A CRITICAL ASSESSMENT OF THE SOUTH AFRICAN POLICE SERVICE CULTURE FROM A LEARNING PERSPECTIVE.

by

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I wish to thank the following people for their contribution to this dissertation:

* my mentor, Professor Sonja Verwey, for her support and patience;
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* last but by no means least, my Creator, who gave me the ability and energy to keep going, even under extremely difficult circumstances.
OPSOMMING

Die doel van hierdie studie was om die Suid-Afrikaanse Polisiediens as 'n organisasie na te vors met spesifieke fokus op die wyse waarop dit funksioneer in terme van kultuurforning en om riglyne daar te stel vir 'n kultuurverandering op die pad na 'n lerende organisasie. Onderzoek is ingestel na die tipes sisteme wat binne die organisasie bestaan en hoe hulle die huidige kultuur binne die SAPD versterk.

Die vermoë van die SAPD om binne sisteemverband aan te pas in 'n veranderde eksterne omgewing wat spesifieke polisiëringseise aan die organisasie stel, word bevraagteken en daarom word die lerende organisasie as alternatief gestel.

Die lerende organisasie vereis bepaalde veranderinge in bestuurstyl, en veral 'n bereidwilligheid van bestuur om werknemers die geleentheid te gee om tot hulle volle potensiaal te ontwikkel, nie net tot voordeel van die individu nie, maar ook die organisasie.

Daar word origens krities gekyk na die sterk kultuur van die polisie en vergelykings word getref met soortgelyke kulture van internasionale polisie instellings asook die manier waarop verandering bestuur kan word.

Ten slotte word 'n aksieplan voorgestel oor hoe die huidige kultuur in die SAPD aangespreek kan word en watter strategie die organisasie kan volg om te ontwikkel vanaf 'n sisteemorganisasie na 'n lerende organisasie.
Nothing reveals more of what [an organization] really cares about than its stories and legends...Listening to [an organization's] stories is the surest route to determining its real priorities and who symbolizes them.

- Tom Peters and Nancy Austin

(quoted in Eigen & Siegel, 1989:91)
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CHAPTER 1

INTRODUCTION

1.1 INTRODUCTION

The purpose of this chapter is to explain the origin of the present study and to provide background to what the researcher intends to achieve. It initially looks at learning organizations in general before applying the outcome to the South African Police Service (SAPS) as an organization and its functioning. It finally suggests a strategy for the SAPS to follow if it is to achieve the status of a learning organization.

1.2 BACKGROUND AND PROPOSAL

In 1993 the South African Police, now called the South African Police Service (SAPS), officially stated its intention to move away from a traditionally militaristic organizational structure to a system based on the philosophy of community policing. In terms of organizational development, this implied a radical change in its culture, structure and operational strategy.

Because the "cop" culture prevalent in the SAPS is extremely strong and it has operated for decades with an "us-vs-them" relationship with regard to the South African community (or communities), it is imperative to consider what implications the process of change will have for the SAPS as an organization.

In this regard, the learning or "metanoic" organization could serve as a key to the successful adjustment of the SAPS in the current South African context which is subject to fast and often sweeping changes. However, the success with which the SAPS adapts to its external environment will
depend on its ability to convince its members to adjust their attitude and way of doing things so that these correspond with changes in its external environment. It should also be shown how to shake off a culture that has given meaning to its existence for decades.

If this change in culture is not implemented effectively or purposefully, the already negative image of the SAPS shared by very many communities in the South African society, will increase. Many communities entertain a negative view of the SAPS as a result of their lack of confidence in the ability of the SAPS to adapt quickly to changes in its outside environment, thereby making it impossible for them to render an effective service. The more this view is justified, the more communities will withdraw or withhold involvement and communication between the SAPS and the South African society would become problematic.

The SAPS has sufficient technology and means at its disposal to communicate internal cultural changes, but the actual process of cooperating with the community can only be brought about by the SAPS becoming a learning organization.

1.3 PURPOSE

The purpose of this study is to provide the SAPS with guidelines for managing the process of cultural change and to facilitate its transition from a militaristic to a learning organization.

1.4 METHOD OF STUDY

Firstly, consideration is given to recognised theories related to the systems approach and a metanoic organization. Also, theories related to climate and culture are discussed.
Secondly, the researcher focuses on the SAPS as a systems organization in terms of culture and structure.

Thirdly, attention is given to changes that the SAPS will have to undergo to become a learning organization. In this regard, attention is given to training and development within the organization.

This study is the result of the fact that current efforts aimed at a cultural change in the SAPS appear to be focused on improving its external image, whereas the internal culture does not seem to be receiving significant attention.

The researcher intends to prove that, unless the internal culture of the SAPS undergoes significant changes, all efforts to improve the external image will have little success.

This study investigated different types of research into the culture of overseas police organizations and their theoretical base. Existing research by South African organizations or researchers was also used.

Informal and unstructured interviews with focus groups were conducted all over the country in 1995.

At present a number of studies are being done on changes experienced by the SAPS - specifically with regard to a 'new' way of policing, namely community policing. Specific focus is placed on the management and culture of the SAPS.

This study, however, attempts to analyse cultural change within the SAPS from a systems perspective to becoming a learning organization.
1.5 STRUCTURE OF STUDY

Chapter two is divided into two parts. Part one is an in-depth discussion of organizations and theoretical perspectives on organizations, with specific focus on the systems theory.

Organizations are interpreted as open systems which interact with their environment and need to adapt to external changes in order to survive. They are also seen as part of a social system, where people are seen as exercising an influence on any particular organization and its culture. However, organizations cannot function effectively without communication, and the role of internal and external communication in adapting to a new system or approach is investigated.

In the second part of this study, which is an application of Part I, the South African Police Service (SAPS) as an organization, is analysed from a systems perspective with special emphasis on the way in which it interacts with its environment. This section also challenges the ability of the SAPS to adapt to a changing environment, such as the South African society.

Chapter Three focuses on the learning organization and its development. It looks into the different disciplines for forming a learning organization and includes a discussion of the environment necessary for any learning organization. Special focus is placed on the evolution of training in a learning organization. Lastly, the role of communication with regard to a successful learning organization is discussed.

Chapter four focuses on the concept 'culture' and looks into the different elements of the concept. It further draws a comparison between the culture of a traditional systems organization and that of a learning organization.
Chapter five emphasises the role of communication in the formation of organizational culture. It deals with organizational climate and attempts to explain how 'climate' develops into culture.

Chapter six deals with the culture of the police in general and places special emphasis on the current culture of the SAPS. It explains what the culture of the SAPS should be and lastly suggests a possible strategy with regard to how it could become a learning organization.

1.6 CONCLUSION

This chapter provides a motivation for the study that follows and gives an explanation with regard to the method followed to obtain the relevant information. It also explains the layout and structure of the study.
CHAPTER 2

PART I

THE ORGANIZATION AND COMMUNICATION THEORIES RELATED TO ORGANIZATIONS

2.1. WHAT IS AN ORGANIZATION?

The first step in understanding organizational change or change in any social system is to grasp the concepts of location and identification. In other words, before knowing whether we are dealing with an organization, we need to know its boundaries (Katz and Khan; 1978:18).

Blau and Scott (1963) in Angelopulo (1989:63) state that formal organizations are explicitly established to achieve certain goals. They not only reflect a formal hierarchical structure operating according to clearly predetermined lines of communication and authority, but also depend on principles of behaviour, while applying rules aimed at influencing behaviour to obtain certain goals.

However, an organization that does not attempt to reach explicit goals or does not operate according to structure-defining rules, is seen as a social organization.

The performance of people in an organization is influenced by the way in which organizations function. Since it functions according to specific rules and regulations, the people working in an organization will come to accept the rules of the organization and work according to the system determined by the organization.
2.2. THEORETICAL PERSPECTIVES

2.2.1. The Systems Theory

The systems approach reflects both a philosophical and practical dimension which the communication specialist has to consider. According to Koehler (1981:32) it not only broadens the communication perception of individuals in organizations, but it also helps individuals to understand the function of communication in linking subsystems within the larger organization.

Jansen, et al (1991:41) believes that the system theory offers the most complete description of communication from a "process" point of view.

According to Verwey (1990:37) the general system theory (G.S.T.) "...is an examination and identification of principles that can be used to unify science."

Events in an organization do not just happen, but rather evolve from multiple causes and effects. G.S.T. thus provides a framework for orderly and contextualized integration of knowledge (Barretto, T; 1991:11).

The systems approach is also holistically determined in that the whole of the system is seen as greater than the sum of its parts. Each part is considered in terms of its interrelationship with others or its interaction with other parts, as well as the extent to which every part is changed and influenced by the system as a whole. The focus, therefore, falls on the system as a whole and on subsystems which are considered as units of behaviour in their own right.

According to Bormann (1980:45), scholars who assume a systems philosophy generally operate from a holistic point
of view and see the system as different from the sum of its components.

2.2.2. What is a system?

According to Littlejohn (1989:35) a system is "...a set of objectives or entities that interrelate with one another to form a whole."

A system is therefore an entity or a whole consisting of several integrated subsystems. Like an integrated personality the system shows individual characteristics which do not necessarily reflect the properties of any of its constituent parts. Therefore, although a system can often be clearly distinguished from its environment, it maintains its link with external reality. It not only reacts to influences from the environment, but it also provides "output" to the environment, thereby maintaining a dynamic relationship with its environment (Jansen, 1991:42).

Verwey (1984:26) states that there are three fundamental requirements for a system:

- a system consists of interrelated parts which form a **structure**;
- a system has a clear **function**, in that it constantly reacts to the environment. It also uses energy as parts of the system react with one another and other systems;
- it is in constant flux, undergoing movement as it grows, changes and undergoes **evolution**.

According to Jansen, the general system theory
"...emphasises two important system features which are not emphasised by functionalism" (1991:42). The subsystems in any system are subject to a hierarchical arrangement in their relationship to one another. The ultimate desirable state of any system can be accomplished in various ways and can originate anywhere within the system as system feature, according to Jansen (1991:42), a degree of "equifinality". According to Checkland, (1981: 107) all systems reveal two common aspects: identifiable entities and the identifiable connections between them. Without these two aspects, all systems can differ in an unlimited way.

A system comprises of:

- Objects. These are considered to be the constituent parts, elements or members of a system which can be concrete and physical, abstract or both.

- Attributes. These are the qualities or characteristics of the system or parts of the system.

- Relationships. These refer to the reciprocating influence exerted by all parts on one another accommodated within the system; the effect that they have on one another and the restrictions that they may place on one another as they act or react with regard to the forces operating within the system.

- A system is also sustained by an environment which may exert an influence on it or which it, in turn, may affect (Angelopulo, 1989:10).
2.2.3. Open and Closed Systems

In any study of systems it is essential to take note of the differences between open and closed systems. Rogers and Argarwala-Rogers (1976:51) in Verwey (1990:41) define a closed system as any system that is closed off or isolated from a sustaining environment. The system does not interact with its environment and there is no exchange of information or energy which makes the system subject to change or causes it to grow or evolve.

According to Littlejohn (1989: 35) an open system interacts with its environment through the mutual flow of energy and matter between it and its environment.

Bormann (1980:45) states that open systems neither follow the second law of thermodynamics nor the principle of conservation of energy in exchanging energy or information with their environments.

An example of an open system is the social system. It allows for the free flow of information and matter (plus energy) to and from its environment. Fisher (1978:86) in Rademeyer (1993:11) contends that all systems are more or less open. The extremes of total open or closed systems can only be found in circumstances that are rigidly controlled (Fisher, 1978 & Verwey, 1990).

2.2.4. Characteristics of the system

The characteristics of a system are as follows:

2.2.4.1 Holism
Jackson (1991:7) believes that any commitment towards a system is a commitment towards holism - a matter of seeing the world as an entity or a "whole" made up of constituent parts which reveal counter-influencing properties, rather than believing, as a reductionist worldview would dictate, that one can best understand the world by breaking it down and studying its fundamental elements.

Rademeyer (1993:12) explains holism in terms of its effect as part of systems behaviour. As one can expect, it is seen as more than the sum of its parts in that the whole is seen as 'different' (having different properties) from the mere combination of its different aspects or parts.

Littlejohn (1989:35) agrees that a system can be seen as the product or end result of the interaction or forces working among the parts.

2.2.4.2 Openness

In terms of the systems approach, the organization is seen as an "open system" due to its constant interaction with its immediate environment. This approach stands in contrast with the more limited or "closed" perspective of the way in which human beings relate to one another, which, according to Jackson (1991: 42) traditionally tends to ignore the role of the environment.

System openness also refers to the extent to which a system is prepared to receive different types of input or its readiness to react to different influences. In this regard, systems vary greatly with regard to the extent to which they can absorb influences and creative forces and the extent to which they gladly accept or react to change and evolution (Katz & Kahn, 1978:64).
2.2.4.3 Organized complexity

According to Fisher (1978:88) a main factor with regard to the openness of a system is its complexity. Complexity refers to the existence of a complex set of relations within a system which often embraces an extensive hierarchical structure of relationships.

2.2.4.4 Hierarchical structure

Bormann (1980:45) believes that people who study systems generally take for granted that any system has a hierarchical structure. They normally attempt to dissect and understand the system they study in terms of its subsystems or by searching for the larger system which they believe encloses the particular system they are studying.

Systems tend to be interwoven. In other words, any system can be seen as part of a more expansive and comprehensive (or 'higher') system. Every complex system, on the other hand, consists of a number of subsystems.

The structure of a system is made up of different levels which become increasingly complex or sophisticated. The limits of a system, therefore, may not always be easy to determine by people within the system and can often only be identified by an outside observer (Littlejohn, 1989:36).
2.2.4.5 Interdependence

If organizations wish to accept a transformation process or effectively adapt to change, they must consider the interaction between individuals who perform their tasks, the role of technology in an organization and organizational structure.

They must also recognize the interaction of organizations with their surrounding environments (Arnold, 1986:7).

Littlejohn states that any part of a system, such as an object, person, or concept can only function effectively in terms of its dependence on any other parts. He believes that the "...pattern of interdependence..." (the effect of different parts on one another and their reaction) is responsible for creating the organization in the system (1993:36).
2.2.4.6 Structure, function or evolution

The structure of the organization makes it possible to coordinate the different activities in the organization.

According to Jackson (1991:48), open systems can reverse the law of entropy (a measure of the rate of transfer of information in a message) through differentiation or by evolving into states of greater complexity.

2.2.4.7 Self-regulation and control

Open systems are also capable of applying self-regulation, and can adapt to circumstances through changing their structure or the operations of their internal components (Jackson, 1991:48).

The controlling factor in a system is its aims. The system then regulates or adapts its behaviour to achieve the aims it has set itself. The components of the system behave according to the principles set for achieving the aims of the system while simultaneously accommodating the environment on the basis of feedback or reaction received from the environment (Littlejohn, 1989:37).

2.2.4.8 Environment interaction

Littlejohn believes that the organizational system both affects and is affected by the environment (1989:37). It has already been established that an open system interacts with its environment. The extent to which information is allowed to flow unhindered between a system and any suprasystem is determined by the element of structural-functional behaviour (Rademeyer, 1993:14).

Because organizations do not exist in a vacuum, they are influenced by the social, economic, political and cultural
environments within which they operate (Arnold, 1986:6).

2.2.4.9 Balance or Homeostasis

Lilienfeld in Angelopulo (1989: 22) refers to the equilibrium concept within the open system which considers the idea of maintaining a "steady state", or reflecting a homeostatic quality.

According to Littlejohn (1989:37) one of the tasks of a system if it is to remain "alive", is to stay in balance, or hold its own.

2.2.4.10 Change and adaptation

The requirement of change in complex systems makes no allowance for homeostasis. By implication, change and adaptation ('evolution') demand a dynamic nature such as found in an open system.

However, complex systems sometimes have to undergo structural change in response to environmental influences, which means that they may lose momentum or become 'out of balance' for some time.

Advanced systems are expected to accommodate restructuring on the basis of pressure from the environment. The technical term for system change is "morphogenesis" (the development of form) (Littlejohn, 1989:38).

2.2.4.11 Equifinality

The ultimate goal or accomplishment of a system is to reach some form of finality or final state. The adaptable system, which aims at achieving a final state, can achieve its goal regardless of a variety of environmental
conditions. Due to its flexible nature, the system can accommodate different inputs in different ways to achieve its ultimate goal and deliver a satisfactory output (Littlejohn, 1989:38).

Open systems reveal equifinality - the ability to reach a set objective in different ways and under varying conditions or influences (Jackson, 1991:48).

The more open systems adopt regulatory mechanisms to control or streamline their operations, the more they sacrifice the quality of equifinality (Katz & Kahn, 1987:30).

2.3. ORGANIZATIONS AS OPEN SYSTEMS

Jackson (1991:26) contends that:

"the view of organizations as coercive systems is based upon Marx's (1961) account of capitalist labour forces, as brought up to date by others. According to this belief, organizations are seen as tight hierarchical systems consisting of various class and status groups bound in an inflexible relationship. The interests of these groups cannot be mutually determined given the structure of the organization or society."

An organization is therefore seen as a system made up of different components (or subsystems) which serve certain functions, while each is in interaction with the others (Rogers; 1976:53). It is this relationship that provides the system with its unique characteristics of wholeness (Fisher; 1978: 197).

By adopting a systems approach to organizations, organizational behaviour becomes understandable, multi-
dimensional and enables one not only to describe the organizational process, but also the way in which organizations function. According to Kreps it "... has enjoyed many applications and has been used to describe organizational phenomena in a host of contexts..." (1990:93).

The most important benefit of the systems theory is that it accepts the importance and impact of the physical and social milieu on organizational functioning (Verwey, 1984:37).

The open system enables one to identify and map the recurring cycles of input, transformation, output or feedback and renewed input which establish the organizational pattern. Although organizations can be seen as a special class of open systems with individual characteristics, they share attributes with other common open systems (Katz & Kahn, 1978:33).

Kreps in Rademeyer (1993:17) states that organizations can adapt or channel the activities of their personnel and use other flexible resources to achieve a whole range of goals.

According to Verwey (1990:52) the organization as a system looks as follows:

- The organization is an open system constantly in interacting with the environment.

- multiple goals and functions necessitate interaction between the organization and its environment on several levels and occasions.

- the organization consists of subsystems which constantly interact with one another.
changes within one subsystems are the result of changes within another interacting subsystem.

the survival of the organization depends on its interaction with the environment and its changing demands and limitations.

because of the interaction between the organization and environment, it is difficult to establish where the effects of the organization end.

a constant flux of input, output (feedback) and throughput (having an effect) has a more important effect on the organization than aspects such as size, format, function or structure.

According to Hunt (1989: 87) organizations must obtain information from their environment by communicating with it. People are essential in this process, since they are the "... vehicle through which information is processed and transmitted within the organization."

According to Katz and Kahn (1978: 23) the organization requires:

- Input - in philosophical terms the open system imports 'energy' from the external environment. This refers to the fact that the system depends on an uninterrupted flow of feedback and stimulation from its environment.

- Output - Open systems always 'export' some product into the environment or exert some influence on the environment.
o Processing (throughput) - Open systems 'transform' the energy available to them. They not only undergo internal transformation through restructuring or undergoing some degree of evolution in reaction to feedback from the environment, but also have an external effect in creating a new product, processing material, training people or providing a service. These activities normally entail internal and physical reorganization of input as the organization transforms raw materials (input) into products (outputs).

o Feedback - feedback is the response or reaction of a listener (receiver) to a message. According to Fiske (1982: 23) feedback has one main function: it makes it possible for the transmitter (communicator) to adjust his message to the needs and responses of or put it in such a form that is understandable to the listener (receiver).

o Balance - Systems usually absorb more energy than necessary for production or output. This is done to preserve their character and support the subsystems within the larger system of the organization.

o Interdependence - every part of the system depends on other parts for its continued existence (Rademeyer, 1993:19).

According to Arnold, organizations must manage interdependence not only within themselves, but also in their surrounding environment which supports their existence.

Failing to recognize or respond to this dynamic situation and the interdependencies of subsystems can result in a decline and ultimate demise of an organization (Arnold, 1986:7).
2.4. THE ORGANIZATION AS A SOCIAL SYSTEM

To enable students to understand organizations as social systems, different models have been developed in the past. Likert's basic model focuses on groups, for example, whereas Stanford's more dynamic model focuses on the communication element (Rademeyer, 1993:22).

Verwey (1990: 22) sees the model of organizations as a conceptual presentation of the interrelationship between the parts of the modelled process. Modeling therefore refers to the fact that relevant characteristics are abstracted from the real phenomenon in order to explain or predict the behaviour of the system.

As an open social system the organization reacts to and is changed by structures, functional and human elements. The parts of the system are interrelated to such an extent that changes in one part of the system impacts on other parts (Rademeyer: 1993 22).

According to Hassard (1990:112), organizations as social systems reveal certain characteristics:

- it is impossible to establish the boundaries of the system in a non-arbitrary fashion;
- it is impossible to identify the whole state or greater system in which the particular system under study sustains itself;
- because of the fact that there are many functional processes inside and outside the system it is virtually impossible to identify the "functional requirements" of the system;
- modern social organizations themselves constitute the environment which gives rise to the problem of survival;
- social systems reduce the complexity of the world.
Verwey in Rademeyer (1993:23) identifies the following additional characteristics:

- Organizations have a dynamic structure because of the structuring of incidents;
- Because of the increase of functional relationships the organization becomes increasingly complex;
- Different organizations reveal varying degrees of openness;
- Because it is the creation of people, the organization is social and characterized by psychological bonds - this makes the organization unique with regard to the way in which it controls human interaction;
- As a social system the structure of organizations reflect different levels;
- A minimum of three levels can be identified: the individual (subsystem), the group (system) and the bigger organization or context in which interaction takes place (supra-system);
- Because of the fact that they interact, the higher levels of systems influence the lower levels with resultant effects on the behaviour of individuals, the group as well as the organization as a whole;
- Organizations normally prescribe what they consider acceptable in terms of behaviour within the organization and the different levels within the organization;
- By controlling the behaviour of individuals in this way the formal social structure in the organization is formed;
- The roles, norms and values of the individuals in the organization serve as a bond among the different groups as they try to achieve success. These interrelated sets of norms and values are essential for the survival of the organization.
2.5. COMMUNITIVE PERSPECTIVE ON ORGANIZATIONS AS SOCIAL SYSTEMS

The following social systems model of the functioning of organizations explains the role of communication:

![Diagram of social systems model]

I = Individual  S = Structure  P = Processes
T = Task       G = Groups

ADAPTED FROM VERWEY, 1990:144

Verwey (1984:74) focuses on:

2.5.1 Environmental interaction
According to Littlejohn (1989:12) interactional theorists see communication as the glue of society. Social structure and function are seen as the result or the products of this interaction and not as the determinants.

Shein (1992:364) states that when an organization believes
that it has a close association with its environment it will find it difficult to evolve or change when that environment is turbulent. Although it is possible for an organization to adapt to an environment that is undergoing slow change or evolution, it must be able to manage its environmental context to some extent.

In support of the fact that there is a symbiotic relationship between an organization and society, Verwey (1984:57) states that members of an organization also function as members of a society, and are constantly exposing the organization to new influences.

There are three different types of environment:

- **Market environment** - this environment is determined by the type of product, service, industry or other system within which the organization operates.

- **Technological environment** - all organizations function within a specific technological environment. As a result they make use of the level of technology of the particular environment to deliver a service or produce a product.

- **Social/political environment** - this environment is determined by the values and norms of the society. Factors such as laws and regulations have a direct impact on the organization while the values and expectations of individuals have an indirect impact. If there is uncertainty in the organization or if it has to cope with complex situations, it is important to determine those dimensions. Uncertain and complexity in the environment of an organization places additional decision and information processing demand on the organization.
2.5.2 Input

According to Katz and Khan (1978:40) open systems require maintenance as well as production inputs.

- Maintenance inputs are the energic imports that sustain the system;
- Production inputs are the energic imports that are processed to yield a productive outcome.

Rademeyer (1993:27 and Katz and Kahn (1978:49) identify three types of input:

- Material (raw input): this refers to capital, labour, raw materials and making use of technology.
- Human energy: this refers to individual performance and actions, motivation, expectations and roles and norms.
- Organizational culture: this refers to the norms and values that result from the activities in the organization.

All organizations possess clear patterns of collective feeling and beliefs.

According to Ivancevich & Matteson (1990:36-38) organizational culture is seen as the "personality or feel" of the organization. Organizational culture determines the way in which people within an organization act. Culture, however, consist of a number of elements such as assumptions, beliefs, values, myths, scripts and languages. It is widely accepted in organizational management that the
effectiveness of the organization depends on the manner of the organizational culture permeating the organization.

2.5.3 Transformation

The effectiveness of an organization depends on its structures, processes and functions in terms of the different levels on which it functions.

Before the organization can provide any output it needs some form of input which it then transforms or converts into some type of product.

According to Checkland (1981: 224) the essence of any system is a transformation process (T). This refers to the method by which defined inputs are converted into defined outputs. "The transformation will include the direct object of the main activity verbs subsequently required to describe the system."

Another characteristic of an organizational system is its ownership (O). This refers to some agency that is primarily concerned with the organization, its effectiveness and in which the ultimate decision making powers reside. The system also accommodates actors (A), the agents who carry out the activities of the system or who see to it that the transformation process is carried out. Within and/or outside the system one finds the customers (C) of the system. These are individuals who either contribute towards the system’s activities or who suffer some 'loss' due to the working of the system. Lastly, there are the environmental constraints (E) on the system, restrictive aspects related to the system’s environment and/or greater systems within which it operates, which it has to accept and accommodate.
2.5.3.1 Levels

According to Budd and Ruben (1979:103), selecting the appropriate level of analysis from the hierarchy depends upon one's purpose and perspective. There is no single level right for all purposes. Each level of analysis may reveal some phenomena while obscuring others.

The way in which one defines system, subsystem, boundary and environment depends to a large extent on the level of analysis that one selects and applies - which, in turn, depends on one's predetermined conception of the situation.

2.5.3.2 Organizational structure

Budd & Ruben (1979:110) also believe that all human enterprise can be seen as a suprasystem - a complex and interrelated hierarchy of systems and their components - which are organized or constantly reorganizing itself with regard to its separate parts or one another.

The different systems which compile this suprasystem are individuals, friendships, marriages, business organizations or societies that are continually in process, thereby maintaining and modifying previous patterns of organizational behaviour within and among one another.

In terms of its relationship with the environment, the suprasystem can be seen as an ecosystem (ecological system). In this system all individual systems with their components make use of their interrelated adaptability and ability to interact with the environment to accommodate change and ensure survival.

The ecosystem notion implies that there are two fundamental life systems through which all organization and organizing
matter-energy systems and communication systems.

2.5.3.3 Functions

The organization has to perform certain functions in order to survive. These functions include production, maintaining equifinality and innovation, as well as management and support functions to help the previous primary functions.

These functions will be performed on different levels within the organization with the overall purpose of helping the organization survive despite its changing environment.

2.5.3.4 Processes

According to Rademeyer (1993:33) the transformation of input into output takes place through certain processes. These processes in turn make it possible for the organization to execute and perform its functions.

The different processes in an organization depend on interaction between the different systems. This interaction happens through communication. The communication link among processes on different levels in the organization helps to sustain the organization. Rademeyer distinguishes between several processes, for example, information transformation, transformation of energy and the creation of climate production. He emphasises the importance of the management process as the leading organizational process.

2.5.4 Output
According to Checkland (1981:315) output is the end-product of any transformation process. The output may be concrete such as manufactured products, or abstract, for example, fulfilling a need in the market.

2.5.5 Feedback

According to Ivancevich & Matteson (1990:24) the organization depends on the environment not only for its contribution in terms of delivering inputs, but also to accept and agree to consume its outputs. To meet and adjust to the changing demands of the environment, the organization depends on information channels that enable it receive feedback. Examples of feedback are information obtained through market research, customer complaints, employee comments and financial reports. Weiner and Bigelow in Checkland (1981:85) realize the importance and dual responsibility of the feedback process, namely, that it transmits information about the actual performance of the organization which enables it to modify its operation and increase its effectiveness, thereby improving its output.

Feedback influences the organization in that it contributes towards internal changes which have an eventual effect on all levels of the organization.

Checkland (1981:85) states that "...positive feedback induces instability by reinforcing a modification of performance."

According to Rademeyer negative feedback can have a compensating or regulating effect on an organization (Rademeyer; 1993:38).

Negative feedback also results in modification of the structure and processes of an organization. This modification is aimed at reducing the difference between
the actual and desired performance of the system or organization.

2.5.6 **Importance of communication in a system**

2.5.6.1 Interdependence

According to Rademeyer (1993:39) the principle of interdependence implies that all parts of a system overlap. In effect it establishes that all actions within the system should be coordinated. This coordination happens by means of communication.

2.5.6.2 Openness

Organizations should always be able to adapt quickly to change or rapidly adjust to changes in the environment. Interaction with other organizations, systems and the environment is essential in coming to an understanding of any changes. Communication plays an essential part in this. It not only makes interaction possible, but also plays an important role in "interpreting" any changes.

2.5.6.3 Micro and macro-analatical framework

Budd and Ruben (1979:111) are of the opinion that in any analysis of human communication systems and the way in which these levels interrelate, one needs to focus on two levels. The first is the individual communication system, which refers to the way in which individuals experience their surroundings and environment in and through their participation in any available or existing communication systems. Individuals maintain themselves in terms of what they experience through sight and hearing and what they
sense reality to be. The second is the multi-person communication system, where communication involves more than one person. Wherever interaction between two or more persons exists in the form of organization of their needs, and on the basis of input and output, it occurs through a multi-person communication system.

According to Hunt (1980:42) micro activities include belonging to a group, orientation towards the organization, training, the establishment of a climate, supervision, direction of activities to the top of the hierarchy and job satisfaction.

The individual interacts with various multi-person systems. By doing so, he or she helps to sustain these systems through the contribution of raw data.

Macro activities include the processing of selected information from the environment, identifying customer needs, interacting with other organizations and determining important goals (Hunt, 1980:37).

Any input received by the individual system is equal to the output of the multiperson system. Conversely, the output of the individual system is equal to the input to the multiperson system (Budd and Ruben, 1979:115).

2.5.6.4 Organizational application and innovation

External communication enables organizations to adapt or change in accordance with a changing environment. Through interpreting new information they are able to act innovatively and become flexible, influencing the systems within the organization to plan for adapting to changes in the environment.
2.6 CRITICAL ASSESSMENT

According to Rademeyer (1993:40) there are different theories which help to explain the working of organizations. The systems theory is currently the only theory that establishes a framework within which one can understand, study, explain and predict all organizational behaviour and the functioning of organizations.

After attending a conference on the systems theory, Fisher states in Bormann (1980:45) that:

"during two days of concentrated effort, we attempted valiantly, and ultimately futilely, to agree on recommendations for future systems research in communication. Moreover, we did not even agree on what constitutes systems approaches to communication inquiry."

Jansen (1991:42) looks into approaches which view communication as a "[T]echnical process that flows between interrelated parts of a system, highlight a certain kind of communication and offer insight into its nature." However, when one starts investigating the complexity of human communication it offers a limited view. The technical view reveals a major shortcoming in that it oversimplifies the process of communication because it assumes that the same general principles apply to all systems, irrespective of their nature.

The theory sees open systems as constantly experiencing growth. However, this viewpoint fails to make allowance for real or fundamental change within these systems. The very assumption of homeostasis precludes the possibility of such
change, because, by upsetting their delicate internal balance, upheavals from the environment threaten the survival of systems.

Their view provides little insight into the particular characteristics of a specific system. They fail to make allowance for the possibility of human error in a system and see humans as processing units in terms of communication (Jansen, 1991:43).

The widespread use of the word ‘system’ in communication has resulted in uncertainty which makes it difficult to define the actual concept. This is the reason why it is so difficult to define system concepts as applied to particular events. The systems theory is not sufficiently able to explain or predict individual variation, with the result that it is often rejected as inadequate (Barretto, 1991:16).

It should be clear that the system approach to an organization addresses the aspects of interaction and communication.

However, it does not always appear to be the most appropriate theory in terms of a rapidly changing environment. It has become necessary to search for alternative approaches in explaining the functioning of organizations and the importance of communication in their functioning.
PART II

THE SOUTH AFRICAN POLICE SERVICE (SAPS) AS AN ORGANIZATION

2.7 INTRODUCTION

The South African Police Service (SAPS) is seen as an organization in terms of its functions, structure and the service it provides to the community of South Africa. Any criticism against an individual member of the organization is always levelled against the organization as a whole. Therefore, one first needs to investigate the SAPS as a general organization, before looking into the role of the individual within the particular organization.

2.7.1. WHAT IS AN ORGANIZATION?

The definition of an organization describes exactly the purpose and functions of the South African Police Service. The SAPS was established to achieve very specific goals and operate in terms of a formal structure and line of communication.

In terms of the South African Police Service Act, Act 68 of 1995, the South African Police Service is required to adhere to very specific objectives such as:

a) to ensure the safety and security of all persons and property in the national territory;
b) uphold and safeguard the fundamental rights of every person in the national territory;
c) ensure co-operation between the Service and the communities it serves in the combating of crime;
d) reflect respect for victims of crime and an
understanding of their needs; and e) ensure effective civilian supervision over the Service.

The South African Police Service (hereafter referred to as the SAPS) has a hierarchic structure which has undergone several changes since the establishment of the SAP in April 1913. In terms of most recent changes the top position is held by Commissioner Fivaz supported by nine provincial commissioners (Sunday Times: 1995-03-05).

Members of the SAPS function in terms of the Police Act, Regulations and Standing Orders, which outline the extent and limitations of their duties. They are further bound to the Criminal Procedure Act, Act 51 of 1977, and the Criminal Law which describe their duties in terms of the crimes that need to be investigated. In terms of the new Constitution they are also obliged to keep to the principles related to the basic rights of all people and the function of upholding these rights (Citizen, 26 June 1994.)

In terms of their social commitment they can be seen as part of the new RPD-programme and therefore can be considered a social organization.

2.7.2. THEORETICAL PERSPECTIVES

2.7.2.1 The Systems Theory

Because the systems theory offers a complete description of communication from a process point of view, it helps one to understand the function of communication in subsystems of an organization. The mere fact that each subsystem is not only considered a unit of behaviour in its own right, but
also as part of the system as a whole, explains the SAPS as a systems organization.

The SAPS consists of different units and branches which were created to fulfil specific tasks. Although these units are required to perform specific functions, their ultimate aim is to keep order in South Africa. Their effective functioning depends on the extent to which they cooperate. New units are established as needs arise from the social environment. For example, one of the latest developments is the establishment of several centres for victims of crime (Sunday Times, 18 January 1991).

2.7.2.2 What is a system?

The SAPS with its various branches and units forms a structure with the primary aim of serving the community and rendering a particular service. During 1991/1992 it started to transform as a result of political pressures and influences from its environment and began to adopt a new style of policing called community policing. Since then it has grown from a law-enforcement organization into a community-oriented police service (New Nation, 3 February 1995:5 and Nel & Bezuidenhout, 1995: 40).

The functioning of the SAPS depends on a command structure which, in turn, depends on a very strict code of behaviour patterns and channels of communication. To keep the organization in a state of equifinality, members who transgress in terms of the internal regulations may be expelled from the organization. However, the organization is in the process of phasing out a military command structure in favour of a more civilian structure and civilian control of the police (Star, 13 July 1995: 1).
A system comprises of:

○ **Objects.** In terms of the new system that the SAPS wishes to adopt, all members belonging to the SAPS will be considered 'objects'.

○ **Attributes.** In terms of the SAPS, the effective use of technology and the skills and professionalism of members of the organization can be classified as 'attributes'.

○ **Relationships.** The SAPS reveals a strong sub-culture, reflecting a relationship of "us-and-them" between it and the community. Even within the organization, different cultures exist between units and branches, such as the uniform and criminal investigation department. Similarly, the existence of two different unions (SAPU and POPCRU) reflects this difference of relationships and different cultures within the same organization.

The existence of this type of subculture not only has a restrictive effect on the development of good relationships between members and sections within the SAPS, but also between it and the community (Nel & Bezuidenhout, 1995: 37).

2.7.2.3 **Open and Closed Systems**

The SAPS is a social organization in that it has always been in interaction with its environment or the community
that it is expected to serve. It should, therefore, be seen as an open system.

As a social system, the SAPS (until recently the SAP) was up to and including late 1991, not very receptive to ideas and recommendations ('input') from the communities within which it served. An attitude of "we know best" alienated it from its environment.

However, the SAPS has been forced to change. With the move towards Community Policing and in agreement with the new Constitution, a Community Police Forum is expected to be established at every police station. These forums allow the community to have a direct say (in the form of recommendations) in the functioning of the SAPS. This development has clearly marked the SAPS as an open system (The Star, 13 July 1995: 1).

2.7.2.4. Characteristics of the system

The characteristics of a system are as follows:

- **Holism**

The SAPS is perceived as one organization by the public. Irrespective of the functioning of different units and members, any criticism aimed at a section or member of the SAPS is aimed the SAPS at large. In the Sunday Times of 9 July 1995, the SAPS is criticized for perpetuating the 'dirty tricks' of the old government, despite the fact that the criticism was mostly aimed at the work of the security branch which dealt with projects or matters that had to do with national safety. The conduct of individuals also made headlines in the Beeld of 12 July 1995. This resulted in
Jessie Duarte criticizing the then Provincial Commissioner for not expelling members for alleged offences. Once again, members are not named or treated as individuals, but are referred to as ‘members of the SAPS’.

○ **Openness**

The newly implemented Community Police Forums can provide direct input with regard to the daily functioning of the SAPS and can differ from one police station to another. The particular needs of a specific community determine the nature of the service delivered by the local police. The police must adapt to these needs and make use of new and creative ways of policing to solve crime and social problems causing or related to crime (Yach & Stevens, 1995: 105).

○ **Organized complexity**

Individuals who are not part of the SAPS, experience the organization as complex, because of the different units comprising the Service and its complex structure. The community is not able to understand the different roles and functions of each unit and perceive every individual member as being able to fulfil a specialist task within the Service.

○ **Hierarchical structure**

Individuals who become members of the SAPS are made familiar with its hierarchical structure from the day that they join the SAPS. Following instructions or commands from higher-ranking members immediately becomes part of their training. However, this process becomes problematic when the community is expected to understand how the structure works. According to Stevens and Yach (1994: 24), the community will have to gain insight into the command
structure of the SAPS to fully understand the role of the Police in SA. Members of the public are not concerned about the rank structure or following appropriate 'channels'. They require efficient service irrespective of the rank of a member. Their disregard for rank and insignia is reflected in the way in which they often confuse the uniform of other policing agencies with those of members of the SAPS.

- **Interdependence**

All branches or units in the SAPS are interdependent and require support from one another. For example, the SAP Criminal Record Centre (CRS) maintains records of all listed criminals. As a result, any other unit requiring information on a possible suspect is dependent on the CRS. Similarly, the Station Commander depends on the District Commander or newly-appointed Area Commissioner for approving new vehicles or equipment for his/her station.

- **Structure, function or evolution**

The structure of the SAPS makes it possible to coordinate the different activities in the organization. Most of the functions are coordinated in Head Office, with the help of the newly appointed Provincial Commissioners. From provincial level downward, coordination is done by regions, districts and stations.

- **Self-regulation and control**

Political changes in South Africa since 1992 have propelled the SAP to change into what is currently known as the SAPS. This change was largely a result of the style of policing of the previous SAP being found unacceptable by the majority of the community. According to Marais (1992: 36),
...the process of organizational change must be embarked upon if the police force is to adapt itself to the needs and strategies of community policing.

He suggests that the change be done with direct imput from outside experts and community representatives.

It is important to note that the SAP accepted this challenge by moving towards community policing in order to become more acceptable to the community.

- **Environment interaction**

It has already been established that an open system interacts with its environment. The SAPS determines the flow of information to the community. In the past they kept certain information from the community and was forced by means of inquests into their actions to open up to the environment. Even at present, not all relevent information is shared with the community. The SAPS still feel that they are the guardians of certain information. However, the introduction of the new constitution forces them to reveal their information and many sources of information to the communities they serve.

- **Balance or Homeostasis**

Although the SAPS was subject to 'attacks' from many South African communities, it has been able to survive and exist because the government of the day has protected it. With the existence of the 'New Government', individual members have disturbed this balance by leaking information with regard to certain activities of the SAPS and its procedures to the press. Occasionally, the balance is disturbed by newly revealed "secrets".
Change and adaptation

According to Marais (1992:36) the SAP should have undergone changes with regard to its structure, management style, promotion or assessment criteria, policy, culture, and training. Because the SAPS was left with very little time in which to bring about these dramatic changes, many of its members were left with the feeling of being 'left out'. The Beeld of 2 July 1995, for example, reports that "Polisie verloor kundigheid". The Head of the National Investigation Unit, General W Grove, stated that this was as a result of the process of affirmative action being applied to the SAPS. According to the Beeld of 16 February 1995, this resulted in what could be considered the lowest level of morale in the SAPS ever.

Equifinality

The new style of community policing accepted by the SAPS is a reflection on the ability of the local police to adapt to the needs of its own community. The police will no longer follow set (and often outdated) rules on how to solve community problems, but will look for possible solutions in partnership with the community. An approach to policing found preferable by one community, may not necessarily be acceptable to the next. Community Policing makes allowance for this variable (Stevens and Yach, 1995: 115).

2.7.3. ORGANIZATIONS AS OPEN SYSTEMS

According to Verwey (1990:52) the organization as a system looks as follows:

- The organization is an open system in constant interaction with the environment. The community policing philosophy dictates that immediate interaction should take place between the community
and the police with regard to the community's security needs;

- multiple goals and functions necessitate interaction between the organization and its environment on several levels and occasions. The functioning of the SAPS has changed rapidly over the past two and a half years from law enforcement to serving the communities (Nel & Bezuidenhout, 1995: 45);

- the organization consists of subsystems which constantly interact with one another;

- changes within one subsystems are the result of changes within another interacting subsystem. The development of the Child Protection Unit and the intensive focus on domestic violence have led to the establishment of new trauma centres under the surveillance of the SAPS (Sunday Times, 8 January 1995);

- the survival of the organization depends on its interaction with the environment and its changing demands and limitations. As a result of what was perceived as the SAP's inability to cope with the rising crime rate, people enlisted the services of private security companies to secure protection of their lives and property. The new philosophy of inter-agency cooperation followed by the SAPS determines that the SAPS will work closely with these agencies to uphold every individual's right to a safe and secure country (Stevens and Yach, 1995: 28);

- because of the interaction between the organization and environment, it is difficult to establish where the effects of the organization end;
a constant flux of input, output (feedback) and throughput (having an effect) has a more important effect on the organization than aspects such as size, format, function or structure. The Community Police Forums, for example, will have the effect of the community delivering constant input with regard to policing matters. The Constitution allows for a monitoring mechanism which will ensure that the effect or results of this input can be measured (Final Constitution, and The Star, 13 July 1995: 1).

The Community Policing Forums once again ensure that the SAPS follows a formal channel of communication with the communities that it services. Various other ways of communication can (and should) be introduced such as crime information sessions and community projects aimed at different groups of the communities that require special attention (Stevens and Yach, 1995: 79).

According to Katz and Kahn (1978: 23) the organization requires:

- Input - the community has a direct influence on the service rendered by the SAPS and imports energy into the organization by participating in Community Police forums;
Output - Open systems always 'export' some product into the environment or exert some influence onto the environment. The newly trained Community Police Officers (CPO's) can be seen as the latest "export" to the community. They will be trained in skills such as how to deal with the community and a some of their training will take part while serving the community (Sunday Times, 30 July 1994: B8);

Processing (Throughput) - Since 1993 the SAPS has undergone dramatic changes with regard to training programmes and the evaluation of its members. Many international experts were enlisted to help with the development of new programmes and members were selected to attend courses overseas to gain more experience. As a result, a new training programme was introduced from 1995. The need for retraining older and current members of the SAPS also received attention and TSA (Technikon Southern Africa) is one of the organizations that developed certificate course with the specific purpose of retraining existing members of the SAPS.

Feedback - Newspaper reports on the SAPS form part of the feedback process on the internal structure and policy of the SAPS. In terms of the new constitution, monitoring systems such as the community visitors panels give direct feedback with regard to what is happening in the case of detainees at police stations (The Star, 13 July 1995: 1).

2.7.4. THE ORGANIZATION AS A SOCIAL SYSTEM

Rademeyer (1993:22) states that as an open social system an organization reacts to and is changed by structures, functional and human elements. Changes in any part or the
organization will most definitely have an influence in the other parts.

Recent changes in the SAPS caused a great deal of uncertainty among individual members and resulted in an unwillingness to change. The Beeld of 26 February 1995 states that the introduction of 'Community Policing' resulted in members feeling uncertain about what was expected from them. They had received no clear guidelines as to what the philosophy entailed and felt alienated from the SAPS as they were expected to perform a function and fulfil a role that was alien to them. More than fifty percent of the generals serving in the SAP had resigned by the end of May 1995, blaming the attitude of the present government towards old members of the SAP as their reason for resignation. Minister Mafumadi, on the other hand, clearly stated (as reported in The Weekend Star of 4-5 February 1995) that members who were unwilling to change would be required to leave the SAPS.

According to Hassard (1990:112), organizations as social systems reveal the fact that their boundaries change in agreement with societal demands. According to him, the boundaries of police functions will now change on a daily basis according to the needs of the communities that the SAPS serves.

Verwey in Rademeyer (1993:23) identifies the following additional characteristics:

- organizations have a dynamic structure because of the structuring of incidents;
- because of the increase of functional relationships, the organization becomes increasingly complex and members are uncertain of their tasks;
- different organizations reveal varying degrees of openness;
because it is the creation of people, the organization is social and characterized by psychological bonds - this makes the organization unique with regard to the way in which it controls human interaction. The strong subculture of the SAPS protects it from criticism and the effects of reaction to any wrongdoings.

as a social system the structure of organizations reflect different levels.

a minimum of three levels can be identified: the individual (subsystem or members within the SAPS), the group (system or different units in the SAPS) and the bigger organization or context (the SAPS) in which interaction takes place (supra-system).

because of the fact that they interact, the higher levels of systems influence the lower levels with resulting effects on the behaviour of individuals, the group as well as the organization as a whole.

organizations normally prescribe as to what they consider acceptable in terms of behaviour within the organization and the different levels within the organization. The SAPS regulates behaviour through its Standing Orders and Regulations as well as its Code of Conduct.

by controlling the behaviour of individuals in this way the formal social structure in the organization is formed;

the roles, norms and values of the individuals in the organization serve as a bond among the different groups as they try to achieve success. These interrelated sets of norms and values are essential for the survival of the organization. This subculture, called the 'cop culture' in the SAPS, enables individual members of the SAPS to survive or derive satisfaction (and security) from their work. It sometimes happens that individuals choose to break loose from the subculture and reveal some secret event or happening in contravention of standard regulations.
or prescription of conduct. According to Rapport of 9 July 1995 a long-standing member of the Security Branch, Mr Paul Erasmus, 'went public' and exposed unacceptable behaviour of the old security branch.

Verwey (1984:74) also identifies the following:

- **Environmental interaction**

  For example, the SAP was alienated from many South African communities with the introduction of organised policing, but moved closer to these communities when it adopted the community policing philosophy.

There are three different types of environment:

- **Market environment** - In this regard, the communities should be seen as the 'market' or client base, since they are receiving the service.

- **Technological environment** - The SAPS has some of the internationally best technologically advanced systems available for solving certain crimes. The Forensic Laboratory is considered one of the best in the world and was the first to introduce the use of colour identikits to identify suspects. It also has a computer network used for tracing missing persons which provides excellent results.

- **Social/political environment** - Although the functions of the SAPS are prescribed by the Police Act of 1958, its role has changed with South Africa's moving towards a fully democratic nation in 1994. In terms of this amendment, the SAPS is bound to uphold the constitutional rights of all citizens. It is therefore no longer expected or required to serve the government of the country, but rather the citizens of South
Members of the SAPS have different feelings regarding the implementation of Community Policing and the promises made to them in terms of salaries and related working conditions. According to Beeld of 11 July 1995, the unions related to the SAP were given the task of providing in the needs of their members and related promises made to them. These unions provided members of the SAPS with a feeling of solidarity and security.

Hagen states in Servamus of March 1995 that:

"die polisie-taal bestaan beslis en vorm ’n deel van die polisiesubkultuur. Dit help om die polisiebeampte se wêreld te definieer en bevorder interne sosialisering."

According to Nel and Bezuidenhout (1995:37) members of the police tend to spend their time in a "dreadful enclosure". Their social circles also enclose their professional circles and it almost always happens that the police agency arranges most of their social events.

The transformation process in the SAPS has only begun and it should be accepted that it will be a long and painful process. Transformation includes the following aspects:
Levels

Currently the levels of analysis focus on the training of the SAPS (Beeld, 26 June 1995 and The Star, 3 July 1995:1).

Organizational structure

The SAPS consists of individual members, families and members belonging to different units (supra-system). The culture of the SAPS makes it possible for members to survive any changes that occur as a result of the ecosystem.

Functions

Several units were established at Head Office and on regional level to promote the implementation of Community Policing. At present the functions of these units are being introduced at station level to help members cope with the transformation process.

Processes

The SAPS prescribes that a formal hierarchical communication structure be followed. Members belonging to a lower rank have to address the next superior rank in order to communicate a message to an upper level. A new grievance procedure was introduced to help members who were dissatisfied with the communication channels and the way in which their problems were being dealt with.

Output

Members of the community now have a direct link to the local Ministry if they are not satisfied with the
service they get from their local police (The Star, 13 July 1995: 1).

2.7.4.5 Feedback

The introduction of the Independent Complaints Directorate (ICD) and the Police Reporting Officer, Mr Munnik, provide the community with the opportunity of receiving direct feedback on events involving the SAPS (The Star, 13 July 1995: 1).

2.7.5.5 Importance of communication in a system

Interdependence

The SAPS has very reliable formal and informal channels of communication which make it possible to coordinate all actions within the system. Formal communication is done by means of letters from Head Office or regional level, depending on where significant changes are initiated. The "bostelegram" ('bush' or informal telegramme) is even considered more reliable than most formal channels, because it quickly carries information between members of the SAPS countrywide. This kind of communication channel depends on friendships or trust maintained between members countrywide. Any changes or new ideas are destined to reach individual members very soon by means of rumour. (Hagen:1995)

Openness

Stevens and Yach (1995: 88) state that the SAPS should be transparent. However, it still happens that when individuals apply for permission to conduct research into the SAPS, certain conditions are prescribed with
regard to permission being granted. This often includes the condition that the SAPS insists on studying the results of the research before they are published.

Micro and macro-analitical framework

Although the training programme of the SAPS has changed, there is still very strong evidence of a 'cop culture' in existence at all police stations. New members are immediately subjected to prevailing influences and pressures and within a matter of weeks conform to the old (traditional) way of doing things. This happens despite the fact that Change Management Supervisors have been put into place to manage change with regard to the new and existing members.

Organizational application and innovation

The establishment of the Community Police Forums and direct contact with overseas experts and police agencies have 'opened' the SAPS to the possibilities of development and self-assessment in terms of its new role. As a result, it has become more flexible and innovative and better able to cope with the changing needs of the communities that it serves (Nel & Bezuidenhout, 1995: 24).
2.7.5 CRITICAL ASSESSMENT

The SAPS currently functions as a system organization. However, no change will take place within one single subsystem, until such change has been approved by Head Office. At present, Head Office dictates any changes in the SAPS and conveys any information regarding changes through circulars and faxes. Prescribed (hierarchical) communication channels are closely followed and any information sent out by Head Office eventually reaches stations all over the country after approximately two to three weeks.

The speed with which Head Office informs stations of any significant changes is neither fast, nor efficient enough. For example, current policy changes with regard to Community Policing is conveyed through the normal channels of circulars and policy documents. However, individual enquiries prove that most members of the SAPS have not even seen or in any way been exposed to the policy documents with regard to community policing.

While individual members are daily expected to execute the new policy of Community Policing advocated by senior police officials or politicians, very few of them have completed a course or had any formal training in this new style of policing. This results in confusion and a feeling of professional disorientation among members of the SAPS, who soon express the feeling that they do not know what is expected from them.

It is therefore clear that the system approach followed by the SAPS fails to meet the requirements of a quickly changing environment or cannot adapt to such
an environment. The total composition and organizational structure of the SAPS will have to change if the organization wishes to remain acceptable and accountable to the community that it serves (Saturday Star, 20 July 1996).

The chapters below include a discussion of a developing/learning organization and the extent of its adaptibility from a different perspective.
CHAPTER 3

THE LEARNING ORGANIZATION

3.1. INTRODUCTION

According to Senge a learning organization is assured of success. He states that:

"As the world becomes more interconnected, and business becomes more complex and dynamic, ... organizations that will truly excel in the future will be the organizations that discover how to tap people's commitment and capacity to learn at all levels in an organization."


3.2. DEVELOPMENT OF THE LEARNING ORGANIZATION

The learning organization develops out of the systems approach. There are many reasons for its development. Buys (1994:26) identifies the following possible motivational forces:

- an increase in competition on national and international levels. (This aspect is also noted by Gandz, 1990 and Scott and Jaffe, 1991.)
- a greater demand for innovation
- an increasing call for more productivity
- an increasing demand for people with certain skills and capabilities
- a change in worker values as workers increasingly attach greater value to their work and become more loyal towards their employer
- a rapidly changing environment in which the organization functions (see also Scott & Jaffe, 1991)
- new demands for quality and service
- restricted resources.

All of the above have resulted in organizations developing more effective and quick methods to meet the demands placed on them.

3.3. DEFINITION OF A LEARNING ORGANIZATION

Senge sees a learning organization as an "organization where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective
aspiration is set free, and where people are continually learning how to learn together." (1990: 3).

It becomes evident that a learning organization is exemplified by its ability to adapt and expand, not only in terms of the demands placed on it, but also in terms of its human potential.

3.4. DISCIPLINES FOR FORMING A LEARNING ORGANIZATION

Senge describes five core disciplines which collectively characterize and contribute towards shaping a learning organization. Although each of these develops separately, it depends on the others to make possible the effective functioning of a learning organization.

3.4.1. Personal Mastery

The success of a learning organization depends on the ability of individuals working within the organization to acquire information, adapt to change and learn in the process. This, in itself, does not warrant a learning organization, but without this aspect the organization will never become a learning organization.

Individuals should reveal a personal vision with regard to their policing function and constantly
adjust themselves to their external reality and the expectations of their environment. They should have a sense of immediacy and know where they are going. Senge states that they should have a sure knowledge of where they are in terms of the organization and their personal realization, and where they are going. He refers to it as creative tension (Senge, 1990). Because this tension calls for relief, it applies pressure on the individual to move from his/her present condition to a future one. In this process learning takes place: the extension of the individual's ability to produce the required results in terms of future expectations.

Personal learning, therefore, depends on the individual's ability to generate tension between what is and what can be and to maintain himself/herself in terms of the demands placed on him/her as a result of this tension. In this process personal skills are also acquired. It is clear, therefore, that personal learning takes place during the individual's lifetime and that it never really reaches a saturation point.

Individuals who maintain a high level of personal learning are generally more dedicated, take more initiative, nurture a deeper sense of responsibility towards their work and adapt more quickly to external and internal changes (Buys, 1994:30). This makes them
invaluable to any organization.

It is essential that management create a climate of learning in the organization to supplement and promote personal learning. It creates a process that is in flux: both the organization and management enrich one another.

3.4.2. Mental Models:

This aspect refers to the beliefs, perceptions, suppositions, and concepts nurtured by the individual and organization that determine their perception of the environment and how they react to the demands of the environment.

To ensure success in an organization, it is important that uniformity, or at the very least, a shared view of these 'mental models' be established among individuals within the organization and between management and employees. This can be achieved through communication.

Currently, important, and sometimes critical, decisions within the working environment are made on the basis of linear thought. In the learning organization, however, important decisions should be made on the basis of shared insight with regard to
interrelationships and with full consideration of patterns of change (Senge, 1990). This requires a shift from a linear to a holistic approach. In this context the principles of systems approach are very important.

3.4.3. **Shared Vision Building:**

All activities within an organization are aimed at achieving a particular goal. To ensure success in achieving this aim, it is important that all employees have a shared vision of this goal (Dostal & Osler, 1990).

Employees should have a clear concept of the purpose of the organization and what it aims to achieve (Vogt & Murrell, 1990). Management should share their personal vision with all employees of the organization. Sharing a vision does not only cement the relationship between employees themselves, but also binds employees to the organization. According to Senge, a shared vision results in a change of perception among employees, from the concept of "us-and-them" to a "we" perception (Senge, 1990).

A shared vision also serves as a motivational factor and ensures employee loyalty, but only if it corresponds with the intrinsic values of the employee.
(Vogt & Murrell, 1990). As a result, the employee does not see it as someone else's vision, but feels personally committed towards seeing the vision realized.

The manner in which the vision of the organization is realized (the action plan), is known as the "mission" of the organization (Ripley & Ripley, 1992). It can happen, therefore, that different sections or departments in an organization have different missions, but they are all aimed at achieving one common vision, which ensures their communal success.

3.4.4. Team learning:

Teams are considered as the basic units of a learning organization. The principle underlying this consideration is the fact that the sum of the contributions made by the group or the team is considered more than single contributions made by individuals on their own. However, this is only possible if the group disposes of a shared vision which directs, focuses and integrates their activities.

The individual learns and develops within a group or team context by way of interaction with the other members of the team. Through communication, and the
exchange of information and ideas, the individual (and the group collectively) obtain insights and learn more quickly than any individual would have been able to do on his own.

This exchange of information and the natural 'tension' that develops between what individual members know and wish to know, results in action. It is a case of "people ... need[ing] one another to act" (De Geus in Senge, 1990: 236). As a result, the organization grows and realizes its vision.

3.4.5. Systems thinking:

This concept integrates the previous four disciplines and serves as their foundation. It refers to a conceptual framework that sees all the other disciplines as interrelated and affecting one another. It interprets the functioning of the organization in its totality and reflects a holistic view of organizational activities.

Because all activities of the organization are seen as interdependent and interrelated, all problems experienced by the organization or generated by the system as a result of its interaction with the environment, are accepted and challenged by all employees in the organization. Employees are not
individually responsible for solving problems in the organization. Problems are seen as challenges that are tackled by the team.

Systems thinking also makes it possible for the organization to commit itself to long term planning and vision. All employees share the vision of the organization in terms of where it would like to be, and strive towards this common goal. As a result, the organization is able to react proactively rather than reactively to its environment.

It is important to note that the above five disciplines do not create, but only contribute towards the success of a learning organization. One should first analyse the other aspects related to a learning organization before one would be able to describe the requirements for a learning organization.

3.5. TRADITIONAL THINKING VERSUS 'LEARNING THINKING'

Our traditional way of handling complexity is to focus on separate incidents. As a result, we do not see the larger picture and fail to grasp the extent to which we are connected to it.

In other words, we reveal a tendency to separate problems into smaller parts to make them more manageable and more
easy to overcome. By doing this we assume that the sum of the parts equals the whole (which equals a reductionist type of thinking).

This approach also dooms us to solve problems in the same way we have always tried to solve them.

The learning organization, however, believes that unless we find radically new approaches for solving problems we are doomed to failure.

At the heart of every learning organization lies the fact that people are constantly changing or interacting and thinking of new ways to solve problems. These different ways of approaching problems are fundamentally different to the approach that individuals take with regard to operating and solving problems in most organizations.

3.6. THE ENVIRONMENT NEEDED FOR A LEARNING ORGANIZATION

Although experts agree that the five disciplines serve as a foundation for any learning organization, they find that the crucial aspect is the creation of an environment in which people can learn.

Senge (1994:590) cites three key elements for a learning environment:
1. Real commitment and a compelling business argument with regard to why it is vital to undergo change. (This includes an acknowledgement from people as to why they need to change.)

2. A domain in which to take action. People need to put into practice any new ideas that they acquire within the learning organization so that they can become part of the ongoing learning process. The organization needs a practice field for employees to put into effect novel ideas and services.

3. Tools and methods to put the ideas into practice. This element creates significant problems, because the organization has to translate theory into practical application.

Most theorists and practitioners agree on three components required by a learning organization:

- management should be prepared to undergo a change of mind;
- people should be oriented to be creative with regard to being proactive to situations;
- the organization should become oriented towards adopting the principle of systems thinking.
3.7. CHARACTERISTICS OF A LEARNING ORGANIZATION

Senge (1994:59) states that a learning organization is a philosophy, not a program. In other words, it is a concept or vision that sees the world as interdependent and changing. The organization is always evolving.

The following characteristics of a learning organization are noteworthy:

- People in the organization share a culture based on human values of love and compassion. They use conversation to enquire after the working systems of the organization which enables them to reach their personal and full capacity in terms of work.

- People in the organization are "servant leaders". They become leaders because they choose to serve one another and the 'higher' purpose of the organization.

- Learning is considered as taking place through practice and not training. The organization acts as a learning centre for its people to perform and practise their skills.

- Content and process are not seen as separate parts, but as a whole. This viewpoint gives new insight into the purpose of the organization.
Transformational learning is required. Because learning is considered to be dangerous in the sense that it addresses the unknown, problems should not be separated from the way in which individuals think. Nor should they ignore the assumptions behind most of the ideas harboured by individual employees.

3.8. THE EVOLUTION OF TRAINING IN A LEARNING ORGANIZATION

The learning organization requires organizational learning in addition to traditional training. Organizational learning is a set of processes and structures to help people create new knowledge, share their understanding, and continuously improve themselves and the results of the enterprise. It is not a program or project but it reflects a management philosophy.

The following comparison can be made between the traditional mode of training and the method of training adopted by the learning organization.

<table>
<thead>
<tr>
<th>TRADITIONAL TRAINING</th>
<th>ORGANIZATIONAL LEARNING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Employees receive skill training; executives receive development training</td>
<td>All employees receive learning support, lifelong development</td>
</tr>
<tr>
<td>Training goals are based on requests by users</td>
<td>Learning goals are based on corporate strategy and users’ needs</td>
</tr>
<tr>
<td>Training is conducted locally or at an offsite classroom</td>
<td>Education takes place at the workplace, job site or anywhere</td>
</tr>
<tr>
<td>Needs assessments are done by the training group or by managers</td>
<td>Needs assessments are done jointly by individuals, managers and training groups</td>
</tr>
<tr>
<td>Delivery of training is scheduled on a periodic basis</td>
<td>Delivery of education is on real time, upon request</td>
</tr>
<tr>
<td>Training approach is a delivery of knowledge</td>
<td>Education approach is to design learning experiences or workplace interventions</td>
</tr>
<tr>
<td>Training is instructor driven; programs designed by specialists</td>
<td>Education is self directed; process design involves participants</td>
</tr>
</tbody>
</table>
3.8. The Role of Communication

A change in management style within the learning organization gives rise to a dramatic change in the method of communication with employees: "You have to become an unbelievably information-rich organization" (Smith, 1992). The communication process plays a central role in the learning organization. This is not surprising, as the system approach, in which communication plays a central part, is based on this type of organization.

The process of empowerment forms the cornerstone of the learning organization. This process occurs through communication. As the implementation of empowerment is the responsibility of management, so management's primary function is communication.
Open communication channels are necessary, in order to empower the employee. This makes it possible to facilitate participation, define an overall aim, create a shared vision and make shared decisions (Dostal & Osler, 1990).

Employees must feel free to make suggestions, air their opinions and take the initiative. It is essential for the employee to be fully informed, particularly with regard to the expectations, standards and performance of a particular task. If employees do not understand the expectations, standards and overall objective that must be achieved, the empowerment process will not be carried out successfully (Mills, 1992). Feedback is essential in this connection, so that employees can judge whether they are complying with the standards and living up to expectations.

Feedback, as far as empowerment is concerned, includes the following (Ripley & Ripley, 1992):

- Assessment of current activities in the organizational environment;
- Development of a strategy for quality improvement, particularly with regard to the client;
- Assessment of the need for training and its implementation;
Implementation of empowerment;

Implementation of the quality strategy.

Feedback makes it possible for the organization to adapt to its environment and to optimise effective organizational functioning.

The basic unit within the learning organization is the group. Projects are carried out autonomously within the group and decisions are continually made within the group. Thus, the group functions primarily through communication. Effective communication forms the basis of a good group. If communication is not effective within the group, it will have a negative effect on the functioning of the organization as a whole.

As the learning organization is based on the system approach, all the points that were discussed concerning this approach under the role of communication, also apply to the learning organization.

We will take a more in-depth look at the role of communication within the organization in chapter 5.

If we look at the early approaches to organizations, it would seem that the principles of learning organizations coincide very closely with those of the humanistic
approach. However, there is a difference in that the learning organization approaches the humanistic principles from a holistic perspective. The approach of the learning organization can be summed up as a mixture of the humanistic and system approaches to organizations.

The principles of the metanoic organization largely coincide with the principles of the theory of Argyris (1964) in the humanistic period. Argyris noticed that there was a big discrepancy between the objectives of the management and those of the employees (Kreps, 1990, and Arnold and Bowers 1984). He took the view that if employees became more involved in determining organizational activities, they would identify with the organization and regard the organizational objectives as their own. In this way, the employee develops his potential and has a greater opportunity for self-actualization. Management makes this possible by giving the employee more responsibility, exposing him to experience and giving him more control over his activities at work (Lewis, 1980).

Argyris also places emphasis on the importance of communication within the organization. An increase in horizontal communication leads to a decrease in the hierarchical structure of the organization. It also promotes greater participation by members of the organization. According to Argyris, interaction and mutual trust are the integrating forces in an organization.
Due to rapid and drastic changes in the environment and in human values, the organizations of today and of the future are, and will be, forced to implement principles that were formulated 30 years ago.

The most successful organizations in the 1990s will be those that can develop the learning capacity of their members as well as their commitment and loyalty to the organization on all the levels of the organization.
CHAPTER 4

CULTURE: SYSTEM VERSUS LEARNING

4.1 INTRODUCTION

According to Sanford (1976: 47) organizations develop and exist as part of a larger social system commonly referred to as society. One of the more important aspects of any society is its culture. Thus, culture inevitably is expected to have an important effect on organizations, their working and their ability to absorb change.

According to Rademeyer, culture \textit{per se} develops as a result of human interaction (1993:74). Kreps in Rademeyer states that cultures within organizations develop as a result of interpretive frameworks used by members within the organization to help them attach significance to or make sense of organizational activities.

Because organizations are open systems, they are influenced by different factors in their external environment. The particular environment differs not only from one organization to another, but is also determined by its particular location.

Those influences on the organization that are important for
the purpose of this study are the culture of the organization and the social environment within which it functions. The role of communication in the development of culture will be reviewed in the following chapter. The concern of this chapter, which is culture, stems from the organizational climate of the particular organization. The more established the climate of the organization, the stronger its culture will be.

Rademeyer (1993:74) states that each organization has its own unique cultural identity. This identity is the result of the historical development of the organization as carried or conveyed by certain combinations of individuals in the organization. Culture provides every organization with its own distinguished identity and forms part of its internal image which is important in that it enables one to distinguish one organization from another.

4.2 THE CONCEPT OF CULTURE

According to Lintveldt (1994:44) defining culture differs from one field of study to another. Cultural anthropology, for example, investigates the term as an indication of material production, whereas cultural studies examine significant practices and symbolic systems within closed systems which explain the concept.
Even today it is difficult to reach consensus on the definition of culture.

Sanford (1976:48) defines culture as:

- a society’s attitudes, belief, and values;
- as all those features characteristic of a society’s stage of advancement; and as all of a society’s social, political, educational, legal and economic characteristics."

Keesing (1974) in Gudykunst (1988:27), however, focuses on two themes with regard to the concept of culture: culture as:

- an adaptive system and
- an ideational system.

From an adaptive viewpoint, culture is defined in terms of the ecological setting within which people live. In this context, culture is described as behavioural patterns associated with particular groups of people, that is, investigated as a "way of life" perceived in different groupings.

The ideational viewpoint departs from the premise that culture is a cognitive system. Goodenough in Gudykunst
(1988:28) argues as follows:

culture consists of standards for deciding what is... for deciding what can be... for deciding what one feels about it... for deciding what to do about it and ... for deciding how to go about doing it.

A less formal distinction is made by The Readers’s Digest Complete Wordfinder (1993:348) that defines culture as "the customs, civilization and achievements of a particular time or people."

Culture forms part of all social systems within society which have an effect on communication. Culture can therefore be defined as a script or a schema shared by a large group of people (Gudykunst, 1988:30). Sanford (1976:48) reaches the conclusion that culture is an all-inclusive term used to refer to the life-style of any identifiable group of people.

Lintveld (1994:45) argues that one should examine culture as Thornton (in Boonzaaier and Sharp, 1988:19) suggests, not in terms of its nature, but in terms of its effects or practices.

In the context of an organization, culture is determined by different components in the particular organization, such
as its structure, people (employees), processes and environment. However, these components should be investigated holistically (Verwey, 1984:65).

The culture of an organization is slow to change, partly because it is carried over from one generation to another. Depending on the organization, some cultures are more developed than others, but all people and environments have a "way of life" which reflects their culture.

One might even discover more than one culture or several cultures within any one organization. Different groups in an organization might have different cultures. In addition, there is a difference in the formal and informal culture of an organization (Verwey, 1984:66).

4.3 ELEMENTS OF CULTURE

On the basis of the different viewpoints and above definitions of what constitutes culture, some key elements can be identified. Sanford (1976:48) names the following three:

4.3.1 Values

Values are similar to our beliefs, ideas, opinions, attitudes and general sense of what is wrong and
right. It has to do with our 'way of life' and framework of reference within which we function.

Individuals bring their own values, beliefs and philosophies to their work situation which they apply in their work environment by showing preference for certain tasks or by revealing a particular attitude towards their job (Dorfling, 1987:9).

Certain values, however, have a much bigger influence on the culture of one organization than another. In this regard, Sanford (1976:48) emphasises the following:

"1. attitudes toward authority
2. attitudes toward change and risk taking
3. attitudes toward wealth and material things
4. attitudes toward freedom and independence
5. attitudes toward achievement and work
6. attitudes toward social status and prestige of particular types of occupations
7. attitudes toward education in general and various types of education in particular
8. attitudes toward property and ownership"

(my underlining).
4.3.2 **Knowledge**

The second component identified by Sanford (op. cit.) is knowledge. With knowledge he refers to the literacy level and types of knowledge that exist as well as levels of scientific knowledge generally available and the prevalence of particular types of knowledge.

4.3.3 **Standard of behaviour**

The standards and codes of a society in terms of behaviour are based on the:

patterns of behaviour (roles), that individuals are expected to behave within or live up to (Sanford, 1976:49).

The roles are developed or adopted as a result of different factors such as sex, age, occupation, marital status, social status, etc.

The three elements discussed above do not only form part of the individual, but also have a direct effect on any organization.
Rademeyer (1993:77) identifies ten more elements, namely:

4.3.4 Authority

Authority determines the methods of reward or punishment/sanction in terms of organizational behaviour.

4.3.5 Norms

Norms stem from values and refer to specific standards of behaviour.

4.3.6 Rewards

The giving of rewards for good behaviour acts as motivation for certain types of behaviour.

4.3.7 Sanctions

An individual might be sanctioned because of unacceptable behaviour.

4.3.8 Rituals

Rituals refer to specific cultural 'happenings' or regular events that occur within the organization.
4.3.9  **Symbols**

Symbols are used to strengthen the norms within the organization.

4.3.10  **Myths**

The history of the organization is captured in stories about its past and tales related to the development of customs and the almost mythical quality of growth and development in the organization.

4.3.11  **The socialization process**

New members are informally introduced to the norms of the organization. Informal communication plays an important role, such as in the canteen where stories are related in an informal way.

The sooner the individual is introduced to the culture of an organization, the quicker the socialization process takes place (Dorfling, 1987:14).

4.3.12  **Language**

The symbols used in the organization are closely related to language. According to Rademeyer (1993:79) this makes allowance for the use of certain popular
terms or "buzzwords".

4.3.13 Taboos

Taboos refer to unacceptable behaviour and norms or attitudes which do not correspond with the already existing culture in the organization.

All of the above elements are constantly in interaction and contribute in the formulation of a strong culture within an organization.

Hunt (1991:220) makes use of the "peeled onion" concept to illustrate the concept of culture:
In layer 1 he places visible forms of behaviour such as logos and badges, as well as language, jargon, the formal organizational structure, dress codes, etc. It is easy to observe these structures, but in order to fully understand their content, someone inside the organization is required to explain it to outsiders in relation to the other levels inherent in his concept.

Layer 2 deals with values and beliefs. According to Hunt (1991:222) it:

shows ways in which individuals communicate, explain and rationalize or justify what is said and done as a community. It shows how they make sense of the first layer.

Layer 3 has to do with basic assumptions which

...tell organizational members how to perceive and think and feel about things and tend to be unconfrontable and nondebatable.

(Hunt, 1991:222).

Together these layers form the culture of an organization. Hunt (1991:225) also distinguishes between cultures and subcultures. A particular unit may have its own culture. It may vary in intensity or the extent to which individual
members might adhere to the particular culture. Hunt describes this as the "...extent to which members of a unit agree to various aspects of the cultural content associated with the unit."

In other words, members may cling to their beliefs, or may be prepared to be flexible as far as the application of certain values, norms and beliefs are concerned.

In studies done by Jermier and others in Hunt (1991:226) it was found that a police department has a number of different subcultures. This finding confirms studies done by Louis (1985) that

"organizations with a pervasive dominant culture, such as at least some hierarchically controlled power-oriented military units, tend to have cultures high in integration."

4.4 SOCIAL INSTITUTIONS

Social institutions such as political, educational and economical systems are shaped by culture. However, a cyclical pattern is involved. These institutions not only determine the way of life in society, but the consequences of this way of life which provide feedback, which, in turn, bring about cultural changes.
For example, the political system, a subsystem of the cultural system, serves and regulates society. In South Africa current radical changes in the political system has had the biggest influence on certain organizations such as the South African Police Service. In this regard Sanford (1976:50) states that:

...what happens outside the organization affects its internal process such as organizational communication.

The economic system is another subsystem of culture which, in turn, is determined by the functioning of the political system in the country.

By means of the educational system culture is transferred from one group to another. Sanford (1976:50) states:

"The educational system and the products it produces - technology and human skills - have immediate and direct influences on organizations and on communication behaviour by organizational members".

The above three subsystems of culture can be seen as common to all organizations. There are, however, internal organizational elements characteristic to individual organizations such as goals, managerial philosophies and
individual beliefs that are also affected by culture.

4.5 CULTURAL EFFECTS ON ORGANIZATIONS

It is accepted that culture in the general sense has a significant effect on the culture of organizations. According to Sanford (1976:50):

Culture to a large degree, determines the general role that organizations will play in society and how they can operate in playing that role. That is, through its direct effects and through its indirect effects, culture determines the standard of behaviour for organizations.

He identifies six internal organizational elements that are most affected by culture:

4.5.1 Goals

Organizational goals are the link between the organization and its environment. The goals that the organization wishes to achieve is transferred by means of communication to individual members in the organization. Sanford states that "Culture largely determines what goals organizations can realistically seek" (1976:51). Because the objective of an organization is to service the needs of a certain
market, culture can put a limitation on the objectives and the way organizations will try to reach their objectives.

4.5.2 The Individual

Culture has an influence on the likes and dislikes of people and the way in which individuals interact with people around them. Sandford (1976:52) states:

...it [culture] tends to determine individual interaction, or communication patterns, i.e., who interacts with whom and what the nature of that interaction is.

4.5.3 Managerial Philosophy and Assumptions

Managerial philosophy and assumptions in the organization have a direct effect on the individual and the way in which he/she tries to reach set organizational goals and objectives.

4.5.4 Technology

The standard of technology in use in an organization depends largely on the cultural elements of values and knowledge in the organization. Sanford (1976:52) states that:
Values determine the emphasis placed on particular types of knowledge, research and education in society and those things in turn determine the level of technological development.

In a similar way culture affects the appointment of individuals based on their particular skills. Although better technology or skills may externally be available to organizations, their ingrained cultural educational values and conditions may prevent the exploitation of these avenues.

4.5.5 Organizational Structure

Technology determines organizational structure in the sense that the ability of people within the organization to meet the demands of modern technology, will determine how the organization reaches its objectives.

According to Sanford (1976:52):

...cultural variables such as attitudes toward authority and prestige associated with particular types of work and occupations influence how work is divided
and how activities are related through the use of authority.

4.5.6 Leadership

Culture has a direct effect on the leadership style followed by any organization. Sanford states (1976:52) that variables such as the

...legitimate use of authority and attitudes toward freedom and independence have a significant impact on the styles of leadership that are realistic alternatives for the organization.

If the leadership style in an organization does not agree with the standards of behaviour as determined by the culture of the organization, it will either be unsuccessful or rejected.

4.6. PURPOSE OF CULTURE

Organizations adapt to environmental changes by means of their culture. Culture determines the type of behaviour to follow. By doing so, it makes it possible for the organization to survive and develop.

Verwey (1990:303) holds that it also helps to sustain the
turnover process by means of:

- establishing and maintaining organized behaviour to help individual members to understand experiences within the organization
- specifying aims and objectives of the organization
- setting parameters for control of behaviour and types of control
- guiding members in how to behave towards one another, and
- identifying characteristics that might be rewarded or punished.

4.7. CULTURE AS A SYMBOLIC SYSTEM

Theorists interpret culture either as a cognitive system or a symbolic system. Levi-Strauss in Gudykunst (1988:28) suggests that:

...that cultures are shared symbolic systems that are creations of the mind. The structuring of components of culture (e.g., myths) should be analyzed.
Geertz in Gudykunst (1988:28) compares culture to an octopus, stating that:

The problem of cultural analysis is as much a matter of determining independencies as interconnection. The appropriate image, if one must have images, of cultural organization is neither the spider web nor the pile of sand. It is rather more the octopus, whose tentacles are in large part separately integrated, neurally quite poorly connected with one another and with what in the octopus passes for a brain, yet who nonetheless manages to get around and to preserve himself/herself.

According to Keesing in Gudykunst (1988:29) the concept of culture cannot be isolated from the social and ecological system within which individuals communicate.

Verwey (1990:287) states that the structure of any particular culture can be determined quite easily, because it develops over a long period of time and consists of shared experiences. Because of this, the structure of culture tends to be inflexible and undergoes few or slight changes.

This stability inherent to culture ensures that it has a formative effect: it influences the behaviour of people
within a particular organization (Verwey, 1990: 287). Because of the effect that culture has on the behaviour of people, it is easy to distinguish between organizations by studying the behaviour of people belonging to them.

4.8. CULTURE IN A TRADITIONAL SYSTEMS ORGANIZATION

4.8.1 Values

If individuals are required to commit acts which do not reflect their moral character or which do not have any cultural significance, such as the application of certain laws, they have no shared vision or values and feel guilty about what they do. This causes internal conflict and affects their work performance (Richardson, 1995:23).

4.8.2 Knowledge

Organizations often tend to narrow down the job description of individuals, causing them to become dysfunctional or deskilled. Creative people usually resign from the formal organization and become involved in other, often opposing organizations, where their talents are more appreciated or where their initiatives receive greater support (Richardson, 1995:31).
Internal organizational training is usually aimed at training individuals in skills aimed at specific purposes which enable them to better perform their tasks. Knowledge is acquired by following a training programme with a set syllabus. Learning takes place within classrooms and with the help of pre-developed training material. People are taken out of their work situation in order to receive training. According to Van Zyl (1995:17) this conveys the idea that learning and work are two separate activities and have different roles and purposes.

4.8.3 Standards of behaviour

Individuals take advantage of conditions which allow them to "steal" time or abuse other kinds of resources (such as making private use of vehicles designated for official use) and they often form networks with individuals/groups in similar conditions. They always have a fear of being caught in the act (Richardson, 1995:29).

According to Richardson (1995:32) individuals become aggressive and verbally attack the organization and its leaders who work according to set rules and prescriptions in their pursuit of certain initiatives.

As a result, individuals end up:
...talking rather than working and actively plotting to sabotage formal organization pet-projects.

Their aggression is then transferred to the workplace and projected onto others.

4.8.4 Authority

The keyword in traditional organizations is to follow the rules of the organization. This culture is supported by individuals who are passive, who depend on managers to make decisions on their behalf and who lack insight into their own abilities and values. This culture reduces creativity, demotivates people and results in a lack of commitment from the workers in the organization (Richardson, 1995:23).

According to Pace (1983:12) "the lines of authority and the positions are arranged in a hierarchical order." It reveals a pyramid shape in which a number of individuals have to report to a lesser number of superiors in every case, until feedback is finally given to the highest authority in the organization.

4.8.5 Norms

According to Richardson (1995:29):
Norms are being created through history or hierarchy and last only so long as people continue to be persuaded that it is in their interest to stay in or re-join.

In other words, the organization creates a safe environment in terms of its norms or rules of behaviour. Individuals feel comfortable in the organization and will stay on simply because they find it easy to adhere to these norms.

4.8.6 Socialization

Indoctrination forms part of the way in which new members are formally introduced into the organization. According to Mintzberg (1979:97):

It could be done informally and might even be in contradiction to the norms of the system of formal authority.

4.8.7 Taboos

According to Richardson (1995:23) individuals who are forced to perform tasks that are narrowed down or are required to adhere to strict rules and prescriptions associated with the execution of their tasks:
...may attempt to get even or otherwise respond to the system which bars them from being creative of from social contact.

Their behaviour often reveals actions reflecting inappropriate behaviour. Richardson (1995:31) mentions an example of what he labels "childish behaviour" whereby a "spoof memo" is circulated in which certain aspects of the organization or personalities in the organization are caricatured.

4.8.8 Individual

The individual is involved in completing predetermined tasks which leave little if any room for personal initiative. As a result there is no or limited diversity. The individual performs tasks on his or her own according to predetermined steps. No group effort is involved and, as a result, existence of unity is minimal (Harung & Harung, 1995:9).

Many individuals feel sheltered within the organizational environment, because of the strong sense of security provided by the culture existing in the organization. As a result they remain in it, or join similar organizations that do not reflect the possible insecurities of their outside environment. If, however, such an individual joins an organization
with a different culture, it takes a very long time for the individual to adapt to the new organization.

### 4.8.9 Technology

According to Sanford et al (1976:114) the technology, i.e. "the methods of task performance and the way tasks are related to each other" is largely influenced by the objectives pursued by the organization.

Technology itself determines the nature or design of work that people do. Because technology is difficult to master, it tends to foster specialization, which often results in negative attitudes and motivation of other members in the organization towards the application of such technology (Sanford, 1976:126). This may happen because some members feel excluded or have the impression that the same opportunities are not available to them.

### 4.8.10 Organizational structure

Sanford (1976:109) refers to the work of Argyris (1957), when stating that the organizational structure depends on a chain of command, which in turn depends on the effective functioning of a superior-subordinate relationship. The actions of individuals are controlled and coordinated. Members are dependent on
their superiors for their effective functioning within the organization. Their daily tasks are seen as 'passive' because they have little say in the way or manner in which they execute these tasks. Because planning does not involve their personal views on completing their objectives, but merely depends on their day to day functioning, individuals usually reveal short-time perspectives. According to Sanford (1976:109), these individuals have little control over the information they receive or their everyday work surroundings.

The different units within the organization focus on their own activities, as set out by their commander or superior. However, because of external forces at work, it is not always possible for the individual to reach established goals. As a result, the individual may feel powerless and have little sense of achievement (Sanford, 1976:110).

Apart from the repressive feeling that they are being controlled by a leader, individuals who are creative show dislike for the organizational structure, because they feel that they have no freedom to act independently or follow their own initiative. According to Mintzberg (1979:460) "creative people dislike both structural rigidity and concentration of power". They also cannot accept, as happens quite
often, being informed about important changes or steps taken after these have occurred. As a result, they feel powerless and often rebel.

Organizations that are fragmented with regard to their culture, also have fragmented structures made up of different units, departments, regional offices and groups of workers of different races and gender. These organizations find it difficult to handle change and any internal or external innovations.

Re-structuring within these organizations usually results in a power struggle, with the possibility of different units or sections amalgamating or uniting to put up a show of strong resistance to change. This action is accompanied by a phasing out of certain assumed activities (Slabbert, 1989:13).

4.8.11 Leadership

Rules and regulations are interpreted as fixed and not as flexible in terms of a changing external environment. Richardson (1995:24) states that:

These rules are not appropriate for open-ended situations and much time is wasted trying to fit solutions into existing rules and regulations, rather than dealing with it
People tend to follow the way of their leaders. Sanford (1976:135) refers to this as a case of "trickle-down-theory", where people who end up in management positions tend to "... manage similarly to the way in which they were led." Juniors in the system or organization tend to follow the example set by their seniors in order to "look good" or act in an acceptable manner which could hold certain advantages for them.

Bilston and Sohal (1995:7) identify two personalities when it comes to resistance with regard to cultural change:

People with a negative cultural background, from family life of industry, having spent years being directed how to behave and older male employees, highly educated (often middle management).

People who fall into these two categories tend to take retirement packages rather than cope with change inside the organization.
4.9 CREATING A LEARNING CULTURE IN ORGANIZATIONS

4.9.1 Values

Traditional literature focused on the existence of a "common culture" in organizations, but according to McKenna (1994:6):

...the reality of organizations is that diverse subcultures not only continue to exist, but are crucial to driving a business forward.

Values within the organization are transferred from one generation to the next and a gap usually comes to exist between the values of the organization and the day-to-day values of the environment. The shared values within the organization bring stability to the organization and make members feel secure. However it is the instability within the external environment that ensures that organizations will move forward or change and no longer commit themselves to a shared values approach (McKenna, 1994:6).

Senge (1994:21) agrees with the statement that:

Beliefs and assumptions can change as experience changes, and when this happens
culture changes. The carrier of culture is the story we tell ourselves over and over again.

4.9.2 Knowledge

Before being able to undergo change, organizations should learn from past experiences. Richardson (1995:18) states that it is important for organizations to record and assess both past successes and failures. The information gained from this type of assessment should be communicated in an accessible form to all members of the organization. This would enable them to avoid actions which could result in mistakes similar to those made in the past, or could urge them to emulate specific actions which had resulted in past successes.

Organizations should also learn from others. According to Richardson (1995:18) this "...requires the adoption of an organization culture which embraces 'enthusiastic borrowing' or [a process of] 'SIS' ('Stealing Ideas Shamelessly')" However, the focus should be placed on studying the practices of successful organizations and not the outcome.

Richardson considers it very important to accept that
the success of an organization as a learning organization lies in the fact that it should recognize that it can learn something from other organizations, rather than adopting the attitude of "they can not teach us anything" (1995:18).

Venugopal & Baets (1995:23) identify the following in terms of organizational learning:

- **Inter-organizational**: where one organization learns from other companies, organizations or its competitors.

- **Inter-company**: where members of the organization personally undergo a learning process by attending meetings of business partners, visiting suppliers, consulting with customers or trading ideas with competitors.

- **Intra-organizational**: in this case learning occurs as a result of internal information exchange within the organization, engaging in participative policy-making and adopting a learning approach to the formulation of strategy.

In this regard a challenge should be issued to all
members within the organization to commit themselves to *action learning*. Limerick et al (1994:33) explains action learning as follows:

Action learning is based on the premises that there is no learning without action and no sober and deliberate action without learning.

Management should realize and accept that it is possible for executives to learn from their juniors; that it is possible that they (their juniors) might even have better, more practical or current ideas. The distinction should be that we might not be all equal, but that we have equal worth (Harung & Harung, 1995:9).

According to Van Zyl (1995:17) learning within the learning organization should be focused on learning as:

- a continuous process rather than following instructions for the moment or undertaking scheduled learning which has little lasting effect;
- inseparable from the work situation and as being most effective when taking place in groups;
- as being the effect of a combining a variety of
knowledge (or skills) rather than being able to complete a specific task.

4.9.3 **Standard of behaviour**

Individuals in a learning organization do not take risks such as stealing time from or abusing the resources of their organization. The work situation in the learning organization is so challenging that individuals are essentially caught up in the development of the organization (Richardson, 1995:29).

Gustavsson and Harung (1994:34) refer to the term **collective consciousness** as a constructive tool within the learning organization. By this they mean, "the wholeness that is formed by the members of an organization coming together". This collective consciousness includes the existence of the individual, and makes allowance for his/her actions. They believe that the collective consciousness not only determines the behaviour but also establishes the future development of an organization.

4.9.4 **Authority**

According to Senge (1994:21) authority in the learning organization is "different from the hierarchical, authoritarian ... viewpoint" traditionally associated
In a learning organization certain beliefs and assumptions are challenged in the sense that the general belief is that it is not necessary for a person to ‘play’ boss to be effective as a manager.

The learning organization also undergoes a significant change with regard to the traditional (narrow) focus related to tasks performed by members employed lower down the hierarchical scale. All members in the learning organization are expected to perform a variety of tasks which require them to apply or acquire a range of skills in order to perform these duties. According to Harung and Harung (1995:9) the traditional view (culture) of giving orders from the top will have to adapt to a system which leaves room for a:

...horizontal network of employees and teams with rising autonomy and individual diversification.

As a result, individuals become interested in the value of their own abilities and start experimenting with their personal creative ideas. According to Harung and Harung (1995:9) this is to the benefit of the organization:
Higher levels of competence, diversification, decentralization and empowerment will create organizational coherence.

4.9.5 **Norms**

Norms or rules of behaviour are created through interaction and reinforcement of the way in which people are expected to behave towards each other. Leaders negotiate and persuade individuals to follow social rules. They influence people by using their personal power (personal capabilities) and setting standards on the basis of their personal beliefs instead of using authority (Richardson, 1995:29).

4.9.6 **Rewards/Sanctions**

People with outstanding abilities or skills should be encouraged not only to improve themselves but also work for the benefit of the organization. An alternative reward system should be put into place to reward these individuals for their hard work and acknowledge their contribution towards the organization.

4.9.7 **Rituals/Symbols/Myths**

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Senior people or managers should use 'transition' rituals to involve all people in the process of change. New symbols should slowly be introduced to indicate the new direction that the organization intends following (Slabbert, 1989:12).

4.9.8 Socialization

If individual units or groups within an organization do not function across lines of interest or structure, they soon come to believe that they are exceptional and that they have a special status or that function separately from the organization's mission and vision.

If managers or seniors within the organization do not 'destroy' this perception it eventually acquires the status of a myth. This myth or perception is not only difficult to break, but proves to be extremely resilient to change, because it is considered a threat to the special status enjoyed by the particular group. This attitude finally impacts negatively on the interaction between the organization and and its external environment (McKenna, 1994:7).

Emphasis should be placed on the informal organization as described by Stacey in McKenna (1994:6), which

... cannot be represented on an organization
chart, rather its should be seen as a mass of webs or maps which constitute the relationships and interrelationships of importance that one group in the organization has with another.

Members and managers should be willing to recognise the importance of the informal organization. It can help them to form new relationships and become more innovative and creative in their approach.

According to Limerick et al (1994:32) the structures that the organization wishes to obtain or adapt, should be transformed into real, tangible structures:

- Both formal and informal communication channels should be created together with routines and rituals which express the organization's values or which create a problem-solving capacity.

The learning organization should therefore have the necessary vision to be in contact with its environment on all levels. It should be prepared to adapt its identity to meet the demands expressed by changes within its environment. This adaptability not only ensures the survival of the organization, but also its continuing commitment to the community or external
environment (agent of change) within which the organization rests.

Limerick et al (1994:33) emphasises the following:

...the learning and change processes must include important others [outsiders] outside the organization. These people should have backgrounds which are more relevant to the organizational future and can help the organization recognize discontinuity.

Organizations should see themselves as learning communities and as constantly acquiring learning alliances. The skills that members in the organization obtain in their learning communities as well as the feedback that they receive from their communities, enable them to break through the "defensive routines" which, in the past, have allowed them to remain unchangeable and have provided them with sufficient shelter to survive in the familiar structure provided by 'fixed' (unchanging) organizations (Limerick et al, 1994:33).

Individuals in a learning organization are encouraged to do 'networking' and establish links or form alliances with other organizations. The opportunity to engage with professionals in related organizations
not only exposes them to new and different knowledge systems, but also nurtures in them the willingness to question the actions, perceptions and decision making processes of their own organizations (Limerick et al, 1994:36).

4.9.9 Language

Language makes it possible for individuals in an organization to discover what others within the organization think and how they react to changes occurring within the organization. Through language they also get to know more about their colleagues' level of knowledge. By gaining insight into other people around them, individuals may come up with creative and new ideas aimed at the better functioning of the organization. However, in the final analysis, these ideas belong to the group and should not be seen as only the property of the individual (Senge, 1994:356).

Isaacs in Senge (1994:357) describes dialogue as:

...being based on the principle that conception and implementation are intimately linked, with the core of common meaning.

Language is seen as an instrument in breaking down the
perception that all managers "think" (come up with solutions) while workers "do" (execute action plans). In a learning organization all parties collectively arrive at creative solutions to problems and together arrive at plans aimed at meeting the challenges facing their organization.

4.9.10 Goals

According to Bilston and Sohal (1995:7) organizations that have existed for a very long time are set in their ways of functioning and adhere to established, traditional ways of behaviour. They almost always resist change and experience any transition to a learning organization as a lengthy, painful and problematic process.

In order to facilitate progress and ensure survival, any organization should encourage continuous growth or readily accommodate changes in its external environment.

4.9.11 The individual

To create a culture of learning, both individuals and organizations should take active steps in becoming creative and open for learning. Bilston and Sohal (op. cit.) state that:
Creating the appropriate culture in an organization relies on the old adage - "actions speak louder than words".

A learning organization should treat individual members in the organization as its most important resource. It should foster individual and collective motivation, channel the initiatives of its employees and show support for their actions.

Management should realize that all individuals play an important part in any internal changes in the organization and that they have valuable contributions to make with regard to the eventual success with which the organization manages to adapt or transform itself to its external environment.

However, people within the learning organization need room for personal development before making significant contributions to the success of the organization. Before the need for personal development can be addressed, the abilities and strengths of individual members should be determined.

Individuals are empowered to take action and manage their own opportunities. They execute a range of tasks and perform different roles. The individual also takes responsibility for doing what is considered
as 'correct' in order to reach the goal of the organization (Harung & Harung, 1995:9).

4.9.12 Management Philosophy

Middle managers in the learning organization are very aware of the corporate strategy of the organization and know exactly what the organization aims to achieve. They have full knowledge of the long-term effects of decisions taken by management.

An organization should show unity with regard to its culture. For example, creating new policies should be a process where all members of the organization have the opportunity of making inputs or contributions before putting them up for adoption. According to Harung and Harung (1995:18):

...certain companies are characterized by very careful decisions, in fact team members sign formal pledges to do exactly what everyone has agreed upon as a group. This procedure has resulted in improved speed of implementation and success.

Before organizational learning can take place, the organization should create a culture reflecting the
following three elements:

- the freedom of speaking openly without the fear of possible coercion or managerial reprisals;
- equality among all members of staff which will ensure everybody's equal right to freedom and free speech;
- respect among individual members which will ensure that all members are treated on an equal basis (Dixon, 1994: 40).

To be successful in their environment, organizations need the skills and creativeness of 'new' members related to different cultures or ethnic groups which reflect the external environment.

Slabbert (1989:13) identifies the following five characteristics of 'new' leaders:

- They should be fully objective and have an 'open' mind to see issues as they really occur and not as they perceive them from a personal perspective;
- They should react positively to their management positions and consider these an opportunity to
act in the betterment of the organization;

- They should have a broad vision with regard to local and international issues;

- They must be willing to invest in the workers in the organization by addressing their training needs on all levels;

- They should 'lead with permission'. Managers should allow all workers to participate in issues which directly affect them.

4.9.13 Technology

Organizations may have a good idea of what is needed to achieve success, but budget restraints and bad publicity might inhibit the effective application of tools in the organization and might hamper their ability to change (Drew & Smith, 1995:8).

4.9.14 Organizational Structure

The organizational structure could also work against success, especially if individuals do not know whom to consult beforehand or when and how to use the 'correct channels' or follow the formal system of hierarchy in
the organization. Mckenna (1994:12) argues that this might lead to "treading on somebody’s toes to get things done."

According to Drew and Smith (1995:7) organizational learning depends on the:

...development of an organizational climate which tolerates failures associated with greater learning and experimentation. [It] also creates context for enhancing focus, will and capability.

Theorists also believe that males (more inclined to diversity) and females (more inclined to unity) can together form a strong basis for diversity and unity (Harung & Harung, 1995:12). The staff complement of organizations should therefore reflect an appropriate number of individuals representing each group within the organization. However, it is more important to appoint the right person for the right job.

4.9.15 Leadership

Senge in Limerick et al (1994:38) sees the role of leaders in the learning organization as follows:

Top leadership is concerned with:
o building shared vision;
o empowering people and inspiring commitment;
o enabling good decisions to be made through designing-learning processes.

Leaders in an organization should build trust between all parties involved in changes in the organization and assure members of the fact that they will retain their positions. People need a sense of security in times of uncertainty created by change (Slabbert, 1989:12).

Leaders should be empathetic towards other people, show sound judgement, reveal good organizational and judgemental skills, be able to accommodate diversity and apply a set of values similar to those of the organization (Slabbert, 1989:13).
Culture forms an inseparable part of all organizations. Depending on the type of organization, the strength of the culture of an organization will have an impact on any attempts to change it. According to Dorfling (1987:16) organizational culture develops as a result of interaction between members in the organization and its environment which lends direction to the organization.

Culture within a systems organization is deeply embedded in a hierarchical system and depends on prescribed rules and regulations which leave little room for the individual to pursue his/her own values and norms.

Culture within bureaucratic organizations is usually very strong and fixed. The stronger the culture, the more energy is required to change it. Members of the organization feel safe and secure within the culture of their organization which helps them to specialise in their jobs and work within set parameters. Changing this type of culture requires a tangible attempt from management to sensitize individuals to the fact that any changes are to the benefit of both the organization and the individual (Dorfling:1987).

According to Brooks (1992:323):
...leaders working to transform the culture of their organization often observe that the reason the organization is not changing is that the employees themselves are not changing. However, employees who have been hired and promoted for years because of their ability to compete internally find it difficult to exhibit such qualities as openness and willingness to participate when top leaders determine that these qualities would benefit the organization.

This chapter reveals that transforming an organization from a bureaucratic to a learning organization will require major adjustments in the culture of the organization. In order to change this culture one first has to address the basic assumptions of the individual with regard to the organization and its environment. According to Hunt's 'peeled onion' concept (1991:222) it is this 'inner layer' that is most difficult to change.

Hunt (1991:226) further argues that in organizations with different subcultures, management will experience difficulty in changing the culture of different sections because of "the rejection of a projected organizational culture" by the subcultures in the organization.

In the learning organization, however, culture is seen as flexible and as leaving room for the personal values of the
individual, as well as the organization.

Managing the process of change in terms of culture requires an in-depth study of environmental influences, setting up an action plan which systematically evaluates internal cultural elements, and devising how these could be adjusted to accommodate external pressure and changes before introducing them. Both management and the individual should work together to achieve the most effective results. A shared vision should be created based on values acceptable to both the individual and the organization. This will result in a strong sense of commitment to see the changing process succeed.

According to Hunt (1991:234) the culture change can take place under the following conditions:

- Whenever a serious crisis is perceived or experienced as threatening the organization;

- When the organization is ‘taken’ over by a new leader with sufficient vision to steer it into an alternative direction;

- When the organization reaches a natural stage of growth in its life cycle, such as moving from birth through the growth stage and from maturity to its possible decline or revitalization;
Factors such as the age and size of the organization and the intensity or ease with which the current culture accepts changes made to the organization.

Before change is proposed within any organization, proper research should be done into the elements of culture of the specific organization, as well as the individuals working for the organization and their commitment to their jobs. This would serve as an indication of the possible success of the organization to adapt to changes in its external environment.
CHAPTER 5

THE PROCESS OF CULTURAL CHANGE WITH SPECIFIC EMPHASIS ON THE ROLE OF COMMUNICATION

5.1 INTRODUCTION

Effective channels of communication are necessary for the survival of any organization. Communication is just as important for the effective operation of organizations as it is for maintaining relationships between human beings. It is a well-known fact that 70% of the daily activities of people involve communication of some sort of which 45% is taken up by listening. As only 25% of listening is considered effective, it is little wonder that more than 50% of all communication attempts fail. Effective communication should therefore be the priority in any organization and as the only way of reducing conflict and improving employee efficiency (Treece, 1994).

Effective communication also results in higher productivity and improved co-operation between employer and employee. People can only deliver their best when they understand what they are expected to do and to what extent they have reached their goals. The effectiveness of communication between the organization and its employees is determined by the method of communication and channels used in the
process. Treece (1994:40) argues that:

...whatever method is being used by organizations, the most important tool of communication is language, used effectively and sincerely.

However, the different means of communication employed in organizations are less significant than the way or manner in which the message is communicated. One example related to the interruption of the free flow of communication within organizations is when different departments use their "own" language within the organization, such as making use of specialized terminology known only to a limited number of employees (Treece, 1994:41). If, for example, management constantly refers to 'transformation' within the organisation, without clearly defining the term or ensuring that everybody understands what is meant by the term, there will be a breakdown in communication. Therefore, if communication is not organized systematically, employees who are influenced by change inside the organization, will not understand the reasons for change and will resist it (Gerber, et al, 1994:405).

Because organisations are open systems, they are constantly in interaction with their environment. It is essential, therefore, that organizations not only gather information from their environment, but that they also communicate
information to this environment. Communication is therefore an integral part of organizations as open systems. (Kreps (1990) in Rademeyer, 1993:43). Before being able to adapt to a changing environment, organisations will have to change the way in which they communicate.

Pace (1983:126) summarizes the effect of communication on the organisation as follows:

...the climate of communication in an organization is a composite of evaluations and reactions to certain activities that take place in an organization. The climate in which communication occurs is a consequence or result of how organization members perceive (Hold attitudes and expectations about or are satisfied with) such organizational features as its policies, information flow, work to be done, pay and benefits, promotions, and supervisors in terms of how they demonstrate to the organization members that the organization trusts them and allows them the freedom to takes risks, supports them and give them responsibility in doing their jobs, is openly providing accurate and adequate information about the organization, attentively listens and gets reliable and candid information from subordinates, actively consults organization
members so that they see that their involvement is influential in decisions in the organization and has concern about high standards and challenging work.

As early as 1938, Barnard (in Sanford, 1976:9) concludes that communication is a crucial element in organizations when he states:

...an organization comes into being when there are persons (1) able to communicate with each other, (2) who are willing to contribute action, (3) to accomplish a common purpose .. the elements of an organization therefore are (1) communication, (2) willingness to serve, and (3) common purpose.

5.2 THE ROLE OF COMMUNICATION

5.2.1 What is communication?

Sanford, et al (1976:3) defines communication as "the process by which humans transmit and receive information." According to Pace (1983:31) a list of 126 different definitions of communications was published in 1976. Despite this vast scope, communication is generally accepted to have two general actions:
1. creating messages or, more precisely, displays
2. interpreting messages or displays.

Most definitions of communication focus on aspects such as process, transfer, and meaning while placing emphasis on the relationship between people within the communication process(es). According to Verwey (1990:11), any communication process is a deliberate attempt to share meaning between two or more people.

One can accept that any communication process is subject to influence from environmental factors within which it takes place, such as the physical, social and cultural world. The values, norms, attitudes and opinions of the people taking part in the process, as well as their previous experience and personalities will definitely determine their reactions or response in the process of communication.

The use of symbols, signs, gestures and codes by the individual to convey his/her message will also determine the success of the process. However, it is imperative that the receiver be able to attach a similar meaning to the symbols and respond to them in a way that facilitates the communication process. Feedback is essential for successfully completing any communication process (Verwey, 1984:112-113).
5.2.2 Definition of organizational communication

Pace (1983:35) defines organizational communication as:

...the display and interpretation of messages among communication units who are part of a particular organization. An organization is comprised of communication units in hierarchical relations to the other and functioning in an environment.

This occurs whenever "... at least one person who occupies a position in an organization interprets some display."

Organizational communication consists of all components of communication. It relies on the usual elements associated with the communication process such as the sender, message, medium, channel and receiver. However, it also has to do with individuals: their experiences, backgrounds, norms, values and beliefs which have a significant impact on the effectiveness of communication. But organizational communication is more than the sum of the above components: it is a creational process in which events are formulated. It not only consists of a process, people, and formulated messages, but also develops meaning and the reason for existence of an organization (Shockley-Zalabak, 1991:30).
5.2.3 The role of communication in establishing culture within organizations

Berlin (1980) in Bate (1994:9) states that "minds are formed by the character of language, not language by the minds of those who speak it."

Networks of contacts and shared beliefs of people contribute towards organizing human conduct in organizations. As the individual conforms to the norms or standards of a group, he/she becomes acceptable to other members in the group and becomes socialised or involved in organized interaction (Pace, 1983:10).

Berlo (1960) in Pace (1983:10) suggests that communication is related to social organisation in three ways:

- Communication helps to establish social systems and formulate the norms, values and common behaviour associated with a particular group or culture.

- Within any established social system, members make use of a certain way to communicate with one another. The flow of information is not only limited to the members of a particular group, but also to hierarchical levels within an
organisation. Most organizations develop styles of communication unique to the organization.

- It helps to predict the roles of people within an organization.

5.2.4 Development of an organizational climate

According to Campbell, et al (1970) in Verwey (1990:194), an organizational climate is a set of characteristics belonging to an organization which are to be derived from the manner in which the organization treats its members as well as the environment. The individual within the organization experiences the climate as a set of attitudes and expectations related to how the organization interprets its performance in terms of static characteristics, behavioural outcome as well as output.

Verwey states that the existing organizational structure (degree of centralization, specialization and formalization) determines the 'climate' within which the individual reacts or functions with regard to the particular structure. In other words, the organizational situation has a direct effect on the attitudes, values and perceptions of the individual.

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Ashforth (1985) in Verwey (1990:204) argues that certain organizations tend to employ individuals with similar backgrounds/viewpoints or worldviews. This results in the development of a specific organizational climate because of the fact that many employees share similar perceptions and attach concomittant meanings to events or objects. The organizational climate develops as a result of the interaction between present employees and the newcomers who are integrated in the organization due to a 'traditional' personalization process. The climate of an organization can be seen as a collective 'framework' of meaning that is created through interpersonal interaction and that is aimed at achieving organizational practices. According to Verwey the climate of an organization is the product of a particular culture which is subjective because it is constantly formulated by the realities of different individuals (1990:210).

An individual's perception of the functioning of his/her working group determines his/her satisfaction within the working environment while the individual's cognitive processes, emotions and behaviour are closely linked with the organizational situation (Verwey, 1990:262).
According to the detailed structuring theory of Poole and McPhee (1983), climate can be interpreted as a structure as well as a structuring process through which climate is created and or adapted to meet changing external environmental factors (Verwey, 1990:208).

According to Poole (in Verwey, 1990:208) a climate is a hierarchical structure which can be divided into certain elements: belief, expectations and values. This structure consists of the following levels:

- the concept pool which refers to key definitions and distinctions within organizations. It also defines the external environment within which the organisation exists and which gives meaning to the workings of the organisation. In other words, it serves as a meaningful background for all organisational activities.

- the core climate is the basic structure of beliefs, values and expectations collectively nurtured by the larger body of members within the organization. Its point of origin is the concept pool and it is a collective structure of beliefs which forms the basis of sub-group differentiation.

-Specific climate - Differentiation occurs when the
general climate develops into subgroup climates. Specific climate refers to a structure consisting of the beliefs, values and expectations held by a subgroup within the organizational. Specific climates serve as qualifications or extentions by subgroups of core-climates.

A specific climate is based on the core climate of an organisation and and should be seen as an addition or establishing changes to the shared structure (Verwey, 1990: 209).

- Any behavioural and affective (or even empathetic) reactions by members belonging to the organization form the last level of the hierarchy. This kind of behaviour is only partly determined by the specific climate of the organization, and is also influenced by its (the organization’s) structure, technology and leadership. This kind of reaction shows the extent of the participation of members in an organization with regard to organizational activities (Verwey, 1990: 209).

In evaluating the above it becomes clear that both the core and specific climates of an organization reveal an internal cohesion which is the result of the structuring process in an organization which determines its existence.
Climate, therefore, serves as a collective "scheme of meaning" which is formulated through interaction. It is a cultural product, which is intersubjective by nature. To understand this, one needs to know more about the processes involved in creating intersubjectivity. It is this process that links the reality and reference frameworks of individuals (Verwey, 1990:210).

The general climate in an organisation exists on different levels such as culture, the specific organisational climate and its collective psychological climate. Culture gives meaning to the climate in that it helps the individual to define what is important in terms of organizational life. By doing this, it enables the individual to give meaning to his/her daily personal experiences in the organization and indicates to him/her how to react to different situations that present themselves on a daily basis. As a result, organized behaviour is constantly being established and maintained. On an indirect level, culture impacts on the working environment of the individual (Verwey, 1990:286).

The stronger the culture of an organization, the more impact it will have on the climate of that organization.
Climate is perpetuated on an individual level, based on the perceptions of the individual with regard to the daily organizational situation. The individual gives meaning to a specific situation. Through a process of externalization, the formation of climate moves to a subsystem level, where other individuals can share the meaning of the individual and subsequent behaviour becomes collective (Verwey, 1990:308).

The collective behaviour of subsystems comes into contact with the collective behaviour of other subsystems and is linked to the formation of climate on an organizational level.

Organizational culture in the long term determines the effectiveness of an organization. Even if the culture is well-articulated and collectively accepted, it is still possible for an organization to be ineffective in terms of demands placed on it from its external environment. In this regard, the strong subculture of the SAPS serves as a good example.

However, the opposite may also be true. Although an organization may appear to be reflecting an effective culture in terms of its ability to adapt to environmental demands, the formulation of the climate in terms of its culture may not be effective, because
of inadequate collective acceptance (Verwey, 1990:316).

Verwey (1990:318) states that a strong, positive climate on every level of an organization will result in a high level of similarity between the different climates on the various levels of the organization. As a result, the organization will be able to function effectively in the longterm, not only because of its ability to adapt and grow, but also as a result of the fact that it shows a related suitability with its environment.

A weak positive climate on each level within the organization, on the other hand, may imply that the suitability between the organizational culture on the one hand and its environment on the other, is effective, but it soon reveals that the climate and culture on the different levels of the organization are not similar. An organization with this type of climate may be effective on the short term, but will reveal limited effectivity in the medium or longterm.

A strong negative climate on each level indicates that there is an inconsistancy between the organizational culture and demands placed on it from the environment. Because of the fact that an
ineffective culture is not collectively accepted on all levels of the organization, it is still able to function on the short term. However, the above deficiency will soon result in serious shortcomings with regard to the organization's productivity in terms of environmental demands.

Lastly, a weak negative climate on all levels of the organization indicates that there is an inconsistency between the organizational culture and demands placed on it by the environment. However, because the results of this weak climate do not impact on all levels of the organization, the organization remains to be effective in the short-term. Nevertheless, this is not an ideal situation: whereas such an organization will function effectively in terms of culture, it will be ineffective with regard to any environmental demands placed on it. The extent to which the culture within the organization differs from the external culture will determine the period of existence of the organization. It is even possible that such an organization will fail to survive in the short-term.

Research shows that communication plays an important role in determining the climate of an organization. Different dimensions of communication, such as trust, influence, accuracy and satisfaction have a
significant role in determining the climate of an organisation. By means of different methods of communication, the individual is socialized into the organization.

Communication is incorporated into different climate scales and communication characteristics are reflected in the dimensions of climate (Verwey, 1990:332).

The different communication practices and procedures within the organization refer to collective beliefs, values and expectations about what communication is and are generated through interaction between individuals and the process of communication structuring. According to Verwey this in turn determines the interaction and behaviour of members and their attitudes (1990:356).

Shaw (1985) in Stothart and Crous (1993:53) states that analysing the use of symbolism in organizations might bring about a greater understanding of organisational dynamics. He argues that:

... an understanding of the dominant meanings in the organisation is deemed essential part of successful change, and can be obtained by an analysis of the organisation’s verbal, action and
material symbols.

People communicate to fulfil the most basic need, to create meaning in and give meaning to their lives. Individuals interpret actions and words differently from other people to make their own world bearable. They also then react in response to the interpretation they have given to a specific situation. Creating meaning can therefore be a powerful tool in a communication action (Stothart 1993:54).

These differences in meaning as interpreted by individuals within the organization causes a "flow" in movement. Stothart (1993:55) describes it as follows:

...an organisation is far more "alive" than the organism metaphor suggests: its fluidity, movement or adaptation is a response to the subtleties and nuances of meaning, which is in turn dependent upon the thoughts and emotions of organisational members.

Organizations make use of signs and symbols to communicate. Dandridge (1983) in Stothart (1993:55) distinguishes between the two as follows:

...a sign represents or takes the place of something objective and helps a person to denote
and comprehend the external world. In contrast, symbols are created internally and have subjective meaning.

Symbols are used to give reality to emotions, feelings or values that are part of the organization (Stothart, 1993:56).

Dandridge (1980) in Stothart (1993:56) distinguishes between three classifications of symbols:

- "Verbal symbols such as myths, legends and stories, jokes and vocabulary.
- Action symbols: rituals, ceremonies, formal protocol, meals and coffee breaks.
- Material symbols: design of the building, logos, annual awards, badges and flags".

According to the above analysis symbols could serve various functions within an organization. One of these is to describe the subjective experiences of members in terms of their work. They also control the actions of existing members in the organisation by motivating them to provide a better service, attracting new members to enlist in the organisation or repelling outsiders who do not identify with the ideals of the organisation.
Symbols further have a maintenance function in that they protect the organisational system, stabilize it or steer changes in the structure of the organisation in a desirable direction (Stothart, 1993:57).

The figure below indicates the balance between symbols with an instrumental content and expressive content:

CONTINUUM OF SYMBOL FUNCTIONS.
(DRAFT, 1983 IN STOTHART:1993:57)

Different organizations make use of different ways to communicate their culture to their employees. For example, by handing out symbolic rewards to individuals (such as medals), the SAPS communicates to its members that it values excellent service. Because the ceremony is a public event, the SAPS also communicates the achievements of its members to its external environment. This is interpreted as a cognitive form of maintaining control over employees.
Symbols also communicate emotions. Van Buskirk in Bate (1994:52) observes the following:

...it is the emotion that resides within a symbol that often accounts for its efficacy.

The act of awarding medals not only communicates a message of loyalty, but also makes members feel appreciated and lends recognition to their work. As a result, individuals feel good about working for the particular organization and are highly motivated (Bate, 1994:52).

The use of symbols also reinforces the culture of the organisation. By changing symbols such as the dress code, medium of communication (language) and insignia (in the case of the SAPS), the old culture is slowly taken over by a new culture and old habits gradually disappear (Hofstede, 1991:7).

The use of myths also socializes employees by initiating them into the culture of the particular organisation. By relating incidents or often repeating anecdotes belonging to a particular group at social functions (these often obtain a mythical quality) members in the group come to an understanding of the group's past and present (and obtain a glimpse of its future). According to Bate (1994:21):
...myths are the structural categories within which people think, they are systematic ways of seeing, understanding and reacting to the world. It is the story we tell to explain the nature of our reality.

Heroes are created who serve as models for future individual behaviour. The culture of the organisation is reinforced by superiors who interpret the history of the organisation or a group, and who present a particular version of historical events (Pheysey, 1993:39).

5.2.5 **Organizational climate developing into organizational culture**

Organizational climate develops from a social-psychological framework, whereas culture develops from an anthropological and symbolic interactional root. Falcione and Kaplan (1984) in Verwey (1990:274) describe culture as an organization’s system of values, norms, beliefs and structures over a period of time, while climate can be seen as the evaluation of these elements at a specific point in time.

Climate refers to the perceptions shared by members within the organization. If these are shared over a period of time, they become the culture of the organisation (Verwey, 1990:288).
Organizations also have specific communication cultures that refer to the process where the individual is able to define what is important in terms of communication relationships. The communication culture helps to maintain communication behavioural patterns (Verwey, 1990:385).

Because of the fact that culture develops over a period of time, it is less flexible and does not change as easily as the organisational climate. Although culture influences the behaviour of people within a particular organisation, it is relatively stable over some period of time, thereby making it possible to distinguish one organisation from another.

Communication culture helps the organization to set guidelines with regard to the behaviour of individuals and enables the organization to adapt to demands from the environment over the longer term (Verwey, 1990:409). Therefore, organizations cannot exist without communication or formal behaviour which is a product of interaction. Without interaction organizations cannot be established, exist or undergo change. Through communication, behaviour is established to which meaning can be attached (Verwey, 1990:430).
Changing any symbols associated with an organisation, such as its uniform, slogans or name will not necessarily have a desirable effect on its culture. Individuals within the organisation can easily interpret these changes as being superficial or as having no fundamental base. Such changes will have to be supported by essential changes on all levels in the organization, and should include changing any deep-rooted conceptions related to the heroes, rituals and values of the organisation. This kind of transformation requires an unwavering commitment from management.

Managers within any organization provide their employees with a personal and group vision. They do this not only through their behaviour, but also through communication. Managers of strong cultures not only "create meaning" for their employees, but also influence the emotions of individuals by daily having an effect on the feelings of their employees. According to Stothart (1993: 59):

"...it is important to 'buy in' [sic] the specific vision and to build a community if thought and feeling that can withstand the trials and tribulants of change."

By doing this they channel individual emotional and
creative energy into achieving corporate goals (Bate, 1994:44). This is especially relevant for the SAPS, where the solidarity in culture is very strong.

Changing or establish a new culture in an organization can only be achieved by way of a planned communication process.

Regimes in an organisation, such as wearing an identifiable uniform, implicitly communicate to employees the fact that there exists a structure, standards and value system within which they are expected to operate. By supplying such a system, the organisation makes its culture known and removes any uncertainty for the individual about fitting into its culture.

Deal and Kennedy (1982) in Bate (1994:53) state that:

...a strong culture is a system of informal rules that spells out how people are to behave most of the time. By knowing exactly what is expected of them, employees will waste little time in deciding how to act in a given situation.

The value system of an organization communicates to individuals what is expected from them in terms of their behaviour. It places certain limitations on individual behaviour. 'Rules' are drawn up to communicate to people
on the lower levels of the organisation what is expected from them in terms of their professional behaviour under normal or specific conditions. Through careful persuasion and example, employees can be won over to follow these rules.

Removing symbols during the process of change may cause people to feel a "deep sense of loss" (Stothart, 1993:59), but the fact that their removal has a collective impact on individuals in the organisation makes it easier for individual members to accept the loss of these symbols. However, this results in problems such as resistance to broader organisational transformation or the adoption of any sudden changes (Stothart, 1993:59).

Through communication the individual should be motivated to believe in the planned changes of the organisation and should be made aware of their current behaviour and the impact it has on their working environment. Individuals should also be made sensitive with regard to alternatives to their current behaviour and the fact that changes in the organisation would be beneficial to both them and the organization. Current values and beliefs should be attended to in order to make change possible.

When change is introduced in an organisation, managers can use symbols to introduce their strategic plans aimed at implementing organisational changes. The model below in
Stothart (1993:60) explains the management of change from a symbolic perspective.

Nadler (1987) in Stothart (1993:61) points out that:

...the usage of symbols such as language, pictures and symbolic acts is an integral part of creating a focus for identification with the change process.

It is not always necessary to change all symbols during
this process of change. Several authors, such as Nadler, Pondy, Bolman and Deal have acknowledged the importance of keeping to certain "anchors" to stabilise the organizational climate during this process of change, because they help to provide meaning to many individuals who might otherwise find changes difficult to understand or accept.

However, during this process of change, managers may abuse certain symbols to manipulate/control their workers. On the other hand, management may find it very challenging to try and find a set of symbols that are common to the different cultures within an organization, especially an organisation such as the SAPS (Stothart, 1993:62).

Open communication and the creation of a learning organization depend on a climate of trust, mutual respect between people and clear support for one another. The conceptual system can be changed through open, honest communication and by giving constructive feedback to people. People need to know what effect their behaviour will have on the organization and, if new behaviour patterns are developed, what effect these will have on them. Feedback should be given immediately after the behaviour (event) and should be "specific and descriptive" (Sanford, 1976: 286).

If new behavioural patterns are seen as receiving support
from managers or co-workers, the individual will accept changes more quickly or readily and will soon come to adapt his/her personal behaviour and expectations with regard to the organisation. By means of feedback and positive reinforcement, this change in behaviour will become natural and established (Sanford, 1976: 287).

According to Rademeyer (1993:66), communication is the medium of all structural processes within an organization and therefore the developer of culture and climate.

5.3.1 Communication Climate

McPhee (1985) in Rademeyer (1993:66) describes the communication climate as:

...a molar description of communication practices and procedures in an organization or subunit. It consists of collective beliefs, expectations and values regarding communication and so generated interaction around organizational practices via a continuous process of structuration.

Norms, values and attitudes are social elements. It is through communication that the individual learns more about the norms of the group to which he/she belongs. These norms may be widespread in society, or restricted to a particular area or small group (Lauer,
Norms and values are also the cultural property of societies who approve of them or wish to reject those that they find undesirable. Subcultures can be formed, where a group within a society shares the culture of the larger group, while maintaining distinctive cultural elements of its own. The norms of the subculture are learnt through association and communicating accepted behaviour (Lauer, 1982:25).

Language is a medium of communication between people. The spoken word is a social variable, because one can distinguish between people, communication, thinking and behaviour (Hagen, 1995:vt5).

Barnes (1990) in Hagen (1995:vt5) argues that language is an inseparable part of any culture. Values and customs are reflected in the language of a group and underscore the cohesion of a particular group. They are an indelible part of any group, consisting of people who regularly socialise in a working environment and communicate on a daily basis, developing a language inherent to the group. They also tend to attach specific (often peculiar) meanings to certain words. Barnes refers to this process as anti-language and argues that it results in secrecy, because its use and the meanings of certain words are often limited to members of the group. The group sometimes
even refuses to use more acceptable terms or commonly accessible language.

According to Halliday (1976) secrecy is an important element of anti-language. Anti-language creates and conserves the social values of a subculture and gives meaning to it. In the case of police officials it helps to define their world and promote socialization within the organisation (Hagen, 1995:vt6).

Bate (1994:78) argues that:

...stereotypes, them-and-us attitudes, and betrayed trust are the hallmarks of segmentalist culture (such as the SAPS) and will lead the organization to a spiral downward into chaos and disruption.

In communicating with one another through anti-language, employees "exclude outsiders from subtleties of a culture" (Hofstede, 1991:214).

Learning and development in organizations aim to reinforce the existing norms by means of communication. Change will only take place when people are allowed to question the norms of the organisation.

The learning organization fosters and promotes a culture
of openness. It attaches great importance to the belief that open communication empowers employees and allows them to make meaningful contributions to the organization. This agrees with Vogt and Murrell's definition of empowerment (1990:8) as an

... act of building, developing and increasing power through co-operation, sharing and working together. It is an interactive process.

Employees are empowered through trust, communication and participation. The result is that the power of decision making and authority not only lies with management, but also with the employees of the organization. This relationship finally creates meaningful interaction between employees and management and fosters a culture of co-operation in which employees become committed to the ideals and aspirations of the group or the steering body of the organisation (Buys, 1995:35). In addition, it gives the individual a feeling of personal value and fulfilment.

The learning organisation, therefore, recognizes an organizational culture of openness, individual accomplishment, interrelationship and personal welfare. All these elements are merged through communication. It is a multi-level process that is fully transparent and which encourages input (allows questions to be asked from anybody in the organization and is prepared to provide
Individual growth results in changes in the organization which reflect personal development. To establish a new vision, mission and values, managers should communicate with employees (Brooks, 1992:233). This kind of feedback provides individuals with personal insight. Direct and honest feedback makes people aware of the results of their behaviour and personal opinions, causing them to become reflective and constantly assessing their assumptions, attitudes and behaviour (Brooks, 1992:230).

Counter-productive behaviour within organizations is rooted in mistrust, fear and control. A culture of conflict that naturally exists within organizations is the result of a reluctance or an inability of individuals to listen to one another.

To address this aspect, members of management should be trained to listen to one another, their employees and urged to provide appropriate feedback. The culture of an organisation can be changed through real dialogue or by engaging in meaningful conversation with one another, without being concerned about winning or losing a specific argument (Solomon, 1994:61).

In this regard, Senge in Calagan (1991:43) distinguishes between dialogue and discussion:
In discussion different views are presented and defended and it may provide a useful analysis of a situation. In dialogue, different views are presented as a means toward discovering a new view.

Changing the culture of an organization can be achieved through different approaches, but without communication none of the planned changes will take place. If people are not informed about intended changes or the progress of organisational transformation, they will resist any attempts to change their culture or working environment.
The following figure illustrates the role of communication with regard to the different approaches to cultural change:

<table>
<thead>
<tr>
<th>Design Parameters</th>
<th>AGGRESSIVE</th>
<th>CONCILIATIVE</th>
<th>CORROSIVE</th>
<th>INDOCTRINATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>EXPLICATIVENESS</td>
<td>Radical</td>
<td>The pursuit of pluralism and balance dilutes the message and makes it wishy-washy.</td>
<td>Agnostic</td>
<td>Specializes in communicating core messages, employs people specially trained to do this, and takes place in a situation removed from normal action, where people are more suggestible.</td>
</tr>
<tr>
<td></td>
<td>Innovative</td>
<td></td>
<td>Pragmatic - no strong guiding principles</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Idealistic</td>
<td></td>
<td>Point is not to show your hand: the aim is to conceal rather than reveal.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Deals in plain and simple message</td>
<td></td>
<td>Sometimes deliberately obfuscate and put out mixed messages.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Confronts and discredits existing ruling ideas</td>
<td></td>
<td>Makes compromises for the sake of a deal.</td>
<td></td>
</tr>
<tr>
<td>COMMUNALITY</td>
<td>Creates conflict, discord and disharmony among groups</td>
<td>Highly participative</td>
<td>Self-interest prevails over common interest.</td>
<td>Promotes a cooperative community feeling, but only among a group that ceases to exist after the indoctrination programme ends.</td>
</tr>
<tr>
<td></td>
<td>Top-down method leads to resistance, and fails to gain common ownership of the proposed change</td>
<td>Operates on consensus principles and deliberately seeks to unite people in thought.</td>
<td>Strong win - lose orientation.</td>
<td>A structured learning experience designed to deepen understanding.</td>
</tr>
<tr>
<td></td>
<td>Widely marketed and merchandised, but does not necessarily affect everyday 'consumer behaviour'.</td>
<td>Creates a trust culture of solidarity and co-operation.</td>
<td>Mistress is so deep that concentration is impossible'</td>
<td>A total immersion programme.</td>
</tr>
<tr>
<td>AMPLIFIABILITY</td>
<td>Dogmatic, single-minded and inflexible</td>
<td>Involves much time in the field talking to people, familiarising them with the proposals and discussing the implications.</td>
<td>Selective in its application, but where it does occur it is deeply embedded in everyday action.</td>
<td>Everything is 'programmed'.</td>
</tr>
<tr>
<td></td>
<td>Messianic - set in tablets of stone</td>
<td>Open-minded, always willing to accommodate new views.</td>
<td>Has a strong pragmatic orientation and is not rule-bound.</td>
<td>Emphasis is on conformity and uniformity.</td>
</tr>
<tr>
<td></td>
<td>Suffers from belief in the instant solution: weak 'developmental orientation'</td>
<td>Working constantly to achieve the best fit with people's demands and situational requirements.</td>
<td>Is demand-led: the informal power network is infinitely flexible and is continually responding to changing requirements.</td>
<td>No provision for experimentation or deviance: 'yes-men' preferred.</td>
</tr>
<tr>
<td>DURABILITY</td>
<td>The Big Idea is everything: structural follow-up is neglected.</td>
<td>People are keen to preserve what they have painstakingly created together.</td>
<td>Each deal is struck according to the needs of the moment: corrosives resist any formal structuring that would reduce their ability to do this.</td>
<td>Theoretical, and ungrounded in the local reality: the effort soon wears off back in the workplace.</td>
</tr>
<tr>
<td></td>
<td>Based on the cult of personality, rarely transcending the person who created it</td>
<td>New culture is crafted firmly onto established practices.</td>
<td>Based on personal relationships that frequently change.</td>
<td>People do not feel compelled to defend and maintain what they have not helped to create.</td>
</tr>
</tbody>
</table>

**EVALUATING THE EFFECTIVENESS OF DIFFERENT APPROACHES TO CULTURAL CHANGE ACCORDING TO CERTAIN KEY DESIGN PARAMETERS**

(BATE, 1994:211)
5.4 CONCLUSION

Beach in Solomon (1994:66) emphasizes the need for face to face communication:

... in addition to trust and shared vision, the company is committed to individual lifelong learning and operates without proposals, memos and the like around issues. Instead, they communicate by talking to each other. It just needs to make sense.

Changes to structures or cultures within organizations will inevitably happen at the expense of certain individuals. The timing of organizational change is as important as the new "model" that has been chosen.

The commitment of management to communicate any changes and the way in which they communicate these changes will determine the success of transformation. Any 'new' vision of an organization cannot be imposed from the top.

However, the top structure (management) has a unique role to play in the process of establishing and changing the beliefs of their employees, shareholders or subordinates.

In this context the concept of culture as an acquisition derived from one's social environment and as not being
inherited or genetically determined is very important. One can derive from this that any existing cultures can be "unlearned" and transformed into a new culture.

However, this is not an easy process. According to Hofstede (1991: 199):

... changing [the] collective values of adult people in an intended direction is extremely difficult, [however] it is not impossible.

He argues that no master plan can successfully change values, but that if organizations change their structures and systems, they can at least predict or manage some sort of change.

Changing the culture in an organization requires persistence and sustained attention. On the one hand, it may require the establishment or creation of change agents within the organisation, and on the other, cutting off existing communication links between the particular organisation and individuals or even the organisation and outside bodies.
CHAPTER 6

CULTURE CHANGE WITHIN THE SOUTH AFRICAN POLICE FROM A SYSTEMS ORGANISATION TOWARDS BECOMING A LEARNING ORGANISATION

6.1 THE CULTURE OF POLICE ORGANIZATIONS

Police officers perform their duty within the parameters of a broad political function. This is emphasised by political scientist, James, Q, Wilson (1968), who states in Brown (1991:4) that "police work, is carried out under the influence of a political culture though not necessarily under day to day political discretion. The political culture both determines the formal rules (public policy and law) and shapes the discretionary judgements under which the police carry out their duties."

Before one can understand the way in which police officers see the social world in which they work and the roles that they have to play, it is imperative to investigate the so-called "cop-culture". Reiner (1992:107) states that a "central tenet of the highly practical culture of policing is that 'you can't play it by the book.'"
Marais (1994) argues that police culture is a universal exponent of 'esprit de corps', adventure, loyalty and military tradition. However, this conception contradicts Reiner (1992:109) who states that "the culture of the police - the values, norms, perspectives and craft rules - which inform their conduct is, of course, neither monolithic, universal nor unchanging. There are differences of outlook within police forces, according to such individual variables as personality, generation or career trajectory, and structure variations according to rank, assignment and specialisation."

Brogden (1993:42) argues that the culture of police forces also helps to shape the actions of individual members of the police. However, he states that "what differentiates the SAP from other forces is the brutality of its culture and the way it fits with the particular legitimating discourse of white hegemony."

His statement is validated by the article in the Beeld of 8 March 1996, in which the Minister of Safety and Security announced in Parliament that a total of 940 police officers have been found guilty of violent crimes since 1991. This statement agrees with the finding of Smit et al (1989) in Hagen (1995:vt5) that the police culture is not only part of the community, but that it can also represent an alternative to the community.
Reiner states that the operation of the police is embedded in years of tradition and reliable practice: "The informal rules that police follow to do their work, are embedded in practices and nuances according to particular concrete situations and the interactional processes of each encounter" (Reiner, 1992:109).

However, there are commonalities with regard to how police perceive their task and how it is performed within the political and social context. The police culture has developed into a set of "rules" which help police officers to cope with or adjust to the pressures and tensions of their daily duties. New members are 'socialised' into the culture, and soon compelled to actively subscribe to the rules of the organisation. This corresponds with the finding of Marais (1994) who sees the police culture as attitudes reinforced by organisational tradition. Reiner agrees with argument when he states that the police culture "...survives because of its 'elective affinity', its psychological fit, with the demands of the rank-and-file cop condition." (1992:109) According to Hagen (1995:vt5) the language used by police officers also strengthens the police culture. This sentiment is reinforced by Brogden (1993:44) who states that the culture of the SAPS is "reinforced in the intimacy of the police canteen, the working-group and the patrolling Casspir."
The police force functions within the legal framework set out by the ruling government. However, any governmental (and legal) ideology is far removed from the reality of policing on street. Any law is open to interpretation by the individual and his/her use of discretion. Reiner (1992:108) distinguishes between three types of rules: working rules which have been internalised by police officers to such an extent that they have "...become the effective principles which guide their actions"; 'inhibiting rules' which have inhibited police actions because they may have a punitive effect on excessive police conduct, and 'presentation rules' which are used to 'impart an acceptable gloss to actions actually informed by different 'working rules'."

6.2 CORE CHARACTERISTICS OF POLICE CULTURE (COP-CULTURE)

As early as 1966, Scholnick (in Reiner, 1992:110) identified three environmental elements that compile a police officer's 'working personality'. In this context, the term 'personality' does not refer to an individual personality but to a socially generated culture as experienced by the police.

The first element is danger. This aspect refers to constantly facing situations where the life of the individual is at risk during his/her dealings with other
individuals. This especially applies to the South African Police, where more than 300 members were killed in the line of duty during 1995.

The risk or danger of police work is linked to the authority related to police work. According to Reiner (1992:110) the risk associated with police work is a natural result of the fact that "... he [the policeman] represents authority, backed by the potential use of legitimate force..." As a result, the "... police officer faces danger from those who are recalcitrant to it [authority]. The cop culture therefore develops a set of adaptive rules, recipes and rites" in response to this antagonism. These are devised to put up a united front and reveal to any possible critics or enemies that any act by an individual member is done in accordance with an internal and a uniform set of rules or line of agreement within the force.

The third element responsible for the creation of a cop culture is the pressure applied to members to be successful in their work. This pressure is not only applied by the community they serve, but also from politicians that they often do not identify with. Because of this pressure, individual members sometimes abuse their power and violate the rights of those they are expected to serve.
Scholnick in Reiner (1992:11) states that the police themselves are partly responsible for this kind of pressure, since they create certain expectations from the public because of the ‘propaganda’ they spread with regard to the police’s ability to fight crime. He states that "police officers are for the most part intrinsically dedicated to the goals of 'maintaining order' and 'fighting crime'." This might be why in the South African context the South African Police has a history of violation of human rights. The current Eugene de Kock trial might be a good example of dedication to these goals.

Reiner (1992: 111) identifies the following features within the police culture:

6.2.1 Mission-action-cynicism-pessimism

According to Klofas (1989: 160) good police officers are generally those who during the recruitment stage indicated that they were "propolice, highly motivated to become police officers, willing to remain in the department for at least twenty years, accepting authoritarian atmosphere, and interested in fighting crime."

Police officers see their jobs as an occupation or a way
of life. They do not simply see it as a job. They see it as a "calling" and feel that they have accepted the responsibility of becoming a police officer to protect those that are innocent in their society. However, they do not this task as a burden. According to Reiner (1992:111) "... the mission is not regarded as irksome. It is fun, challenging, exiting, a game of wits and skill."

However, the general idea of police work as exciting is often misleading. Most members in the police are involved in "boring, messy, petty, trivial and venal" acts that are often unrewarding (Reiner, 1992:112). Because of their commitment to their work and loyalty towards the goals of the organisation, it is very difficult for outsiders to change the institutionalised practices of individual members of the force.

Police officers tend to become very cynical as a result of the type of work that they perform. Reiner (1992:113) refers to this as a 'cynical' attitude or police 'pessimism'. Police officials soon become embittered or refuse to show empathy, to help them cope with the sordid situations that they have to face on a daily basis. According to Reiner (1992:113) "the very strength of the hard-boiled outlook of policemen derives from the resilience of their sense of mission."
A female officer in the SAPS was quoted (Beeld of 30 January 1996) as saying that she was embittered and that the police did not have any interest in its members. She felt that individual members were simply being relegated to the status of numbers and that they were expected to survive in a culture of 'take it or leave it'. With this statement she voiced the feelings of many of her colleagues. She was soon declared medically unfit for duty after 21 years of service.

Reiner believes that the basis of police culture is for police officials to reveal efficiency in their actions. This serves to motivate individual officers to follow their mission, live out the hedonic ideal of love for action and not reflect any pessimistic cynicism (Reiner, 1992:114).

6.2.2 Suspicion

Most police officers are constantly suspicious of people they meet or situations that they have to deal with. This is part of the daily 'survival' requirements of their job. Reiner (1992:114) argues that "suspiciousness is a product of the need to keep a look-out for signs of trouble, potential danger, authority and clues to offences. It is a response to the danger, authority and efficiency elements in the environment, as well as an outcome of the
sense of mission."

However, because of this element of suspicion, people are often stereotyped. Banton in Reiner (1992:115) describes stereotyping as an

...inevitable tool to police work, but states that the degree to which it is reality based and helpful, as opposed to categorically discriminatory in a prejudiced way - thus not merely unjust counter-productive for the police force's own purposes.

In some police forces one aspect of the training programme is to train police officers to 'become suspicious'. Scholnick in Reiner (1992:115) discovered an American manual which contained instructions for interrogators to "be suspicious." According to this manual it is a "... healthy police attitude." Unfortunately it is this type of stereotyping of the police function that leads to discrimination.

Suspicion is also extended to outsiders who wish to conduct research into police activities. During her research of the basic training of policemen at colleges run by the South African Police, Rauch (1991:5) states that "... my presence in the classroom was undoubtedly
intimidating to many people and therefore affected their behaviour. It was partially due to lack of familiarity with outside researchers and in some cases, overt suspicion about what a civilian [my underlining] was doing in their classroom.” This researcher experienced the same in 1994 when part of this study was being conducted. When applying for permission to conduct interviews with members within the SAP, it was granted under certain conditions, such as that questions that were to be put to members were required to be pre-viewed and (by implication) censored.

6.2.3 Isolation/solidarity

Members of the police see themselves as being ‘apart from ordinary people. Commentators on police studies all focus on the "internal solidarity, coupled with social isolation, of police officers" (Reiner, 1992:116).

Most police officers have problems with socialising with other people in the community and tend only to foster and build relationships or friendships with their colleagues. This form of isolation can be the result of the unusual hours they work, their inability to relax or reduce their stress levels other than in relation to their work, or the fact they experience "rejection by the community through hostile feelings or seeing them as inferior. Reiner (1992:116) sees their social isolation as "... the price
to pay for a policy of elevating the police as symbols of impersonal authority, [which is] ... to an extent a direct product of recruitment policies aimed at severing officers from their local communities."

Michael K. Brown in Adler (1991: 396) states that even off-duty police officers tend to keep themselves divorced from their communities and that they prefer to form friendships within their work situation or families. According to him, "[p]olice officers are isolated from the rest of society behind a "blue curtain".

Harris in Klofas (1989: 161) identifies three structural factors that could be used to explain the internal solidarity within the police. He discovered that individuals within the police force are 'stripped' from their individuality: from being 'someone'. As a result of the stereotyping by the public and members of other occupations, their "social identity is equated with the occupation. In or out of uniform, a cop is a cop." The fact that interaction with the public happens on the basis of authority, the individual is separated from the community and support is sought from other members within the police community.

During the amalgamation of the eleven police forces in South Africa, it was decided that the different uniforms were to be kept for the time being, until new uniforms
could be introduced. However, all insignia indicating the name of a particular force, such as the SAP, were to be removed. This decision led to the killing of a policeman on duty, who was mistakenly identified as an intruder, because he did not wear an identifiable uniform (Beeld, 24 February 1996).

Brown in Adler (1991: 396) argues that the uniform worn by police officers also serve to isolate them from the community. Individuals wearing this uniform are seen as a separate group, because "uniforms, badges and guns signify authority. The drive toward police professionalism is the second factor." They eventually come to see themselves as the only people capable of judging their own behaviour. Harris argues that this drive towards professionalism "... is in some ways an effort to cover feelings of isolation, fear and disappointment with the hostile reaction of the public."

The last factor leading to the internal solidarity of police officers is the nature of their work. "The unpredictable routine and lack of appreciation from politicians, the press, and other groups breed defensiveness and contribute further to the in-grown nature of police groups.

Internal solidarity helps officers to rely on their fellow officers when they are in trouble, either within the work
situation or outside of it. It protects the police as a whole and serves as a "shield" from the public eye (Reiner, 1992:116). He further states (1992: 116) that "many studies have stressed the powerful code which enjoins officers to back each other up in the face of external investigations. It is not necessarily major infractions, but rank-and-file solidarity is often aimed at concealing minor violations from the attention of supervisory officers."

While internal solidarity is part of police culture, there is strong "... competition between different units in the police. The uniform branch and the detectives always compare their line of work. Within the previously predominantly Afrikaans-speaking force, different units were known by names such as "mafokkies" (detectives), "ysterbaadjies" (uniform branch), etc. (Hagen, 1995:vt7).

Internal problems often arise between different ranks, especially when it comes to promotion. There is often a large degree of dissatisfaction between the officer on the street and the 'management' of the police: those who are responsible for making policy. For example, a major argument of the 'street officer' is that the 'office John' has a lack of practical experience. With the appointment of the current Commissioner of Police, Commissioner Fivaz, many members questioned his ability to serve a Commissioner on the basis of his 'lack' of practical
experience. The criticism levelled at him was so fierce, that he personally had to defend his ability to serve as Commissioner on national television and the national press.

Although outsiders may experience the culture of the police as strange or find the language used by police officials unfamiliar, reservists who perform police work on a voluntary basis, are easily taken up in the culture and use of the language (Hagen, 1995:vt8).

The police also reveal a 'them-vs-us' attitude. The community or people that are served are seen as "them", whereas the police consider themselves to be "us". According to Reiner (1992:117) "the culture makes clear distinctions between types of 'them' as well as 'us'." Harris (1973) in Feldman (1993:97) argues "that nonpolice are to be seen as members of groups and not individuals." This further serves to isolate the police from the community that they serve and increase feelings of solidarity within the group or force.

The language used by members within the South African Police reflects their view on solidarity and independence from the community. Within the previously predominantly Afrikaans-speaking force, a member of the community was referred to as a "haas." Anybody labelled as such was immediately identified as an outsider, someone who had
little insight into the real workings of the force. In this way, language helps the members to define his/her own world and encourages socialisation. (Hagen, 1995:vt6)

Although members are required to serve everyone and reveal fair and equal treatment to all in their dealings with members of the community, they have a different view of the social structure of society. They see people as representing certain social classes, but judge them according to the conformation to rule and the law. According to Reiner (1992:117) they categorise people in terms of being "police-relevant, generated by their power to cause problems, and their congruency to the police value-system."

6.2.4 Police conservatism

Studies into the moral and political views of police officers indicated that they are conservative in their outlook on life. Police forces depend on a strong hierarchical structure which generate strong disciplinary codes. Reiner (1992:122) argues that "the police officer with a conservative outlook is more likely to fit in. Processes of selection and self-selection lead police officers to be conservative."

Most police officers come from the working-class. They have a constant battle with regard to pay and recruitment.
policies within the police, often to such an extent that they form unions to protect their interest, such as SAPU and Popcru within the South African Police. They may even become militant with regard to their expectations and sometimes have to be curbed by strategies from the government. According to Section 27 of the new Constitution, Act no 200 of 1993, striking is acknowledged as a legal right of individuals. However the new Police Act, called the Police Service Act, 1995 stipulates that members "shall not strike, induce any other member to strike or conspire with another person to strike." (Section 43(2) of Act.) It is clearly recommended that the police should make use of alternative methods to settle their disputes. This kind of attitude once again serves to strengthen the view of the police as a conservative force.

Studies in the United States have produced evidence that police tend to support the Right and far Right if given a choice. In terms of Section 21 of the new Constitution, Act no 200 of 1993, every citizen in South Africa shall have the right to freely make political choices. However, the new Police Act, called the Police Service Act, 1995, sec 48(1) places certain restrictions on active party political activities of members of the police.

Members of the Police force are generally also conservative in their moral and social lives. They tend to dislike inter-racial relationships, and despise
homosexuals. Anthony (1992) in McKenzie (1993:168) suggests that homosexuals are "... considered unsuited to the work..." of a police official, because "homosexuals of either gender do not conform to the expected gender-roles, that is because they are, in the mind of the opposer, not macho "real men." Male officers fear being approached by homosexual colleagues who might expect them to become involved in a relationship with them. However, this kind of fear may be totally overstated as suggested by Munyard (1988) in McKenzie (1993:169) who argues that "... because of the social prejudice that exists, lesbians and gay men are, in fact, generally much more reticent than heterosexuals and would usually be very cautious about doing anything which could be misconstrued as a sexual advance." During interviews with focus groups countrywide within the South African Police most of the respondent denied the existence of homosexual people in the SAPS. Those who acknowledged their existence, were severe in their criticism about the activities of homosexuals and their perceived ability to do police work.

Police officials tend to keep personal problems to themselves and are reticent to accept "outside" help in dealing with matters such as stress and related psychological problems. This is the case, despite the fact that Adler's study showed that marital problems, alcohol abuse and problems experienced with their children, such as drug abuse, are prevalent due to the
stresses of the working environment (Adler, 1991:397). Ms Margaret Steyn, Head of the Psychological Unit in the South African Police, finds that many members reveal an 'anti-psychological culture'. Their worldview seems to reflect the adage that 'cowboys don’t cry'. Psychologists are denounced as "kopkrimpers" ('head shrinkers'). This type of discriminatory labelling remains a reality, despite the fact that during 1995, 150 members of the South African police Services committed suicide while 540 members resigned for psychological reasons. The SAPS has a mere 34 psychologists, 44 psychometric experts and 170 social workers in its employ to deal with 150 000 employees (Beeld, 30 January 1996). During interviews with focus groups in the SAPS, members admitted that they needed psychological support, but remained prejudiced towards the help offered by experts in this field, especially those in employ of the SAPS.

6.2.5 Machismo

In addition to being conservative in their morals, police officials function in a world of machismo. According to Reiner (1992:124) "...sexism in police culture is reinforced by discrimination in recruitment and promotion. The contempt exhibited for such sexual deviance as homosexuality and paedophilia is accompanied by routine 'sexual boasting and horseplay' often at the expense of women colleagues."
The heterosexual activities of police officers are questionable. Police officers have one of the highest divorce rates in social groups. "There's always a bit of spare around the corner, because of the glamour of the job" (Reiner, 1992:124).

It is a well-documented fact that many police officers abuse alcohol. This is encouraged by their life style and accommodation, such as living in a barracks, as most barracks have a canteen and promote social contact between members on a daily basis. Reiner (1992:124) sees the "...alcoholic and sexual indulgences of police as a product of both the masculine ethos of the force and the tension built up by the work."

Female members experience many problems with finding acceptance in this male-dominated world. Although they are formally integrated as members in the force, they are constantly faced with discrimination within the promotion system or specialist units. Women are under-represented in the Police and, when they are allowed to enter the Force, experience promotion and unbiased appraisal as major problems (McKenzie, 1993:164). In Britain no female members are accepted to serve on specialist squads such as Crime Squads. In this regard, Loveday (1995:77) states: "The machismo culture which predominated was undoubtedly a deterrent to the recruitment of women." Policemen further use the physical build of female members to judge
their ability/inability to do police work and often regard them only capable of making tea or doing administrative (office) work (McKenzie, 1993:165).

It is the particular culture within the police that prohibits gender equality. According to Stevens and Yach (1995:32) "It tends to be action-oriented, macho and aggressive, with the atmosphere of a boys' club rather than a professional service provider reflecting the diversity of its user groups." Whittacker (1979) in McKenzie (1993:168) suggests "...that male officers resent women who are capable of undertaking police work without the need to resort to stereotyped 'masculine' behaviours." Stevens and Yach (1995:32) further argue that while "sexist comments, banter and innuendo may be considered normal" in a workplace where women are outnumbered, it is often responsible for creating a hostile and intimidating situation where women do not feel at ease. They are sometimes even sexually harassed by senior officers. An article in the Beeld of 24 February 1996 discussed certain allegations made by female members in the South African Police of extended periods of sexual assault and harassment by male officers. Claims were made that after they had lodged complaints with regard to undesirable behaviour of their male colleagues, nothing was done in terms of conducting a proper investigation into the complaints. In the case of complaints that were investigated, they were investigated by lower ranking
officers. The newspaper reports that Commissioner Fivaz made a public announcement about cases of sexual harassment and discrimination, stating that such behaviour should be stopped. The Sunday Times Metro of 11 February 1996 reports Zelda Holtzman, Head of the Representivity and Equal Opportunity Programme (REOP) in the South African Police as stating: "While the days of women being tea ladies and switchboard operators are basically over, their deployment in the decision-making process still falls short. The main focus of REOP will be placing women into management positions and active recruitment of policewomen. McKenzie (1993:163) confirms this kind of attitude when he states that "...complaints of discrimination by women had for some time been crushed and/or dismissed as mendacious."

The term policemen is commonly used being used to refer to all members within the South African Police. It ignores the role of policewomen and denies them the opportunity to be seen as individuals.

Unfortunately the behaviour towards women on the station may be seen as a reflection of what they can expect on the street. Stevens and Yach (1995:32) argue that "...discriminatory and macho behaviours which are condoned and tolerated within the workplace may well impact negatively on the quality of service delivery to women in the community."
6.2.6 Racial prejudice

Studies into police forces world-wide indicate severe racial prejudice toward blacks. Police suspicion, hostility and prejudice are part of the culture of the social group from which they are recruited. Bayley and Mendelsohn (1968) in Reiner (1992:125) sum up their own and many other studies: "Are policemen prejudiced? The answer is yes, but only slightly more so than the community as a whole. Policemen reflect the dominant attitudes of the majority people towards minorities." In South Africa, however, this situation is inverted as this attitude reflects the predisposition of the minority towards the majority of people.

Studies in England and America show that although the police attempt not to be racially biased when dealing with people who represent other cultures, conversations with individuals seem to prove the opposite. However, their prejudice does not necessarily become part of their behaviour. Studies in Reiner (1992:126) conclude as follows: "...our first impression after being attached to groups of police officers was that racialist language and racial prejudice were prominent and pervasive... on accompanying these officers as they went about their work we found that their relations with black and brown people were often relaxed or friendly."
Racial prejudice is not only revealed to members of the public representing different cultural groups, but is also a reality in the internal structure of the police. McKenzie (1993:164) states that "...racialism within the force causes considerable embarrassment, distress and difficulty to black and brown police officers. Racist language and jokes are a major source of concern." The Volksblad of 13 March 1996 reports that racial problems are still being experienced by members in the force in the Free State Province as part of the South African Police.

Colman and Gorman (1982) in Reiner (1992:127) conducted studies which involved three different groups of police officers and discovered that at the beginning of the recruitment session as well as during their basic training, the groups revealed "conservative and authoritarian personalities". Their basic training had a "temporarily liberalising" effect on their views, but with longer periods of service they showed "increasingly illiberal/intolerant attitudes" towards other races. Different studies on police attitudes all revealed that attitudes are enforced by working in the police, but training can have an influence, sometimes only temporary. Different training methods or changes in recruitment might have an influence on the behaviour (Reiner, 1992:128).

Jefferson (1988) in Reiner (1992:128) emphasises the importance of evaluating police prejudice in terms of the
role of the police and the circumstances of their work, rather than the personality of officers. He argues that "...the crucial source of police prejudice is societal racism which places ethnic minorities (majorities in South Africa) disproportionately in those strata and situations from which the police derive their 'property'".

6.2.7 Pragmatism

Reiner (1992:128) refers to police officers as being "...pragmatic, concrete, down-to-earth, anti-theoretical in their perspective." He sees them as "...revealing a kind of conceptual conservatism."

In terms of personal safety members within the police function on a daily (or hourly) basis and show intense dislike for paperwork. It is this triad that, according to Reiner (1992:128) "makes them reluctant to contemplate innovation, experimentation or research."

As revealed earlier, psychological studies on the personalities of police officers showed mixed levels of authoritarianism and racial prejudice. They also showed that police officers had a "markedly 'empirical' cognitive structure" (Adlam (1981) in Reiner, 1992:129). Innovations in training methods can be used to counteract this, especially by using fewer "didactic techniques" and focusing more on adult and experiential learning.
methodology.

6.2.8 Training

Bennet (1984) in Klofas (1989:161) identifies training as another variable that helps with socialising the individual with regard to the culture of the police. He summarises four main functions of academy training for the police:

1. It reveals to members what their attitudes, values and behaviour should be like;
2. It makes it possible for recruits to compare their behaviour with or evaluate their performance in terms of that of their peers;
3. It has a socialising function in that it provides a sense of belonging, acceptance and reward;
4. The reference group determines behaviour in that it refuses to accept what it considers inappropriate behaviour or attitudes;

Rauch argues that changing the culture of the SA Police will only be successful if training was seen as a continuous process, forming part of daily or routine police activities. She sees basic training as a crucial tool for the successful socialisation of new members into the SAP, and sees it not only as a way of changing the organisational culture, but as enabling members to accept
changes within the organisation itself (Rauch, 1992:5).

Harris (1973) in Feldman (1993:97) finds that the main focus during training falls on actions and not "social sensitivity". According to Stevens and Yach (1995:88) the HSRC found in November 1994 that "...the military character of training and ranks, and authoritarian discipline and management style of the SAPS have had a damaging effect on policing and the community-police relationship as well as the crime rate."

Although the SAPS has changed its training programmes to address this need, problems are still experienced as a result of the current corps of trainers who "see themselves as a 'breed apart' within the police. They are not always the people with the most appropriate training skills, but sometimes people who, for a variety of reasons, opt to do training and stay outside the mainstream police work" (Rauch, 1992:7). During basic training, trainers supplement their training methods with anecdotes. They use these anecdotes or 'stories' to serve as practical examples of what they are instructing, and by doing so, socialise new members into the police culture (Rauch, 1992:7). However, the biggest problem concerns the strong culture outside the college within with the new officer is expected to perform his/her work. Within two weeks after the first group of new community police officers had graduated from college, a female member was
reported as saying: "a male colleague would not led me handle a conflict situation that I was trained to do. He said he would show me how it was done in practice. It took me more than half an hour to convince him to give me a chance."

After having received their training at colleges (police academies), police officers world-wide are exposed to actual police work under the supervision of Field Training Officers (FTOs). These are experienced officers who oversee their further training. However, it is often these older police officers who ridicule academy training and expose new officers to their view of reality. Van Maanen (1995) in Klofas (1989:162) quotes the following caution of a mentor to a new officer:

"I hope the academy didn’t get to you. It’s something we all have to go through. A bunch of bullshit as far as I can tell. Since you got through it all right, you get to find out what it’s like out here. You’ll find out might fast that it ain’t nothing they tell you at the academy."

It is these officers (often the FTOs) who enculture new officers into the system by exposing them to the sordid details of their own experiences, the miseries of police work, the traditional way of doing things, and the "gripes
and boasting of a long series of men." It is on this level that police culture is established.

6.2.9 **Norms of conduct**

In his study of police officers in a Midwestern police department, Westley (1970) in Klofas (1989: 163) discovered a distinct subculture marked by clear norms of conduct, which "...included secrecy - a strong probation against discussing police business with outsiders- and the use of violence."

The use of violence is considered acceptable when dealing with people who mistrust the police or during interrogation of suspects. According to Westley, "the roots of this morality, this subcultural ethos, lay in the perception of hostility from the public." The more criticism that this kind of behaviour receives, the more officers tend to protect one another "even to the extent of excusing beatings and graft."

Because of the military nature of the police, members are forced or compelled to follow rules and regulations prescribed by the force. These prescriptions have a conservative or inhibiting effect on the behaviour of individual members, because they make little allowance for innovativeness.
In order to break the image of a former militaristic, even oppressive force, a new rank structure was introduced in the South African Police in November 1995. This structure reduced the number of ranks previously used in the force.

6.3 VARIATIONS IN COP CULTURE

The division of labour within the police organisation is based on four decided types of individual police perspective, or four cornerstones of their culture. Studies done by Broderick (1973), Muir (1977), Walsh (1977), Reiner (1978), Brown (1981) and Shearing (1981) in three different countries confirm this finding.

Broderick identifies four "ideal types" of police perspective:

1. "The enforcer" who is dedicated to law enforcement at all costs, even if rules have to be bent. This type sees the police as representing a righteous minority and experiences the public as hostile;
2. "The idealist" aspires to policing as a profession or sees it as a 'calling'. He resents the public for denouncing police activities or limiting his powers and feels that he deserves to receive recognition for performing a vital function. He also sees policing as having a wider function than only crime control;
3. "The realist" has a cynical view of both society and
the police force. He sees his function as having little effect on society and finds both to be in "shambles".


**Walsh** distinguishes between the following types:

1. "Street cops", who are attracted to police work because it is a secure job;
2. "Action seekers", who are tempted by the prospect of performing exciting duties, especially those associated with crime-fighting;
3. "Middle-class mobiles", who hope to improve their status in society through solid promotion and career advancement;
4. An unsuccessful 'mobile' may become a "cynical street cop".

**Muir** observed 28 police officials in an American city, basing his study on the question "What makes a police officer good?" He observed the way in which police officials dealt with the power that they were given. According to his findings, the good cop has to develop two virtues:
1. **Intellectually**, he has to understand the nature of human suffering;

this 'intellectual vision' can be

a) "Cynical", reflecting a 'us' (police) vs 'them' (public) outlook;

b) "Tragic", seeing all of mankind as having the same moral values, which are based on chance, will and circumstance. This vision believes that all people are socially similarly interdependent.

2. **Morally**, he has to learn how to achieve just ends through forceful means;

this moral vision may be:

a) "integrated", in other words, reflect acceptance of the fact that force is often a 'necessary evil' or required to uphold a universal moral code;

b) "conflictual", which sees force as unrelated to basic moral principles. This, in turn, creates feelings of guilt or personal recrimination.

On the basis of this, Muir identified 4 types of police
officials:

1. "The avoider", who shirks his duties, because of a cynical perspective and conflictual morality;
2. "The reciprocator", who reveals a tragic perspective mixed with a conflictual morality. He hesitates to use force even when appropriate;
3. "The enforcer", who operates from a cynical perspective coupled with an integrated morality;
4. "The professional", who has a tragic perspective and integrates it links it to an integrated morality.

According to Muir, the "professional" is usually the 'good cop'. He is able to use violence where necessary or justifiable, but is also able to resolve situations verbally or through the application of other skills when necessary.

Reiner (1992:130) distinguishes between the following four types of a 'cop':

1. "The bobby": the ordinary 'copper' who applies the prescriptions of law with common sense and discretion, and who plays a peace-keeping role;
2. "The uniform-carrier", who is cynical and sees his job as a matter of "serving his time". He puts as little effort as possible into his work (he will "never answer the phone if he can help it - it might
be a job at the other end!"

3. "The new centurion" (Roman soldier) who is dedicated to the crusade against crime and disorder, and who sees his work as an imperative function. He sees himself as the holder of all truth, wisdom and virtue;

4. "The professional", who is ambitious and career-conscious, with a balanced view of all policing from crime fighting to sweeping the station floor. He is best equipped to perform public relations functions associated with members of senior ranks.

Shearing distinguishes between the following four types of police officials:

1. "Wise officers", who are morally committed to the police culture and who are able to find a balance between the aspects of control and legitimacy which many officers find problematic;

2. "Real officers". These are 'hard-nosed cops' who see their task as a way of 'controlling the scum';

3. "Good officers", who see policing as a profession and do their job while staying committed to liberal and democratic values;

4. "Cautious officers", who have somehow become disillusioned with their function. They have 'dropped out' in the sense that they do not agree with any of the above attitudes or disagree with the purpose,
policy and even people involved in policing.

The types identified by Brown are:

1. "The old-style crime-fighter", who is highly aggressive, and selective in the performance of his duties, in that his major concern is felonies (crimes of a more serious, violent nature);

2. "Clean beat crime fighter". He is also very aggressive, but has enlarged his scope to include concerns dealing with all aspects associated with police functions.

3. "Service-style crime fighter". This type reveals a low level of aggression and tends to avoid work whenever possible. However, he also sees the police as performing a necessary form of social service.

It is clear that these typologies are remarkably similar, even though they were constructed for different purposes and based on information obtained from different police forces. The basic types identified by the different authors can be grouped as follows:

1. The 'Bobby' =

   - Broderick's version: 'optimist'
   - Walsh's version: 'street-cop'

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Muir’s version: 'professional'
Shearing’s version: 'wise officer'
Brown’s version: 'professional'

2. The 'New Centurion'

Broderick’s version: 'enforcer'
Walsh’s version: 'action seeker'
Muir’s version: 'enforcer'
Shearing’s version: 'real officer'
Brown’s version: 'crime fighter'

3. The 'Uniform carrier'

Broderick’s version: 'realist'
Walsh’s version: cynical 'street cop'
Muir’s version: 'avoider'
Shearing’s version: 'cautious officer'
Brown’s version: 'service type 1'

4 The 'Professional'

Broderick’s version: 'idealistic'
Walsh’s version: 'middle-class mobile'
Muir’s version: 'reciprocator'
Shearing’s version: 'good officer'
The differences in names reflect the purpose of each study and the different conceptions of the 'good police officer', who has been identified respectively on the basis of the response received by the researchers to the following questions:

**Broderick:** Is it possible to play it by the rules?

**Muir:** Must we resign ourselves to the tragic inevitability of enforcing power?

**Shearing:** Is the apparent conflict of roles functional for class control?

However, the concepts of what comprises the 'professional' are conflicting:

**Broderick:** the ideal embodiment of legalistic policing (i.e. policing strictly according to the law)

**Muir:** the wise, empathetic intuitive beat-work;

**Reiner:** ideology of individual and collective social mobility.
Despite these conflicting concepts, the police types identified and indicated, are similar, such as the:

1. alienated cynic;

2. managerial professional;

3. peace-keeper;

4. law-enforcer.

It is surprising to note that these types correspond with the basic organisational division of labour within the police force from those who comprise management (those who get promoted) to those who represent the normal rank and file (those who normally do not get promoted or remain relegated to the lower ranks) (Reiner, 1992: 129-133).

6.4 VARIATIONS IN ORGANISATIONAL CULTURE

Wilson (1968) in Reiner (1992:133) identified three departmental styles of policing, namely:

1. the 'watchman' style, which focuses on the maintenance of order and conducting patrols. This style of policing does not prioritise professionalism or the maintenance of standards and is subject to "political influence".
2. the 'legalistic' style, which focuses on law enforcement by trying to "impose universal standards impartial on all communities."

3. the 'service' style, which sees policing as being the provision of a necessary and helpful service. Possible deviations from the norms or standards set by the force are handled with caution rather than prosecution. If possible, they are ignored. Main features of this style are police community relations and community involvement exercises.

Studies done by Cain (1973) in Reiner (1992:134) indicate that police officers in country areas are more "closely integrated into the communities they police" than officers working in the cities. Officers working in cities rely more on their colleagues and feel "...alienated from the communities they police."

McKenzie (1993:171) argues that "...the power of police culture is to subsume and subvert attempts to change and that is a real problem." Although world-wide legislation was introduced to alter attitudes in terms of discrimination, it might not be successful in the long-term due to this resistance to change and adherence to an established culture. Before attitudes can be changed, the focus should shift to human behaviour and it can be changed or altered. Legislation can only modify behaviour
in the short-term by introducing sufficient "punishment" that may have an extrinsic restrictive effect on discriminatory behaviour. Punishment, therefore, serves as negative reinforcement with regard to discriminatory behaviour. Changes will have to be made to this policy if one is to believe the social learning theory introduced by Bandura (McKenzie, 1993:171).

Zelda Holtzman, Head of REOP in the South African Police, believes that rules and regulations alone will not succeed in stopping discrimination. Before this can be achieved, the way of thinking and attitudes of members should gradually be changed by means of informal and formal training. All forms of discrimination, such as racism, sexism, sexual orientation, and religious beliefs will have to be addressed (Beeld, 6 February 1996).

According to Reiner (1992:136) "substantial changes in policing styles and practices towards community policing will be successful if the key ingredient is the overall commitment and solid backing of the whole management hierarchy. If this is lacking the traditional police culture will remain resilient."

However, the problem is exacerbated by the fact that the police face two different class-divided hierarchical social orders. Reiner (1992:137) explains it as follows, "Downward by the rank and file, to the groups controlled
with varying degrees of gusto and finesse; and upwards by the professional police chiefs, to the majority public and elite who want an acceptable face to be placed on what is done in their name."

Herholdt (1984) in Gerber, et al (1994:115) states that any attempt to adapt (usually reactive) and/or change (proactive) apply pressure to employees and may not have the desired result because of the fact that they feel that pressure is being applied to them. They might experience it as a challenge or threat. This is best illustrated by the following graphic:

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**REACTION OF EMPLOYEES ON EXPERIENCE OF PRESSURE AND DEMANDS OF AN ORGANIZATION**

(GERBER, 1987:116)
6.5 WHAT SHOULD THE CULTURE OF THE SOUTH AFRICAN POLICE SERVICE BE LIKE?

As early as 1992 Rauch recommended that the training of the SAP be replaced with a new training program. She proposed that the focus of training be shifted from the study of law to the learning of social skills to change the negative perception that the community had of the SAP. She further recommended that training be done by way of the case-study method to provide students with real experience in police work and that training continue after basic training with the help of mentors or tutors (Rauch, 1992:40). Although many of her proposals were accepted by the SAP, the first group of students to receive training in the proposed new curriculum, was only trained in 1995. For a period of four years, therefore, thousands of students could be considered as a 'lost opportunity' who could have set right the strong military culture of the police.

Rauch (1992:42) also suggested that the public become involved in police training, either by being requested to present certain subjects or allowed to review the course material of police training programmes. This would have resulted in greater accountability from the part of the police. Brogden also emphasised the importance of training reforms as suggested by Rauch in 1991/1992.
Brogden (1993:100) also suggests that a change in policy with regard to the recruitment of female and black members might help to change the predominantly male culture in the SAPS. However, even with recent appointments made in the SAPS (1996), the Commissioner stated that the appointments were not as representative as he would have liked them to be (Beeld, 7 March 1996). However, Brogden (1993:103) is of the opinion that changes in the recruitment and training policy of the SAPS will "only make marginal inroads on the negative features of the police culture." He further proposed the implementation of community police forums, lay visitors practices and neighbourhood watch schemes, which would allow the community to make inputs into the daily activities of the police.

Stevens and Yach (1995:108) state that a "major culture change is required in the journey towards providing a service-oriented model of policing which meets community needs." They believe that although it is always difficult to change culture, that it could be done with a positive strategic approach by management. They see equal opportunities and community relations as a fundamental individual right to which all people are entitled.

Management should confirm their commitment towards the above values through "comprehensive action programmes." Short, medium and long term goals should be determined, targeted and pursued. These should be measurable and
Stevens and Yach (1995:108) suggest the following changes with regard to the structure, strategy, culture and working environment of the SAPS:

**TRADITIONAL APPROACH**

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<td><strong>STRUCTURAL CHANGES</strong></td>
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<tr>
<td>Top-down</td>
<td>Bottom-up</td>
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<tr>
<td>Centralised</td>
<td>Decentralised</td>
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<td>Authoritarian</td>
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<td>Militaristic</td>
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<td>Hierarchical and bureaucratic</td>
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<td>Short termism</td>
<td>Vision and longer term</td>
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<td>Community policing as</td>
<td>Community policing integral to operational policing</td>
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**STRATEGIC CHANGES**

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<td>Crime control</td>
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<th>Reactive</th>
<th>Proactive and pre-emptive</th>
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<td>Professional view of crime</td>
<td>Community problem solving</td>
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<td>Community seen as problem area</td>
<td>Working in partnership with communities</td>
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**CULTURE AND WORKING CLIMATE**

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<td>Blame, punitive</td>
<td>Learning organisation</td>
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<td>Track error</td>
<td>Learn from mistakes</td>
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<td>Macho</td>
<td>Celebrates diversity</td>
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<td>Fast response</td>
<td>Consultative</td>
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<td>Closed</td>
<td>Open</td>
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<td>Defensive, besieged</td>
<td>Honest, responsive</td>
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<tr>
<td>Order driven</td>
<td>Self-motivated and self-responsible</td>
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<tr>
<td>Task driven</td>
<td>People management</td>
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Although the current South African Police Service began with the introduction of community policing as their new operational philosophy as early as 1992, the organisation was internally unprepared for the changes resulting from the new approach. Furthermore, they had been compelled to consider this change because of political and community pressures. Members within the force were not prepared for what was to follow or to expect. They also resisted what
they perceived as an attack on their culture and value system. Only a few top members in Head Office and on Regional level were exposed to the implications of the changes. It took the organisation almost 5 years to phase in the philosophy, usually as a result of directives from Head Office to do so. Operational Planning with regard to the implementation of Community Policing was done on Regional level and on station level by one member (the Community Policing Officer or CPO) and took almost two years. Very few additional members were exposed to the approach by means of workshops and members on the stations still perceive community policing as a "job" that is separate from their duties and that has to be done by the CPO.

Training in the philosophy of Community Policing was introduced in 1994 when it was presented to officers (Lieutenants and more senior ranks). It was introduced in 1995 as part of basic training.

Technikon SA has been offering a distance education course in Community Policing. Up to and including 1995 a total number of 19 000 students have enrolled for the course. Group discussions are attended on a voluntary basis. However, the pass rate is very poor and only 26% of students passed in 1994, and 22% in 1995. Students find it difficult to understand the content of the work, because of the fact that they find the philosophy as being
divorced from their daily tasks. They continue to perform their work as always, without any progress in terms of the philosophy of community policing or becoming professionally 'creative' in their dealings with the community. This implies that a culture of learning does not exist in the real workplace of the police official.

With regard to the functioning of Community Policing Forums (CPFs), it is usually only the Station Commander and one or two senior members who are involved in the activities of the forum. Most members on the stations do not have any knowledge of the existence of such forums or have limited knowledge about their functions.

The South African Police currently functions as the South African Police Service, but very few internal transformations have occurred with regard to the daily operation of the 'rank-and-file'. They still see themselves as separate from their communities and different units within the police still perceive themselves as being in competition with all others and be the 'best' or most 'notorious'.

6.6 A PATH (STRATEGY) TO A LEARNING ORGANISATION

According to Schon (1971) in Gritten (1994:203) the instability of society forces organisations to be in a
continuous state of transformation. Organisations should be able to understand, guide, influence and manage such transformations. According to him "organisations should become adept at learning. They should become able not only to transform the institution, in response to changing situations and requirements; they should invent and develop institutions which are 'learning systems', that is to say, systems capable of bringing their own continuing transformation."

The South African Police Service is currently busy with extensive training programmes for its members to enable them to fit into international training programmes. International experts are being brought into the country to help members improve their knowledge in certain fields, such as detecting drugs at airports (Beeld, 2 March 1996.)

However, Gritten (1994:204) distinguishes between an organisation that "facilitates the learning of all its members and continuously transforms itself and an organisation which does a lot of training. The two are not the same!" The SAPS is still to make this paradigm shift which implicates a lot of unlearning before real learning can take place.

Pedler (1991) in Gritten (1994:219) identifies the following eleven characteristics that typify the learning organisation:
1. A learning approach to strategy

"The policy and strategy formation together with implementation, evaluation and improvement are consciously structured as a learning process." Organisations should revise important decisions on a daily basis and need feedback to make sure that ideas are constantly rectified and improved upon.

2. Participative policy-making

According to Gritten (1994:219) "[e]veryone who makes up the organisation is involved and potentially able to affect company-wide policy." All role-players, clients and supporters of the police, as well as the communities, should be consulted and become part of the policy-making process.

3. Informing

By making use of the advanced information technology that is currently available to all, the learning organisation should empower its members by feeding them relevant information and keeping them up to date on improvements or new developments with regard to their functioning. (POL_TV; Gritten, 1994:220).
4. Formative accounting and control

Gritten (1994:221) argues that "within the administrative systems by which an organisation measures and controls its inputs and outputs lie both constraints and the challenges which any organisation is seeking to become a learning organisation and should confront."

Completing forms and adhering to bureaucratic procedures are the major cause of an enormous amount of paperwork and frustration within an organisation. Managers and middle managers create and develop additional forms to control and monitor work of their subordinates, due to their fear that they may act incorrectly or lose control. It is during this process that the individual, who actually deals with the real situation for which the form is drafted or devised to serve as a controlling measure, should be consulted to help identify relevant information that needs to be included on the form. The same applies to procedures and regulations. Gritten (1994:221) feels that although forms quickly become outdated, it is the process that is the most important part of the exercise.

5. Internal exchange

The different units or departments in the organisation should be encouraged to consult one another on ways and
means to be of service to each other and overcome their ‘competition’ mentality. According to Gritten (1994:221) "the culture is one of ‘win-win’; the departments are not in competition with each other."

6. Reward flexibility

Organisations should have flexible scales of reward according to which members are rewarded for their contributions, either through earning performance pay, or sharing in the profits of the organisation or having shared ownership (Gritten, 1994:221).

Peddler et al (1991) in Gritten (1994:222) argues that "as long as people are aware of the assumptions on which reward is made and agree with them, they will be happy - but all too often organisations do not make such criteria explicit."

Gritten feels that the implementation of the above characteristic signifies a change in the distribution of rewards as well as power and might lead to internal problems (1994:222).

7. Enabling structures

According to Gritten (1994:222) enabling structures "...involves a recognition that the structure of the
organisation - the way roles are defined, accountability and the impact of one role on another - has to change to encourage the empowerment and sharing which characterises the learning organisation."

In hierarchical or systems organisations, the top structure usually make decisions before communicating these to their employees or other members in the organisation. These are treated with 'suspicion' by members who question the validity of decisions and those who made them. It often results in conflict. In the learning organisation, however, an "autonomous work group will feed into some central process" which will allow them say in important decisions, especially those that will have an impact on them.

The structure of an organisation, especially a public organisation, should be developed through a collective decision-making process, involving all role-players and should not only be determined by a board of selected members. The main objective will be the interest of customers (Gritten, 1994:222).

8. Boundary workers as external scanners

'Boundary workers', according to Pedler (1991) are those members who are able to give feedback to the organisation after having been in contact with its customers or
In the case of a service organisation, Gritten sees all members as capable of giving feedback to the organisation, because of their ongoing contact with the clients of the organisation. He argues as follows: "I would define a service organisation as the interface between staff and customer. I would also maintain that its structure should be determined by the way staff and customers interact" (1994:222).

Members representing organisations should see their interaction with customers as an opportunity to learn something with regard to customer needs and their own service. Members should be trained to 'exploit' their contact with clients to obtain feedback in a positive way, which could improve their service to the client. Individuals who are successful and come up with crucial improvements, should be rewarded (Gritten, 1994:223).

9. Inter-company learning

Organisations should collaborate with other companies that present similar services or are in direct competition with themselves. Everyone can benefit from experiences that are pooled in this way. In the case of the SAPS, it could learn a great deal from security companies or private investigators - people the members of the SAPS (often
senior members) often denounce as amateurs or of little consequence (or even consider a hindrance!) in the fight against crime.

10. Learning climate

The manager in the learning organisation will act as a "facilitator, mentor and primary resource to his/her subordinates" (Gritten, 1994:223).

Managers can also learn a great deal from facilitating the learning processes of juniors or new individuals. They should not always see themselves as having to have superior knowledge, but should realise that information they gather from their juniors can often provide solutions to organisational problems.

11. Self-development opportunities for all

Gritten (1994:223) sees the learning organisation as having many opportunities for the "...individual learner who from the very first time ... joins the organisation [and who] will be encouraged to take ownership for his/her own development and will be provided with the resources to be able to do so."

Individual members need to be provided with opportunities to attend workshops, to have resource to a mentor, rely on
support groups or counselling and have access to study material for self-learning. Organisations should have information readily available on relevant courses presented by other and internal bodies and should be receptive to outside sources of information. It should welcome inputs from its members and see such information as a new opportunity to learn something about its own performance or how it could improve its service (Gritten, 1991:224).

This implicates a culture of open learning and lifelong learning which should become an integral part of the SAPS training and development philosophy.

6.7 LEVELS OF CHANGE

Stevens and Yach (1995:77) identify the following five levels of possible change that need to be addressed:

- "Performance change in people’s own specific area of work." In other words, make sure that individuals keep to rules and procedures in the way in which they are prescribed.

- "Work-based behaviour change" according to which members are able to apply their learning in one area of work to another. For example, the opportunity to determine whether the introduction of a new policy
will clash with or undermine existing policies or approaches. In this regard, community policing forums could greatly benefit change inside the organisation.

- "Affective change to do with the emotions." The purpose is to allow individuals insight into the benefit of any changes so that they could lend their support and strive to maintain these changes in the longer term.

- "Understanding is essential before any changes can be fully implemented." The aim of familiarising individuals with change is to allow them to grasp and support the spirit underlying changes and not simply to prescribe to the letter of such changes. They should understand why certain changes are necessary and being implemented and identify with personal aspects regarding these changes. In other words, they need to know how these changes will benefit them and how they could act in support of these changes.

- Cultural change. This can only happen when the norms and values of the organisation have been transformed and the changes have become an integral part of the organisation's overall effectiveness - when it has become part of a "corporate lifestyle."
The SAPS will have to formulate strategies in terms of short, medium and long term planning. Stevens and Yach (1995:77) propose that in the beginning stages of the process of change "individuals and work groups will have to be motivated to continue to perform in the face of major turbulence. Change brings with it disbelief, shock, uncertainty, anxieties about the future, apathy and depression." The process should be monitored to prevent oppressors of the process to "sabotage the initiatives." If all members in the SAPS are not given ownership of the change process, the resulting disbelief, shock, uncertainty and anxieties could have major implications for the service that it provides to the community.

6.8.1 Vision and Mission of the SAPS

In order to fulfil the mission of the SAPS as set out in the Constitution, the management of the SAPS will have to focus on the needs of their members and the development of a collective consciousness. Collective consciousness refers to the "...sum total of the level of being of [an organisation's] members" (Gustavson, 1994:34). To achieve this aim, individual members should be given the opportunity to develop real competence, consisting of factual
knowledge and technical skills, but also the ability to "learn from learning". It requires the development of their insights, attitudes and values. Collectively, the latter enables the individual to perform his/her tasks and "be creative and active in professional life and in the life of society" (Gustavson, 1994:35).

By developing increasing levels of independence within members of the SAPS, the organisation can expect a higher level of development within the organisation. To achieve the above all members should have sufficient opportunity to attend courses, seminars and workshops. On-the-job-learning should also be facilitated in the workplace.

The new identity of the SAPS should be more explicit to its own members. By means of more active programmes the management should dictate their own commitment to community policing. The uncertainties of members should be addressed in a constructive manner. Members should be kept informed as to what is happening in their working environment and as to what is required from them with regard to the performance of their duties, without having to fear forms of punishment.

Focus in terms of a central shared vision of the
organisation will direct the activities of members and motivate them to commit themselves to becoming part of a learning organisation.

Provincial Commissioners should become more visible, active and persistent with regard to the implementation of the philosophy of community policing and the concurrent development of individuals. They should openly commit themselves to setting a "direction and set of values which are compatible with learning" (Senge, et al; 1994:494).

6.8.2. Development of suitable managers

The organisation should motivate its members to have the will to reach its vision and mission. With the new station commissioners in place (Beeld of 7 March 1996), the SAPS should consider it a priority immediately to re-orientate the new police management in the philosophy of community policing by means of workshops and international contact. These are the people who will have to convince individuals on the stations about the validity and need for community policing to function effectively within society. However, they first need to master the concept personally, before they will have the capability to initiate any changing process on the stations (Drew,
6.8.3 Changes in the bureaucracy

The policies and regulations of the SAPS require extensive adaptation. The community policing forums, for example, have the capability to supplement existing stations with resources and manpower that they lack. However, the NorthWest Community Police, after having privately bought vehicles and donating them to the Douglasdale Police station, experienced problems with this kind of support, since current regulations do not allow for such donations or the usage of vehicles not supplied by the state itself. The intentions of community policing therefore clash with current regulations and SAPS policy. This needs to be addressed urgently as changes in a learning organization cannot be facilitated with strict and rigid rules and regulations.

In terms of members exercising own discretion while doing fieldwork, SAPS regulations do not allow for them to make any mistakes. Departmental steps of various kinds are taken against any member who does not under all circumstances comply with the rules prescribing how they should act. In terms of the learning organization philosophy, however, the
individual should be allowed to learn from his/her mistakes. Deviations should be dealt with by caution, rather than prosecution.

Discretionary boundaries should be made explicit, so that members are guided with regard to their proper functioning in the communities within which they work. Although the general police goals, policy, cop culture, and individual interpretation of the law all have an influence on the exercising of discretion, the station commissioner, with the assistance of his forum, should be the person responsible for setting the boundaries within the station area. They should offer genuine leadership and provide direction to junior members. They should further be empowered and enabled to do this by means of development programmes involving their communities.

6.8.4 Improved Communication

Formal communication channels currently existing within the bureaucracy of the hierarchical police force structure should be adapted so that the station commissioner can have a direct say in the operation and functioning of his/her station. Members should not feel that their initiative are restricted by the
existing rank structure or different command structures and that they do not have any valuable input to make with regard to local policing matters. The current trend to address problems by means of circular or ad hoc meetings will have to be replaced by a system of open, honest and consultative communication with all members with regard to all decision-making processes. The use of POL-TV, for example, could be useful in conveying messages effectively and immediately to all members at all stations countrywide. Members should be trained to make use of this kind of facility and the advantages of such a system should be explained to them. The station commissioner should communicate on a daily basis with his members by using either a video-operated system or communicating information and ideas directly where possible. The current system of meetings that are held on a monthly or weekly basis will no longer serve any purpose.

Communication with the community should be one of the station commissioners primary concerns. All members should be trained in conflict resolution and negotiation skills in order to deal with members of the community. Interpersonal skills should be developed by means of social/formal events held in conjunction with the community, such as community policing forum meetings and events, in order to break
down any barriers of "us-vs-them". In the Gauteng area several forums have already taken such initiatives and it improved communication between the community and the police as members and their local communities worked together toward a common goal. This kind of contact also makes it possible for the local police to gain insight into the dynamics of their local community and how it functions.

Contact should be maintained with local newspapers to promote the work done by individual members on the station or the local police service as a whole. Members should be given sufficient opportunity to meet with the media and be instructed in the appropriate way of dealing with questions coming from reporters. It should not only be the function of the station commissioner or one/two selected members on a particular station. A conscientising process creating this open climate should be facilitated.

6.8.5 Training

Gritten (1994:218) argues that the existing behaviour of an organisation should first become 'unlearned', before expecting it to acquire a new image. Changing any organisation into a learning organisation requires the complete replacement of old paradigms with new concepts and ways of doing. However, this
cannot be achieved overnight or done immediately. Any changes are expected to be subtle and not the result of a "radical intervention." Unlearning is also commensurate with getting rid of learning disabilities inherent in existing training programmes or material. In other words, it requires a new way of doing and learning. Although internal training is officially a national or regional concern, the current system only makes allowance for a limited numbers of members to be trained at any specific time. Responsibility with regard to formal education is given to tertiary institutions such as Unisa and Technikon SA, where only certain or specific fields of study are officially recognized by the SAPS. In this regard, programmes should be developed to facilitate the process of unlearning existing values, norms and ways of doing things.

The training policy of the SAPS should be adapted to allow members to attend individual or short courses where needs are identified by the station commissioner and the forum. Members can be trained by organizations in their community who dispose of the personnel with the necessary skills and should be done during working hours. For example, the local branch of Life Line could train members in a course dealing with victims of crime. It is therefore unnecessary to take members out of their working
environment to attend courses for extended periods of time, such as one, two or even six months. This practice will also allow all members to be trained in the required skills and not only those who have been nominated by their seniors to do so. Members with specific skills should be allowed to transfer these to their fellow members and official allowance should be made for this type of training or transfer of skills. The police should be in a position to reward such initiatives and should officially acknowledge that members who have completed certain courses are skilled people and that they have something valuable to convey to their colleagues. This will also allow members to work with their colleagues or even people from their own communities, having the additional effect of breaking down possible barriers that may exist between the two.

An aspect that requires further discussion is the matter that training should be extended to all members of the force. Beeld of 14 March 1995, reported on a new training programme offered to detectives in the correct handling of a crime scene, which was in line with international standards of investigation. However, in reality detectives are seldom the first to arrive on a crime scenes. Almost all crime scenes are initially visited by young and inexperienced uniform members. They should,
therefore, also be exposed to this kind of training, even if in a more rudimentary form, to ensure the proper protection of the crime scene. The training process should be "uniform" to ensure that all members strive towards a common goal as set out in the mission of the SAPS. This kind of training would be successful in breaking down the barriers and feelings of competition or superiority that exist between different units. Training programmes incorporating 'group learning' or 'team learning' could enhance this process.

6.8.6 Short-term planning

In the short-term the SAPS should launch an immediate training programme for all appointed Station Commissioners to ensure that they are in a position to foster the learning process of junior members on their stations, with special emphasis on community policing and the advancement of social skills.

Such planning should also make provision for an education programme similar to that of the Gauteng Community Capacity Building Programme (as reported in the Mail & Guardian of 29 February), aimed at educating the Community Police Forums with regard to their rights and expectations in terms of the Constitution, the rights of the community at large
and the legal characteristic of a criminal justice system, as well as the functioning of the SAPS itself.

6.8.7 **Medium-term planning**

During this phase, planning should focus on the current "generation", by which is implied all members who completed their training before 1995. They should undergo training aimed at improving their social skills. These training programmes should be developed in conjunction with the local communities, taking their needs into account.

During interviews with various community organizations by the researcher, most of them indicated their willingness to help with the training of members, if the SAPS were prepared to approach them for assistance. As stated before, this kind of approach to training would result in transforming an inflexible police culture into one that is approachable and prepared to undergo inter-company learning, i.e. learn from other organizations. Members should undergo formal training with regard to the Bill of Human Rights and its influence on their daily activities. However, this partnership concept still needs a lot of attention and a paradigm shift concerning this aspect is required by the SAPS
training management.

Crime prevention programmes should attempt to establish good community-police relations with the "lost generation." This is the generation that usually mistrusts the police. Crime prevention programmes should be developed with their input and co-operation to obtain their commitment to a crime-free environment. By working together with the Police in this manner, they will eventually come to lend their support to the efforts of the Police or even value the work done by their local police force. This could result in a strong increase in the morale of members of the force.

6.8.8 Long-term planning

The Metropolitan Police in London commences with their crime prevention Programmes in schools with pupils aged four. This is done to obtain maximum results in regaining the trust of a future generation and their community. The SAPS should develop similar programmes suitable for different cultural groups at more or less the same age. If children learn to trust the Police at an early stage in their lives, there should be no reason why they would not have the same relationship with the police or reveal the same degree of trust when they are adults. Formal
Educational subjects at school level could eventually assist in facilitating a safe and secure community.

6.9 CONCLUSION

Gritten (1994:218) argues that the old behaviour of an organization should first become 'unlearned', before one can reasonably expect any change within an organization. In other words, changing an organization from its current state of existence into a learning organization requires that it takes leave of its earlier or former paradigms and that these be replaced with new beliefs and codes of conduct. However, this cannot be achieved immediately. Initially, the change will be subtle and not give the appearance of a "radical intervention." 'Subtle' in this context, however, does not refer to change over an extended period of time, because some of the less radical changes should be introduced with immediate effect to obtain the maximum results over the long term.

The South African Police Service has come a long way during the past four years. However, too many changes are taking too long to have the necessary effect. The management of the police lack initiative, with the result that the SAPS is increasingly subject to a lack of credibility from its own members as well as the community who do not see it as undergoing any significant change. Change should not only be of face value - it should be
experienced from within the SAPS as well as the community.

The purpose of this study was to evaluate the current culture of the SAPS and suggest a new strategy aimed at changing this particular culture, lending impetus to its move towards a learning organization. This can only be achieved with the full support of or the creation of a partnership between the SAPS and the community.

It focuses on the importance of continuous learning within the working environment of all members of the SAPS. Through maintaining close relations with the community that it serves, it will regain the much-needed relationship of trust between the SAPS and the community, thereby ensuring a safe and secure environment for all. In this case trust is an essential pillar for supporting the concept of a learning organization towards which the SAPS is striving.

This study was done on a theoretical basis, supplemented by personal experience acquired by the researcher during her seven years of service within the SAP from 1979 to 1987 and her involvement in formal training programmes offered to members of the SAPS since 1987. During 1995 the researcher conducted several group discussions and workshops with members of the community and police officials of all races and gender countrywide. Their formal inputs and informal comments served to support the
The culture of the SAPS is unique because of its militaristic background and the apartheid system of South Africa within which it had to function until 1992/3, during which time it was required to uphold racist laws that only addressed the needs of a certain minority in the country. In order to stand strong in the face of strong criticism from national and international communicators during this time, it had to rely on key aspects such as discipline, an unwavering rank structure, and a strong organizational culture which enabled it to perform its functions without sacrificing too much in the way of internal morale. Until recently, very little conclusive research has been done with regard to the strength of the existing culture and possible means of changing it. Empirical research is necessary to determine and evaluate the possible effect of changes on the organization and to determine possible stages in the future planning and implementation of such changes. The role of the SAPS as a service organization also needs to be researched more thoroughly.

The researcher expresses the hope that this study will pave the way for such a study or that it will be instrumental, even if in a small way, in lending impetus to changes in the SAPS that will restore its credibility among its members, junior and senior alike, and the
different communities it serves.
FROM A LEARNER'S PERSPECTIVE

I hear and I forget
I see and I remember
I do and I understand

(Confucius, 55-479 BC)
BIBLIOGRAPHY


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Solomon, C.M. 1994. HR Facilitates the Learning Organization


TOEGANG TOT SAPD VIR NAVORSINGSDOELEINDES

U skrywe van 16 September 1994 verwys

1. Hierdie kantoor het geen beswaar dat u inligting by die SAPD wil bekom vir doeleindes van u studie nie.

2. Die goedkeuring is egter aan die volgende voorwaardes onderworpe:

2.1 Daar bestaan 'n staande magsorder wat onder andere bepaal dat:

2.1.1 toestemming van betrokke bevelvoerders van eenhede/komponente/stasies verkry moet word wie se offisiere met 'n vraelys geraadpleeg word;

2.1.2 daar nie onnodig tydens kantoor-ure op lede se werk inbreuk gemaak moet word nie;

2.1.3 'n afskrif van die bevindinge aan die SAPD via hierdie kantoor gestuur moet word.

3. Voordat u verder gaan met u studies, sal dit nodig wees om hierdie kantoor van 'n afskrif van die rasionaal van u studie te voorsien. Meer agtergrond rondom u studie word verlang.

4. Bogenoemde is veral nodig, veral waar personeeleangelaenshede ter sprake kom (die kwessie van privelegie).

5. Ek is bewus van ander persone / instansies wat ook oor dieselfde onderwerp navorsing doen. Koördinering sal dus moet plaasvind.

6. Ek sal dit waardeer as u met my 'n afspraak maak, sodra u die nodige dokumentasie gereed het (sien punt 3).

Baie dankie

ADJUNK-DIREKTEUR: NAVORSING

J SCHNITTLER

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