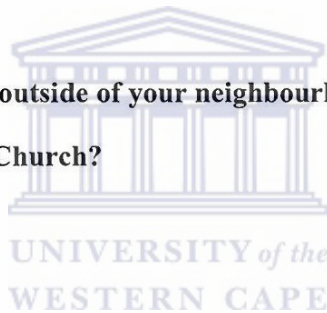
13. Do you go to Church with your Family or your Neighbours?

14. Which Church?

15. Is your Church inside or outside of your neighbourhood?

16. How often do you attend Church?

B. Crime Profile



1. What kind of crime do you experience in your area?
2. Have you been victim of crime? If yes describe the nature of crime?
3. How did you act to defend yourself?
4. Have you been injured?
5. What was taken from you or from your home?
6. Do you have insurance? If yes, with which Company?
7. Did you receive financial compensation?
8. Did the Insurance Company send you to the shops or the factory for replacement of the items taken?
9. Was anyone present at home during the burglary? If yes, what happened?
10. What kinds of criminal activities do take place in your area?

11. What type of crime are you most concerned and worried about in your neighbourhood?
12. What are your sources of, and type of information concerning residential housebreaking in your area?

C. Community Safety

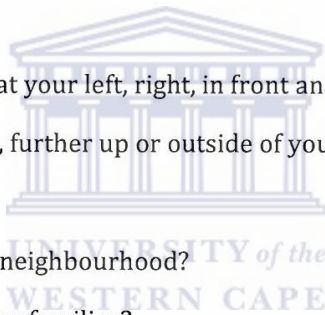
1. What Community Safety measures are now being implemented in your neighbourhood?
2. Have neighbourhood watch organization existed in your area?
3. For how long did it last?
4. Who worked with you?
5. What were the issues on which you worked usually?
6. Why did you raise those issues particularly?
7. How did you deal with these issues during the meetings?
8. What were the procedures to vote issues about fighting housebreaking?
9. When were neighbourhood watch organizations created in your area?
10. When did you join a neighbourhood watch organization?
11. What partners are in place that works with the neighbourhood watch organization?
12. With whom do you work to prevent housebreaking?
13. What are the procedures to vote issues about housebreaking prevention?
14. What is the role of each partner?
15. What practices do you have in common with other partners?
16. What policies are in place that the neighbourhood watch organization works with?
17. What agreements are in pace with the partners you work with such as Police, C.P.F, Schools, Businessmen, Churches, Social services, Council and so on?

D. Neighbourhood Structure: Spatial organization (Physical attributes)

1. What are the dangerous places or hotspots where criminal activities take place in your neighbourhood?
2. How are the above dealt with by the Community?
3. What concerns do you have in respect with the above?
5. How does the neighbourhood watch organizations deal with these respective concerns?
6. Where do you meet members of the neighbourhood most often?
7. With whom do you have extended conversations and where?
8. Where and when do you exchange questions, mutual concerns and agreement?
9. In which different parts of your area the following are located: Churches, Schools, Shops, Parks, Taxi ranks, Open-fields, Security Companies, Hospitals and others.

E•Neighbourliness

1. Who are your closest neighbours: at your left, right, in front and behind your house?
2. Do you have friends further down, further up or outside of your neighbourhood?
2. Do you visit each other?
3. Do you visit other families in your neighbourhood?
4. What is your relationship with other families?
5. With whom do you have the same religious practices?
6. With whom do you have the same Profession?
7. On what do you cooperate in your profession in your neighbourhood?
8. Are your Children playing together?
9. Are your children attending the same School?
10. What kind of social activities do you have with neighbours?
11. How often?
12. Who use to attend these?



9. What agreements are in place with the partners you work with such as Police, C.P.F, Schools, Businessmen, Churches, Social services, Council and so on?

10. What type of patrol do you do?

11. With whom do you patrol?

12. For how long are you working together?

13. During patrolling, what code of conduct do you refer to?

14. In which circumstances do you share your code of conduct with your partners?

2. Constitution

1. What are the points of co-operation between Community Police Forum and your neighbourhood watch organization?

2. What is the interaction between Police and your neighbourhood watch organization?

3. What are the procedures to elect members?

4. How do you express your ideas freely in your neighbourhood watch organizations?

5. Do you have an agreement or memorandum in your meetings?

6. How do you deal with the dignity of other members?

7. Who makes decision in the meeting?

8. Why and how are they authorized to make decision?

9. When are they making decision?

10. What are the procedures to make decision?

11. What kind of decisions do they make?

12. Do you have a budget?

13. How do you vote it?

14. Do you have subsidies?

G. Social integration and Cohesion

1. Reducing Fear, Insecurity and Anxiety

1. Which role do you play in your neighbourhood watch organisation?
2. What are the procedures to be followed when a suspicious looking individual/stranger is spotted in your neighbourhood?
3. What type of relationships do you build with your neighbours to secure your neighbourhood?
4. During patrolling, what code of conduct do you refer to?
5. What can you suggest to the Government to reduce housebreaking?
6. What do you think about national constitution when you are combating housebreaking?

2. Normative order emerges in communities or not

1. How do you consider human beings in fighting housebreaking?
2. What ideas neighbourhood watch organizations bring in your relationships as partners?
3. Can the fact of working in neighbourhood watch organizations bring new ideas in South Africa?
4. What do you think about crime in South Africa?
5. Which new ideas the relations between neighbourhood watch organizations, partners and Government can bring into South Africa?
6. What are some of the changes in your community you may have seen since you work in neighbourhood watch organization?
7. About your neighbourhood, what is something you are really proud of and why?

5. Focus group

1. Discussion of partners on principles of working in neighbourhood watch organizations.
2. Discussion on the relationships on partnerships in wider society.
3. Discussion on the procedures to operationalise the principles at work.