

**LESOTHO POLICE EDUCATION AND TRAINING IN
COMMUNITY CONFLICT MANAGEMENT: A CASE STUDY OF
THE CHILD AND GENDER PROTECTION UNIT IN MASERU
(CGPU)**

**Submitted in fulfillment of the requirements of the degree of Doctor of Education
in the Faculty of Arts and Design at the Durban University of Technology**

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DECLARATION

I, **Clifford Fonono Molefe**, declare that the research reported in this thesis, except where otherwise indicated, is my original work. This thesis has not been submitted for any degree work or examination at any other university.

The thesis does not contain other persons' data, pictures, graphs or information, unless duly acknowledged in the text.

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ABSTRACT

The purpose of the study was to explore how the Lesotho Child and Gender Protection Unit (CGPU) in Maseru, under the Lesotho Mounted Police Service (LMPS), managed conflict situations when dealing with families and communities. The study examined the extent to which police had received training in conflict management and the kind of further education and training that was still needed to manage conflicts more effectively. The police mediated through interviews with affected individuals.

The LMPS Strategic Plan describes the vision of the LMPS as follows: “By 2016, the LMPS shall be a professional and accountable police service, providing safety and security in partnership with the community, with particular emphasis on crime prevention, reduction, detection and human rights observance” (LMPS n.d. n.p.). This mandate has direct relevance to my study and the formation of the CGPU.

A Qualitative case study design was used. It covered two police stations in the country, namely the Maseru Urban and Maseru Rural police stations. These police stations are in two administrative districts in the rural and urban areas of Lesotho.

Thirty (30) people, including police and family members were interviewed. Sixteen (16) police officers and 14 community members in Maseru responded to a semi structured interview guide. Eight of these officers and seven of the community members were also observed during mediation sessions.

This study adopted the symbolic interactionism theoretical framework, which acknowledges that different people perceive issues differently. Individuals use language to communicate meanings they think are relevant to a certain group of people, and interaction with symbols becomes the key aspect of communication. As a result, meanings and language play a role in aggravating or decreasing conflicts in families. It was evident, when taking a symbolic interaction perspective, that police culture and institutional language held its own forms of meaning-making, thus making it a fine line between making meaning out of the language of the law and finding ways to make sense of the conflict through cultural and gender perspectives. Meaning making was therefore complex and sometimes contradictory.

Since the police deployed in the CGPU should perform professionally, the study dwelt on whether the police had the relevant skills and knowledge as far as education and training were concerned.

The findings revealed that the majority of the police had spent many years in the unit without access to education and training, either in or outside of the country.

While education and training was the focus of the study, the study also revealed that cultural issues played a major role in conflict management. Participants had different views regarding this issue. Some believed that culture contributed to the fuelling of conflicts in families; however, there were those who believed that it did not play any role in aggravating conflicts.

Gender issues became a key aspect in conflict management. It appeared that the police were occasionally biased when performing conflict management.

These findings led to recommendations on how police in the Child and Gender Protection Unit (CGPU) should be trained on how to manage conflict situations more effectively in the Lesotho Mounted Police Service (LMPS). This included exploring how police managed gender-based violence or domestic violence in conflict situations.

Findings revealed that the source of conflict were assault, abuse, gender based violence and misuse of family funds. Therefore, police working in CGPU needed education and training on the fields such as counselling, psychology, and play therapy. Adult education programmes for the police officers, planned with institutions like University of Lesotho (Institution of Extra-Mural Studies), were recommended.

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May the Lord God have mercy on you all

Clifford Fonono Molefe

LIST OF ACRONYMS

ACOTA	-	African Contingency Operation Training Assistance Programme
AU	-	African Union
CEDAW	-	Convention on the Elimination of All forms of Discrimination against Women
CGPU	-	Child and Gender Protection Unit
CMT	-	Conflict Management Training
CPS	-	Child Protection Services
EP	-	European Parliament
FGM	-	Female Genital Mutilation
GOL	-	Government of Lesotho
HIV	-	Human Immunodeficiency Virus
GOL	-	Government of Lesotho
IECCD	-	Integrated Early Childhood Care and Development
IFAD	-	International Fund for Agricultural Development
IOM	-	International Organisation for Migration
LAPD	-	Los Angeles Police Department
LCE	-	Lesotho College of Education
LMPS	-	Lesotho Mounted Police Service
LUCT	-	Limkokwing University of Creative Technology
MCCO	-	Maseru Central Charge Office
MRPS	-	Maseru Rural Police Station
MUPS	-	Maseru Urban Police Station
NUL	-	National University of Lesotho
PSG	-	Psychological Services Group

RSA	-	Republic of South Africa
SDGs	-	Sustainable Development Goals
UN	-	United Nations
UNDP	-	United Nations Development Programme
UNESCO	-	United Nations Education Science and Culture Organisation
UNICEF	-	United Nations Children's Emergency Fund
WHO	-	World Health Organisation

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CHAPTER ONE

BACKGROUND TO THE STUDY

1.1 Introduction

The purpose of this study was to explore how police officers working in the Child and Gender Protection Unit (CGPU) under LMPS manage conflict situations in families. The study also examined the extent to which police have received education and training in conflict management. This included exploring how police have been trained to manage gender-based violence or domestic violence in conflict situations. The findings lead to recommendations on how police in the Child and Gender Protection Unit (CGPU) should be trained to manage conflict situations effectively in the Lesotho Mounted Police Service (LMPS).

The roles and responsibilities of the police service in nearly all countries are broad. The Lesotho Mounted Police Service has a Child and Gender Protection Unit (CGPU), which is responsible for conflict management among families within the country's communities. The responsibilities relate to keeping the peace, law enforcement, protection of people and property, and the investigation of crimes. Police officers are expected to respond to a variety of situations that may arise while on duty. Likewise, police officers should deal with conflict management as soon as cases of conflict have been reported. If they do not attend to the reported conflicts swiftly, families do not live peacefully and separations and divorce cases increase in the community. It is therefore important that police deal with conflict management efficiently.

The members of the Lesotho Mounted Police Service who are involved in the CGPU play a major role in conflict management within the community. They must be equipped with the relevant knowledge and skills for handling such situations. LMPS guidelines show that, "*CGPU responds to and investigates cases (sic) involving vulnerable groups including children and victims of gender-based violence*" (LMPS n.d.: n.p.).

If the relevant training is not provided, the officers in the CGPU are likely to treat the conflict situations unprofessionally, especially in community contexts. They may for instance, charge people who do not need to be charged, and as a result, society will lack trust in the police. Therefore, there is a need for training in conflict management that specifically caters for the LMPS to address community-based conflicts.

In this respect, this study explores the Lesotho police's education and training in community conflict management and addresses the following research questions:

1. How do police officers and family members in disputes feel the conflict situations are managed?
2. How do police officers in the CGPU respond to and address conflict issues that are presented to them?
3. What kind of education and training do the police and community feel is needed to manage conflicts more effectively?
4. What are the implications of the findings for conflict management education and training of the CGPU?

This chapter introduces the Child and Gender Protection Unit (CGPU), which is the focus of this study. This is followed by a discussion of lifelong learning, the Sustainable Development Goals (SDGs) and the Lesotho context as a way of positioning the study's relevance to education and training. Definitions of conflict and conflict management, including conflict management as mediation, provide further context for the study. The chapter then explains the motivation for the study and its theoretical framework.

1.2 The Child and Gender Protection Unit (CGPU)

The LMPS was established under the Lesotho constitution of 1993 (GOL 1993) and specifically by Police Service Act of 1998 (GOL 1998). Section 147 of the Constitution provides for the establishment of a police service. The mandate of the LMPS as dictated by the Police Service Act is to prevent crime, investigate crimes and apprehend the offender and others. In order to accomplish the police mandate there are many units in the LMPS including two units to deal with conflict within the communities in the country namely CGPU and Crime Prevention Unit (CPU).

These units are located in all districts in Lesotho. Firstly, the Crime Prevention Unit was formed in 2002; its mandate was to deal with minor community disputes such as people who do not want to repay the borrowed money and others. Public had little trust in the police professionalism, and this lack of trust jeopardized investigations of the police. The commissioner of police Letooane decided to rebuild the relations with the community through community policing (Scher, 2010). Therefore, CPU among others, was set up to create good relations between the police and the community.

Later the Child and Gender Protection Unit was established in 2004 (Molefe 2011). The CGPU was established to deal with child and gender related offences. The aim was to protect children, women and men, *“It is the mechanism to tackle the violation of rights of all citizens: children, women, men, disabled as well as the elderly”* (Molefe 2011: 5).

1.2.1 Responsibilities, roles and case management of Crime Prevention and CGP Units

Crime Prevention Unit deals particularly with minor disputes whereby the community needs external interventions. For example, if one owes another a certain amount of money and fails to pay it back, the Unit summons both parties in response to a request for police intervention by one party. As a result, both parties would agree in the presence of the police as to how they will resolve their issue. Sometimes they even agree with terms and conditions of how the money would be paid back.

However, CGPU is dealing with the children and gender abuse cases. This unit’s mandate is to investigate such criminal cases that have been reported to the police and take offenders to courts for prosecution. Sometimes the chiefs, villagers or community leaders such as counselors would have reported these cases. While some cases are registered as crimes, others are treated as conflicts which need to be mediated.

Therefore, CGPU also mediates certain incidents of family conflict such as minor assaults, family economic matters, gender abuse and other issues that are deemed suitable for police mediation. The complaining party sometimes initiates the mediation that is undertaken in this unit. Usually the women submit complaints against their spouses.

This research sought to get a deeper understanding of the way in which officers manage such conflicts, with a view to making recommendations for education and training in relation to this issue. To build on any existing training, it was also necessary to discover from current members of the CGPU, the nature of any training that they may have received and that they still need. The Lesotho Constitution of 1993 (GOL 1993), and its amendments, as well as the Police Service Act of 1998 (GOL 1998) have mandated the LMPS to maintain peace and stability in the country. As such the CGPU plays a significant role in this mandate.

1.3 The Main Objectives of the CGPU

Molefe (2011: 6) explained that the objectives of the CGPU are as follows:

- To investigate cases of children who suffer neglect, ill-treatment and abuse. The Children's Protection Act of 1980 (GOL 1980) is a tool that assists the office to protect abused children.
- To investigate cases of desertion in the families, maintenance and assaults. Interventions draw on these pieces of legislation: the Deserted Wives and Children Proclamation of 1959/1971 (GOL 1959/1971), the Marriage Act of 1974 (GOL 1974), the Maintenance Order Proclamation No. 75 of 1921 (GOL 1921), and others.
- To investigate sexual offences against women, girls, boys and men, which are rife in the country, drawing on the Sexual Offences Act of 2003 (GOL 2003). The penalties provided by the Act are executed by courts throughout the country.

Not all reported incidents lead to prosecution. The CGPU also undertakes community relations building/ mediation to solve most of the conflicts amongst families. Prosecution is only intended as a last resort or in the case where the conflict is extreme, such as where assaults and grievous bodily harm have been experienced. In the case of murder, sexual offence/rape and usage of firearms, these offences are not mediated, but referred to the courts of law due to their seriousness.

It can be argued that for the CGPU to perform their roles well, learning of some kind is needed. The officers working in the CGPU address the critical issues that concern the community. They deal with conflicts that emanate from within the community. The issues in question include child abuse by parents or partners. Officers also deal with conflicts in families such as assaults, failure to adhere to conjugal rights and other gender related issues.

Anecdotal observations and conversations indicate that the CGPU personnel believe that their main responsibility is to charge and take people to court when they have committed gender related crimes. Their role in resolving issues without taking people to court is regarded as minimal, according to informal conversations. They agree that something should be done, but they do not agree that it is their main responsibility or a major role that they must play. However, there is no systematic evidence on how officers interpret the CGPU's objectives. Therefore, the findings of this study will help to fill this gap in understanding how police officers based in CGPU interpret their roles in practice. It is also important to find out, through investigation, whether the CGPU officers need education and training in community conflict management and if so, what areas of training will be most appropriate to meet the objectives of the CGPU.

It is assumed that police officers in the Lesotho Mounted Police Service should have access to, and engage in life-long learning to continually update themselves regarding knowledge and skills in conflict management to be effective in performing their daily duties.

1.4 Lifelong Learning

A general view of lifelong learning is that it promotes a change in behaviour emanating from experience or the acquisition of knowledge and skills. The notion of learning encompasses a psychological dimension that says the change occurs in three main realms: cognitive, psychomotor and affective:

Learning is the combination of processes throughout a lifetime whereby the whole person – body, (genetic, physical, and biological) and mind (knowledge, skills, attitudes, values, emotions, meaning, beliefs and senses) – experiences social situations. The content of which is then transformed cognitively, emotively or practically (or through any combination) and integrated into the individual person's biography resulting in a continually changing (or more experienced) person (Jarvis 2009: 25).

The learning process is facilitated by an interaction with teachers, trainers or tutors so that learning takes place effectively.

Webster (2017) supports the above author when she argues that learning encompasses the acquisition of knowledge and skills. Learning takes place within different educational systems – education is the structure or programme that provides learning.

Lifelong learning, as the following definition indicates, is an ongoing process of learning:

Lifelong learning is the provision or use of both formal and informal learning opportunities throughout people's lives in order to foster the continuous development and improvement of the knowledge and skills needed for employment and personal fulfillment (Collins English Dictionary n.d.).

The definition above shows that lifelong learning is offered formally and informally throughout the life cycle. Because of this learning, skills and knowledge are constantly updated. It is assumed that the life of the person is improved due to ongoing learning.

The European Lifelong Learning Initiative defines lifelong learning as:

A continuously supportive process which stimulates and empowers individuals to acquire all knowledge, values, skills and understanding they will require through their lifetimes and to apply them with confidence, creativity and enjoyment, in all roles, circumstances, and environments (Watson 2003: 3).

Lifelong learning, according to the European Commission (2001), has four broad mutually supporting objectives, namely “*Personal fulfillment, active citizenship, social inclusion and employability/adaptability*” (European Commission 2001: 9).

People who engage in lifelong learning are assumed to be more easily able to adapt to changing situations and are open to learning new skills all the time. The participation of the LMPS as active citizens in the community plays a critical role in conflict management. As a result, ongoing education and training is very important in order to keep them well informed and apply any needed skills in mediation processes.

UNESCO (2007) follows the ideas of Delors et al. (1996) who assert that lifelong learning covers many aspects that extend beyond conventional learning in adult life. Lifelong learning includes all skills and knowledge acquired by a person in the environment he or she lives in or experiences. In any life situation, learning of some sort is always taking place. It could be an intended (formal, non-formal), experiential, incidental or informal (which may include unintended) learning. Likewise, in the LMPS education and learning can take place in all these forms.

Watson (2003) views lifelong learning as knowledge, values, skills and understanding acquired throughout the lifetime. However, it noted that Kerka (2000) includes incidental learning in lifelong learning, as it is continuous even though it is unintended, unlike formal or non-formal learning that is planned and intentionally acquired. It should be recognised that the police would also have access to incidental learning.

There are formal learning settings that are planned and engaged in, but because of the different people that one meets in the daily work situation, much can be learned informally or incidentally. If one has been in the organisation for more than 25 years, it is obvious that a vast range of experiences has accumulated. This could be in terms of management and operational aspects. Additionally, unintended learning can be acquired through reading newspapers and other materials. These categories of learning are summarised next.

1.5 Formal Learning

Thakaso (2017: 41- 42), in the Lesotho context, states that outside of the family education starts between the ages of two and six, and this education is “*Catered for by the Integrated Early Childhood Care and Development (IECCD) Organisation as a pre-schooling programme*”. Formal learning usually takes place in educational institutions such as primary, secondary, high schools and tertiary institutions. In Lesotho, this includes the Lesotho College of Education (LCE), the Limkokwing University of Creative Technology (LUCT), the National University of Lesotho (NUL) and the Police Training College.

In the above mentioned institutions, a specific syllabus is followed to achieve the objectives of learning expected by the Ministry of Education and Training in Lesotho. It is a requirement to follow the syllabus and after completion, a learner is awarded a certificate if he/she has passed or met the requirements of the institution in question. Briefly, formal learning takes place within the four walls of an educational and training system. It is learning taking place through a teacher-student relationship and structured in terms of learning outcomes, duration, content, methods and assessment. Police Training College does not issue certificate, but it offers basic training to the recruits and advanced courses for the serving police officers.

1.6 Non-formal Learning

According to Eraut (2000: 246), “*Planned non-formal learning is clearly deliberative, but so also is the learning that forms an integral part of deliberative activities such as decision-making, planning and problem-solving*”. Non-formal learning, however, usually takes place in a designed and structured education space and is also planned.

Mostly, it is an additional form of learning. A certain organisation/institution develops a learning programme according to the needs of the targeted clientele and fulfills the requirements of the authorities of the organisation in question. A learner may be offered a letter of attendance or participation, sometimes with no formal recognition at all, but skills and knowledge would have been acquired.

1.7 Informal Learning

Eraut (2004) says that informal learning:

... Draws attention to the learning that takes place in the spaces surrounding activities and events with a more overt formal purpose, and takes place in a

much wider variety of settings than formal education or training (Eraut 2004: 247).

Informal learning can take place unintentionally and is not planned in the same way as formal and non-formal learning. It can be acquired through reading newspapers, listening to radio stations, watching television and talking, observing or listening to people. We read, listen, or watch media for different purposes such as news, socialisation and entertainment, to mention a few. There may be no deliberate intention to learn or be educated, but a lot of learning is achieved through these activities. Experiential learning also plays a major role as a particular feature of non-formal and informal learning.

1.8 Experiential Learning

Experiential learning may also be formal in cases where it forms a component of a formal programme, for instance, Work Integrated Learning for students. Kolb and Kolb (2009) explain that experiential learning moves away from the conventional type of learning, so that the teacher becomes only a facilitator.

Experiential learning occurs while doing an activity or job. In the case of this study, the job is conflict management in the police service. Experiential learning therefore is the type of learning that is acquired during one's work. Unlike formal and non-formal learning discussed in the previous sections, experiential learning focuses on the learning process for the individual, which requires no teacher, but is mainly a knowledge construction process of the individual's experience, entailing reflection on the part of the learner. The experiences gained at the workplace contribute highly to job performance throughout one's life.

As a result, it is expected that the employee who has been in the organisation for a long time will perform his or her job differently, and with more expertise, than one who has been in the organisation for a lesser time. This is why the employers may state that a person should have experience of a certain period in order to be employed. It is understood that a person who has experience may perform better because she/ he has learnt many things as compared to one who has less or no experience. Nevertheless, one must also take into consideration incidental learning which plays a major role in learning situations.

Experiential learning may be similar to incidental learning in that some of the activities that are in place may not necessarily be undertaken for learning purposes, but a lot of learning takes place during the activity, often through interactions with others.

1.9 Incidental Learning

Incidental learning includes corridor or photocopier chats, for example. *“Incidental learning is unintentional or unplanned learning that results from other activities”* (Kerka 2000: para 1.). People experience chats in different situations. These can include meetings, church service gatherings, the workplace, formal and non-formal learning and so forth. Informal learning typically overlaps with other types of learning and interactions but is always on the margins of formal and non-formal opportunities. Hence, incidental learning may be viewed as a by-product of formal, informal or non-formal learning contexts or situations. The people involved do not necessarily have any intention of learning but may be chatting in order to achieve different objectives. Nevertheless, learning is taking place during those discussions.

To sum up, the above five types of learning take place throughout the lifetime of a person in any atmosphere/environment, hence lifelong learning is achieved. It is therefore evident that conflict management skills can also be acquired by affecting all or some of the above types of learning, depending on the availability of resources such as time, facilities and funds.

The concept of lifelong learning implies that there should be an on-going opportunity for education and training. It also suggests that there is an element of the human right to learn new skills in order to update one's knowledge. UNESCO advocates that education is a human right in saying that *“Education has been formally recognized as a human right since the adoption of the Universal Declaration of human rights in 1948”* (UNESCO 2007: 7).

1.10 Skills Updating

Conflict management is one of the areas of skills updating where education and training is an essential aspect of lifelong learning. UNESCO defines such skills updating as capacity building.

UNESCO believes that if institutional/organisational personnel are not educated or provided with adequate training their rights are jeopardised. The LMPS is one of the institutions that needs to equip its staff with ongoing skills and knowledge through capacity development. It is therefore vital that officers working in the LMPS, especially in the CGPU, have appropriate skills and knowledge of conflict management. The LMPS established a unit called the CGPU, hence, there

is a need for ongoing training in order to ensure that all staff members have adequate skills and knowledge required for work in this unit. The purpose of this study is to address concerns about the CGPU's skills, knowledge and understanding to manage community conflicts. This is in line with the new internationally agreed Sustainable Development Goals, which are likely to inform future development policies around the world.

1.11 Sustainable Development Goals

The United Nations formulated eight Millennium Development Goals (MDGs) in 2000, which were approved by all nations and formed the basis for national development policies, particularly in developing countries. On completion of the target date for the MDGs, a new set of goals, the Sustainable Development Goals (SDGs), was established.

The MDGs' focus between 2000 and 2015 was on poverty reduction and universal primary education. But the new SDGs, which are designed to follow on from the MDGs, have a specific goal of lifelong learning (goal 4) and promotion of peaceful and inclusive societies (Goal 16) These goals have been approved by all nations and commenced in 2016 (Karani and Preece 2021). These goals need to be seen in the context of Lesotho and its ongoing education plans.

1.12 The Lesotho Educational Context

It is argued in this thesis that there is a need for ongoing police training to enhance LMPS effectiveness. The Lesotho Education Sector Strategic Plan, by the Government of Lesotho, supports non-formal training and advocates that:

Non-formal providers in Lesotho offer a wide range of programmes and support services that include community education which encompasses environmental issues, health population and family life education, gender equality, agricultural and extension education, rural development, leadership, human rights education and disaster management (Ministry of Education and Training Sector Strategic Plan 2005: 89).

In addition to the Education Sector Strategic Plan, the country took a policy decision in 2000 to formulate Vision 2020. One of the Vision's objectives is to explore the options for economic, political and human development to the year 2020. Vision 2020 advocates for a peaceful and stable nation. We therefore need lifelong learning across the nation's different sectors, including the police service, to address these objectives.

Education and training are important in Lesotho, but the Education Sector Strategic Plan does not specifically identify conflict management as a topic to be addressed in training, although the country's Vision (2020) document argues for peace and stability. This study therefore emerges against the backdrop of political concerns with peace and a policy interest in training (Makoaba 1998) (GOL 1998). Conflict is an issue, which occurs in many environments. Even in the public institutions like Lesotho Defence Force conflicts emanate to an extent that it is suggested that Lesotho should do away with LDF and assign all security related issues to the LMPS as mandated by Police Service Act of 1998 (GOL 1998). Letsie (2018) argues that since Lesotho Defence Force (LDF) is frequently in conflict with the civilians and the government it should be removed. Letsie encourages the utilization of the police service for the security and safety of the citizens of Lesotho.

Where there is more than one person working or living together it is highly possible that conflict situations will be experienced, and it is important that the police service personnel have adequate skills to manage these situations effectively.

Training on any aspect of life contributes to achieving human development. Therefore, if the CGPU personnel are equipped with skills and knowledge, they will develop into productive citizens as well as officers who are able to handle conflict situations in communities.

The White Paper (1997) (GOL 1997) on police reform suggested effective and efficiency in operation of police officers. Matlosa (2007) as cited by Dissel et al (2011) supported the White Paper. In the Lesotho context, it is critical that the Lesotho Mounted Police Service as required by Police Service Act 1998 (GOL 1998), as a primary resource for dealing with conflict management in the community setting, is provided with the appropriate training to manage these community specific conflicts. For example, police give their own meanings and interpretations to community situations, according to their own cultural and social backgrounds. They may be biased in the way they interpret conflict; therefore, they need training to manage their own biases or prejudices.

The police training policy supports the above mentioned. The policy, however, has not been implemented in recent years for reasons which are not clear. This means that not all staff members receive conflict management training and there has been no study to examine the need for the nature of, or the influence of, this training on the relevant police officers in Lesotho.

1.13 My Positionality and Motivation for the Study

I was employed in the Lesotho Mounted Police Service since 1988, and have 31 years' experience as a police officer. I worked in different units in the Lesotho Mounted Police Service (LMPS). I was attached to Investigation, Traffic, Stock Theft, and Press Unit offices as a Public Relations Officer since 14th April, 2015 until my retirement in April 2019. As a result, I have gained a variety of experiences since becoming a police officer.

It is worth mentioning that even though I did not work in the CGPU, I frequently dealt with child and gender conflict issues. I received reports of child abuse and couple-related conflicts, and I managed to address most of them to some extent, but I referred the parties concerned to the office of the CGPU in very serious cases.

As a Mosotho adult, I also observe my culture, such as the notion that the man is the head of the family, hence the woman must be submissive, but with my educational background and other experiences in life, my perception has been changed by western attitudes. Nevertheless, I still believe that it is the role of my wife to see to it that she cooks and gives me meals at all times. I will find it odd if I have to cook, clean and take care of children. As such, this perception can affect my performance in conflict management as I might be biased, especially in a case where there is conflict between a wife and a husband or any partners of some sort. As a result, it is crucial that I interrogate my own interpretations and perspectives. Consideration of the theory of this study (Symbolic Interactionism) can help me to avoid such biasness. For example, what I think is the meaning of something might not be so to another person. Secondly, the perceptions and interpretations of different people need to be respected and considered. Concisely, communication is critical; therefore, people have to talk in order to share views that will help them understand each other and accept different feelings and understandings.

It is my anticipation that the findings of this study will play a major role in guiding me as to how best to live with other people as a retired police officer, especially in cases of conflict management. I expect to be better able to mediate conflicts in my community.

1.14 Lesotho Police Training

It is believed that if adequate training is offered, these kinds of communication or comprehension weaknesses in conflict management will be decreased. Officers will accommodate both complainant and victim helping them to discuss their differences and possibly reach solutions together before a charge is put forward.

There is evidence in the Lesotho Mounted Police Service training records that even though the LMPS has been sending people on different courses in the country and abroad, most courses bear very little relationship to conflict management issues. The members of the LMPS attended the following courses and workshops during the first and the second quarter of 2019. Below is a summary of the courses attended by police. The full table is shown on Appendix O.

Table 1.1 List of police officers who attended courses

Course	Country	Number of officers	Year
Supervision	Lesotho	62	2018 and 2019
Middle management	Lesotho	47	2018 and 2019
Trainers of trainers	Leosotho	7	2019
Computer and network investigation	Botswana	4	2019
VIP and vital installation security	Egypt	2	2019
Planning cabability for safety for African countries	China	1	2019
Digital forensics	India	1	2019
Global threat cooperation	America	1	2019

Source: Lesotho Mounted Police Service (2020)

The table displays the number of members of the LMPS who accessed different courses and workshops, but it is noted that there are no courses or workshops related to conflict management. This evidence suggests that police officers who are deployed in the CGPU are likely to be under-prepared for the situations that they are confronted with. It is important, therefore, to find out how they manage those situations to identify the most appropriate training for them.

1.15 Definition of Terms

The Penal Code of 2010 (GOL 2010) divides assault into two categories: assault and aggravated assault.

Assault

30. (1) A person intentionally applies unlawful force to the person of another and commits the offence of assault.

2) A spouse who intentionally applies unlawful force to another and commits the offence of assault.

Aggravated assault

31.(1) A person who assaults another in circumstances where one or more of the factors contained in subsection (2) are present commits the offence of aggravated assault.

(2) The factors referred to in subsection (1) are:

(a) The intentional causing of serious bodily injury or any form of lasting physical disablement;

(b) The use of any form of instrument or substance, explosive or otherwise, with the intention of inflicting serious physical injury;

(a) The commission of assault with intent to commit another criminal offence;

(b) The assault of a judicial officer, lawyer, police officer or any other officer of the law in the execution of duty;

(c) The assault of a person on account of an act done by that person in the execution of a legal duty;

(d) The assault of a person who by virtue of age, physical or mental condition is vulnerable;

(e) The commission of assault in circumstances where the accused was at the time of the assault in a position of authority over the victim;

(f) The assault takes place in the private dwelling of the victim and is committed by a person other than a member of the victim's household.

Conflict: “A conflict exists if there is disagreement among people” (Glasl 2017: n.p) It is a disagreement or argument, but it could mean a clash of two or more people. It can also take place within a person’s thinking, for example, they may have conflicting thoughts before they make a decision.

Conflict management: It is the ways and means to deal with conflicts, with the aim to resolve those conflicts. “Conflict management involves acquiring skills related to conflict resolution, self-awareness about conflict modes, conflict communication skills, and establishing a structure for management of conflict in your environment” (Foundation Coalition 2018: n.p.).

Mediation in conflict management: The European Union (2017) views conflict management as the role played by a mediator in resolving conflict and positive gains that are achieved. Therefore, in this study the CGPU becomes the mediator for members of the community that are in conflict.

Family conflict: This is conflict that emanates between family members; such as conflict between husband and wife or between mother or father and the child, or between the children (Marta and Alfieri, 2014). The causes of the latter can be a lack of effective communication or poor communication or power and economic struggle.

Police: In Lesotho, this includes the peace officers or law enforcement agents. The word “POLICE” is an acronym for polite, obedient, loyal, intelligent, courteous and exemplary (Lesotho Mounted Police Service verbal interpretation).

Training: This is the acquisition of skills and knowledge from any educational or training situation, not necessarily a formal education process that compels one to follow a certain procedure or levels of learning and gaining skills (UNESCO 2015). It also has the element of behavioural change due to learning or communicating with other people or reading books, magazines or newspapers and listening to radio stations or watching television.

Gender: This concept encompasses the roles and responsibilities that are performed by either woman or man or both, regardless of their sexes. Gender differentiates acquired behaviours and attitudes regarding men or women from their biologically determined traits (Act For Youth Center 2013).

1.16 Outline of the Thesis

Chapter One has discussed the research questions, and the establishment of the CGPU. Types of learning, which included lifelong learning, formal learning, non-formal learning, informal learning,

experiential learning and incidental learning were discussed. The chapter also explored skills updating, Sustainable Development Goals, the Lesotho context, my positionality, police training and definitions of terms.

Chapter Two discusses the literature review and presents a discussion of key concepts that are used in the study. It focuses on studies that have addressed conflict management and training for conflict management.

Chapter Three focuses on the theoretical framework of the study and the principles of symbolic interactionism.

Chapter Four discusses the methodology of this study.

Chapter Five is the first chapter of data presentation and analysis, focusing on a description of the training sessions observed.

Chapter Six discusses research question one, which asks: How do police officers and family members in dispute feel that conflict situations are managed? It also investigates the key question: How does the Child and Gender Protection Unit manage community conflicts that are reported to them?

Chapter Seven addresses the second research question: How do the police in the CGPU respond to and address conflict issues that are presented to them?

Chapter Eight explores question three: What kind of education and training do the police and community feel they need to manage conflicts more effectively?

Chapter Nine deals with question four: What are the implications of the findings for conflict management education and training of the CGPU?

Chapter Ten discusses the summaries of all of the chapters and makes conclusions and recommendations.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

Chapter one provided a background to the study. This chapter critically reviews literature that is relevant to conflict management and how the Lesotho Mounted Police Service, especially the Child and Gender Protection Unit (CGPU), deals with conflict management. However, the literature was limited, hence Eurocentric literature dominated because there were no similar studies in Lesotho and Africa.

The purpose of this literature review is to provide a context for this research and to ensure that the topic has not been researched previously. This literature also helps to identify gaps in the previous research, showing where current research can be located within the existing body of knowledge.

The core issues that the critical literature review covers relate to gender-based violence, conflict management and police education and training. Then follows a discussion on conflict as a concept, followed by a review of studies on conflict management, including mediation as a conflict management strategy. The role of gender in conflict issues and studies on gender conflict management by police in families are discussed next. The role of culture in conflict situations is also explored, followed by conclusions.

2.2 Conflict as a Concept

There are various definitions of conflict. Anstey (2006: 6) defines conflict as follows: “*Conflict exists in a relationship when parties believe that their aspirations cannot be achieved simultaneously, or perceive a divergence in their values, needs or interest (latent conflict)*”. Anstey further stipulates that in conflict people “*Purposefully employ their power in an effort to eliminate, defeat, neutralize or change each other to protect or further their interests in the interaction (manifest conflict)*” (Anstey 2006: 6).

Anstey further says that sources of conflicts include “*Scarcity, identity, structural, imbalances, ambiguity, information, differing goals, coordination and interpersonal relations*” (Anstey 2006: 12).

Conflict in this study is understood as arising in a case where two or more people perceive an issue differently which may lead to a fight, battle or struggle. Conflict can take place over an extended

or short space of time. A key feature of conflict is that the other person or group of people wants to dominate the other party or parties. When people are in conflict, their understanding is not at the same level.

It should be noted that parties might sometimes disagree on part of an issue, but agree on another part. For example, a husband might agree with his wife that he is supposed to provide financial assistance, but they might disagree on the wife controlling the salary of the husband; he might prefer to give her a portion of the money at the end of the month, not the whole salary.

Pia and Diez (2007) support Anstey (2006) in saying “*Conflict is a struggle or contest between people with opposing needs, ideas, beliefs, values or goals*” (Pia and Diez 2007: 2). Anstey further cites Pia and Diez when he argues that conflict denotes the incompatibility of subject positions (Anstey 2006). This definition talks about people, but it does not specify whether they may be a wife or woman, a boy or a girl, or communities in society, even though these different statuses may influence the nature of the conflict.

Anstey (2006) clearly shows that interaction is the key component in conflict situations, while Pia and Diez (2007) do not specify this issue. However, it is implied that there is a kind of communication that must take place in order to expose conflict.

According to Xiaodong and Guo-Ming (2017) conflicts emanate due to pressures between culture, opinions and various social preferences. This means conflicts include disagreement between people who view the same perspective differently.

The above interpretations of conflict show that conflict originates between two or more people, but it may also take place within one’s feelings and ideas. In other words, a person can experience conflict within him or herself. There is a disagreement, which transpires in one’s mind. The Basotho say, ‘one heart says I should do this while the other one suggests the opposite’. This phrase does not depict that a Mosotho has two hearts. It is the reflection of conflict, which takes place within a person.

An example of conflict, which may take place between people, might be a situation whereby a wife suggests to the husband that they need to buy a car, but the husband may have a different view. For instance, he believes that a house is more essential at that time. Sometimes parents may have different opinions about the education of their child. For example, one may want the child to go to university, while the other one may say that a vocational school is best because the child will be

able to create job opportunities. In these examples we realise that the couple has different perceptions of these issues.

Differing perceptions mean that appropriate training is essential for the police officers working in the CGPU to be equipped with skills and knowledge, so that they are able to intervene and assist the concerned people or group in resolving their differences. It is also crucial that officers have knowledge of counseling skills in handling conflict so that they can appropriately counsel the people concerned to deal with conflicts within or between themselves (Kabir 2017).

For instance, the officers may be faced with a case of a husband fighting with his wife. It is their responsibility to see to it that these people stop such behaviour. However, instead of creating an atmosphere conducive to the couple dealing with their differences, they may only choose to deal with the crime committed by the husband who fought the wife and charge him for that offence.

Police officers need to be educated by the Police Training College regarding family mediation skills and knowledge such as psychology, customer care and play therapy and need to be afforded on-going education/training (in-service training) while in the field (Niederberger von Wyl 2008). If such opportunities are availed to police officers on a regular basis, this will reflect the definitions and purpose of lifelong learning that were discussed in Chapter One.

2.3 Causes of Conflict

This section is subdivided into different causes such as: geographical distance, lack of family needs, gender issues, norms and culture.

2.3.1 Geographical distance between partners and economic change

Causes of conflicts can include moving to a new house or country, travelling long distances to work, commuting between states for work and changes in financial circumstances (Victoria State Government 2020). Even though this information comes from an Australian study, the economic issues in the families are rife in this study too. Conflicts are unavoidable in social life and organisations, and even among states, as shown in a Nigerian study (Omisore and Abiodun 2014). The social life starts with the family. This is where abuse, assault and killing of partners by their partners emanates from. Organisations experience conflicts to the extent that it can even result in countries fighting against each other if the conflicts are not addressed satisfactorily.

Ahman (2010) reports that conflicts disturbed developmental activities in the rural communities of Archi in Afghanistan. It is evident therefore that conflicts are detrimental to lives of communities and families.

2.3.2 Lack of family needs

There are numerous causes of family conflicts that affect stability of family relationships and result in legal separation or divorce (Jorge 2019). Maiese (2003) reveals that the lack of availability of basic needs causes conflict. Therefore, a shortage of funds in the family can easily cause conflict between husband and wife, as alluded to by Maiese. The WHO (2006) supports this and ascertained that victims of conflicts caused by alcohol, finances and assaults are usually females. When a husband is working and puts bread on the table this is likely to mean that the matrimonial relationship is functioning effectively, and often there are no identifiable problems. However, if he stops working, sometimes for a good reason such as illness, the relationship situation may change.

2.3.3 Gender issues, norms and culture

The laws of Lerotoli emphasises that a woman is a minor and the man is the head of the family (Poulter 1972 and supported by Reiners 2021). Many variables like gender issues, norms, culture, and the inclusion of traditional leaders have to be taken into account when dealing with conflict in the community (USAID 2007). Okvere (2018) argues that gender inequality often contributes to conflict. This is likely to be the case in Lesotho, where culture, social norms, as well as the influences of new international human rights legislation and people's individual experiences and personalities affect how they behave in different situations. As a result, the officer on duty needs to know and understand his or her 'social baggage' that might influence his or her ability to manage conflict.

This suggests that conflict situations are in abundance, therefore all aspects of life and personal attributes need to be considered, observed, and dealt with in conflict management processes. This enhanced understanding will enable the police officer to use the most effective and appropriate methods in solving the conflict in question. One way is providing counselling to partners in conflict. Kabir (2017); and Schofield, Mumford and Jurkovic (2012) ascertain that counselling promotes empowerment and education about different aspects of life and thus needs to be enhanced. To give an example, before an arrest and prosecution, one may opt to do mediation, negotiation or other intervention processes to manage conflict situations. It is also critical that privacy is maintained during mediation. Hyden (2014) indicates that the privacy of the clients in mediation should be observed because women or children may not be able to relate their sources of conflicts before the man involved in their conflict (husband or parent), while Jacobsson, Wahlin and Andersson (2012) encourage the participation of both parties in the family's conflict mediation process. Walker, Archbold and Herbst (2002) add that mediation is essential between the police and citizens.

2.4 Conflict Management

It is assumed that conflicts can take place amongst people such as family members. CRANAplus (n.d.) claims that:

Conflict will always be present ... and it's important to seek resolution not just to contain the issues and forget about them. ... Conflict can be damaging, and many people actively avoid dealing with situations arising from conflict. (CRANAplus n.d: 2).

It is important that conflict is managed, and this is why it is important to have well trained officers in the Lesotho Mounted Police Service (particularly in the CGPU) and other institutions that deal with conflict management, such as the Ministry of Gender. The intention of conflict management is for society to live peacefully; hence, conflict management contributes to the development of the society in question. Akinwale (2010: 125) agrees with this, stating that “*Efficient and effective management of conflicts is fundamental to the development of any society*”.

Conflict management is the process of preventing the harmful characteristics of conflict while increasing the positive aspects of conflict (Tirumalaiah, Sreecharan and Sony 2014). It is therefore, observed that in order to manage conflict successfully a suitable approach has to be adopted. Some approaches include negotiation, arbitration and intervention (Adamuz and Ponsatí 2003; Anstey 2006). It is worth mentioning that efforts have been put in place to address conflict situations at the continent level.

Theresa and Oluwafemi (2014) argue that Africans prefer interaction amongst the people in conflict, while western countries place more emphasis on the judicial system chaired by elders and kings. These authors indicate that when conflict management is put into practice within an institution, it involves effective communication and problem resolving abilities in order to achieve the overall goals. This highlights the element of effective communication, and the use of relevant and appropriate language is critical.

2.5 Studies on Conflict Management

A search in the literature for research into the management of conflict within communities, and the management of conflict within communities by the police service or any other organisations within the southern African context did not yield any relevant studies. A study by Makoa (2009) showed that Lesotho has experienced many conflicts. He emphasised that Lesotho did not enjoy its post-

independence period fully in terms of peace, security and/or political stability, and his interest was in political conflict. Makoa remained silent on how community conflicts should be managed, and he did not mention strategies on how to deal with conflict in Lesotho (Makoa 2009).

Monyake (2020) and Kali (2021) state that foreign actors such SADC and Republic of South have not benefited Lesotho in numerous conflicts resolutions that have been occurring in the country. They both agree that Lesotho civil society organizations (CSOs) could contribute positively in peace building in Lesotho. CSOs could be in a position to mediate better because their interaction with the party concerned such as the politicians and and the army. Letsie (2018) echoes this notion. Letsie (2018) argued that since Lesotho Defence Force (LDF) in most of the time is in conflict with the civilians and the government by acts of criminal acts it should be disbanded. The study encourages the utilization of the police service for the security and safety of the citizens of Lesotho.

It is worth noting that there are different perceptions on how to address conflict. In his conceptual or position paper, Cooper (2012) from America argues that the interaction between institutions, groups and individuals requires conflict management skills, as is the case when conflict between the police and the community is being addressed. Godiwalla (2016) argues that in communication when distance limits face-to-face interaction, conflict management is not possible, and this is why police involve the two parties who are in conflict to resolve it through communication.

There are several studies on conflict management between police and communities that use different theories. Cooper (2012) discusses role theory as an explanation of how role conflict affects policing behaviour and may result in misconduct. Cooper offers suggestions to practitioners on how to create policies, which are aimed at preventing or fighting corruption. Even though Cooper's paper is not an empirical study, the focus is on how to resolve conflicts, but the difference from the focus of this study is that Cooper (2012) investigated conflicts between police and the wider community generally, while this study focuses specifically on conflicts in families – as per the CGPU remit.

Cooper (2012) also suggests strategies that could be used to manage these conflicts. He is adamant that interaction plays a critical role in the resolution process. Citizen and police officers' interaction develops relations between police officers and the community and affect the perceived outcome, (Police Advisory Commission 2020). This indicates that a theory such as symbolic interactionism can be useful in this study as a means of obtaining a more in-depth understanding of conflict relations and conflict management strategies. Kuhn (2001) views good relations as a pattern of relatively stable attitudes that are a result of mutually accepted social roles as far as

symbolic interactionism is concerned. Symbolic interactionism will be discussed in detail in chapter three.

Renauer (2012), in relation to the police's stop and search practice in Portland (USA, Oregon) points out that there is a need for both the police and the community to value and have the same opinion on the conflict perspective. Renauer's (2012) study explores consensus and conflict approaches to explain stop and search rates in 94 neighbourhoods. This is a quantitative study and the findings revealed that the policy focus was on the need for the police and the community to understand and agree on their different perspectives. This study by Renauer (2012) advocates that policies should focus on the need for the police and the community to have a mutual agreement from a consensus and conflict perspective.

Rothman (2006) for instance, explores conflicts between the police and the community in Cincinnati, Ohio. Rothman's (2006) study analyses identity-based conflict that occurred between police and the community. Rothman found a theoretical framework that emphasised the analysis of identity-based conflicts, which resulted in an intervention design. This research explored conflict management in families as an intervention process, and Rothman's study relates to the focus of this thesis as it includes intervention between the police and the community.

In contrast to the mediation strategies above, Horváth et al. (2007) believe that punishment to curb crime is the best solution. They suggest that offenders should be taken to court to be punished. In these scenarios, conflicts are resolved using different methods. These authors do not recommend or refer to the training of police officers to equip them with skills for mediation.

Wilson and Brewer (1993) conducted a quantitative study in Australia on how police on patrol deal with conflicts with the public. They used theories of deindividuation to illustrate that large groups are more likely to be aggressive than small groups or individuals. A sample size of 629 police officers on patrol from urban and rural regions of two Australian states participated voluntarily in this study. Their findings revealed the following:

First, the amount of conflict police encountered while on patrol varied with the nature of the patrol activities, tending to be highest in those activities that were more anxiety provoking as revealed by a state-anxiety measure. Second, activities attended by two officers tended to be associated with higher levels of conflict than those attended by one (Wilson and Brewer 1993: 58).

The above authors further stipulated that:

Furthermore, resistance was particularly high in those highly arousing (i.e., anxiety provoking) activities attended by a small group (i.e., two officers), a result consistent with the theory of deindividuation. The number of civilian bystanders present also had an influence on the level of conflict, greater conflict being associated with larger bystander numbers, although the predicted interaction with anxiety level was not obtained (Wilson and Brewer 1993: 58).

The above study is relevant to this study as it also covers rural and urban areas. However, this research will be a more in-depth, small-scale study, which might reveal differences in how urban and rural conflicts are managed.

Wilson and Brewer (1993) opted for a confrontation approach such as effecting arrest to manage conflict within the community. Wilson and Brewer highlighted that “*the results of this study provide real-life evidence that the process of deindividuation may be influential in a number of day-to-day activities*” (Wilson and Brewer 1993: 65). Deindividuation, according to Wilson and Brewer (1993), is a loss of self-awareness. This means that when people became more anxious, they are less able to be rational and logical. This is behaviour that might be reflected in my study during observations, but I will focus more on how the interactions and symbolic behaviour of language and artifacts, or cultural expectations influence people’s behaviour. Wilson and Brewer’s (1993) study is relevant as it addresses how a patrol handles conflicts, but differs from my study which focuses on conflict management within a particular entity; the CGPU.

The study of Wahab and Olayinka (2015) discovered that in private and public estates the provision and preservation of community-based facilities caused conflicts such as quarrel, fight, clashes, and murmuring. The strategies used by community elders and leaders of associations to curb that situation included communication, mediation, negotiation and reconciliation.

Outcomes by community violence differ from male and female children based on the family conflict at home. Often male children experienced high conflict (McKelvey, Whiteside-Mansell, Bradley, Casey, Connors-Burrow and Barrett 2011).

Since domestic violence is likely to be a core aspect of conflict issues for the Lesotho CGPU, it is appropriate to examine studies on the management of domestic violence.

2.6 Conflict Management of Domestic Violence

Management of domestic conflict affects officers' domestic violence arrest performance. Myhill (2018) "*conclude[s] that legislation to criminalise coercive control presents an opportunity to change officers' conceptions of domestic violence and what constitutes threat and risk*". Even though it is not clear where Myhill's study took place, the findings of the study stressed the complexity involved in the control of officer discretion regarding how domestic violence issues are resolved.

Overlien and Aas (2016) emphasise the importance of communication with children who have been involved in domestic violence. Their study, which took place in Norway, explored how officers come to a decision to communicate with children in crisis circumstances. The findings revealed that policies and guidelines should acknowledge the importance of communication with children. Overlien and Aas' (2016) study covers the police's interaction with children; while my research involves adults but communication is still a critical aspect of the resolution process.

Cattaneo (2010) focused on the incidents of intimate partners' violence that were reported to the police for mediation, and explored the relationship between several components of socioeconomic status (education, income and employment), race and the nature of the community's interactions with police. In Cattaneo's (2010) study, the family conflicts included gender-based violence most of the time, and this is also what my study explores. This is thus a scenario relevant to the current study as it explores the police's handling of conflict when violence takes place. Reiners (2021) stipulates that gender bias involves preconceptions against women based on their sex.

Cattaneo (2010) also discusses conflict that emanates between the police and the community, especially with educated community members. In Cattaneo's (2010) study these more educated members of the community reported fewer incidences of crime to the police as they did not trust the police. This finding has implications for how police should interact with different sectors of the community, and is thus valuable to my study.

The Cattaneo study used quantitative data from 820 women who reported their intimate partners' violence towards them to the police. My research is concerned with the interactions between the police and the community members, where the police have to employ skillful approaches to help them mediate professionally and effectively. Professionalism is "*A specific style of behavior in the workplace, values and professional roles, exhibited in our behavior*" (Campbell and Taylor (n.d., no page number). People use words and actions with meaning, and it is their use of those words

that makes a difference in how people understand each other (Aksan, Kısac, Aydın and Demirbükten 2009). Aksan et al (2009) study was a large-scale quantitative study, which did not enable a close-up observation of how people interacted during the conflict itself. My study attempts to address communication barriers in close-up observation data that illustrates how people communicate and interact in conflicts and their mediations. What is evident from these studies is that conflict management through mediation is an important practice as a means of intervention.

In Lesotho, there are various kinds of conflict such as political and criminal conflicts, as well as others. However, the important ones in terms of my study are the conflicts that occur in families in the communities; and effective family conflict management may just be the remedy to prevent more wide-ranging conflicts in the country.

According to UNICEF (2005), conflict management by the police is applicable in community situations, and community members make up families. Among others, the role of the police includes being a conflict resolver (UNICEF 2005). In Lesotho, many conflicts take place in family settings, and these conflicts are typically supposed to be dealt with by the CGPU, but it can happen that the police members are related to the families in conflict. As a result, qualified personnel must manage such conflict.

2.7 Conflict Management through Mediation

In some instances conflicts can be interpreted as a crime, depending on the severity of the issue. In this study the focus is on conflicts for the purpose of mediation, though the literature often refers to conflicts as acts of criminality.

Cattaneo (2010) looked at conflicts between the police and the community and assessed the actions of the partners in conflict in Lesotho and Maryland.

This research assesses the conflict that takes place within the families and how best the police should perform when managing these conflicts. It also examines the strategies that can be put in place to resolve these conflicts. Cattaneo's (2010) study dealt with women victims who were abused by their partners, whereas this study also looks into conflicts that are related to gender-based violence in families and how they are addressed by the CGPU.

Schaible et al. (2013) made policy recommendations for fighting corruption in communities. Their study sought to contribute to the growing body of research on the mediation of police disputes by assessing variations in the levels of satisfaction among officers and citizens. In Schaible et al's

(2013) research on the mediation between police officers and civilians in the community, the aim was to find out whether or not there was satisfaction felt by the civilians in terms of how well the police performed their work (Schaible et al. 2013). The study concluded that the police and the civilians who participated in a mediation programme were considerably more satisfied than individuals who participated in traditional complaint processing. The findings further revealed that mediation had strong effects on satisfaction levels for Latino complainants and female police officers (Schaible et al. 2013).

This shows how important it is to mediate effectively when two parties disagree, particularly when one of the parties is a woman. Sometimes a woman might not be able to convince the husband, but mediation creates a conducive atmosphere for both woman and husband to table their concerns. Rahman (2012) advocates that mediation skills are necessary for professionals and mediators. The mediation approach to intervention creates a favorable atmosphere for the parties involved to discuss and agree to disagree. The anticipation is that they are able to resolve their disputes and have the same understanding of issues at the end of the mediation process. Cripe (2013) showed that when the parties in mediation resolute that mediation is over the mediator's responsibility is to formally put it to an end by writing or summarise what has been discussed. The issues that were raised which need to be dealt with in future would be highlighted.

In mediation process police encourage harmonious environment and promote sense of respect by both parties involved in the conflict.

As interpersonal respect plays a significant role in the esteem felt within a relationship, it can also serve to cultivate trust between researchers and their participants in a research study, (O'Grady 2016).

During conflict at home partners may not respect each other in order to resolve their misunderstanding, but it becomes different when there is a mediator such as police officers from CGPU.

Schaible et al. (2013) focused on the perceptions of the police and the community in as far as mediation was concerned, and the police were observed regarding how they dealt with the conflict situations. The environment whereby mediation took place was also observed. Weinstein (2021) argue that the environment of the meeting such as mediation should portray the conducive environment so that participants would be able to listen and understand carefully what is discussed.

This means that the focus of both the above studies and my study is similar. The encouragement of mediation in conflict management is important in both studies above, and my study also analyses the importance of mediation in conflict management, but focuses on how the police behave within the community. What is different is that my research is a small-scale qualitative study that looks at how police and community members interact in detail.

Charkoudian (2005) says that community mediation plays a major role in reducing police callouts whenever conflict situations arise. Conflict management addresses the needs of people who experience conflict of various kinds. Conducive atmosphere is created for the conflicting parties to communicate effectively and efficiently (Charkoudian 2005).

Charkoudian (2005) looks specifically at community mediation as a means of reducing police calls to conflict situations in the United States, but the study is only a database study, and Charkoudian (2005) does not record how the police actually mediated the conflict situations. My research takes the form of a qualitative case study, and provides thick descriptions of the findings to inform the readers.

Corcoran (2014) in Ireland carried out a study. It was a case study of in-house conflict mediation by police with families. The findings revealed that conflict intercession has to do with interpreting the relationships between the opposing parties. Corcoran's (2014) study focused more on an actual mediation experience compared to Charkoudian's (2005) study. In the CGPU, the police officers mediate within their own communities, where many of the community members are related to each other.

In another study, "*the relationships between the imbalance between demands and rewards, occupational burnout and police officers' behaviour in conflict situations in dominating the mediation session in terms of effectiveness*" were examined (Euwena, Bakker, Demerouti and Martin 2004: 23). Their findings showed that reduced police dominance associated with burnout could in fact have positive consequences for professional behaviour in conflict situations. For instance, officers who felt 'burnt out' were less likely to use confrontational approaches in conflict situations, which in turn de-escalated the tensions that initiated the conflict. The theoretical framework used was burnout and dominant behaviour. This finding suggests that mediation is an important alternative to dominance and confrontation when addressing conflicts.

Burke (1998) conducted a study in Oxford looking at the coping mechanisms of police officers, and used a questionnaire to look at the relationship between work and non-work stressors, and how

this affected their ability to cope with managing conflict. The finding of Burke's study was that family conflict and psychosomatic symptoms were negatively related to work satisfaction. Although Burke investigated police coping strategies within conflict management, the focus of the study was occupational stress rather than the activity of conflict management. Findings from Burke's study were related to work-family conflict and psychosomatic symptoms, which differs from my study that concentrates on conflict within the community. Burke (1998) focused on the work-related environment, but my study explores more how the police perform conflict management within families. The aim is to maintain peace and stability in the families and the society in Lesotho.

Volpe and Phillips (2003) recommended mediation processes, which include all parties, involved in the conflict. Their study tried to understand the police's use of mediation with families in New York State. The ideal mediation relationship is when policing creates an atmosphere conducive to interaction. The Volpe and Phillips (2003) study is thus also relevant as it covers strategies that can be employed when managing conflicts in families. Similarly Vhumbunu (2015) recommended that Lesotho mediation by SADC in 2014 should have been inclusive in order to address the root causes of the conflict.

From the above reviews, it can be understood that conflict management addresses the idea that mediation plays a major role in this intervention. Further, for conflict management to succeed, an atmosphere conducive to the parties' involvement is very important. It is also evident that skills and knowledge need to be acquired to mediate conflict effectively and efficiently. Other studies have looked at how the police manage conflicts in different contexts.

2.8 Gender Issues and Family Conflict

2.8.1 Definition of gender

Since gender-based violence is a strong feature of many family conflicts, this section pays attention to gender and family conflict. Gender is defined and perceived differently by different scholars and academics. The International Fund for Agricultural Development (IFAD) (2000) defines gender as:

... A complex system of personal and social relations of domination and power through which women and men are socially created and maintained and through which they gain access to power and material resources or are allocated status within society (IFAD 2000: 4).

The World Health Organisation states that gender refers to the socially constructed roles, behaviours, activities and attributes that a particular society considers appropriate for men and women (WHO 2009; Act For Youth Center 2013). Benzies and Allen (2001) and WHO (2009) see gender as what either a man or a woman does in a society according to their ascribed gender status. These tasks or actions are determined by the society in which they live, and women and girls are often regarded as unequal to men. Work is, however, being done to bring about gender equality and Connell (2003) highlights the role of men and boys in working towards achieving gender equality.

At the core of the definitions, society and community perceptions influence how people understand and respond to gender relations because the meaning of gender is determined by their societal and socio-cultural contexts, and the perceptions are communicated during social interaction. Symbols are indispensable elements for the formation of communication; hence, symbols form the basis of communication (Crossman 2015). These social relations are of particular interest to the study in terms of how the police interpret and manage domestic conflicts. Esplen and Jolly (2006), however, argue that gender is fluid and is associated with culture. Roles in different cultures determine what a man or woman is expected to do. For example, a Mosotho man is not expected to cook, as this role is associated with women. However, in the western culture the situation may be different.

Conjugal rights also play a major role, especially for men who often claim that they are entitled to them. When a partner withholds conjugal rights, the other party is entitled to take legal action (Abhyuday, 2017).

Conjugal rights connote both the right, which spouses have to one another's company, and the right to marital intercourse. When one spouse leaves the other without any just cause or excuse, the provision enables the latter to bring the former into the conjugal fold so to speak,(Vakharia, 2020).

In terms of abandonment or desertion; if one of the spouses has no proper reason to abandon the home, the court will not favour this partner who has deserted the home. However, sometimes before the complainant approaches the courts, she or he reports to the in-laws, parents and to the police (CGPU). In fact, the mediation by police in Lesotho often includes addressing complaints about the loss of conjugal rights by men. According to Asadi, Sadeghi Taghdisi, Alavijeh, Shojaeizadeh and Re (2016) and Overall and McNulty (2017), loss of communication and conjugal rights contribute substantially to conflicts that emanate within families.

2.8.2 Roles of gender

In this study, gender is understood as the roles played by the female or male, and these gendered roles can be performed by either sex if society deems it so. For example, washing of clothes, cooking, caring for a baby and other tasks associated with women can also be performed effectively by men. In essence, gender as a concept is inclusive, and people should not be discriminated against according to their gender status.

Borgatta and Montgomery (2000) stressed that the roles of both men and women are influenced by their interaction and socialisation in society. The World Health Organisation (2002) shows a distinction between gender and sex. Either party can perform roles of gender, but sex is natural and cannot be changed without surgery. Brettell and Carolynne (2005) state that gender is a cross-cultural issue that often means that women are perceived as being inferior to men. These writers discuss the factors of perception that differentiate a man from a woman, but imply that in reality, they are able to perform certain roles equally. These writers illustrate, therefore, that gender is a social construct.

2. 8. 3 Gender issues

However, despite the legal protection of women's rights, evidence shows that women continue to experience discrimination and abuse in many ways, including education. For instance, "*The fact that two thirds of the world's non-literate adults are women is a striking example of gender discrimination*" (CEDAW Committee on the Elimination of Discrimination against Women: UN 2012: 3). Abuse of women includes many acts, which may be spiritual, violent, physical, or cultural, and so forth. "*The roots of violence against women lie in persistent discrimination against women*" (United Nations 2009: 1). The United Nations further affirms that "*70 percent of women experience violence in their lifetime*" (ibid).

Gender-based violence implies that there will be conflict, which needs to be managed. It also means that health issues must be considered, as they are part of conflict management. This is because researchers have ascertained that gender-based violence and gender inequality play a major role in the threat of HIV (Dunkle, Jewkes, Brown, Gray, McIntyre and Harlow 2004).

In the Sub-Saharan countries, it has been argued that the focus on conflict management is mainly on criminal activities, mostly rape (Horváth, Zukani, Eppel, Kays, Konare, Park, Pischalnikova, Stankard and With 2007). Rape has generally been seen as one of the major concerns of gender-based violence. In dealing with this crime Horváth et al. (2007) substantiate that, "*The crime of rape is serious enough to warrant a prison sentence; and in fact, most sub-Saharan African*

countries impose a prison term as at least one form of penalty for the offence of rape” (Horváth et al. 2007: 30). These authors show how serious rape is in the community. Rape includes penetration, lack of consent, force, violence, coercion and compellation. What is also crucial is that the latter is performed without the consent of the victim and the perpetrator does it intentionally.

Houston, Bala and Saini (2017) advocate that child protection services (CPS) be prominent in high conflict situations such as the separation of parents and the custody of children. CPS also responds to abuse or neglect allegations, and protects children from emotional harm. These authors’ article reports on research in Ontario, and the findings of their study show that child protection services need coordination, communication and training, as well as the use of judicial case management. These authors highlight the importance of childrens’ protection; hence, their study is relevant to my study as the CGPU considers the critical role of child protection in families’ conflict situations.

In Lesotho, it has been realised that women are involved in abusive conditions in different communities; therefore, the relevant bodies such as the CGPU in the LMPS must intervene. Chipatiso, Machisa, Nyambo and Chiramba (2014: 7) state, “*Women also reported experience of other forms of GBV, including non-partner rape, sexual harassment and abuse during pregnancy*”.

Married and unmarried women experience sexual abuse mostly by men, and the police will therefore involve both relevant parties to resolve the conflict in question. As a result, resolution of the conflict in place can be achieved through communication between those parties and the police. Mahloane-Tau (2017) has discussed communication models as a way forward for future development and the use of Information Education and Communication material. She argues that since communication is a two-way process, there needs to be a feedback loop to ensure the other party has understood. Merchant (2012) argues that the different meanings that women and men have will influence the outcome of communication. However, if a solution is not reached through mediation, the case is taken to court and laws such as the Criminal Procedure and Evidence 1998 (GOL 1998a); the Penal Code 2010 (GOL 2010); and the Sexual Offence Act 2003 (GOL 2003) are used in court to prosecute the offender.

Sometimes an abusive environment is encouraged by power struggles between genders in families (Connell 2003). According to Mosuo (2016), the patriarchal system encourages male domination and female suppression in African society. Therefore, this is what is perpetrated by culture in Lesotho; where a woman is labeled as minor, and she may not ever question what her husband says. If a husband and wife do not come to an agreement about a certain issue, the man will insist that he is right, and in this way, conflicts arise. As such, the CGPU should have acquired the skills

to deal with conflicts that have emanated from these power struggles and be working hand-in-glove with the chiefs in the different villages. Marco (2014) adds that it is also valuable to have good relationships between the chiefs and NGOs to assist in the management of conflicts.

Phoofolo (2007) alluded to the fact that conjugal rights are often the source of conflict in families in Lesotho and this issue has been embedded into cultural practices, since the Basotho believe that one of the woman's responsibilities is to allow sexual activity to be initiated by the husband. If, due to reasons such as health issues or cheating, the woman refuses sex, it is tantamount to jeopardy of those conjugal rights. According to Asadi et al. (2016), and Overall and McNulty (2017), communication issues where conjugal rights are violated in families have also been identified to be one of the sources of conflict. As a result, partners sometimes engage in out of marriage affairs.

2.9 Gender-Based Violence

Djamba and Kimuna (2015) maintain that gender-based violence includes wife beating, domestic violence-related adolescent deaths, and sexual and physical abuse. Police deal with these gender-based crimes mentioned above in both the urban and rural areas, and they need to be equipped with the skills and knowledge to enable them to deal with such conflicts, especially during mediation sessions held by the CGPU.

Even though these conflicts are criminal activities, women sometimes withdraw their charges and ask for mediation instead. In some instances, the police will decline and take the case to court anyway. For example, although newspaper reports are not always accurate, News24 (Mngadi 2017) supports the above observation in its report that Sunnyside police declined a 29-year-old woman's request to withdraw the case against her 40-year-old alleged abuser. This could be because the gender-based crime that had been committed was serious and it thus had to be referred to the courts for prosecution. In Vietnam and other countries, domestic violence is also reported to the police (Noi 2011).

2.10 Definition of Culture

As has already been mentioned, culture has a strong influence on how conflicts emerge and how they are managed. The next section therefore briefly introduces the notion of culture since it will be a feature of the CGPU conflict management behaviour in Lesotho.

Arowolo (2010) defines culture as follows:

Culture can also be conceived of as the collective of human activities and general principles that tend to guide ideas of a group of people with shared traditions (general acceptability), which are passed on, instilled into generation (socialisation) and reinvigorated by members of the group (sustainability) (Arowolo 2010: 4).

In other words, culture refers to forms of behaviour, which are characteristic of a given society, a group of societies, a certain race, a certain era, or of a certain period (Birukou, Blanzieri, Giorgini and Giunchiglia 2010) which are distinguishable and help to create a certain identity. For example, African cultural practices related to dress were traditionally important compared to the present period. Girls, women and men had their different traditional dress. There was specific attire for specific occasions, like traditional dances, etc.

Amponsah (2010) describes culture more broadly, focusing on how people interact and communicate in different cultures and how those behaviours reflect learned belief systems. He states that it is:

A collective name for all behaviour patterns socially acquired and socially transmitted by means of symbols; hence, a name for distinctive achievements of human groups, including not only such items as language, tool making, industry, art, science, law, government, morals and religion. In addition, the material instruments or artifacts in which cultural achievements are embodied and by which intellectual cultural features are given practical effect, such as buildings, tools, machines, communication devices, art objects, etc. (Amponsah 2010: 597).

According to Amponsah (2010), culture is inclusive and depends on different groups of people in a society. Culture takes into consideration the knowledge, ideas, beliefs, values, standards, and sentiments of different societies. The behaviour of the group, usually in its usages, customs, and institutions, plays a major role in culture. Faith and International Affairs (2018) associates culture with religious aspects, therefore culture encompasses many aspects of life. Amponsah (2010) argues that culture is also evident in academic fields, government, structures and other institutions. In other words, culture is not just a ritualistic display with tourism attractions such as dancing; it also includes social celebrations, rituals of birth, marriage, cuisine, sports etc. Concisely, culture is an all-inclusive feature of people's lives in totality, which is expressed in the way that people live, eat, worship, etc. Societies behave according to their different cultures and norms, and hence they are identified accordingly.

The authors above agree that culture occurs in any society or among any group of people, institutions, organisations and people living or working together. For example, the society of Lesotho has its traditional practices that are different from South African society. Arowolo (2010) stipulates further that cultural activities are guided by certain principles regarding different cultures and norms, and societies adhere to those principles.

It is thus argued that cultural aspects need to be considered in conflict management scenarios. Gumani (2013) indicates that:

According to the health and social professionals, women remain in abusive relationships due to the cultural beliefs. They adhere to which (sic) are a result of the way that men and women were socialized in their societies and beliefs that were transferred from parents to children on the basis of observation of how things should be done like solving marital problems through beating up a spouse (Gumani 2013: 5572).

For example, culturally/traditionally African children are not allowed to argue with their parents. They are expected to be submissive (Ngozwana 2014) and a Mosotho woman is traditionally always understood to remain a child or minor (Thakaso 2017).

These are issues that must also be considered whenever the police are dealing with conflict management, and police officers dealing with conflict management must be equipped with culturally relevant skills and knowledge in order to handle such situations appropriately.

2.11 The Influence of Different Cultures in Africa

Dangana (2014) describes how imperialism affected the culture in African countries, with particular reference to Nigeria. According to Dangana (2014), cultural imperialism refers to America's cultural influence on other countries. He further believes that in Africa, drawing on the example of Nigeria, there are unique cultures, which are highly respected, but cultures are not the same in all countries.

The impact of cultural imperialism in Africa is evident in the way that young Africans behave compared to their parents. Werbner (2002) argues that colonial and pre-colonial traditions, as well as imperial forces, affected the lives of Africans. For instance, the contemporary youth dress in western clothes and argue with their elders, asserting that their rights must be respected, but traditionally a child is not expected to argue or disrespect an adult (Dangana 2014).

It is believed that colonisation played a major role in diluting African culture. Mimiko (2010) advocates that:

The social fabric was completely devastated and a new culture of violence was implanted. Traditional African systems of conflict resolution were destroyed in their places, nothing was given. The democratic process, rudimentary though it was, but with great potential (sic) as accompanies every human institution, was brutally uprooted and replaced by the authoritarianism of colonialism. A new crop of elites was created, nurtured, and weaned on the altar of violence. Colonialism armed with the structures of the modern state to continue to carry out the art and act of subjugation of the mass of the people in the service of colonialism (Mimiko 2010: 641-42).

Kasongo (2010: 314) confirms the above statement when he asserts, “*One could infer that when westernisation was imported to African countries, the hidden side of modernism was materialist interests*”. In other words, it may be that young people who are adopting western ways of thinking and doing come into conflict with the traditional expectations of their parents. It may also be that traditional ways of resolving conflict are no longer seen as acceptable to younger generations or more enlightened women. The police therefore need to be aware of the different cultural dynamics in Lesotho society, as well as the new laws regarding gender equality, etc.

2.12 The Role of Culture in Police Conflict Management

This section is divided into culture and household chores, resilience in marriage, parental participation and principals.

2. 12. 1 Culture and household chores

There is another layer of culture. The culture of a police department in Lesotho will inevitably reflect elements of the culture of Lesotho society. Employees of the Lesotho Mounted Police Service also have their institutional culture such as discipline and responsiveness to orders from the police hierarchy, to mention a few. Therefore, my study also explores whether the CGPU conforms to the principles of the LMPS policy culture, and also how much that culture has been affected by the traditions and norms of Basotho society. The findings of my study also show to what extent those cultures may clash with each other, particularly in the context of changing values about children’s rights, gender and gender relations in families.

For instance, women in Lesotho have traditionally been categorised as minors. *“Again men are given leading statuses like chief, managers, and head of the family and so on. Women are minors, children, and subordinates according to Molao oa Lerotholi (Basotho Law)”* (Molefe 2011: 30). These views, analysed from the symbolic interactionism perspective, suggest a socially constructed society based on different human understandings and interpretations.

The argument, for example, that women are not capable of performing heavy duties has been experienced for some time. Nevertheless, the legal scenario gives a completely different set of opportunities for women now, which include access to a range of rights. Molefe (2011) stipulated that, *“The example, in Lesotho is that before the Legal Capacity of Married Woman Act 2006 (GOL 2006) was enacted, women were denied their rights of suing another person or being sued as a person, but only the husband could sue or be sued on behalf of the wife”* (Molefe 2011: 30).

2. 12. 2 Resilience in marriage

It is argued that culture plays a pivotal role regarding why women do not leave marriages or partnerships. This may be caused by cultural beliefs, financial reliance and the stigmatisation of divorce by the community (Gumani and Mudhovozi 2013). Gumani and Mudhovozi (2013) believe that some do leave because they opt for a means of survival and alternatives that will free them from abusive atmospheres, such as through courts of law. Their study explored the perceptions of six health and social service providers in the Vhembe District in Limpopo Province in the Republic of South Africa (RSA) on the reasons why battered women remain in their abusive relationships. Their findings showed that abusive situations leave behind short and long-term effects and that they can happen to anyone (Gumani and Mudhovozi 2013).

2. 12. 3 Parental participation

In Lesotho, elders such as parents or relatives traditionally bring partners together when they have family disputes. Sometimes they manage to solve the conflict, while at other times a solution is not found (Personal communication, CGPU personnel 2017). However, there is a need for both parties in the conflict to communicate. Okabayashi and Hougham (2014) showed that different cultural inequalities abound between males and females in the Japanese context, and spousal interaction is required to curb these inequalities. Oostinga, Giebels and Taylor (2018) came up with three communication errors between couples in conflict, which include contextual, factual and judgment errors. During communication, fewer errors occur when there is creation of an environment which facilitates effective communication. For example, the avoidance of any interruptions such as movement of people during the mediation process, focusing on the clients' deliberations and seeking more clarification. In Lesotho, if the parties opt to consult with the police, the CGPU

becomes involved, but the question then is whether the CGPU is able to play its role adequately or not. This is what this study seeks to understand.

2.12.4 Cultural principles

It is therefore critical that conflict management takes into account the cultural principles of the different forms of mediation and conflict resolution. The notion of cultural leadership emanated from the founder of the Basotho nation in Lesotho, king Moshoeshoe 1, who advocated for peace and sharing of resources, rather than violence. Culture is shared in informal social networks and by their goal setting in a particular region (Katrini 2018). Gill (2010); and Kapa (2013) reinforce the notion that chiefs need to support their communities in accordance with Moshoeshoe 1's instructions.

It is expected that each police officer working in the LMPS, especially in the CGPU, be well trained to perform effectively. *"The "culture" of a police department reflects what that department believes in as an organization. These beliefs are reflected in the department's recruiting and selection practices, policies and procedures, training and development, and ultimately, in the actions of its officers in law enforcement situations"* (U.S. Department of Justice 2003). The CGPU as a department or unit in the LMPS is culturally supposed to curb conflicts in the community; therefore, it should apply practices, policies and procedures that contribute to conflict management efforts. The training and development of the officers in the CGPU needs to benefit them in their performance of their duties. The next section deals with Police training for conflict management

2.13 Police Training for Conflict Management

Police officers who work in the CGPU should be equipped with skills and knowledge in how to deal with conflict management. Therefore, training is essential. Training is described by Aguinis and Kraiger (2009) as follows: *"Training is the systematic approach to affect individual's knowledge, skills and attitudes in order to improve individual, team, and organizational effectiveness"* (Aguinis and Kraiger 2009: 52).

The issue of training police officers is not a new phenomenon, because in any institution continuous training is essential. Makoaba (1998) (GOL 1998) and Police Service Act 1998 (GOL 1998) supported this statement when they stated that planners decided to improve the skills of the police officers and introduced training for them in order to accomplish police roles and responsibilities.

Jehanzeb and Bashir (2013) and College of Police (2019) globalise their definitions and perceive training and development as equipping all employees with skills in a working environment.

Lifelong learning as part of training is an ongoing process, which includes the use of formal and informal learning in order for the development of knowledge and skills (Delors et. al. 1996). Eraut (2004) discusses informal learning, which takes place in a wider variety of settings as compared to formal education and training, while Kolb and Kolb (2009) bring in experiential learning where the teacher becomes a facilitator only. Lifelong learning has four objectives, as stated by the European Commission (2001) in Chapter One. Niederberger von Wyl (2008) adds to the discussion on education and training, adding that media training should include training on conflict, communication and conflict resolution.

Briefly, these authors agree that training has an impact on the growth of a person. Therefore, the organisation should create an atmosphere conducive for training. Jehanzeb and Bashir (2013: 2) reveal, *“Internationally different companies provide training and development programmes to their employees for the improvement of their skills and abilities”*.

Aguinis and Kraiger (2009) showed that training contributes to the development of life of a human being, individually and/or as group. However, the role played by organisations in the process is crucial in contributing to training. An organisation may either promote or inhibit training or development, for instance through provision or non-provision of training opportunities and or resources. It is also important to note that the two authors above link training with development. Again, there is a need for training regarding police officers to influence their cultural cognisance, knowledge and skills (Whitfield 2019).

Education and training have been seen as the phenomena that equip a person with skills and knowledge. They also play a major role in changing a person's behaviour (Jarvis 2009). Training and education can be accessed formally, informally, accidentally and experientially (Griffin and Keen 2013). Training here is not understood in its narrow sense of the cognitive domain, which implies skills acquisition where drills and routines are essential elements to bring about job excellence, producing competent job performers. However, training for the CGPU should be understood in its broad sense to refer to getting expertise and proficiency in policing and conflict management methodologies and their applicability in conflict situations.

Brum 2007 argues that *“Once a training programme is completed, workers' productivity is expected to increase”* (Brum 2001:1). Brum (2007) focuses on worker productivity, while Jehanzeb and Bashir (2013) focus on the worker's personal development. However, both authors emphasise the positive benefits of training employees. These two authors address the needs of the

employee himself. They argue that when the person has received training, he/she acquires skills and knowledge; as a result, positive consequences are expected to take place. The same assumptions can be applied to the police that work in the CGPU. If they are well trained, they will have acquired skills and knowledge to perform effectively in the conflict management situations when dealing with families or partners.

For the police to work harmoniously with the community they serve, they should be equipped with the relevant skills and knowledge. These skills need to be addressed through training. It is anticipated that trained police behaviour in dealing with the community will be different from that of untrained police if they have been trained well. Therefore, if police officers working in the CGPU are well trained they will be able to work with the community harmoniously. They will then use the relevant processes and strategies to solve the conflicts, together with the community. This research explores what the police officers have been trained to do, how they act because of that training, and what further training is needed to make them more effective.

Brum (2007) further shows that a well-trained employee will be more committed to his or her work, with the possibility that he or she will want to stay longer in the organisation, compared to the under-trained with less commitment (Brum 2007). It is thus believed that education and training can play a major role in personal development.

Sahin and Ekinci's (2015) study determined the effect of conflict resolution training on nursing students' conflict resolution skills. This study was conducted in Turkey, and its findings concluded that conflict resolution training increased the conflict resolution skills of nursing students that participated in the training programme. It is therefore evident that education and training contribute to addressing or solving conflict situations. The implication is that this can also apply to the police service so that the police officers will perform more effectively with the communities in their vicinity.

Lesotho has experienced a wide range of conflicts that need to be resolved or managed. However, in the Lesotho context, no study has been undertaken to explore how police manage such situations, or their education and training needs. Hence, it is important to obtain data that will assist in making recommendations for appropriate conflict management training in the CGPU in Lesotho for them to deal with conflict situations professionally.

It is inevitable that the training needs explored in this study intersect with the two Sustainable Development Goals (SDGs) for the development of the CGPU personnel to enhance their

effectiveness in managing conflict at their workplace. Police training can take place formally as part of the initial training programme, but it can also take place non-formally through in-service training or in response to expressed training needs. Informal learning is likely to take place daily, unintended, as discussed above. This study may explore some of the informal learning that officers can identify during interviews and observations, but the final intention is to make recommendations that will benefit both formal and non-formal training. Chilisa and Preece (2005) cited a study by Thetela (2002) on police interviews with victims of rape in Lesotho where the use of language or words conveyed certain attitudes. He made an example that gender is the focus of analysis in descriptions of sex discourses and gender construction with rape victims in Southern Sotho. Such concerns need to be addressed in this study.

My study intends to establish the education and training experiences and needs of police officers regarding conflict management, and to make recommendations for further education and training. These observations and recommendations will be made after analysing the skills and knowledge portrayed by the officers in the CGPU, for example in dealing with conflict situations during the study.

2.14. Studies on Police Training in Conflict Management

There are several studies, which have looked at education and training on conflict management among the police, but they focus on different contexts of education and training for conflict management. Many are quantitative and do not use social interactionism as a theoretical framework.

The nature of police training is important. For instance, Corcoran (2014) maintains that the traditional problem-solving approach is insufficient to help police officers resolve conflict – because the problem-solving approach only deals with the here and now and does not take account of the fact that people bring their past into solving the present. Simmill-Binning and Towers (2017) argue that education, training and learning for police should be focused on the advancement of comprehensive interview skills. Alshenqeeti (2014) believes that interviewing can be one of the tools for social research as it facilitates obtaining explanations for human actions through comprehensive speech interaction. Training assists in explaining the behaviour in terms of how people interact (Darlington 2014). Even though this research is not focused on interview skills, there is relevance as police officers need interview skills when addressing complainants. Scher (2010) attested LMPS had a small training college and lacked resources such as offices for the police officers; hence, mediation sessions might face challenges.

The finding of the report by Simmill-Binning and Towers (2017) is that education, training and learning benefit an individual and the organisation as whole. Their research took place in England and Wales. Exley (2016) investigated the advantages and disadvantages of formal education but mentioned nothing about other types of education that include, non-formal, experiential, incidental and informal learning. These kinds of learning play a major role in education.

A study by Frankus and Mayrhofer (2013) was done in Germany, Australia and Hungary. Its focus was minority policing and the development of restorative justice-oriented applications for minority policing. A qualitative research strategy and comparative design were employed, using interviews, group discussions, and observations.

These studies made recommendations, among others, that conflict resolutions need to consider the improvement of police education and the development of a conflict resolution culture within the police service. They explored conflict resolution through community policing and prevention strategies that can be employed by the police. Makoetlane (2011) argues that one of the objectives of community policing is crime prevention in the community. Hence, police mediation is crime prevention, because if conflicts are not properly mediated may result in commission of crime such as assault or murder.

Frankus and Mayrhofer (2013) suggested that police dealing with conflict management need to be equipped with skills and knowledge on community policing. Williams, Brower and Klay (2016) stated that community policing requires a guiding philosophy and supporting organisational structure of law enforcement. It should be noted again that Frankus and Mayrhofer (2013) identified culture as having a major influence on police responses to conflict situations.

Frankus and Mayrhofer's (2013) study relates to this research as it focuses on the conflict between the police and the community. However, this research addresses conflict management within the community by the police (CGPU).

Lau (2004) undertook a study that attempted:

To examine the effectiveness of a conflict management training (CMT) programme designed by the Psychological Services Group (PSG) for traffic police officers in Hong Kong, which used a train-the-trainer Model (Lau 2004: 97).

The study highlighted three major outcomes as follows: heightened awareness of emotional reactions, strengthening communication skills and enhancing anger management, and emotional

regulation. The results of this study showed success in these aspects when assessed and important police development was established (Lau 2004). The findings of this study showed that psychological understanding can be employed in law enforcement activities.

The Hong Kong Police Training College (2012) itself advocates that training is an essential aspect nationally and internationally. It lays down the goals of training of the college as to:

- Develop the best qualities of the officers. The best qualities of the officers include development, self-reliance and skills possession in handling conflict situations at all levels.
- Professionalise police training;
- Facilitate self-study and workplace learning;
- Build knowledge through research and sharing; and
- Disseminate knowledge to benefit Hong Kong, the Mainland and the international community (Hong Kong Police 2012: 1).

It is also argued that law enforcement training must account for the needs and increasing diversity of the communities that police officers serve. In supporting what the above authors have discussed Glenn, Panitch, Barnes-Proby, Williams, Christian, Lewis, Gerwehr and Brannan (2003) came up with five primary training recommendations for the Los Angeles Police Department that are outlined as follows:

- Establish a Los Angeles Police Department (LAPD) lessons-learned program.
- Introduce and maintain consistently high quality throughout every aspect of LAPD training.
- Restructure the LAPD Training Group to allow the centralization of planning; instructor qualification, evaluation, and learning retention; and more efficient use of resources.
- Integrate elements of community-oriented policing (also called “community policing”) and diversity awareness training models throughout LAPD training.
- Develop training on use of force, search and seizure, and arrest procedures that meets current standards of excellence (Glenn et al. 2003: xv).

The above studies and training recommendations relate to countries outside of Africa, but they are relevant to my study, which is undertaken in Lesotho. In terms of this research, in Lesotho, the LMPS believes that in the process of crime prevention and fighting against crime, the community

should play a role (Police Service Act of 1998 (GOL 1998)). This Act encourages the Commissioner of Police to involve the community in crime prevention strategies in Lesotho. Therefore, the participation of the people who have been involved in conflict situations is crucial and needed for the study to achieve its findings. This research is perceived as important for the development of the police; so that they can provide professional services to the communities, they work for.

Effective community policing requires training for both police personnel and community members, and it aids the development of new police attitudes, knowledge and skills, and facilitates the reorientation of perceptions and the modification of existing skills (Lau 2004). For instance, it might be found that the CGPU police have limited skills and knowledge; therefore, training will enhance their ability to perform their job effectively. The training that is articulated above may provide useful guidance on implications for the training of the police in Lesotho, especially in the line of duty of the police working with conflict. Even though the training identified in the Hong Kong manual does not explicitly address conflict managed in families, it may provide general guidance on conflict management, which may be relevant to the Lesotho context.

This research explores how the skills in handling conflicts are treated or dealt with by the CGPU personnel in their job and in the interaction with the participants in order to address their problems.

2.15 Chapter Summary

This chapter has defined concepts such as conflicts, conflict management, culture and training. I have looked into international studies on causes of conflict, and they have highlighted that a lack of availability of basic needs can cause conflict. For example, a shortage of funds can lead to conflict.

This literature chapter further discussed what the involvement of police is in managing conflict in families and amongst the communities. Training for the CGPU as a cultural aspect in conflict management was highlighted.

The chapter also reviewed studies that have spoken about gender-based violence, conflict management, the role of culture in society and the role of training. Although there are several studies that explored how the police or community feel about police management of conflict, most of these are large scale quantitative surveys, and very few have been conducted in Lesotho. The findings revealed that the repercussions for policing domestic violence in the communities and police-community relations in political conflict sectors were highlighted. A few studies were

undertaken in the region, but most of them were international. In addition, the nature of the studies showed that they did not explore, in detail, how people interacted in specific conflict situations.

My focus is on how people interact or make meaning/ use of language (symbolic interactionism) during conflict resolution, as a relevant way of filling the gap in understanding domestic conflicts and how the police manage them. As far as symbolic interactionism is concerned; people follow communication patterns when they interact and this social perspective is a means through which human behaviour can be studied and understood (Marriage and Family 2003; Mark 2015). Van der Verken (2008) also indicates that people's behaviour is determined by the meanings and definitions they attach to words and gestures. Therefore, individuals structure the world in the way they perceive it to be.

This research focuses on managing the conflicts that emanate from communities and that require police mediation with confidentiality (FindLaw Attorney Writers 2016). A great number of interactions take place in such conflicts and usually involve relationships between conflictual parties; such as a wife and a husband, boyfriend and girlfriend, relatives, neighbours, employer and employee, etc. who may perceive issues differently and where such different acts of meaning making result in conflict. Given that different people understand and perceive culture differently, interaction plays a major role, and this is when people who are communicating come into conflict. Furthermore, the way people interact may destroy relationships.

It is critical that whenever conflicts arise and are reported, they need to be managed effectively by police. As a result, people or groups may learn to solve their conflicts, but to achieve effectiveness police training is essential. Therefore, adult education and other types of continuing education can play a major role in skilling police personnel who deal with conflict management, such as those officers in the CGPU.

Having presented a critical review of the relevant literature, the next chapter discusses the theoretical framework adopted for the study.

CHAPTER THREE

THEORETICAL FRAMEWORK OF THE STUDY

3.1 Introduction

My study is about education and training in community conflict management in the CGPU. This chapter discusses this theoretical framework. In this study, I employ symbolic interactionism theory to help focus the analysis in a way that enables me to explain the social behaviours that take place during conflict management situations. Symbolic interactionism is a sociological school of thought that explains social behaviour in terms of how people interact with each other via symbols. In this view, social structures are best understood in terms of such individual interactions. Symbolic interactionism in this chapter is discussed in relation to its historical development, principles and how it relates to the research questions. Symbolic interactionism is used because it is an educational theory that is relevant to the study.

3.2 Historical Development of Symbolic Interactionism

The history of Symbolic interactionism originates from America. According to Stryker (1987), symbolic interactionism originated from American sociology from the 1930s. Stryker claims that Cooley, Dewey, Thomas and Mead developed the concept. It evolved in the 1940s and 1950s, but over the next two decades (1960s and 1970s), it received less attention. Blumer (1969) is the first modern symbolic interactionism theorist. He was an American sociologist born in 1900 and died in 1987. Blumer showed interest in sociology, symbolic interactionism and sociological research methods. He considered the nature of the elements of meaning making during interaction, and language as a crucial element of symbolic interactionism, Aksan et al. (2009).

This theory is relevant to my study because conflict and gender-based violence occur in societies such as in families and the community at large. Interaction is eminent in the societal sphere and can result in conflict, thus conflict management is essential. This is the role played by the CGPU in the LMPS.

Kuhn (2001) argued that the ideas of symbolic interactionism could be defined and tested using empirical methods. He saw the 'self' as a pattern of relatively stable attitudes that are a result of social roles. Benzies (2001) elaborates.

Data collection methods in the Iowa School include quasi-experimental designs, statistical analyses, and secondary analysis of survey data, ethnomethodologically approaches, questionnaires, schedules, tests and laboratory procedures (Benzies 2001: 543).

Kuhn stressed that science could be used for symbolic interactionism, but Blumer emphasised that the methodology needed to have empathic understanding (Kuhn 2001). Kuhn's perception of symbolic interactionism thus differed from that of Blumer.

This is why different societies have different cultures and beliefs, and they make meanings out of that. This author further indicated that:

Among the important things I learned from the dissertation work was that testable hypotheses from Mead's work could be developed only by drawing on knowledge about specific interactional relationships and the settings that served as the contexts for person's interactions with others (Stryker 2008:15).

According to Kuhn (2001) and Stryker (1987), there is a common consensus that during interaction people attach different meanings to issues in different settings in the society. As a result, when they experience different meanings, they might have conflicts. It can therefore be assumed that in families it can be possible that if there are misunderstandings between family members, where they view and attach a variety of meanings to a certain scenario, conflict will be experienced.

In other words, it is assumed that where people have different perceptions of the same issue, conflicts take place. It does not mean there is a party that is wrong or right; they just have a different understanding and meaning during their communication. Therefore, conflict management is needed for resolution. Stryker (1987) asserts that training guided him to envisage sociology as a social science that capacitates a researcher to thoroughly test theories of human social behaviour.

Meltzer et al.'s (1975, as cited in Benzies and Allen 2001) assumptions of symbolic interactionism, theorised by Mead and expanded by Blumer, have been developed into what is recognised as the classical or Chicago school of interactionism. Blumer (1969) stressed the interpretive process in the building of meaning of the richness and variety of social experience.

Symbolic interactionism, according to Blumer (1969), comprises of three premises:

The first premise is that human beings act toward things on the basis of the meanings that the things have for them ... The second premise is that the meaning

of such things is derived from, or arises out of, the social interaction that one has with one's fellows. The third premise is that these meanings are handled in, and modified through, an interpretative process used by the person in dealing with the things he encounters (Blumer 1969: 2).

Blumer (1969) discussed different meanings that prevail in society, which are determined by things such as physical objects like trees or chairs, human beings, institutions, guiding ideals and situations that individuals encounter in their lives. Briefly, the environment determines the different meaning making in society. Things that contribute to the development of the communities also regulate the meanings of them.

3.2.1 Concepts of functionalism: conflict perspective

There are three types of sociological theorists, who discuss related concepts of functionalism, conflict perspectives and symbolic interactionism (Knox and Schacht 2007). Knox and Schacht (2007) emphasise that *“The functionalist’s perspective views society as composed of different parts working together. In contrast, the conflict perspective views society as composed of different groups and interests in competing for power and resources”* (Knox and Schacht 2007:1).

Functionalists advocate that society is comprised of units that collaborate in order for communities to develop. We generally talk of agricultural, health, education and training ministries, and many more. These work together to see to it that a person grows in society. For example, for a child to learn properly he or she needs food and this shows how education is related to the agricultural sector in society. One can look at a family as a community with different units within it, and the father, mother and children are the units. These units perform different functions for the family in order for the community to progress. If one unit fails to perform, it disturbs the operations of the entire community.

Maslow’s hierarchy of needs theory (1940-50) reflects this notion as he emphasises that one needs to have basic needs (such as food and shelter) satisfied before one can achieve self-actualisation in a certain aspect of life, such as education, building a new house, getting married, and many other activities. For societies to function and for individuals within those societies to achieve, the relevant social units need to work together (Hossain and Ali 2014).

A relevant example of this is a husband and wife who argue frequently about power and economic issues (Vogler 1998). The wife may complain that her husband does not provide for the catering of the family, while the husband may say that he has the power to take care of his child when the

need arises. Men usually dominate the decisions that are taken in the family, and these tensions can result in power struggles in the family (Connell 2003).

3.2.2 Social perspective

Symbolic interactionism combines these two perspectives. It is a social perspective through which human behaviour can be studied and understood (Marriage and Family 2003). Conflict is a behavioural occurrence. In other words, one does not settle for mere observations of external behaviour, but rather endeavours to tap into the meanings and definitions held by people as they explain how they are behaving. It is argued that individuals structure the external world by their perceptions and interpretations of what they conceive that world to be (Van der Veken 2008).

The symbolic interactionism theory has been chosen for this study as it is seen as a suitable lens for analysing micro family or community groups, and conflicts that are culturally and contextually specific. This perspective focuses on exploring solutions to everyday problems in society, hence its appropriateness for this study to explain the behaviour among the research participants. Proponents assert that the meanings that people give to objects such as conflict reside in the way they interact with those objects (such as the conflicts in action) and just focusing on the conflict itself does not help one to understand how those particular people have understood conflict. In other words, people see things differently from their different perspectives. Hence, understanding emerges through interactions with those that have lived (experienced) the phenomenon. Benzies and Allen (2001) noted that symbolic interactionism takes place based on the meaning things possess to those involved in an interaction.

3.2.3 Symbolic interactionism and sociological research

Blumer (1969), an American sociologist who became the first symbolic interactionism theorist portraying sociology, symbolic interactionism and sociological research, supports Cooper (2012). He advocated meaning making during interaction. Carter and Fuller (2015) noted the work of three scholars, namely Blumer (The Chicago School), Kuhn (The Iowa School), and Stryker (The Indiana School) which have different traditions of symbolic interactionism. Knox and Schacht (2007) believe that symbolic interactionism's standpoint is to analyse the situation where family members compete for power and resources. Wagner, Malisz and Kopp (2014) argue that symbolic interactionism identifies communication patterns, which make meaning from different interactions.

The focus is on intimately understanding the participants' world from their perspectives – hence in the study what I want to understand is the world from the perspective of the police and the

community participants who are on the receiving end of the police interactions with them, as lived and experienced by them when handling conflict. Simply getting the police perspective will not give me insight into how they are affecting the people they are supposed to be helping. Therefore, I want the community perspective as a triangulation point of comparison.

The symbolic interactionism theoretical framework might help to explain the findings as follows:

- Its principles highlight the subjective meanings that people impose on objects, events, and behaviours.
- Subjective meanings are given primacy because it is believed that people behave based on what they believe and not just on what is objectively true.
- Society is socially constructed through human interpretation.
- The way people interpret one another's behaviour and interact reflects the social bond of language use.

3.3 Principles of Symbolic Interactionism

Three basic assumptions underpin symbolic interactionism, explained by Benzies and Allen (2001) as follows:

First, people, individually and collectively, act based on the meanings that things have for them. That is, people do not respond directly to things but attach meaning to those things and act based on that meaning. Underlying this assumption is the presupposition that the world exists separately and apart from the individual, but that world is interpreted with symbols (language) in the process of interaction. People then act based on the meaning that is derived from symbolic interaction (Benzies and Allen 2001: 544).

For example, residents of different villages in Lesotho might fight over the grazing land as they each attach their own meaning to why they should access that land in preference to anyone else. A certain villager may claim a piece of land as theirs; thus declaring that the other villagers do not have the right to allow their animals to graze there. The other villagers may object and as a result, conflict may arise and then escalate to the point where people lose their lives. The police will then arrest the suspects and charge them for the crimes committed. The police will not normally be interested in the root cause of the crime, such as unemployment, and similarly the influence of their spouses on the conflict will not be considered at all.

3.3.1 Basotho culture

In the Basotho culture certain sentences and metaphors have symbolic meanings. For example, a woman may in mockery ask for her husband's trouser and say that she will give her dress to him. When a man hears that, he will act immediately. In other words, he will fight because he feels that his wife is not treating him as the head of the household. Training in dealing with such conflicts might help police officers to critically analyse cases to get to the motives behind conflicts, so that people are able to see more than the use of language. As a result, the above-mentioned grazing land conflict might, for example, be successfully mediated so that both villagers will benefit equally.

3.3.2 Meaning between people

Secondly, meanings emanate from communication between different people. In other words, people from similar cultures are likely to attach similar meanings to words that are used or actions that are taken because they have internalised what those actions or words mean in that context. This will apply to the conflict examples given. However, it will also apply to the way the police have been trained to attend to criminal aspects first, rather than the causes behind those crimes. They have internalised their own meanings, which are attached to how they think they should behave in conflict situations – which is to arrest the criminals.

Women in the LMPS were previously not allowed to be promoted to the rank above Major (Superintendent). Only men were promoted to higher ranks because the authorities had negative attitudes against women. They thought that women would not perform like men at the higher ranks, thus the former authorities' attitudes and communications about women were not positive. These attitudes and perceptions reflected the Basotho culture where a woman is regarded as a minor, hence a man should dictate or control what is supposed to be happening in the family or in the working environment. In fact, there is a cultural expectation that women should stay at home, cook, clean the house and take care of the children, but lately the promotion situation in the LMPS has become more equal, which provides space for new meanings to be attached to women's positions by the authorities.

Thirdly, *“meanings are assigned and modified through an interpretive process that is ever changing, subject to redefinition, relocation and realignments”* (Benzies and Allen 2001: 544). In the above example, police management changed and redefined their perception about women in the organisation. They found it fitting that women should be promoted to the higher ranks. This is why Lesotho had a female Commissioner of Police for the first time a few years back. This means that the misconceptions about women were relocated and rearranged by the police management.

Symbolic interactionism is a way of explaining this change in understanding. Benzies and Allen (2001) state that “*Symbolic interactionists take a nondeterministic view of the individual and assume that there is freedom of choice in human behaviour, albeit that choice is constrained by societal and cultural norms*” (Benzies and Allen 2001: 544). However, culturally in Lesotho women must respect their partners. If they do not, conflicts arise. Therefore, conflict management through the CGPU must take cognisance of this cultural norm.

3.3.3 Language and gestures

Benzies and Allen (2001) advocate that people use language and gestures for the communication of meanings that produce a common understanding during interaction with others. For instance, the CGPU police officers interview the clients to solicit the relevant information that will help the police to mediate more effectively and resolve the conflicts before them. This perspective relies on the symbolic meaning that people develop and rely upon the process of social interaction (Crossman 2020).

The focus of this research is on the nature of individual and collective social interaction. Knowledge of the interpretation of reality includes searching for ways to understand the meaning of a situation from the individual and the societal groups’ understanding. For example, men and women are likely to attach different meanings and interpretations to the same event because of the way they have been socialised to think and because of the different gendered experiences that have shaped their understanding of the world (Celis, Kantola, Waylen, and Weldon 2013). Men, for instance, may be more likely to believe that conflict should be solved by force, while women may suggest that conflict can be better solved through discussion. It is, therefore, crucial that when conflict situations in communities are addressed, a person with relevant skills and knowledge is involved. Counseling skills, for instance, are likely to be relevant in this regard.

The social world exists as a creation of human interactions. In cases of community-based conflicts in Lesotho, individuals and groups can network with the priests, chiefs, counsellors, members of parliament, and non-governmental organisations to curb these conflicts. Each of these individuals attaches meaning to their actions in different ways, based on their socialisation and internalised understanding of the world according to their social contexts, and this reflects how they help in certain conflict situations. For instance, priests deal with conflicts spiritually by using biblical scripts, while police officers deal with conflicts by applying counseling skills and drawing on legal vocabulary. These two parties will attach different meaning to the same situation, but their different perspectives profoundly address conflict situations effectively.

For example, if the CGPU personnel are involved in conflict management activities such as a disagreement between husband and wife, it is important that the different meaning perspectives among all parties are understood in a way that enables conflict resolution. This study seeks to find out what meaning perspectives present themselves to all parties in particular situations and how the different parties interpret the behaviours, actions and words of each other. Ideally, the police are there to facilitate an atmosphere conducive for interaction between the two conflicting parties, and adequately trained officers must perform this process properly. The police must interpret and understand the conflict situation in a manner that is appropriate, and they need careful thinking, consideration and use of proper methods to address the situation.

Carter and Fuller (2016) explain that symbolic interactionism as a theoretical perspective in sociology focuses on society and explains interactions within individuals. For example, symbolic interactionism assists the researcher to focus on how conflictual situations are being handled, in particular, the interpretations and behaviours of people involved in the conflict. In a case where there is a child custody issue between a husband and wife, the parties involved may even seek independent intervention by lawyers, counsellors, priests and the police. The latter are helpful in addressing the conflict situation, but each will adopt their own meaning perspective.

This means that participants in conflict situations create their different worlds in understanding concepts. Their perspectives differ in most cases as they view reality differently. An example is that in many cultures, men believe that the women's place is in the home and they must take care of the children. Men are the ones who must put bread on the table, but more westernised men may have a different view, and this may be also be coupled with westernised women who believe that both men and women should work and take care of their children together.

3.3.7 Requisite education and training of police officers

The answers to this question will emerge from the interviews on what the police in the CGPU say they want to learn further, what the community members say the members of the CGPU need to learn, and from what I notice as I converse with the study's participants. The findings will be compared to the relevant literature that discusses police experiences and training needs in terms of conflict management. The theoretical perspective will guide the approach to understanding how the challenge of culture and meaning making can be addressed by training.

3.3.4 Different cultural values

Symbolic interactionists admit cultural differences but believe that individuals interpret cultural values differently (Kastanakis and Voyer 2014). Members of any group that occupy a particular

position in the social structure develop common mental frameworks and patterns of behaviour to deal with the situations they encounter. Therefore, when examining the data, I ask how this behaviour may have come about. It is assumed that in order to understand behaviour in situations such as community settings, one must know the cultural standards that form the context of the behaviour, the individual's goals in that context and the individual's perceptions of the consequences of various kinds of behaviour. For example, cultural standards dictate how women must behave in certain situations. In a Lesotho community setting there are places where women are not allowed to walk because they are places where animals are fed. Such places are called '*patlollong*' (This is according to the Basotho).

It can happen that when developments come to such a village, this taboo is challenged. For instance, when water pipes are installed they may have to go through such places. The traditional leaders will then be approached and made aware of the importance of water in the village. The traditional leaders will then have to convince the villagers that such a place should be used by both genders for the benefit of the community in question, as they need clean running water.

New situations such as this require new meaning making and ways of addressing the traditional meanings attached to certain patterns of behaviour. Hughes (2016) for example, in a British study, used symbolic interactionism to explore the backgrounds of people with an autistic characteristic known as Asperger's syndrome, where they have an inability to read signs and symbols expressed by other people. Their lack of understanding of normative signs in social settings affect negatively on their communication with others and can lead to conflict.

These qualitative studies that use symbolic interactionism highlight the usefulness of exploring people's feelings and behaviours in different contexts to understand how to address their concerns.

This study hopes to reveal how the CGPU personnel can work with the community effectively, having considered the dynamics of how males and females are perceived in different scenarios and how other cultural, societal and socially ascribed behaviours influence behaviour. Other dynamics include the police culture itself, job expectations and the influences of the conflicting parties. It is crucial that they are equipped with the appropriate skills and knowledge to deal with the different perspectives of all of the participants.

The findings of this study seek to identify whether there is gap in the understanding that prevails between the CGPU personnel and the community in addressing their issues that are conflict related.

The findings will help to identify the extent to which education and training is needed. The research questions will now be explained in relation to the theory and overall purpose of the study.

3.3.5 Police responses to conflict

Symbolic interactionist theory acknowledges the principle of meaning as the centre of human behaviour. Language is a way of expressing meaning for humans by means of symbols. Humans develop their attitudes towards things according to the meanings that things present to them. Crossman (2015) suggests that meanings are developed according to the way people experience and view different aspects of life. Consequently, symbols form the basis of communication. In other words, symbols are indispensable elements for the formation of any kind of communication. In this study, meaning is derived from the research participants' words and use of language.

3.3.6 Police and family perceptions of conflict management

From using the data, I look for the meaning that these people make from the management of the conflictual situations. From a symbolic interactionism perspective, the environment is dynamic, and all behaviour is determined by these people's adaptation to their environment. Symbolic interactionists claim that each individual and his/her environment are inextricably linked through reciprocal relationships, and these people perceive and interpret things that they think are relevant in their society they live in (Marriage and Family 2003). As the researcher, I look for these aspects in the data.

For instance, it may be that male police officers are biased and fail to apply their counselling roles as police officers in the CGPU. They may be inclined to believe that a woman is a minor and so must be submissive to the man. They may express this meaning to their clients and interpret their roles accordingly when dealing with conflict situations as police officers. Women police officers themselves may behave submissively according to their culture, which may affect their ability to make accurate judgments when handling cases of conflict involving men. As a result, the male behaviour of the complainants may influence their biases and prejudices in how they manage the situations. Similarly, if the male officers assume that women are inferior, they may make assumptions on how to interpret the situations and their roles as police officers.

Human beings give meaning to symbols, and they express these meanings by means of language, especially in communication on sexual issues and gender related aspects. These aspects are revealed in the data. Chilisa and Preece (2005: 220), who cite the study by Thetela (2002) on police interviews with victims of rape in Lesotho, support this notion of the use of language or words conveying certain attitudes:

The following example shows how gender is the focus of analysis in description of 'sex discourses and gender constructions' in a study of police interviews with rape victims in Southern Sotho. Her discussion is concerned with the way language and linguistic codes of language used between men and women serve to reinforce gender power imbalances and reinforce inequalities in the way the legal system deals with rape cases (Thetela 2002: 180).

Thetela further says that,

The key issues in examining language and the law in southern Africa is that of the relationship between language, culture and the police interview rooms and courtrooms since these institutions are not only legal domains but also domains where cultural power relations are contested (Thetela 2002: 180).

In Lesotho, a raped woman would be forced to explain the encounter using the proper sexual jargon. However, sexual words are taboo in Sesotho, so the woman would not be able to use the proper terms and she would lose the case, even though she had actually been raped. Sexual language would embarrass her in front of her elders, friends and relatives, etc. and she would not be able to explain her case adequately. Thus, according to Thetela (2002, as cited in Chilisa and Preece 2005: 220), even before a case gets to court, the problems of language use arise:

Thetela identifies the Sesotho words that describe sexual intercourse (ho arolelanadikobo, meaning 'to share blankets'; ho bapala, meaning 'to play'; ditabatsamotabo, meaning 'activities of motabo' [a form of snuff]). She points out that women are culturally discouraged from using explicit language about sex, while men have access to a different vocabulary. This places women in a passive, accepting role without the means to even describe the process of rape. In the police interviews, Thetela shows how both behaviour between police and the rape victims, as well as the language they use, conveys an image that the woman has no case to claim she has been raped. The victim, in her description to two male police officers, is embarrassed to use explicit words because it is not culturally acceptable (Chilisa and Preece 2005: 220).

It is evident that the victim suffers from having been raped, is embarrassed by police officers and is thirdly embarrassed by the courts of law. All these are a result of interaction, interpretation and the behaviour of police officers. Hence, there is a need for police officers to acquire knowledge and skills that will help them to deal with such situations more professionally all of the time. In African culture, it is taboo to mention the private part of a female or male, so this makes it difficult for the witnesses to put across their facts and it is thus very possible for the suspect to win the case of sexual offence. Nevertheless, it is worth noting that since this publication by Chilisa and Preece (2005), things have changed in the Lesotho courts: the way that language is used now is different from how it was used in the past. Now the witness is allowed to use softened words, which makes it easier for the witnesses to give evidence in court so that the suspect can be sentenced. Furthermore, attempts have been made by police authorities to address this situation. The LMPS management states that whenever a woman is sexually harassed, a female police officer at the charge office must assist her, (Instructions by LMPS Management). This practice is not documented but the informal decision made by the LMPS management is that a female victim would be free to talk to a policewoman.

3.4 Weaknesses of Symbolic Interactionism

Symbolic interactionism has been criticised for its inability to articulate clearly a systematic theory of symbolic interactionism (Benzies and Allen 2001), and for many years symbolic interactionism was an oral tradition passed down through the teachings of Mead (Meltzer et al. 1975, as cited in Benzies and Allen 2001).

Blumer assembled the teachings and lecture notes of Mead for use in 1937, however, some academics were criticised for articulating seemingly heretical and substantive portions of symbolic interactionism (Benzies and Allen 2001), to the extent that they did not provide clear-cut procedures or techniques for enhancing research (Kuhn 1964, as cited in Benzies and Allen 2001).

My study, in response to the criticisms above, has recorded all of the data and documented it so that anyone who wishes to access it will be able to do so. The final study will be available in the libraries of the University for accessibility.

3.5 Chapter Summary

The theoretical framework, symbolic interactionism, concentrates much on the interaction, meaning and use of language when communicating. It is believed that during conflict management, police and families interact but often attribute different meanings to things.

Language usage is key in communication, and it is assumed that if language is not adequately used it may lead to conflict; hence, there is a need for conflict management.

Chapter three has discussed the theoretical framework of the study. The historical development of the theoretical framework, the principles of symbolic interactionism, the research questions, the symbolic interactionism perspective (application of the theoretical framework) and a critique of the theoretical framework have been explored at length.

The following chapter focuses on the research design and methodology, the trustworthiness of the research approach, ethics and my positionality.

CHAPTER FOUR

RESEARCH DESIGN AND METHODOLOGY

4.1 Introduction

The focus of this chapter is to discuss the research methodology that was used in my study. The chapter discusses the interpretive paradigm, the research design as a case study, its qualitative approach and the location of the study, the population, sample and sampling, methods, observations, data analysis, trustworthiness, ethics, my positionality and the limitations of the study.

Methodology refers to: *“The overall approaches and perspectives to the research process as a whole and is concerned with the following main issues:*

- *Why you collected certain data.*
- *What data you collected.*
- *Where you collected it.*
- *How you collected it.*
- *How you analysed it”* (Collis and Hussey 2003: 55).

The research questions, as stated in the first chapter, were as follows:

1. How do police officers and family members in dispute feel the conflict situations are managed?
2. How do the police in the CGPU respond to and address conflict issues that are presented to them?
3. What kind of education and training do the police and community feel is needed to manage conflicts more effectively?
4. What are the implications of the findings for conflict management education and training of the CGPU?

4.2 Paradigm

Creswell (2009) calls a paradigm a set of assumptions and/or beliefs; a model or frame of reference that guides research. In other words, a paradigm provides some guiding or supportive structure, a framework, or some pointers to the assumptions that guide the researchers through their research

activities. It can be understood as background information on what can be obtained or what exists in relation to a phenomenon under investigation, and what and how that can be studied and understood.

My study of conflict management as a phenomenon explores how people behave in certain environments such as families and police settings. It is assumed that when police officers are well trained they will be able to perform effectively in conflict management. My choice of paradigm is therefore, guided by the focus of the study.

4.3 Interpretive Paradigm

This study was located in an interpretive paradigm and adopted a qualitative approach, which used two techniques of data gathering for triangulation purposes: observations of mediation meetings, and interviews. The interviews were held with police officers who dealt with gender conflict cases and those working in the Child and Gender Protection Unit (CGPU), as well as with relevant family members involved in those conflicts.

The research focus was on conflict management in selected families that approached the CGPU for assistance. Maseru's Urban and Rural CGPU offices were the targeted areas for this study. Police officers who were working in those offices and the participants in the study were the research participants.

The work of Klein and Myers (1999) consists of a set of principles for conducting and evaluating interpretive research, which provide fair and appropriate criteria for assessing the validity and reliability of such studies and, given the number of citations, has had a significant impact in the interpretive research literature (Cardoso and Ramos 2012: no page number).

This perspective works with qualitative approaches and methods as the proponents believe that there is no one specific truth. Everyone perceives his or her own idea of reality. I chose the interpretive paradigm to guide this study design as it focused on the perceptions, ideas and behaviours of the community members and police officers in the CGPU. In other words, it explored their different perspectives of reality in relation to the family conflict situations that were being reported. Therefore, I used qualitative methods, which aligned with an interpretative paradigm.

Corcoran (2014) emphasises the value of the interpretive process in the construction of meaning of the richness and variety of social experience as it is lived; however, he suggests that an

exploratory inquiry is not limited to any particular set of techniques. This study required an intimate focus on understanding the participants' world and the processual nature of human behaviour. In other words, I needed a research paradigm or worldview that focused on understanding the participants' world from their perspectives. This included being empathetic when trying to understand how these people were thinking and feeling. For this study, interviews and participant observation were the most appropriate.

4.4 Research Design

Creswell (2003) views a research design as guidance on all components of the study, including the data collection and analysis procedures. In 2009, the same author further stated that research designs are strategies and the actions for research that extend from an initial, wide hypothesis or interest to developing comprehensive methods of data collection and analysis (Creswell 2009). Creswell explains that a research design includes procedures, which lead to the collection and analysis of data. Therefore, my study followed the same pattern as advocated by Creswell and takes a qualitative approach with a case study design. These terms are now explained

4.5 Qualitative Approach

This research used the qualitative approach. This research approach does not use statistics to analyse data. According to Jackson (2008: 88) qualitative research is "*A type of social research based on field observations that is analyzed without statistics*" as it offers researchers opportunities to generate subjective data. In other words, it provided the opportunity to obtain multiple truths from the participants. Qualitative research values the vast knowledge and experiences that people possess and develop. Evidence does not need to be proven by figures and statistics; instead, subjective experiences are identified by the respondents and analysed by the researcher.

Since this research dealt with what people thought was their reality, the qualitative approach was appropriate. In this study, interviews and observations were carried out at the CGPU offices. I observed conflict mediation sessions and interviewed the police and the affected members of the families, as well as explored the roles played by cultural aspects. It was crucial that the CGPU police officers' capabilities in managing conflicts were analysed at length. The findings enabled me to identify what kind of training would enhance their professional skills in managing family conflicts, and the use of mediation in a conflict management role was the focus of what I was looking at.

4.6 Case Study

This research adopted a case study design. Rule and John (2011) argue that a case study is an accepted strategy that allows researchers to expand and present a thorough view of a particular situation, event or entity. In this study the case as the phenomenon, the unit of analysis, was of how reported conflict was managed by the police. The case study locations were the two CGPUs. I chose a multiple case study design with two locations for comparison; Maseru Urban and Maseru Rural. A multiple case study is considered more trustworthy (Baxter and Jack 2008). Case studies use multiple methods but tend to prefer qualitative approaches. Yin (2006) argues that a multiple case study should use the same data collection methods in order for it to be used for comparison, even though each case stands for itself in terms of analysis. I made comparisons between the urban and rural locations.

A case study therefore enables an in-depth study of a specific scenario in order to acquire the evidence to answer the research questions (Neville 2005). In this study, the two CGPUs in Maseru Urban and Maseru Rural were the case locations from where the qualitative data was generated. The 'case', in research jargon, is the reported incident. The case study locations were the police stations. I examined the management of reported incidents in each location.

4.7 Location of the Study

There are 11 districts in Lesotho. They are made up of urban and rural boundaries, but most are very small in population size. The two districts that were identified for the study were the large ones that could provide the best-case examples of what was happening in police stations. Maseru has the largest population of Lesotho. Again, because of its size, it is divided into two districts, namely Maseru Urban and Maseru Rural, and these were the two sites for this research.

Hence, Maseru as the capital city of Lesotho, dominates the other districts with its incidents of conflicts. The two sites were chosen to compare the findings between the urban and rural areas. Rural area reports are often handled differently and rural areas are more likely to follow traditional gender discrimination behaviours, but the scenario could be different in the urban areas.

The Lesotho Demographic Survey (LDS) (2011) (GOL 2011) identifies the Maseru District as including urban and rural areas, and shows that the location of the study is comprised of 188,293 males and 201,334 females, with a total population of 389, 627. The map of Lesotho Figure 1.1 shows the location of Maseru where the study was carried out.



Figure 1.1 Map of Lesotho

Source: Lonelyplanet.com (n.d.)

The Maseru Urban district headquarters is in Maseru city and the Maseru Rural district headquarters is in Mazenod. It serves Thaba - Bosiu, Semonkong, Mohale, Nazaretha, Matela, Morija and Mazenod that are based in the rural areas.

4.8 Population

Population according to Shaughnessy, Zechmeister and Zechmeister (2003: 128) “*Is the set of all cases of interest*”, and Macmillan and Schumacher (2006: 119) state, “*A population is a group of elements or cases, whether individuals, objects or events, that conform to specific criteria and to which we intend to generalize the results of the research*”.

The population of this study consisted of Maseru Urban and Maseru Rural CGPU officers and the families involved in the conflict processes managed by the police. Briefly, the population included all police officers working in the Maseru Urban and Maseru Rural stations. It also included all the people who were not police officers but had reported incidents of conflict to the police stations mentioned above, and were dealt with by the police attached to the CGPU.

Therefore, the study covered the Maseru Urban and the Maseru Rural populations. These two stations were selected because Maseru is the capital city of Lesotho and has the highest population compared to the other nine districts. As such, the rate of criminal activities was higher. The research focused on how conflict management was addressed by the CGPU police officers in Maseru. It also looked at how the family members behaved in the conflict management situations.

4.9 Sample and Sampling

It is not possible to collect data from the entire population in a community to get trustworthy findings; only a sample is possible. A sample is a subset or portion of a population, and it is selected to provide data for any given study. Many factors are considered in sampling participants for a study. Cohen, Manion and Morrison (2007: 100) point out that “*Factors such as expense, time, and accessibility frequently prevent researchers from gaining information from the whole population*”. They thus advocate for data to be obtained from a smaller group or subset of the entire population. As this study was a qualitative case study, it was not possible to generate data from the entire population, so a sample of the population was used.

The most common sampling methods used in qualitative research are purposive sampling, quota sampling, convenience sampling and snowball sampling, (Schensul, LeCompte and Creek 1999). This study adopted purposive sampling for the police officers, and convenience sampling for the community members since it was not always possible to get agreement from the first choice of community members in view of the potential sensitivity of the conflict situations being discussed.

Purposive or judgmental sampling, according to Babbie (2010:193), is used “*On the basis of knowledge of a population, its elements and the purpose of the study*”. The researcher should know the population and the purpose of the study. Purposive sampling extracts groups, settings or individuals where the processes being studied are likely to occur and/or they are knowledgeable of the phenomenon under investigation. For the purpose of this study, police and family members who had direct experience (knowledge) of conflict management processes were the desired persons to be interviewed and observed. The people who were interviewed included male and female police officers who were experienced in their work, and had handled cases of gender related conflicts in more than one situation.

According to Etikan, Musa and Alkassim (2016: 2), “*The purposive sampling technique, also called judgment sampling, is the deliberate choice of participant due to the qualities the participant possesses*”, and which are pertinent to the study. The researcher selects people who have

knowledge on the subject in question, who will be able to respond to the questions. Unlike in random sampling where respondents are randomly selected, in this scenario they are intentionally selected for a purpose.

Although the police could be purposively sampled, residents were selected by convenience. Convenience sampling, which can also be named haphazard sampling or accidental sampling, is a non-probability or non-random sampling design, (Etikan, Musa and Alkassim 2016). Purposive sampling is also non-probability and non-random. In convenience sampling the target population meets certain characteristics including easy accessibility, geographical proximity, availability or the willingness to participate (Etikan, Musa and Alkassim 2016). It was critical for me to adopt convenience sampling of the community members as the family conflict issues were sensitive, therefore the participants needed to be free and willing to participate in the conflict mediation session and accept being interviewed.

This study sample included police officers who were working in the CGPU offices and the members of the communities who were involved in the conflict management processes with the relevant officers. That is, the people who went to the police to be assisted with resolving their family conflicts. Four police officers and four civilian family members were observed and interviewed, making a subtotal of sixteen involved in four specific incidents reported across the two stations. A further four non-observed police officers were interviewed per station, plus three family members, seven people in each station, making a further subtotal of fourteen. The tables that illustrate this notion are identified below.

Of the 16, eight police officers were selected based on their experiences. This meant simply that the eight police officers were considered and selected based on their experience, given their length of time served in the LMPS. In addition, the experiences they had acquired in the CGPU, with or without their CGPU related education and trainings were of great value in the study. The other eight officers were part of the observed mediations and therefore not selected on the basis of experience.

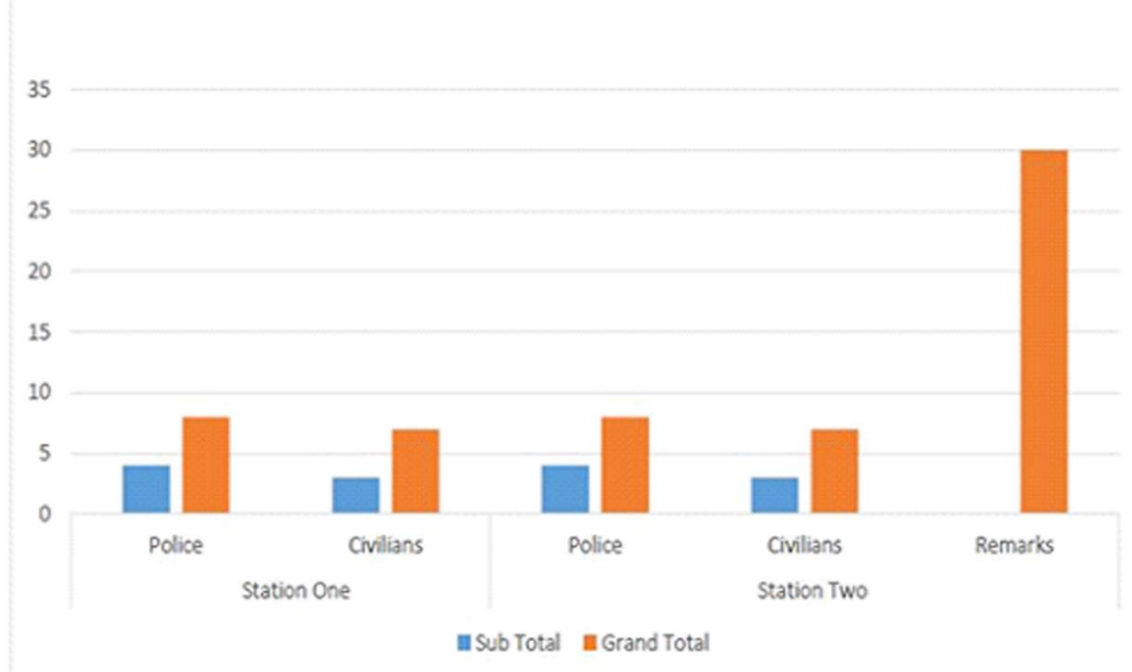
The grand total of the participants was thus 30 people, which included 16 who were observed and 14 who were not observed. It was intended that each reported conflict incident was observed twice, but this depended on the nature of the incident reported. I chose stations, which were busy or had high numbers of reported cases. When conducting a study of this nature, the element of costs and time needed to be taken into account and the sampling had to be sufficient to enable the collection of adequate data for analysis. Sixteen participants were observed and interviewed. The remainder

were not observed but they were interviewed only. Therefore, different police officers and clients were interviewed.

Table 4.1: Participants who were interviewed and observed

	Station One		Station Two		
	Police	Civilians	Police	Civilians	Remarks
Sub Total	4	3	4	3	14 Interviewed only, not observed
Grand Total	8	7	8	7	30

BAR CHART REPRESENTING THE ABOVE TABLE

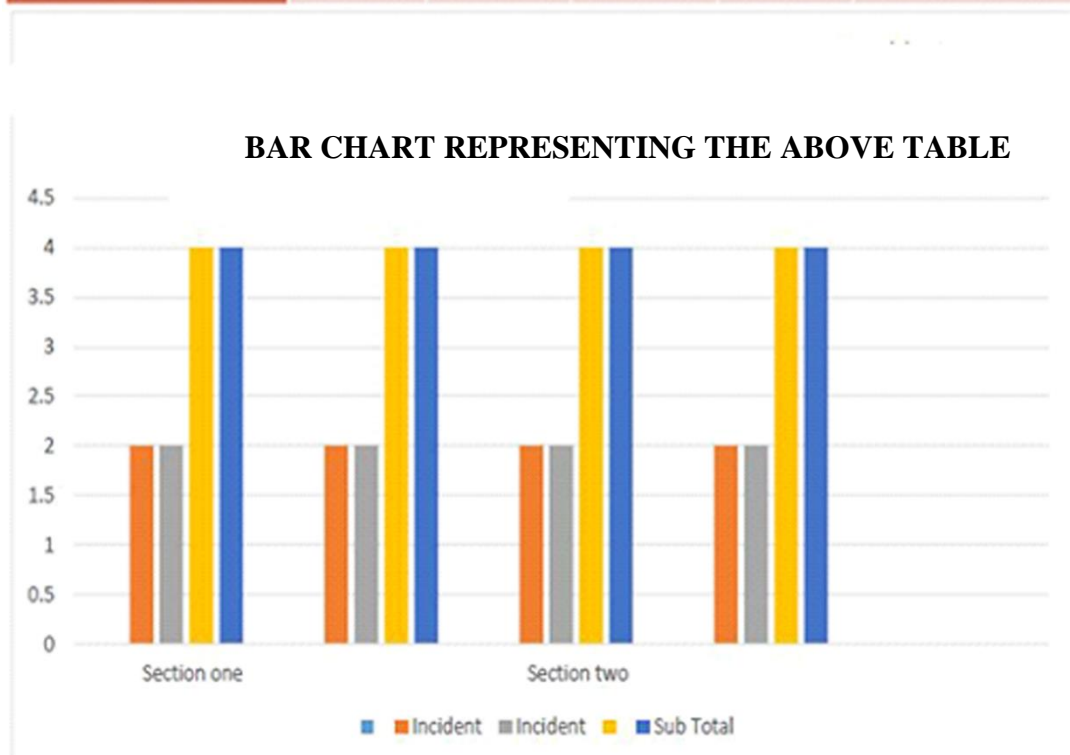


Source: Researcher (2019)

Table 4.1 above reflects the numbers of respondents that were observed during conflict management sessions. Four police officers and four civilians (family members) were observed in two sessions made up of two police officers and two civilians. The same process was done in two stations, namely Maseru Urban and Maseru Rural. The eight police officers and eight civilians were interviewed from each station, making a total of sixteen.

Table 4. 1: Additional participants who were not observed but interviewed only

	Station One		Station Two		
	Police	Civilians	Police	Civilians	Remarks
Incident	2	2	2	2	Observed
Incident	2	2	2	2	Observed
	4	4	4	4	Follow up Interviews
Sub Total	4	4	4	4	16 participants



Source: Researcher (2019)

Table 4.2 shows the number of respondents (police officers and civilians) who were only interviewed. In the instance where four police officers were interviewed, only three civilians were interviewed; totaling seven respondents per station. Therefore, 14 respondents were interviewed without observation. I wanted to triangulate the data, and the observations enabled me to crosscheck the extent to which the interviewees reflected what was observed. Further interviews provided further triangulation, even though it was not possible to observe them. This gave me a cross-section of potential perspectives to analyse.

The officer in charge of the CGPU office in Maseru Rural informed me whenever a mediation session was scheduled following the reporting of a case to the CGPU, after being asked to do so. When a case was reported, the police called the partner whom the complainant was complaining about. A date was set for the two parties to come to the police station for conflict management to take place. I was informed in advance of the session and the family participants were asked to participate in the study at the beginning of their appointed mediation session.

Therefore, I explained to the participants (family/community members) that their mediation session would be included in my study if they agreed, and if they agreed to participate they were requested to sign a consent form. They were also assured that their names and identities would not be disclosed to any other person outside of the session. Their names would not be used at all. Instead, pseudonyms or codes would be used if there was any need.

4.10 Piloting

The research questions and data collection methods were piloted in Mabote police station. Then I, as the researcher, got permission to conduct research from the Officer Commanding of the Mabote police station. From there she introduced me to the Sergeant who was the second in command of the Mabote CGPU, since the officer in charge of the CGPU was not available due to other work-related commitments.

I observed one mediation session where the complainant was the husband. He had lodged a case of assault by his wife with the police. It is not common for men to report or request intervention

from the police for conflicts that emanate in their families. I managed to observe one mediation session and interviewed the two officers who were part of that session. One officer was a female Sergeant while the other one was a male Police Constable. I also interviewed the Inspector who was in charge of the CGPU and another male Police Constable. These two were not observed doing mediation.

The police interviews took an hour because the questions were many as compared to the community interviews, which lasted about 50 minutes. The mediation observation took longer than an hour. The findings or the results of the observation and the interviews revealed the following:

- Since all of the police knew me and I explained that nothing would be utilised against them, reported to a senior officer or have an impact on their performance prior to commencing, everything went smoothly.
- I was tempted to give advice and probe further when I felt that not enough was being done in that regard, but it was important that I refrained from doing this.
- I had to change the wording of some interview questions to ensure clarity.
- The participants did not appear to experience discomfort with me being present as an observer.

4.11 Methods

Two methods including observation and interviews were used to gather information from the police officers and the community members from Maseru Rural and Maseru Urban stations.

4.11.1 Interviews

I employed interviews in order to gather the relevant data from the participants and this enabled the comparison of the respondents' experiences with my observations. The aim of this was to achieve triangulation, as mentioned above. The interviews helped me to gather more relevant information that would be helpful in the mediation. According to Easwaramoorthy and Zarinpoush (2006), an interview includes dialogue with the purpose of gathering information for research. The authors discuss the types of interviews, which are structured, semi-structured and unstructured. The targets of the interviews were police and community members who have been involved in the mediation sessions of the police, and some of those who took part in the observations by the police. These are summarised as follows:

Structured interviews: In a structured interview, questions follow a pattern and are prearranged regarding the topic. Structured interviews follow a clear set of questions, which are very focused on obtaining answers to specific topics, with very little room for deviation (Easwaramoorthy and Zarinpoush 2006). It also known as a directive or fixed format interview in which all questions are prepared beforehand and are put to each interviewee in the same order. This type of interview lacks the free flow of a friendly conversation and often allows no room for probing (Easwaramoorthy and Zarinpoush 2006).

Semi-structured interviews: These interviews are similar to the above interview type, but the difference is that the interviewees have more flexibility to elaborate on their answers. The researcher uses various probing techniques such as; 'please tell me more' and 'explain what you mean', and entails active listening on the part of the researcher (Easwaramoorthy and Zarinpoush 2006). This is where the list of questions still follows a set pattern with a clear focus, but there is room for further probing and an expectation that the respondent will talk more generally – that is, questions are more general but still seek information about a particular topic (Easwaramoorthy and Zarinpoush 2006).

Unstructured interviews: This is where there is an open question or two, but the respondent is invited to talk at length as and how they wish. It is useful for life history interviews where one wants general stories, perhaps around a particular idea or experience such as educational experiences throughout one's life (Easwaramoorthy and Zarinpoush 2006). In an unstructured interview, there are no specific questions or list of options. The broad questions are asked in an open, informal set up. Further questions are asked to get more data during the interviews (Easwaramoorthy and Zarinpoush 2006).

Alshenqeeti (2014) says that interviewing should be adopted as a tool for social research as it facilitates obtaining 'direct' explanations for human actions through a comprehensive speech interaction. Therefore, I adopted semi-structured interviews where I was able to probe; asking for further clarifications or elaboration on particular incidents, issues or experiences.

The semi-structured interviews provided an opportunity to probe the answers and explore issues in more depth, which helped to gather more data. The respondents were asked open ended questions and given enough time to express themselves and their feelings fully. This did not limit the interview, as could happen in the case of structured interviews. I posed similar questions in a similar sequence to all of the participants, and the interviews took approximately one hour each.

Although I carried out the interviews, in view of the sensitive nature of this topic, a counselling psychologist was made available to the respondents in case the questions caused them distress.

It was also critical that I used recording device to capture accurate information from the respondents and to enable me to focus and listen to what the participant said or did rather than writing notes. I utilised more than one recording machine in case one machine failed, then the other one could capture the data. I used a cellphone and a recorder, but I initially used two cell phones. See appendix J.

4.11.2 Observations

Manolica, Bobalca and Ciobanu (2011: 40) cite Gorman and Clayton (2005) when they define observation as being represented by studies involving the systematic recording of the characteristics and transformations of the studied object. Parke and Griffiths (2008: 61) explain that there are different forms of observations. *“One of the main research methodologies in studying small groups in natural settings is that of observational fieldwork which can either take the form of participant or non-participant observation”* (Parke and Griffith 2008: 61).

Participant observation is when a researcher partakes in the scenario that is being investigated, but as a non-participant; the researcher does not take part at all. He/she completely observes what transpires and records his/her observations. I opted for non-participant observation in this study and 16 participants were observed. I also undertook two observations per category, as stated in the table above. This approach was chosen to avoid bias in the study. It helped to discuss only what was seen happening and not what I thought should be correct or how things should be done.

The observation guide used as an instrument in my study is attached as appendix I. I observed the behaviour of the police when performing conflict management, such as the questions that were asked, the tone of their communication, their treatment of the clients, the reactions of both the police and the clients, their customer care, the cultural use of verbal and body language, and the nature of any advice given by them. It was noted if a resolution was reached or not, and if one was reached in one or more sessions. Where a resolution was not reached, the case might have been referred to court.

I observed that the way police performed mediation process was not standardized. Police did not ask questions strategically. Since in most cases there was more than one police officer performing interventions questions were asked hapazardly. Even though they respected their clients some times, they seemed harsh and hence scared the clients.

Concisely, the skills and knowledge that the police had acquired or needed to acquire were identified during the sessions; and recommendations were made on the nature of the police education and training required based on the observations and the interviews conducted.

Although each incident was unique and the length of the reporting time differed, most of the observation sessions lasted for more than an hour.

4.11.3 Data analysis

The qualitative analysis was used to analyse data for the study.

Qualitative analysis is the analysis of qualitative data such as text data from interview transcripts. ... Qualitative analysis is heavily dependent on the researcher's analytic and integrative skills and personal knowledge of the social context where the data is collected (Bhattacharjee 2012: 113).

Data analysis, as viewed by Mukeredzi (2009: 105) involves methodically putting together “*field notes, interview scripts and all the materials gathered in the field, organizing and synthesizing them into manageable units*”. Data generated from the participants was amalgamated and categorised into themes. The findings were then discussed at length in relation to the literature reviewed and the theoretical framework.

The qualitative approach uses both deductive and inductive approaches to analyse data, but usually starts with an inductive approach to identify patterns. Pitikoe (2016) explains that she engaged in inductive analysis when interpreting the themes that surfaced from the data gathered in her study. She also used deductive analysis to identify themes, which correlated with her theoretical frameworks. These processes provided her with the opportunity to create meaning out of her data and enabled her to compare her findings with the relevant literature. I followed a similar approach.

I read and re-read the data to identify patterns that emerged. This was followed by deductive analysis where I scrutinised the patterns emerging in relation to the research questions to form themes. I then linked these themes to the theoretical framework and literature. This process provided an opportunity to create more meaning out of the data, and enabled me to compare my findings with the relevant literature.

The collected data was analysed thematically (Different thematics were identified) in a descriptive and explanatory form and is presented in paragraphs through verbatim excerpts for more clarification, over four different chapters (Chapters Five, Six, Seven and Eight).

Data was initially analysed semantically to support my deliberations in relation to the researched problem and the reviewed literature. I was aware of computer softwares availability on the market, such as AQUAD, Nvivo, Atlasti and Maxqda TM, but I wanted to familiarize and practice manual analysis as it was easier to manage and return to concepts manually. Qualitative data packages in themselves do not aid analysis but facilitate record keeping. Information or facts beyond the interview guidelines, which were important, were also considered, where relevant. I prepared guidelines on the observations and interviews of the police who worked at the CGPU and the members of the community who had reported conflicts and sought out conflict management.

The collected data was transcribed and translated into English, in the process of generating the different categories, and these were then grouped to form independent themes for each question. It was acknowledged that translating is an interpretation in itself, which means that some information may have been missed or misinterpreted. However, to avoid this eventuality, the interview recordings were listened to several times to ensure that as accurate a translation as possible was obtained each time.

For identification purposes, the police officers and community members were named according to their numbers and stations, such as Police Rural 1, Police Rural 2, etc. The police from Maseru Urban were named Police Urban 1, etc. The community members were named Community Rural 1 or Community Rural 2. The respondents from Maseru Urban were identified as Community Urban 1. The position (1, 2) was added to the identification coding, reflecting how they happened to follow upon their initial responses to questions, but not in order of importance. The gender of the respondents was highlighted during the analysis, as was the status of the community members, such as their experiences and educational levels.

The data was then interpreted and discussed through the verbatim extracts from the participants' recordings and observations. The purpose was to support my deliberations in relation to the stated research problem, the research questions and the reviewed literature. Each respondent participated in responding to the interview questions. Observations were also performed according to the guideline, which is provided as an appendix.

I used both English and Sesotho languages. The materials were translated into the Sesotho version by the help of a professional Sesotho lecturer from the National University of Lesotho (NUL).

4.12 Trustworthiness

Shenton (2004) suggests that to ensure accountability of the research methods there is a need to address the issues of trustworthiness in qualitative research. Gunawan (2015) identifies several aspects that address trustworthiness in qualitative research, such as credibility, dependability, transferability and confirmability.

Trustworthiness has been further divided into credibility, which corresponds roughly with the positivist concept of internal validity; dependability, which relates more to reliability; Transferability, which is a form of external validity; and confirmability, which is largely an issue of presentation (Gunawan 2015: 4).

Pitikoe (2016) also advocates that trustworthiness in qualitative research mean that attention is paid to these four aspects: For credibility: “... *Investigators attempt to demonstrate that a true picture of the phenomenon under scrutiny is being presented*” (Shenton 2004: 63). I ensured credibility in the study by providing thick descriptions of authentic data and by having an open mind during the observations to avoid bias.

With regard to transferability: “... *transferability would be the degree to which the findings were applicable beyond the bounds of the project*, (Pitikoe 2016:121). Transferability in this study related to the fact that I used multiple cases when observing, which provided some guidance on the potential transferability of the findings to other conflict incidents that are reported. I ensured the potential for transferability by additionally observing and comparing results from more than one incident in more than one police station.

Dependability deals with the process within the study that should be reported in detail, therefore it enables a future researcher to repeat the work, if necessary, to gain the same results (Shenton 2004). This is similar to the concerns of transferability. For dependability I also triangulated the observations with follow-up interviews and interviewed a further 14 people who were not observed in order to get a more complete picture of how reported conflicts are managed by the police. The same author advocates that confirmability be discussed as a qualitative investigator’s comparable concern to objectivity (Shenton 2004).

I interpreted the data with neutrality in order to put forward the feelings and behaviours of the participants. As a result, this helped to recommend the level and nature of education and training required for the better performance of the CGPU personnel in conflict management situations.

The information gathered should be real and genuine for the research to be trustworthy (Morrow 2005: 253). Hence, the information collected from the police and families was verified and thoroughly checked for authenticity. I checked the findings by taking the transcripts back to the interviewees to make sure that the data provided was authentic in order to avoid any distortion in the reporting of interviews, a process which Creswell (2009) calls member checking.

4.13 Ethics

Ethical issues are important to ensure that the research participants are treated with respect and the information they provide is not abused or exploited. Their anonymity needs to be protected and the confidentiality of their information must be assured.

It is therefore crucial that this information should not be divulged to anybody else other than the researcher. Therefore, the notion is that *“Because qualitative research is conversational, it is important for data collectors to maintain clear boundaries between what they are told by participants and what they tell participants”* (Schensul et al. 1999: 11).

Saunders, Lewis and Thornhill (2007: 131), when referring to the above authors, summarise the main issues to consider, as far as ethics are concerned:

- The rights of privacy of individuals.
- The voluntary nature of participation – and the rights of individuals to withdraw partially or completely from the process.
- Consent and possible deception of participants.
- Maintenance of the confidentiality of the data provided by the individuals or identifiable participants and their anonymity.
- The reactions of participants to the ways in which researchers seek to collect data.
- The effects on participants of the way in which data is analysed and reported.
- The behaviour and objectivity of the researcher.

The idea therefore is that confidentiality needs to be maintained to protect the participants. Names and specific places should not be revealed to the readers. For instance, this study dealt with very sensitive issues that potentially included conjugal rights and acts of sex. Therefore, people would not like their concerns to be exposed to the wider public.

A psychologist or counsellor was made available in case the questions brought distress to the participants, especially in view of the sensitive nature of the topic, but in the end, this service was

not needed. The university's ethical clearance and permission letter was issued, and permission was obtained from the police authorities to conduct the research (Appendix A).

In the process of inquiry, researchers have an inescapable moral responsibility to be sensitive to the lives and circumstances of the people about whom they wish to learn.

4.14 Gaining Access to the Participants

Prior to engaging myself in data generation at the field level, I made a checklist of the activities that needed to be undertaken in order to guide the inception of the project to help in the monitoring of the process against the timeframe. The main points in the timeframe started from the proposal development, including the presentation and approval of the proposal by the university's review team. This was followed by ethical clearance procedures at the university.

I wrote to the Human Resources Department at the Police Headquarters. From there, the Human Resources Department wrote a letter that authorised the two District Commissioners to assist me by allowing me to have access to the CGPU in their districts through the heads of those offices (appendix A).

4.15 Chapter Summary

This chapter covered the research design and methodology. It discussed the paradigm, interpretive paradigm, research design, case study, qualitative approach, location of the study, population, sample and sampling, interview methods, observations, data analysis, ethics, gaining access to participants and lastly, piloting.

The next chapter looks at the observations conducted in the Maseru Rural and Maseru Urban police stations. The similarities and differences of the observations are then discussed.

CHAPTER FIVE

ANALYSIS OF OBSERVATIONS

5.1 Introduction

This chapter presents and analyses the data from observations that were made in the two contexts, namely the Maseru Rural and Maseru Urban police stations. The locations and the demographic information were highlighted in Chapter Four. The Maseru Rural police station, according to the records, dealt with crimes that included stock theft, sexual offences and assaults. Most of the population in this area were illiterate and semi-literate, and were not employed. They possessed fields and ploughed them, and they reared animals such as cows, sheep, goats, horses and donkeys. Most of these areas were mountainous and had bad roads; some places were inaccessible by vehicles.

In the Maseru Urban area, records depicted that robbery, house breaking, sexual offences, car theft, and murder were the more prevalent crimes handled by this police station. The area was more populated because of movement by the communities from the rural areas to the urban set up for work. There were many industries, which manufactured jeans, t-shirts and other clothing materials that were exported, mostly to America, and a few other countries. Infrastructures such as roads, bridges and recreational facilities, educational institutions like schools, colleges and universities were easily accessible. Most people in the Maseru Urban area were literate.

Therefore, the participants in the Maseru Rural area behaved differently from the ones in Maseru Urban. For example, in Maseru Rural I did not experience any challenge or resentment as compared to Maseru Urban where people looked frightened by my presence in the sessions; some even refused to be observed by me during mediation.

Two observations were conducted in one setting, hence four observations in all. The mediation sessions were performed because the complainants/victims did not want their spouse to be prosecuted but to be reprimanded by the police and then possibly change their behaviour. Therefore, when they reported their cases at the police stations, they were given an opportunity to choose whether the case could be taken to court or mediated. The complainants could be either a female or a male, but in this study, females were the complainants in all four observations.

This chapter is largely descriptive as it sets the scene in terms of showing how the incidents were conducted. The following chapters concentrate on discussing the interviews and comparing the interview findings with the observations.

The biographic data of the participants from Maseru Urban and Maseru Rural is discussed for general background information as follows:

5.2 Biographic Data

Table 5.1 below presents the profile of the Rural Police officers who participated in this study.

Table 5. 1: Maseru Rural Police Officers

Serial number	Age	Gender	Rank	Number of years in LMPS	Number of years in CGPU	Observed or not observed
Rural 1	18-29	Female	Constable	8 years	8 years	Observed
Rural 2	50+	Male	Sub Inspector	30 years	1 year	Observed
Rural 3	18-29	Male	Constable	4years	4 months	Not observed
Rural 4	30-39	Female	Inspector	15 years	3 years	Not observed
Rural 5	30-39	Female	Constable	10 years	1 year	Not observed
Rural 6	30-39	Male	Constable	14 years	6 years	Observed
Rural 7	30-39	Male	Constable	12 years	4 years	Observed
Rural 8	30-39	Female	Constable	18 years	7 years	Not observed

Source: Researcher (2019)

Table 5.1 shows the biographic details of the Maseru Rural police officers who worked in the CGPU and received reports of conflicts from the family members who needed mediation between them and their spouses. The total number was eight - four females and four males, this means that both genders were equally represented. Most of the ages ranged between 30 and 39; two were between 18 and 29 years, and one was above 50 years. Most of the officers had acquired other experiences in the LMPS in general, but less in the CGPU, except those two who were aged 18 and 29 who had spent an equal number of years in the LMPS and the CGPU. These police officers

had been attached to the CGPU since they joined the police organisation. They had been working for eight and four years, respectively. The rest of the respondents were transferred to the CGPU after they had been working in the LMPS for a long time. As a result, they had acquired more experience in general police work than in the CGPU.

The ranks of all the police officers in Table 5.2 were from Inspector and below that rank: Inspector, Sub-Inspector, Sergeant, Lance Sergeant and Constable. Inspector was the supervisory rank which was followed by the Sub-Inspector and Sergeant ranks. There were also six Police Constables, which is a lower rank than Sergeant in the LMPS. The Sub-Inspector was more than 50 years old and had worked in the CGPU for only one year and was about to retire. The policy of the LMPS is that police should retire at the age of 55 years, (Lesotho Mounted Police Service (Administration) (Amendment) Regulations 2004) as compared to the South African Police Service (SAPS) who compulsorily retire at 60 years. However, section 45 of the South African Police Service (Government of South Africa 1995) provides that a member of SAPS can submit an application for earlier retirement, which can be considered by the management.

There were no clear criteria as to how many years one could serve before the police officers were transferred to the CGPU. Any police officer was liable to be transferred to the CGPU after she or he had been to other units in the LMPS. The table below reflects the demographic data of the Maseru Urban police officers who participated in this study.

Table 5. 2: Maseru Urban Police Officers

Serial number	Age	Gender	Rank	Number of years in LMPS	Number of years in CGPU	Observed or not observed
Urban 1	18-29	Male	Constable	2 years	1 year	Not observed
Urban 2	30-39	Male	Inspector	16 years	6 years	Observed
Urban 3	30-39	Female	Inspector	12 years	7 months	Observed
Urban 4	40-49	Female	Constable	11 years	6 years	Not observed
Urban 5	40-49	Female	Senior Inspector	18 years	7 years	Observed
Urban 6	40-49	Male	Lance Sergeant	25 years	3 years	No observed

Urban 7	50+	Female	Sergeant	28 years	13 years	Not observed
Urban 8	30-39	Female	Constable	4 years	2 years	Not observed

Source: Researcher (2019)

Table 5.2 shows eight officers. Only one police officer was aged between 18 to 29 years. The majority therefore seemed to be mature police officers. An observation could also be made that the rural officers appeared to be a bit younger, and the pattern emerging was that these police officers had spent many years as general police officers in the LMPS, but few years in the CGPU, although most of them were still experienced officers. Those police officers who were aged 30 to 39 years numbered three, while those who ranged between 40 and 49 also numbered three, and the other one was older than 50 years. In Maseru Urban, there were five female and three male police officers, while in Maseru Rural the gender was equal.

Female Senior Inspectors headed Maseru Rural and Maseru Urban police stations. It had become the norm that women officers headed the CGPU offices. An assumption in this regard would be that in most cases gender was associated with women; whereas gender includes both female and male. That was why the CGPU catered for females and males as well as children on specified cases. The United Nations (2016), when discussing the Tanzania police force's Gender and Children's Desk indicated that gender-based violence concerned every person regardless of sex, age, ethnicity or socio-economic status. Tanzanian police stations launched the desks in 2013.

5.3 Maseru Rural, First Observation

The observation was done on 12.10.18. In this observation, the police (CGPU) invited the husband and wife after the complaint was lodged. The wife was complaining that her husband had assaulted her. The husband was aged 39 years while the wife was 37 years old. According to the laws of Lesotho, (Lesotho Penal Code of 2010 (GOL 2010) an assault is a crime, therefore it should be reported to the Lesotho Mounted Police and prosecution be affected and judgement passed in the courts of law.

As a result, because this case involved family members, the Child and Gender Protection Unit (CGPU) dealt with the case, with the approval of the complainant. Three police officers comprising of two females and one male police officer conducted the session. It was not stated whether that

number was adequate or not. The clients were not asked whether they were comfortable with that number and gender representation by the police officers.

The police did the introduction as follows:

Police officer Rural 1: *“My name is [so and so] [and I am stationed at Maseru Rural Police Station in CGPU. I have my colleagues; their names are [so and so]. Then can you introduce yourselves so that we can know who the people we are going to work with are?”*

Woman client: *“My name is [so and so]. I am from the village called Thaba Bosiu.”*

Man client: *“My name is [so and so]. I am also from Thaba Bosiu, this woman is my wife.”*

I was given an opportunity to explain my research and my role as a researcher to the couple. I then introduced myself fully and narrated what I would be doing, with their permission. I emphasised that they were at liberty to allow or disallow me to be in the session and asked them if they were comfortable with my presence or not. I told them that I would not talk until the end of the session, and thereafter would request to interview them separately. Each of them approved of my being there.

As opposed to the police officers, the couple revealed their names and surname. The police mentioned their surnames only, not full names as normally done when people introduce themselves. In this communication, the Sesotho language was used. It seemed that rapport was not effectively established. It was expected that the police would ask them questions like how the situation was at their home, whether they were comfortable with dealing with three officers with that gender representation, or if they wanted to choose the people with whom they would work in this mediation session, but this did not happen.

The rules of engagement regarding how the session would be conducted were highlighted. Rural police officer 2 said:

This is not a court, no one will be prosecuted or punished with what she/he said, feel free to talk. We are expecting you to be truthful at all cost, because we are aiming to help you build your family. When another person talks we are not expecting the other one to interfere with that conversation or make any comment. No reaction of any kind would be permitted in this session. Each of you would be allowed to ask questions, (Police Officer 1).

From there the police officers asked the wife as the complainant to explain her complaints.

Police officer 1: *“Tell us why you came to the police to report. Then from there your husband will be given chance to respond to what you having said.”*

She explained what had transpired that had made her come to report it to the police. As she was narrating, the police kept on asking questions for clarification. She was asked questions on when the incident had happened, what her reactions were, why she had said what she had said, and so forth. After that, the husband was invited to respond and he gave his side of the story. Likewise, he was asked more or less similar questions and he answered them.

Culturally, the police demonstrated respect by addressing the couple as Madam (*M’e*) and Sir (*Ntate*). In Lesotho culture, a person who is older than the other is respected. She or he is not called by names without saying *M’e* (Madam) or *Ntate* (Sir). Even in a formal set up like in the police intervention, the police addressed the customers in that customary manner regardless of whether they were older or younger than the family members they were assisting.

The source of their conflicts was revealed that the husband would get drunk most of the time and he demanded money from his wife after she received her salary from her place of work. She said that her husband did not provide money for meals, and children’s school fees. On the husband’s side, he complained that his wife sometimes did not come home from work. She would disappear and he would find out later that she had gone to her original family home. He articulated that she sometimes arrived home late at night from work, which was not acceptable to him. The other issues included that his wife did not respect her in-laws, and he explained that his mother scolded and insulted her because of this. The woman also expressed dissatisfaction that her husband did not fulfill his conjugal duties, and suspected that he had extra marital relationships. The wife was employed in the textile industry, while the husband had no permanent job but usually had temporary work.

I observed the wife’s gestures and recognized that she was distressed as she cried and manifested anger during the meeting. I expected the police to probe further to determine why she felt angry, and the reason for her gestures, and I felt that further explanation was needed from the wife. However, the police officers did not do this and were satisfied. In the meantime, the police identified the sources of this couple’s conflict. They advised them to communicate always and stipulated the following:

Couples should communicate everything in the family in order to avoid conflicts. They have to agree how they should spend the finances in the family. Husband should not assault his wife because it is a crime to do that. The wife must tell the husband if she would be late at work or has visited her home, not just disappear, and respect the mother of the husband. The wife should be calm, patient, and avoid aggressiveness and should pray at all times. (Police Rural 3).

In the quotation above the police maintained the cultural perception that the female had to remain submissive to her husband, as per the Basotho culture. I thought that the session was concluded at this point, but it continued. The wife asked to go to the bathroom and the session paused until she came back. She also asked for water and was provided with it, then the session resumed.

I observed that the woman was sick and she appeared to have suffered a stroke, which may have been influenced by the way her husband was treating her. The woman explained to the police that she was sick and had suffered a stroke. When she was narrating her story, she kept on saying:

As I am a sick person with a stroke, it would become worse when I am angry as a result, of the way, my husband treats me.

The session started with three police officers, as was indicated earlier, but as it proceeded one of the female police officers, who was not interviewed left the session to assist other people and did not return. This was odd because this police officer had been part of the session; she had been asking questions for clarification and had contributed to the discussion. She therefore did not finish what she had started during this interview, and as a result, there could have been issues that were not thoroughly discussed during the session. In fact, in proper, planned mediation all of the people involved should be there until the end of the session. It was possible that further possible questions asked by this officer who left may have conflicted with those of the officers remaining, and as a result, there may have been conflicting responses from the police.

At the end of the session, the couple apologized to each other and promised to change their ways of doing things such as not communicating for the betterment of their family. Even the complainant accepted her faults and apologized accordingly. From there the police then wrote down what was agreed upon by the couple and made them sign the report.

The conclusion was not clear, as indicated earlier, as it appeared that the advice from the police was given in the middle of the session. The couple was not told if they had to meet with the police again or when to come back for feedback regarding whether there had been changes in the marital

relationship or not. The monitoring and evaluation by the CGPU, as will be seen from later interviews, was identified as not being easy. This issue of a follow-up has been seen to be normal in a number of sectors in African countries, for example Melaouhia, Driouech, El Bilali and Berjan (2015) indicated that the evaluation of agricultural extensions in Tanzania had not been reported on, hence extension techniques were not updated and a follow-up on the issue was required. In this CGPU situation, the clients were not told what to do if their conflict continued. I expected the police to tell them that if the conflict continued they should come back to report it to the police station or refer the matter to them directly.

Again, the police should have wrapped the discussion up by picking the main points discussed and emphasising which ones were important. In addition, they should have asked the complainant whether or not she was satisfied with the outcome of the mediation process, so that they could come up with a different strategy if necessary or refer the complainants to their boss.

The focus of observation was to gather more information on how police officers performed mediation. This would help establish whether police needed more skills for effective performance in their work.

5.4 Maseru Rural, Second Observation

The second observation was performed on 08.01.19. This was the dispute of a wife and a husband from one of the Thaba Bosiu's villages (Lihaseg). One of seven officers who were conducting the session made the introduction.

Police officer Rural 1: *"I am Police Constable [...]. I am working at Maseru Rural in the CGPU. The other police officers are [...]. Can you tell us your names and where do you come from?"* (Police Rural 1).

The woman client: *"I am [...]. I come from Lihaseg, I am with my husband."*

Man client: *"I am [...], coming from Lihaseg also and this lady is my wife."*

Police officer 2: *"Are you married?"*

Woman client: *"Yes, we are married since 1999 and have two children; all of them are girls."*

There were five male and two female police officers present. The office was too small for the number of officers and the clients to operate in it. The clients were not asked whether they were

comfortable or not with the number and gender representation by the police. It was likely that the members of the community were afraid of police officers, therefore seven in one session was quite intimidating. This possibly had a negative impact as the individuals might not have felt free to talk in front of so many police officers. Police officer Rural 1 said:

This is not the court; hence, you should relax and be free to table your views. You should not interfere when the other person is talking, but wait until he/she finishes. You will be allowed to ask questions at the end of each explanation. CGPU belongs to you; as a result, you should be free and talk, (Police Rural 1).

Unlike the first observation, in this case the same officer who is mentioned above built the rapport with the clients.

Police officer 1: *"I can see that you are relaxed and you will be in a position to share with us."*

Woman client: *"Yes, that is true, I am hopeful that I am in the right place."*

Police officer 2: *"Have you started to plough maize meal and sorghum at the fields?"*

Man client: *"Yes, Sir but it is dry. We hope rain is coming soon and it will be better for farming."*

Police officer 1: *"This is your office and we are here to discuss. No one is accused so we would expect that you tell us everything that happened."*

The clients then relaxed and became free to share their views with the police after that conversation. From there, the woman who was the complainant was given an opportunity to explain her complaints.

She said:

On 31st December last year, my husband went out for the whole night and came back in the following morning. He always goes out to drink alcoholic drinks and does not come back home on time. Then on that same day (31.12.2019, I gave him R600.00 to be deposited in one of the networks. The husband did not do that but used all the money for liquor. My husband does not take my advices when I tell him not to drink too much and he sleeps out, (The woman client).

After her explanation, the police told the husband to respond to what had been said by his wife. He accepted all that had been said by his wife and apologised immediately. The police asked him

whether he had communicated with his wife about all that she had said before they came to the police station. He said that he had and continued apologising. This was possibly a common strategy by this man to simply apologise and then to continue misbehaving. This was apparent when his wife said:

This is not the first time that my husband got drunk and come home late at night or come the next day. I always reprimand him and he would apologise while he is sober, but repeat it again. That is why I came to the police to ask them to intervene. Maybe he would stop it when the police have reprimanded him.

The husband explained that:

On the above-mentioned day, I was given R600.00 by my wife to deposit it but I did not and slept where I was drinking. In addition, I do not know what happened about the rest of the money because I had used about R40.00 only.

The man was given the money to deposit it into their M-pesa account (a financial service offered by one of the cellphone networks in Lesotho), and his wife expected him to do so and not to use it as he had. He was already drunk when he was given the money and he continued drinking after that.

Police officers asked their questions haphazardly. I expected that when conducting the mediation session, they would be prepared to ask specific questions in a specific order. It was also critical that they agreed to the number of police officers present during the session and knew who would ask which questions and why. The clients were not asked whether they were comfortable being interviewed by seven police officers or not.

The husband claimed to be apologetic for having been drunk and stated that he did not know what had transpired that resulted in the loss of the money.

As the session proceeded three police officers left (two men and one woman), and this act could have disturbed the session. The police were asking questions, but suddenly three of them had to leave the session and they left without offering an apology or explanation. These officers were contributing by asking questions, but left before the end of the session. I observed that there thus seemed to be a pattern where some of the police officers left the sessions mid-way or before the end.

The wife further explained that on the 31.12.2019 her husband had asked for her permission to go out since it was New Year's Eve. She had allowed him to go, with the expectation that he would come back, but he did not return. Being a husband and the head of the family did not mean that he should not respect his wife. They then asked him what he wanted to say to his wife after her ordeal. He said he would return home on time whenever he was allowed to go out for booze.

The wife insisted that she did not have any problem with her husband drinking. She loved him, but she did not like it when he was drunk, as he did not come back home at all or else he came home late. She said that if he went out for entertainment he should at least come back home at around 10 pm. She said when he was not drunk he was a gentle man, and promised to do good things and to change his behaviour. This reinforced what was said above; that men often apologised and then repeated the same behaviour.

From there the police said that everything that had been said would be written down, and the man was expected to change his bad behaviour of drinking too much beer and then not returning home. They told him that married men should not behave that way. The wife thanked the police for their good service and said that maybe her husband would change. Then their particulars (names, cellphone numbers, village, etc.) were then noted down as part of the record of the session conducted.

In this session, the conclusion was not clear. I expected that the police would summarise what had been discussed and would tell the clients what they would be expected to do if the conflict continued. The police should have said that they would do a follow-up session to see how things had progressed. Aside from this, the police officers were moving around in the venue and going in and out while the session was still in progress. This was very disruptive for the clients and the police officers alike.

5.5 Maseru Urban, First Observation

This observation was done on 25.02.19 at the Maseru Urban police station, and the couple in question had been married for 15 years. There were three police officers present during the session, comprising of two men and one female Inspector, as well as two social workers who were doing their internship at the police station because they were students at the National University of Lesotho. The clients were not asked whether the number of police officers and their genders were acceptable to them or not.

Introductions were made and the police officers' names were stated. One of the police officers asked the clients to introduce themselves.

Police officer 1: *"Can you tell us your names and where you come from?"*

Woman client: *"My name is [...]. I come from Ha Thamae in Maseru."*

Man client: *"I am [so and so], I come from Ha Thamae and the person seated next to me is my wife. We have been married for 15 years now."*

Police officer 1: *"This is not the court; no one is going to be sentenced or judged, and the purpose is to resolve the conflict at hand amicably."*

The police officer established no further rapport and he went straight into the discussion. From there, the woman who was the complainant was asked to explain what had transpired to make her come to the police station for mediation. She then explained that whenever she fought (was in conflict) with her husband, he told his mother about it. Additionally:

Woman client: *"One day I saw and read the message from my husband's cell phone, whereby one woman was asking him to meet somewhere. I asked him whether he had extra-marital lovers. He refused."*

In another incident, she said that other women had insulted her on her cellphone. She stressed that her husband was involved in love affairs outside the family. Apart from that, another woman had called her and said that she had business with her husband, which she (the wife) was not aware of. The woman also confessed that she was violent and she even insulted her husband when she was angry.

Woman client: *"I do not deny the fact that I am aggressive and sometimes I insult my husband."*

Police officer 2: *"But do you think this is the right thing to insult your husband?"*

Woman client: *"It is not a good thing but I would be angry because my husband likes women."*

My child told me that another woman would sometimes go to his home without her consent, and when she told her mother in-law about it, her mother in-law was biased and took her husband's side, said the woman client. The woman also told the police that after she realised that her husband had lovers outside of their marriage she also engaged in an extra-marital affair with another man. The woman client said: *"After I recognised that my husband is engaged in extra marital affair and*

I have tried to reprimand him I had a love affair with another man as revenge to my husband. I thought he would stop what he was doing, but he did not stop.” but she said that she had done it in the hope that he would stop having affairs.

She confessed that she burnt her husband with hot water. The woman, who worked at Pick and Pay Supermarket, said that she did not touch her husband’s cellphone anymore because she did not want to see anything about his love affairs that would make her angry. She added. Nevertheless, she continued to say that her husband disrespected her with his lovers, and that her children had told her that their father had brought one woman to their home when she was at work.

She said that her husband was working at TY Supermarket and he was taking HIV/AIDS medication, but he was not HIV positive. However, she did not reveal whether either of them had been tested to confirm what she was saying.

She said that her husband became violent when asked about his girl friends outside the marriage, and she noted that she and her husband quarreled and insulted each other in the presence of their children. She said that every time she asked him about his love affairs, he assaulted her badly.

She also confessed that she had burnt her husband’s face with hot water. She had boiled water and poured it on his face, and then run away:

Woman client: *“When I was angry because my husband did not want to reveal the truth that he was dating one woman, I boiled water, threw it at him, and ran away.”*

She said she was very angry, but when she was narrating how she had poured the boiling water on him, she cried, showing remorse. When she was crying, she was given water to drink by the police and the session paused for some time. The wife then told the police that when she returned home from work the children had told her that their father had taken his belongings and left from where they were staying, and returned to his home.

From there at that point, the husband was asked to respond to what the woman had said. He said that he did not want to say much about his parents. Nevertheless, he accepted that he and his wife had differences, but for two years, he had been quiet when his wife had quarreled with him. He said that he worked with many people and could make friends easily. Hence, even when he and his wife went out together many women greeted him, and his wife became furious when this happened. He confirmed that he had had a love affair with one woman because his wife had done the same thing with another man first.

Man client: *"It is true that I had an affair with another woman because my wife did the same first with another man. I was retaliating for that act."*

He said that in January 2019 his wife had gone overseas, where she got a job, but it was later discovered that she was actually just in Maseru, There, she did computer courses and got a job at a Pick and Pay Supermarket.

Police officer 1: *"Why you did not protect your wife from your mother?"*

Man client: *"I spoke to my mother individually in the absence of my wife. That is where I made a mistake. I should have brought both of them before me and addressed the situation together."*

The police officer assured him that he should communicate to solve conflicts, and the husband added that his wife-initiated fights when they disagreed on something.

Man client: *"My wife for the past two years said to me she would kill me. Then recently, she poured hot water at me and I took my belongings and left because I was scared that she would kill me in future."*

He denied having brought a woman to the home he shared with his wife and three children. He stipulated that their children were adults and they could see what was good or bad, so he could not bring women into their home. He said that he did not drink alcoholic drinks, but he did like the game of pool, which he played at the bar most of the time. He stated that he had a business with another woman and that this woman called him regarding her business. His wife was not aware of the business and was not happy about the phone calls, so he stopped operating the business.

Then asked what the way forward was, and he said that although his wife had apologised for throwing hot water at his face, he would not spend even one night with her as he was scared of her. He would, however, continue with his responsibilities towards his family. He said that his wife was noisy and he could not tolerate it at all. Whenever they had a disagreement, she would refer to what had transpired a long time ago and talked about many other things instead of the current issue. *"I am out of that family, I do not want to see more things to happen, and she even told me that she will do more than what she did"*, the husband said.

They were told that burning each other with boiled water and fighting were crimes. The police told the wife that it was wrong to take revenge on her husband by having love affairs outside the family. If one was at fault, they should have communicated with each other to resolve the issue. Again, it was not acceptable to fight in front of their children or to involve them in their conflicts because

the children loved both of them and this would affect the children's education and emotional well-being.

He said that his wife had threatened him with death and he had approached the police (Crime Prevention Unit) to report the matter, but she had not stopped threatening him. There was no record to confirm that they had been to the police before, however, this did not mean that they had not done so. The police said that the couple were sick and needed to heal and solve their problems. The woman said that her husband was not trustworthy, and that his mother had contributed to their problems by encouraging her son to indulge in extramarital love affairs.

The husband was renting another property and told the police that he would not set foot back in his family home. The wife said that she needed counselling sessions, and the police asked how they were going to attend counselling sessions together while he was not living at home. The husband said that they would talk on cellphones if she made an appointment with the counsellor. At that point, the police said that there was nothing they could do if he was not willing to stay with his wife, but perhaps he would change his mind as time went on.

However, it was revealed that this was not the first time that this man had left his home and then come back without saying anything to his wife. The couple was encouraged to attend counselling sessions so that they could solve their problems for their future and for the benefit of their family.

5.6 Maseru Urban, Second Observation

The observation was conducted on 19.03.19. This couple was married according to the community of property system of marriage. Their ages were between 40 and 49 years and they had two children. One police officer, who was also the Officer in Charge of the CGPU in Maseru Urban, conducted the session. She was a Senior Inspector.

As in previous observations the Senior Inspector, who conducted the session alone, asked the clients to introduce themselves but she did her introduction first.

Senior Inspector: *"My name is Senior Inspector [...]. I work here as the Officer in Charge of the CGPU. I am with Mr Clifford Molefe who is a student at DUT pursuing his PhD and doing his research. Can you also introduce yourselves?"*

Woman client: *"I am [...] from [...]. I am with my husband."*

Man client: *"I am [...]. She is my wife"* (pointing at his wife).

No further rapport was attempted, and neither had there been an opportunity for ice-breaking conversation. The officer went straight to the point after the introductions. The couple was not asked whether they would like a certain number of police officers present or if they required officers of specific genders.

Senior Inspector: *“Can you please explain why you came to the police and needed us to intervene?”*

She said his husband likes women and he even gave them money. She made an example of R15 000 that he had given to one of the women he was dating. She said that women always called him on his cellphone. Secondly, the woman indicated that her younger sister had come to stay with them; she was pregnant and had come to be nearer to the hospital so that she could get assistance when she gave birth. It was revealed that the woman and her sister did not have parents and as a result, her sister had no one to take care of her. The husband had been informed about his wife’s sister coming to stay with them.

The woman explained that her husband later seemed to be unhappy with the presence of her sister. In fact, the sister was only supposed to stay there for two weeks but she extended her stay without any explanation to the wife. The wife then said that when she realised that her husband was not happy she asked him to talk about what was wrong so that she would know if she were at fault, and they would then be able to discuss the problem and get a solution. Her husband did not say anything initially.

The woman emphasised that her husband did not communicate with her if there was anything he did not like or if he was angry about anything. He preferred to keep quiet for a long time, but he did many things without telling her. Regardless of that, she thought that she was on good terms with her husband.

Woman client: *“I am always worried for this act of my husband. I thought it would be much better if he says something in order for me to know if I am wrong and correct myself. Instead, he does not talk. This thing fuels conflict in the family.”*

The wife said that on the 20th of March her husband had told her that she should tell her sister to leave as soon as possible. *“I was shocked and did not know what to do and say”*. However, she did not tell her sister to go, as her husband had demanded. After that, the husband told the wife’s sister to leave immediately. The wife continued, saying that she had left their bedroom and slept in the children’s room due to their conflict. *“I would not tolerate that I sleep with somebody who*

does not talk to me, and all of a sudden he abuses my sister by chasing her away from our family,” said the wife.

The Senior Inspector kept asking questions for clarification during the process.

When the wife had finished explaining her ordeal, the officer asked her husband to explain his side of the story, and he agreed to what his wife had said. He said that his wife was discriminating against his child, who was the product of his previous marriage. He said that she was violent, aggressive and did not respect him. She adored her sisters and brothers.

Regarding the issue of his wife’s sister, he said that she was only supposed to be with them for two weeks, but she stayed for six weeks. He said that his wife gossiped with her sister about him and he did not like that behaviour. That was why he had told his wife to tell her sister to go. As a result, that had become the main reason for their conflicts.

The Senior Inspector then told them that they did not take responsibility for talking to each other properly about this woman.

Senior Inspector: *“The issue of extended family relationships should be considered and treated cautiously. You should talk about it and make decisions together.”*

She said that their method of approach to each other was not effective.

Senior Inspector: *“You should sit down in a sober mood and talk about the issue of that person. If you did not want her to stay with you, you should have told your wife and showed her why you say that to her. It is my belief that at the end of the day you would agree to disagree and come up with a decision that will benefit both of you.”*

They agreed that they must always communicate to avoid conflicts. When he talked to his wife, she would dismiss him. As a result, he said his family treated him like a child. The officer emphasised that the issue of extended family should be addressed with care, as it could aggravate conflicts in the family. She (the police officer) further said that the way the wife had approached her husband was not acceptable, and she should have told her sister to leave as they had initially agreed.

To the husband, the officer said that his approach was not good either; he was angry and had expelled the wife’s sister. The husband apologised and said that he had overreacted. It was also identified that his wife’s sister was not the main issue. They had other things that had happened

before that which had caused conflict, and the main issue was her stepson. She once said to him (the son): *“I am not your mother; that is why you behave negatively towards me”*. The husband did not like that and always spoke about it whenever they disagreed, hence their conflicts continued.

This couple had gotten married when the stepson of the wife was four years old, and his wife claimed that she had treated him as her son, without any discrimination, all along. Nevertheless, it happened that she had gotten frustrated with him due to his stubbornness, so she had told him that he behaved that way because she was not his mother, but she had apologised to the boy the following day. She said she was also pregnant when she had said that to the boy. Again, the woman had used vulgar language towards her husband. Culturally, their wives should respect men, and if a woman insulted her husband, it became taboo and the husband in question would be very angry. Even her in-laws would not entertain that disrespect.

The officer told them that when they had conflict it always backfired on their children, which was wrong. The children would listen to what they said and take sides, which was not acceptable. Their conflict would also affect their children’s education negatively because they would not be able to learn adequately due to their parent’s conflicts at home.

The husband had left his family and gone to his mother. She said they had quarreled, and he had taken his bag and left. It was not the first time that he had left and then returned later. He said that his son was rebellious. He was staying in Berea where he was schooling and he sometimes went to stay with his grandmother. The mistake that they had initially made was that they had not involved a counsellor to prepare them for their marriage, which was his second marriage.

In the middle of the session, the District Commissioner called the mediator away, and she left these clients unattended, as she was the only one performing the mediation. This action manifested itself as unprofessional, and the clients could have left because they could have thought that they were not being taken seriously. The behaviour of the clients following her departure indicated that they were not happy with her departure and lack of professionalism. This reflected the weakness of a mediation session being conducted by just one person. Had there been more than one, the session would have continued. It was not acceptable for mediators to leave a session before the end of it, and this showed that education and training was needed to groom the police on dealing with the mediation process in the CGPU.

There were officers available in another office while she was proceeding with the session, and during the pause of the session. However, it would not have been convenient or logical for them to

come and assist when the mediation paused, as they would not have known how far the session had progressed. It was not clear what criteria were used regarding how many officers conducted a mediation session, and this indicated a need for a guiding policy and training of some sort.

When the officer came back, they continued with the session, and she encouraged them to approach a counsellor. A marriage counsellor would be of benefit to this couple, as the counsellor would be able to help them vent their issues and advise them accordingly. She suggested a list of counsellors, but they could also consult with one of their choice. The wife indicated that they had already attended one counselling session.

She said her husband was abusing her with the many women he was dating. She said they were married in community of property, whereby their belongings belonged to both of them regardless of which party in the family had bought them. As such, he was not legally allowed to engage in polygamy; this type of marriage only permits a man to marry one woman. The woman said that she was trying to deal with her weaknesses, but her husband's actions did not help her.

His wife had told him that her children belonged to her, and they would not be his if she left, and he had become very sad when his wife said that. The wife said that she had been retaliating because he had done so many bad things. The officer encouraged them to have time to be relaxed and dine in restaurants or hotels of their choice, as this would help them to talk and share ideas in a relaxed atmosphere. The officer told the wife to return to their bedroom and then gave the wife the cell number of one of the counsellors that they could approach.

The officer instructed them to give feedback on what they did after the session, and she said that the wife should take responsibility because men were reluctant to take action. This was towards the end of the session and this became the conclusion of the mediation process. Still, it was not clear how the police would do the follow-up after the session.

5.7 Similarities Between the Observations

The police officers in Maseru Rural and Maseru Urban performed introductions when the mediation sessions began. They introduced themselves and then asked the clients to do the same. This was some sort of standard practice before the discussion started, and the police officers addressed the customers in the same manner, regardless of whether they were older or younger than the family members were. The couples were encouraged to communicate about everything happening in their families to avoid conflict taking place.

Other similarities that were recognised included police officers leaving the sessions before they had ended to attend to other assignments, and this was sometimes done repeatedly. They also answered phone calls during the sessions, and all of this was done without saying anything to the clients in terms of excusing themselves, or apologising for the interruptions, hence they were not respected as emphasized by O'Grady (2016). One client even commented on this issue; she said that this was not appropriate and indicated that it was highly disruptive to the session. Their superiors sometimes called the police officers and they abandoned the clients in the middle of the mediation process to attend to the calls. For example, the case in the urban police station where the District Commissioner called the Senior Inspector who was engaged in a mediation process alone, and she had to abandon the session to attend to the boss's call. It was very clear that the clients were not happy with this, and they then had to wait a long time for the officer to return. This was unprofessional behaviour, which indicated that officers needed education and training about customer service.

The age of the community members observed ranged between 30 to 39 years, except in Observation Two in Maseru Urban where they ranged between 40 and 49 years. Even though the CGPU attended to all genders' complaints, it so happened that all of the complainants were females laying complaints against their husbands, and although one couple was not married they were all living together.

Furthermore, all of the officers in charge of the CGPUs (as well as their deputies) were women. The tendency to associate children and gender issues with women influenced police deployment in the CGPUs. However, as it was assumed that there were people who liked to be assisted by the opposite gender, it would be ideal for both male and female representation in the offices to be considered.

The conclusion was not done clearly at the end of each mediation session, as most of the time what should have been the conclusion actually took place in the middle of the session. Cripe (2013) suggest that closing of the session should be formalized by writing or summarise what has been transpiring in the session. The way in which the police received feedback after the mediation sessions also differed, due to a lack of resources such as cellphones or cars to visit the clients to conduct the follow-ups, and the police officers did not commit themselves by saying that they would do anything to follow-up with their clients. Follow up after mediation plays the critical role, (Cripe 2013). The office space became another challenge because the CGPU only had small offices; hence, there was congestion and a lack of privacy during the mediation sessions. Again,

people just entered the offices unannounced during the sessions, and the officers conducting the mediation sessions did not even post notices on the doors saying that a session was in place and should not be disturbed to maintain confidentiality as discussed by FindLaw Attorney Writers (2016).

It was common to tell the clients that they were not in a court and should therefore relax and speak freely. They were told that they should not interfere when the other client was talking. They should wait until he/she had finished talking, but they asked questions both during and at the end of their explanations for clarification purposes.

Similarly, in all of the observations at the Maseru Urban and Maseru Rural police stations the language used was Sesotho. The sources of the conflicts were extra marital affairs, husbands' drunkenness, disrespect shown by the women and external relationships, for example with in-laws and relatives.

5.8 Differences between the Observations

Police officers who took part in the sessions varied. There were seven officers in one observation, three in another, and one in another session. Even within the same station, the numbers differed. It was not clear why this happened, and there was possibly no policy in place for this.

Rapport did not seem to be built adequately during some of the observations; there was thus inconsistency on this issue. Only one session indicated that rapport was built, and that was during Observation two in the Maseru Rural Police Station. In Maseru Urban, there was no evidence of efforts to build appropriate rapport with clients. Nevertheless, the police officers gave the clients an opportunity to communicate frequently to reach common understanding and decisions to avoid conflicts. In some observations, male clients were advised to act as the head of their families as soon as possible. Sometimes gender biasness was recognised, as in one session, the female police officer said that women were more responsible than the men were.

5.9 Chapter Summary

First, the chapter discussed the biographical details of the police, and focused on their age, gender and rank, with particular focus on their education levels to help discuss the education and training requirements of the police working in the Child and Gender Protection Unit (CGPU).

This chapter presented the data from the observations carried out at the Maseru Rural and Maseru Urban police stations. Two observations were performed at each station; hence, a total of four

observations were done and recorded. The chapter identified the similarities and differences between these observations and discussed them.

The next chapter looks specifically at the findings on the feelings of the police and the communities about the conflict management role of the police (CGPU) when dealing with the reported cases.

CHAPTER SIX

DATA PRESENTATION AND ANALYSIS

POLICE AND FAMILY PERCEPTIONS OF MANAGEMENT OF CONFLICT

6.1 Introduction

The purpose of the study was to explore **Lesotho police education and training in community conflict management: A case study of the child and gender protection unit in Maseru**, and how they managed conflict situations, especially in families. The previous chapter presented the findings and analyses from the observations carried out at the Maseru Rural and Maseru Urban Administrative Districts in Lesotho. Four observations were conducted while the police were conducting interventions with family members to help resolve conflict. The family members included wives who sought mediation by police in the Child and Gender Protection Unit (CGPU) to deal their husbands or partners. Most of them were married couples, while a few were not.

The key research question of the study was: How did the Child and Gender Protection Unit manage community conflicts that were reported to them? This was a case study of the Child and Gender Protection Unit (CGPU), and the study had implications for the CGPU police officers' education and training.

The key question was addressed by four sub-questions as follows:

1. How did the police officers and family members in dispute feel that the conflict situation was managed?
2. How did the police in the CGPU respond to and address conflict issues that were presented to them?
3. What kind of education and training did the police and community feel was needed to manage conflicts more effectively?
4. What were the implications of the findings for conflict management education and training of the CGPU?

Each research question has been addressed in a separate chapter in this study. The decision to separate the chapters was driven by the need to present chapters of manageable lengths. Had the

data analysis been presented in one chapter, it would have meant a tedious and lengthy chapter of more than 60 pages. In addition, one chapter might have given rise to limited discussion and elaboration on some of the findings. This chapter therefore presents the findings for research question one. The data for this question was generated through interviews with family members who had reported conflicts to the CGPUs in Maseru Rural and Maseru Urban, and with police officers who worked in the CGPUs.

The police officers as they lacked the skills and knowledge required to deal with family conflicts appropriately did not adequately manage conflict. Six themes emerged from the data generated, hence this chapter is organised according to these six themes. These themes are biographic data, sources of conflict, police intervention, level of satisfaction, the number of police officers who partook in the mediation process, and culture. The next section discusses the biographic data.

The findings of this study were generated from 14 family members who were interviewed from the Maseru Rural and Maseru Urban Administrative Districts in Lesotho. Four participants were initially observed during the police intervention process, and then interviewed thereafter. The rest were interviewed following their mediation processes but they were not observed during their sessions. Female complainants and their spouses/partners were interviewed.

The data is presented using narratives and is supported by literature to illustrate how the findings relate to existing research. Diagrams are also used where required. I used the symbolic interactionism theoretical framework to explain how the family members felt about the mediation processes. To ensure anonymity and confidentiality when presenting the findings, the participants are identified by codes, namely; Community Rural 1 to 7, and Police Rural 1 to 8.

6.2 Biographic Data

Table 6.1 presents the profile of the family members who contributed to this study in order to show the trends in the cases reported to the CGPU by victims of conflict.

Table 6. 1: Maseru Rural Community Members

Serial numberCode	Age	Gender	Number of Children	Employment Status	Marital Status
Rural 1	30-39	Male	5	Not employed	Married
Rural 2	30-39	Male	Nil	Not employed	Married

Rural 3	30-39	Male	2	Not employed	Married
Rural 4	50+	Male	2	Retired	Married
Rural 5	30-39	Female	Nil	Employed	Married
Rural 6	50+	Female	2	Employed	Married
Rural 7	50+	Female	2	Employed	Married

Source: Researcher (2020)

It appears that the couples who reported incidents were from two age ranges. One age range comprised of younger people of working age, even though some were unemployed. The other age group comprised of older adults and while one participant was retired, half of them were employed and the other half were not. This indicated that employment opportunities in Lesotho were minimal, and this impacted on and influenced marriages negatively because of the resulting lack of resources such as finances for the family. The type of incidents that they reported did not seem to change according to their ages. Most families had two children, one family had five children, and the remaining two did not have children.

6. 2.1 Rural family members who approached CGPU

Table 6.1 lists the Maseru Rural family members who approached the CGPU for assistance with conflict that emanated between them and their spouses. Those whose ages ranged from 30 to 39 years were in the majority as they numbered four and the other three were 50 years old and above. There were four females and three males. Six of them were married while one indicated that he was not married but had a partner who said that they were customarily married after her former husband had died. Most people who reported conflict to the police in Maseru Rural were young adults between 30-39 years of age.

6.2.2 Marital status

In relation to the marital status of the first respondent, Rural 6 explained:

No, I am not married, but we have been staying together for three years with my partner who brought me to the police. Nevertheless, we had relationship for about seven years, and then three years we were together. Therefore, we disagreed about many things and separated in 2000. Even though we were not married but we stayed together for three years, as I indicated earlier on.

This couple had five children. The assumption regarding the period that they had remained together and the fact that they had children could be regarded as tantamount to marriage. In cases like this, the courts would be in a better position to judge whether it was a marriage or not.

When asked by the police whether they were married or not, Rural 6 indicated the following:

They asked me questions such as are we married or not. Then I told them that we were not married. Anyway, they insisted that we are married, so I had to accept that different people have different understanding about marriage.

Five participants had children, while two did not. Three were working and three were unemployed, while one was a retired civil servant from the Lesotho government.

Table 6. 2: Profile of the Maseru Urban Community Members

Code	Age	Gender	Number of Children	Employment Status	Marital Status
Urban 1	30-39	Female	4	Employed	Married
Urban 2	40-49	Female	3	Employed	Married
Urban 3	40-49	Male	5	Not employed	Married
Urban 4	30-39	Male	5	Employed	Married
Urban 5	40-49	Female	5	Employed	Married
Urban 6	50+	Male	3	Employed	Married
Urban 7	30-39	Female	2	Not employed	Not married

Table 6.2 shows the demographic details of the Maseru Urban family members who reported incidents to the CGPU and had their disputes dealt with by police officers. Maseru Urban, there were four females and three males. Six of the participants were married and one was not married. However, she had been in a relationship for about seven years and had two daughters. In Maseru Urban, all of the participants had children ranging from two to five per family. Five of them were employed while two were not formally employed; they were self-employed.

6.2.3 Patterns of Maseru Urban and Rural

The pattern in Maseru Urban shifted from that in Maseru Rural as the people reporting incidents to the CGPU comprised of two age ranges. However, unlike those in Maseru Rural, most of them were employed while the other age range was that of older adults, most of whom were employed

too. This suggested that more employment opportunities existed in Maseru Urban. Therefore, the men were in a better position to take care of their families financially. The findings also revealed that not all of the respondents in that setting were married. In Maseru Urban, on top of the 30 to 39-year old people, there were people aged 40 to 49 years. Few of them were 50 years and older in either setting. This therefore suggested that conflict was more predominant among the younger respondents.

6.3 Causes of Conflicts

The family members showed that a common cause of their conflict was assault by their partners. Maiese (2003) reveals that a lack of availability of basic needs causes conflict. Therefore, a shortage of funds in the family could easily cause conflict between the husband and wife. Community Rural 1 (a man who was not observed) stated that:

“Even if I have performed minor assaults due to our disagreements, she leaves for her home. Therefore, I wanted her to tell me in front of the police why she does that.

Assault was rife as one of the sources of conflict, as depicted by the quotation above. Since the CGPU dealt with criminal activities, the wife had reported that her husband had assaulted her, but she had opted for her case to be mediated rather than having the police take her husband to court. In the quote above, the husband essentially admitted to assaulting his wife.

6.3.1 Alcohol abuse

The husbands drunkenness appeared to be a cause for concern in this study and the main cause of conflict in the families seeking mediation, as can be evidenced with the following: A female, Urban 7, who was not observed, stated that when her husband was drunk he assaulted her regularly. Therefore, she wanted the police to intervene and reprimanded him so that he would stop that behaviour. She declared: *“I reported that he assaults me regularly. During weekends he would come home drunk and assault me”*. Often when a husband is drunk he might assault his wife for no good reason, and women should not be abused that way. Legally it is not allowed and it is therefore a crime. However, in traditional family relations in Lesotho, a wife’s legal rights are not recognised (Reiners 2021).

The Community Urban 1, a female who was observed, had this to say in support of the above:

“I was expecting that we would be helped because I feel oppressed at home by my husband. Again, I thought we would be assisted to be honest and speak the truth. I came here to request that if there are faults on both of us be revealed and solved accordingly. From there I reported that my husband assaults me frequently. When we have to solve issues, the mother of the husband takes his side.

The causes of the assaults, as depicted by the above participants, were thus lack of communication, oppression and drunkenness.

Besides men drinking too much alcohol and assaulting their wives, they spent nights away from home and used the family’s financial resources inappropriately. For example, Community Rural 2, a male who was observed in the second observation at Maseru Rural, reported: *“My wife reported that I come home late, I sleep out and I misused the family money amounting to R600.00”*. It was discovered during the mediation session that the wife had given her husband money to be deposited in a bank, but it was not deposited. Instead he had spent it by buying alcoholic drinks. Given his drunkenness at the time he could not explain what had happened to all of the money, however, he accepted that what his wife had said was true and he had apologised.

In addition, other issues forced clients to report matters to the police. The urban CGPU office conducted public gatherings and visited different institutions to educate them that it was unacceptable for men to assault women and that excessive alcohol consumption had to be reduced as it was one of the sources of domestic violence in families. The police officers who worked in CGPU told people that the CGPU dealt with conflicts caused by all people within families. For example, Urban 5 (female) who was observed, noted:

It is not really an offence, but there was a conflict in my house with my husband. Let me firstly explain that officers from CGPU came to our office and explained about the role and responsibility of their office. Then I felt that they could assist in our conflict. According to the police description, I felt that there was an emotional abuse between my spouse and me. I could feel that he did things intentionally. Even though there are many things that he does, but now he decided to kick out my sister who was staying with us, without saying anything to me. However, I could sense that there are issues that he did not want to handle, but instead he said my sister should go from our home.

This woman had gone to the police, as she wanted them to help her to separate from her husband. She was furious and did not want to hear anything from him or be near him. According to her, the source of their conflict was that her husband had chased away her sister who was staying with them. The police told the wife that they did not encourage separation or divorce but rather encouraged families to resolve their differences and to live together in peace.

Urban 5 continued to explain:

When I came here to report, I wanted the police to tell my husband to go away from me. I do not need anything from him. I have also moved out of our bedroom for days because I talk to him every time but he does not want to listen. So it is his home and mine, I do not want him to bother me again. He expelled my sister and I have to tell her that she should leave. Then I was reporting so that I wanted to tell the police that I do not even go back to our bedroom. I would go there when I like. That was my thinking. Nevertheless, I found the different scenario and I am good because most of the time people do things out of anger. It does not mean that I am happy, but still I will not talk to him if he does not come to me until we have approached the counsellor. Talking to him does not help me at all.

This showed that people sometimes acted in anger and took actions that were detrimental to them. However, the main source of conflict was that they did not communicate effectively in the family. The expelling of the woman's sister then fueled the situation as a further contributing factor to their conflict. Alcohol abuse, the denial of conjugal rights and gender disparity played major roles in aggravating the conflict in this family.

The findings revealed that many conflicts were caused by alcohol abuse. When offenders were drunk they stayed out at the shebeens drinking, went home late, and caused trouble in their families. Rural 2 (the husband of the victim), when asked if he was aware of what type of crime his wife had reported to the police, indicated that she had reported him for arriving home late and drunk. He said:

"They said to me I should keep my promises to my wife. I should avoid coming home late or sleep out while I am drunk. I have to reduce drinking habit.

The police advised the culprit to come home on time and reduce his drinking of alcohol, and he made a promise to his wife that he would do so. The findings, however, showed that it was not the first time that he had been out drinking and come home late. His wife had reprimanded him at the

time, and he had apologised to her the following day. Despite his history, this was the first time that the issue had been brought to the police for mediation. The wife hoped that if the police reprimanded her husband, he would not repeat the offence.

The interview and the responses of the respondents were done in Sesotho. As a result, I translated this work into English. However, other respondents emphasized what they were saying in English.

6.3.2 Denial of conjugal rights

Community Urban 5, a woman who was observed, had decided to leave the bedroom because she did not like the fact that her husband had chased her sister away.

“I have also moved out of our room for days, because I talk to him every time but he does not want to listen. So, it is his home and mine, I do not want him to bother me again. He expelled my sister and I have to tell her that she should leave (Community Urban 5).

The findings revealed that Urban 5 did not consider that her own behaviour was serious and in itself could cause conflict between her and her husband. It would cause conflict because her husband would want to be with her as his wife, to partake in what he was entitled to by marriage.

Conjugal rights refer to the rights of both spouses in the marriage, Vakharia (2020). The provision allows the grief party to approach the court to sue the partner who has abandoned the family. This happens in a case whereby one spouse leaves the other without any reasonable cause. The implication here is that by virtue of being wife and husband, couples are entitled to sexual relationships, and it is therefore assumed that neither spouse can deny the other that right without a valid reason. Instances where one of the spouses does not want to allow the other their conjugal rights; this must be discussed and agreed upon by both of them (Vakharia 2020). According to Symbolic Interactionism, interaction conveys meaning in society and families (Crossman 2015). Therefore, it was not acceptable for Community Urban 5 to leave the bedroom and infringe on her husband's conjugal right just because she was angry with him for expelling her sister from their home. They should have resolved the issue by other means, for instance, by approaching the elders or the police for mediation.

Wikipedia, (n.d) asserts that,

This could be brought against a husband or wife who was guilty of "subtraction"; that is, living away from their spouse without a good reason. If the suit was successful, the married couple would be required to live together again.

The above author emphasises that a complaining spouse in a civil court can take legal action, and the court may rule in the complainant's favour when one partner breaches the conjugal rights of their spouse.

6.3.3 Effect of Communication

What the woman was communicating to her husband was that she was angry with him and disliked what he had done. According to her, the only thing that she could do was to abandon their bedroom. This was the result of not communicating with her husband when things did not go well. Community Rural 2, a man, stated the following about the significance of effective communication: "*Conflicts would be minimal if communication is effective in the family.*" In his opinion, the conflict would have not emanated if they had talked. He explained that he did not return despite an earlier agreement with his wife that he would return home after the New Year's Eve party. Neither a wife nor a husband is allowed to deny their spouse's conjugal rights, and no one is exempt (Abhyuday 2017: n.p.), as *conjugal rights are the privilege or sexual rights granted to a married couple. In other words, it is the right of sexual intercourse between the husband and wife*". If one of the parties denies their spouse their conjugal right, she/he can institute a civil case and file a suit for the restitution of their conjugal rights.

The findings revealed that interaction played a major role in the families. Effective communication would contribute towards a decrease in conflicts; therefore, it was necessary for partners to talk before they took any action in their families. For example, if a wife or husband did not want to have sex with their spouse because they were ill or fatigued, they should discuss this and agree on the matter.

Male Police Rural 3 confirmed:

If people do not communicate, conflicts emanate in the family. Therefore, I encourage family members to communicate at all times. They should talk to each other always before they take a certain decision. Say, if they want to sell a cow or car, they should agree. Again, if they do not want to sleep together for some reasons they should talk.

Findings showed that couples thus needed to interact to avoid conflicts, as this would help them understand what the other partner wanted to do on behalf of the family. Sometimes a partner would have a good reason for certain decisions, that when explained, would avoid conflict. If a couple did not agree with each other, it was critical that they discussed the matter until they reached a conclusion on it. Symbolic interactionism discusses the role of interaction, meaning and use of language in communicating (Crossman 2015). Through communication, participants could level the different meanings they had assigned to one issue. In this case, in the quote by Community Rural 5, the man assigned a different meaning to his right to stay away from the house compared to the one he assigned to his wife's lack of right to move out of their bedroom, even though the result of both scenarios was that conjugal rights were denied. Phoofolo (2007) argued that conjugal lives are crowded with conflicts and conspiracies, sometimes creating problems in Christian marriages. According to Phoofolo (2007), the denial of conjugal rights leads to conflict in Christian families, and since the dominating religion in Lesotho is Christianity, this position is strongly held within Lesotho culture. As these were Lesotho families, notwithstanding their religious affiliations, which I could not confirm, the withdrawal of conjugal rights seems to have contributed to the conflict.

6.3.4 Gender disparity

It is anticipated that the majority of the time that people talk about gender they mean women, when in fact gender involves either the roles played by a male or a female. Brettell and Carolynne (2005) state that gender is a cross-cultural issue, which often means women, are perceived as minors of men.

All the above writers discussed the factors of perception that differentiate a man from a woman, but implied that they are actually able to perform certain roles equally. These writers illustrated, therefore, that gender is a social construct.

It is very important to be inclusive when addressing or managing conflict. Many variables like gender issues, norms, culture, and the inclusion of traditional leaders must be taken into consideration when dealing with conflict in the community (USAID 2007). This is likely to be the case in Lesotho – where culture, social norms, as well as the influences of new international human rights legislation and people's individual experiences and personalities affect how they behave in different situations. As a result, a police officer on duty in the CGPU needs to know and understand

his or her 'social baggage' that might influence his or her ability to manage conflict appropriately. This suggests that conflict situations are in abundance, therefore all aspects of life and personal attributes need to be considered, observed and dealt with in conflict management processes. This enhanced understanding would enable the police officer to use the most effective or appropriate methods in solving the conflict in question.

Community Rural 4 (male), who was observed, explained:

The issue of 50/50 by women; I understand it differently. It is not that much that they should be equal in the family, but they are both people. There are responsibilities of either party that need to be taken care of. Nevertheless, it is not necessarily that they are equal in the family. Roles of the family should be shared accordingly. We should give a woman an opportunity to explain herself and share ideas together. Nevertheless, many people do not understand gender this way; they (especially men) think that women want to be in a same level with men. As a result, conflicts arise in the family.

The findings stated that the gender perspective called for equality in terms of opportunities either economically, salary wise, politically, and so on. The respondent above, however, indicated that it did not mean that men and woman should be equal in the family, but roles and responsibilities could be shared regardless of their gender. He said that conflicts arose when men thought that women wanted to be on the same level as them (men), which in his opinion was not the case. During the police's mediation sessions, it sometimes appeared that the police were biased against women's positions in society, due to cultural norms. However, from the perspective of male community members, this did not always seem to be the case, as exemplified by respondent.

Community Rural 4:

"Police mostly agree with women that they are oppressed, just because she is a woman. Hence, they take her side or they are most of the time biased and support the woman. They do not analyse issues as they come or happen and take good decision.

The above quotation argued that police officers preferred to support women and wanted to defend their positions; thus, they were biased towards women in the mediation sessions. Police Rural 4 (female), however, clarified that she took care to acknowledge the cultural attitudes towards male family members' status:

Ok, culturally a woman is supposed to respect man. I make them aware that the husband is the head of the family. However, I tell them that the husband should also avoid abusive acts and love his wife. I tell them that even though the man is the head of the family, he is not entitled to treat her badly.

The findings revealed that some of the police officers did not support women as they stressed that women should respect men. This was the cultural practice of the Basotho; that a man was always right hence, a woman should be submissive (Molefe 2011). Since men were regarded as the heads of their families by their culture and were supported by police officers who enforced that behaviour, they (men) sometimes abused their power over women, hence conflicts took place, and these needed to be managed. Men took the traditional position that women were minors (subservient) and thought that they should obey the men. Overall, the police tended to support that position when they tried to mediate. However, the women themselves felt that their position needed to be understood more fully and that they should not just be persuaded to follow traditional patterns of behaviour; because the traditional attitude meant that women had very little voice in defending themselves. Rural 6 (female) argued:

“It is said that is 50/50, but I do not understand. What does that mean? Nevertheless, what I know is that we should respect each other. If he is not respecting me, it is not possible that I would respect him.

In the same token Community Rural 7 (female), when asked whether there were gender differences in the way that conflicts arose, said:

Yes, gender disparity could contribute in the conflicts if one party... for example, if a man does not take advices from his wife, by making decisions regardless of whether the wife is advising otherwise. Sometimes men say they are the head of the family; therefore, the woman should be submissive. As a result, conflicts emanate.

Community Rural 7 confirmed that gender inequalities played a major role in conflict exacerbation in families; however, the police did try to be gender-blind in relation to conflicts. Their position was that if there was lack of communication and understanding of each other, conflict increased. Police Rural 1 confirmed the latter point:

“Ineffective communication can also contribute as a source of conflict. We encourage the families to communicate at home. We even tell them to go outside, talk, and agree on the way forward regarding their dispute.

Although this argument is supported as a strategy for meaning making, in reality, during conflicts between men and women, men assume that their argument/opinion should prevail and dialogue and interaction is therefore gender biased. Blumer (1969) considered the nature of the elements of meaning making. During interaction, partners in the family share most of what they do, and it is necessary that they talk and agree or disagree on certain things then come to a mutual understanding to avoid conflicts.

In this study it was evident that the men usually liked to dominate the women. They used their power. Therefore, man uses his powers to make decisions, regardless of whether the women approved or not. This was because they were the heads of their families, as depicted by the Basotho cultural system. This was the meaning making that culture and men attached to gender relations in Lesotho.

Gender is fluid and is associated with culture. Roles in different cultures determine what a man or woman is expected to do. For example, a Mosotho man is not expected to cook; this role is associated with women. In the western culture, the situation may be different.

Respondent Urban 5 seemed to think that she could get the police to instruct her husband to get away from her. However, when she got to the CGPU, the police made her aware that that was not how they worked. They promoted peace and stability in the families, and did not destroy relationships. However, they did this in a way that preserved culture, even if it was gender biased. For example, the officer who was conducting the mediation session between Urban 3 and Urban 5 (The female Senior Inspector who was the head of the Urban CGPU) explained that:

The issue of extended family should be taken with care. It could aggravate conflicts in the family. ... The way the wife approached her husband was not acceptable. ... The wife should have released her sister as they agreed initially.

This finding showed that the police officer agreed with what the husband had said; hence, she felt that the wife should have complied with her husband's instructions. Since this officer was a Mosotho woman, she still felt that culturally a man was respected and obeyed because he was the head of the family, as outlined by Molefe (2011).

It was found that the respondent in this instance had decided to abandon the marital bed out of anger, but she was not aware that this was an infringement on her husband's rights. However, Urban 5 stressed that even though the police did not approve of her objective, she would not approach her husband until he made a move to approach her first.

Findings have also revealed that gender disparity contributed as a source of conflict in the families. Despite the legal protection of women's rights, evidence showed that women continued to experience discrimination and abuse in many ways, including being denied access to education (UN, 2012). *"The fact that two thirds of the world's non-literate adults are women – is a striking example of gender discrimination"* (UN, 2012: 3). The abuse of women took many forms, such as spiritual, verbal, physical, and cultural abuse, and so forth. Sometimes men abused women just because they were women and were powerless to resist. Rural 2 indicated that:

"Sometime men become forceful at home over women just because they are men; therefore, they believe that women should be submissive. Women, on the other side, may believe that they are treated in a certain way because they are women."

The study indicated that both men and women sometimes felt that they were treated badly because of their gender, and this led to conflict. Rural 3 supported this finding by explaining that gender played a role in conflicts. He affirmed:

Yes, because whenever I reprimand her she would think that I do that because she is a woman, without looking critically at the issue in place. For example, if I tell her not to disappear or come home late at night. She would not consider that issue as it is but would say I am saying it because I am a man, she is a woman, hence conflicts emanate."

The findings thus revealed that gender disparity could contribute to conflicts. Men and women made different meaning out of the same situation (Benzies and Allen 2001) and believed that they were treated in a certain way because of their gender. When this happened, conflict emanated and intervention had to be sought from the CGPU.

Community Urban 1 believed that oppression by men started at an early stage, while boys were growing up at home. They were recognised and treated as seniors (superior) to girls by their families and by society, and as adults they wanted to maintain their position. They were therefore not able to distinguish when their behaviour became abusive to women.

Our brothers are conditioned from home that they are leaders; girls are minors. They are bullies. I think if we could have training in that respect is very important. They should be trained accordingly Community Urban 1 (female).

Community Urban 1 therefore suggested proper training for boys, in order for them to learn what role they should play in the community and how they could include their sisters as part of the family who needed protection from their brothers at all times. They were not tools to be utilised and abandoned; rather they were human beings who had to be treated with care and respect.

Symbolic interactionism provides a means of explaining that when spouses compete for power and resources (Knox and Schacht 2007), conflict emanates. Since gender-based violence is a strong feature of many family conflicts, this section pays attention to gender and family conflict. Gender is defined and perceived differently by different scholars and academics. The International Fund for Agricultural Development (IFAD) (2000) defines gender as:

... A complex system of personal and social relations of domination and power through which women and men are socially created and maintained and through which they gain access to power and material resources or are allocated status within society (IFAD 2000: 4).

The World Health Organisation states that gender refers to the socially constructed roles, behaviour, activities and attributes that a particular society considers appropriate for men and women (WHO 2009). The WHO (2009) sees gender as what either a man or a woman does in a society according to their ascribed gender status. These tasks or actions are determined by the society in which they live.

Gender disparity becomes eminent in conflict situations. Men assume that they should be treated in a certain way because they are men, while women also think that they are treated in a different way because they are women. Brettell and Carolyne (2005) stated that gender is a cross-cultural issue, which often means that women are perceived as minors of men. Therefore, when men and women do not reach the same understanding, conflict takes place. These writers discussed the factors of perception that differentiated a man from a woman, but implied that they are able to perform certain roles equally. These writers illustrated, therefore, that gender is a social construct. However, in the case where a couple failed to communicate, the CGPU could intervene. By creating an atmosphere conducive for conflict management, police officers could potentially help the couple to identify the issues that caused them conflict, could help them to find a solution, could assist them to deal with future conflict, and could teach them how to avoid conflict.

6.4 Discussion

The findings that emerged in this study showed that assaults were indicator/descriptor of conflicts in the families. These assaults were brought about by drunkenness of the husbands most of the time. The types of assaults seemed to be similar in the Maseru Rural and the Maseru Urban areas. The issue of culture was also eminent. The police officers who mediated seemed to give in to the cultural norms by stating that the women had to adhere to what their husbands/partners told them. Police officers tended to support the husbands (Offenders). This was in keeping with the notion that culturally a man was always right and a woman had to be submissive to him at all times (Laws of Lesotho 1972). Therefore, women did not benefit much in the mediation sessions. Most of the time women opt for staying in the conflicting marriage due to cultural norms that women are financially dependent on men and to avoid humiliation of divorce by the relatives (Gumani and Mudhovozi 2013).

In other words, culture refers to forms of behaviour, which are characteristic of a given society, a group of societies, a certain race, a certain era, or of a certain period (Birukou et al. 2010), which are distinguishable and help to create a certain identity. For example, African cultural practices related to dress were traditionally important compared to the present period. Girls, women and men had different traditional attire that they wore for specific occasions. Amponsah (2010) describes culture more broadly, focusing on how people interact and communicate in different cultures and how those behaviours reflect learned belief systems. According to Amponsah (2010), culture embraces all aspects of society and reflects the collective meanings and behaviours that society adopts, and those meanings and behaviours are expressed through language and attitudes towards each other.

Customs and institutions play a major role in culture. People in any nation connect to each other through interaction using symbols. This is linked to the theory because language provides a meaning to humans by means of symbols. Human beings give meaning to symbols, and they express these things by means of language.

It was assumed that where people had different perceptions of the same issue, conflicts could take place. This did not mean that there would be a party that was wrong or right; rather they would have different understandings and meanings of issues during their communication. Conflict management was therefore needed for resolution of the conflicts. Gender disparity became evident where women and/or men were treated in a certain way just because of their gender status. For

instance, women were supposed to respect their husbands, be submissive towards their husbands, and their husbands were always right (Molefe 2011). The findings revealed that the causes of conflicts also included alcohol abuse and the infringement of conjugal rights, as discussed above.

The following section discusses how the police officers performed interventions for the families that had reported their conflicts at the police station.

6.5 Police Intervention

There were different types of interventions that emerged during the discussion with the community members and the police officers. Interventions included seeking and providing clarification, giving advice, and encouraging clients to seek counselling or guidance from the police. This chapter presented how police intervened between the family members who were in conflict.

6.5.1 Clarifications

Clarification was a stage in the mediation process where the complainant was given the time to explain what her/his grievances were. Their partner was then asked to respond by agreeing or refuting what their spouse had said. During that process, the police officers asked the partners to clarify some of the issues that their spouses had raised. When I asked Rural Police 2 (male) how he reacted to what clients told him and what he said to them, he said:

I acknowledged and kept on asking questions where I did not understand. Then advised on the legal issues, like to be cautious that if they assaulted the partner it was unlawful, hence the repercussion would be bad because he would be arrested and prosecuted.

The respondents clarified some of what had been said when the police asked them to do that. This helped the police officers to make decisions that would help the respondents to resolve their conflicts. The clients were made aware that some of their activities, such as assault, were criminal acts and were told to avoid perpetrating them. The police highlighted the consequences of crimes and the community members were encouraged to avoid committing them. Police Urban 1 further explained:

I tried to be professional and dealt with the cases in place, I asked them questions in order to ascertain as to how their conflict started.

The police officers asked the clients questions to clarify the causes of the conflicts that were reported to their stations. As they (clients) explained what had transpired, the police kept on probing for more understanding of the conflict that had taken place between the partners concerned.

6.5.2 Advice

The police did not tell the respondents how to resolve their conflicts, but after ascertaining what conflict had occurred in the families, they advised them within the limits of the law. The police officers gave different advice in the different mediation sessions. For example, a police officer, Police Rural 1, explained when she had identified that communication between a couple was problematic:

I tell them that communication plays a pivotal role in the family. The other partner would be able to know about the other when they talk frequently and agree to disagree, but at least they would be swimming in the same pool. Hence, conflicts would be less.

Furthermore, when Police Rural 1 was asked how she dealt with cultural attitudes in terms of the way that males and females could use language when they reported conflicts, she indicated that:

I make them aware that there are things that they cannot do in the presence of children; as if they should not shout at each other or use vulgar language in the presence of children. Again, men do not like noise therefore the women should not raise the voice because in response the husband would fight her, hence conflict.

Even here, we can see that the female police officer was still conforming to cultural norms rather than the legal notion of equality. The implication here was that men could shout but women could not.

This was alluded to by the above quotation of respondent Police Rural 1. If partners did not communicate, conflicts arose, therefore the police encouraged family members to interact all of the time in order to minimise conflicts. The police further told the clients to avoid interaction about their issues using vulgar language and in the presence of children. Women had to remain calm when addressing issues with their husbands, because if not the conflict could escalate. This meant that a woman had to be humble when addressing issues with her husband, showing respect and using a lowered voice. Basotho cultural and gender practices embraced this.

Sometimes people committed crimes without realising that what they were doing was a criminal activity, for example, when they assaulted their partners. The police therefore made them (clients) aware of such situations so that they stopped doing them. The police's interventions tried to minimise conflicts in the families, but when conflicts arose in the families, the people needed additional professional help to solve them. Professionals such as counsellors, psychologists, etc. could provide this additional help and the police advised the respondents to seek such professional help when needed.

A male respondent, Police Rural 2, stressed the importance of the type of language used in the conflict situations, regardless whether children were present or not:

Use of language is very important, so that it should be clear what one is saying. Sometime one would joke and if I am not aware, I take that as it is said; it can fuel conflict depending how one takes it during that time. This means in the family we should respect each other and use acceptable words at all times to avoid conflict due to misunderstanding by either party. It is true that at home, we share some jokes, but they should be clear and not cause trouble. Vulgar language should not be used, because if one returns that insult it would not be accepted, then conflict begins.

It was very important to use language appropriately so that the receiver of the message was not confused by what was being said and the information was not distorted or taken out of context. If a message was not conveyed properly, it could result in conflict, as explained by the above quotation. Partners were advised to respect their fellow partners when they talked to them so that understanding was achieved for both.

The police encouraged communication between family members and they gave advice. For example, Police Urban 3 highlighted the following:

I encourage that couples should talk to resolve their conflicts at all times. People should respect each other in the relationship. They need not insult each other. Sometimes if another one used vulgar languages, the other one would fight and both of them are criminal activities. Therefore, in this country, those acts are illegal and a person is due to be charged and sentenced.

The police as mediators reassured the clients that communication was needed in the family to avoid conflicts. Both parties should be updated with information relating to their partners. This included

sharing information about their whereabouts and about financial intentions before any financial decisions were taken in the family.

The purpose of the police (the CGPU in particular) was to maintain peace and stability in the community. Community Rural 3 (male), who was observed, stated:

They were kind and willing to see us leave in peace in our family. They encouraged us to avoid conflicts at all cost because we might end up destroying our family.

From the quotation above by the community member, the police encouraged them (Community) to avoid committing crimes and to live peacefully. What was important was that the police did not want to see marriages terminated; instead, they wanted them to be maintained. A male police officer Urban 1, when asked how the reported cases were dealt with said:

When the cases were reported, we investigate and take it to court for hearing and sentences if the culprits are found guilty. As far as the disputes are concerned, both parties are called to the police station. Then we mediate by firstly asking questions from the complainant and then the partner responds by narrating his or side of the story. We ask questions for clarification and give advice in relation to the different laws.

Clients explained their ordeal and complaint in the presence of the police, and both parties told the police what had transpired that had led to their conflict being reported. During their explanations, the police officers probed for clarification, with the aim of soliciting more information that would help them as mediators to advise the couple appropriately. There was a set pattern of language used by the police officers during the mediation sessions; they had a particular set of phrases that they had learned to use as police officers.

6.5.3 Counselling

In the mediation process, the police sometimes had to provide counselling of some sort to the respondents. However, because the police were not skilled in counselling, they encouraged the clients to seek out qualified counsellors, and even provided the contact information of the best counsellors. A male respondent, Police Rural 6, said:

The example; I have a case where partners thought the court would be the solution. The wife was injured on the arm as a result of their conflict. The man said the wife cheated on him, then that is how poor relations started. Men do not want to be

cheated, but men always cheat on their wives. However, women forgive their husbands, therefore, I told him to deal with this issue positively and find counselling sessions from the qualified counsellors. The husband said he was saying he was on the verge of killing the wife. Nevertheless, after the session with the police the couple is fine now. The situation was worse; to an extent that one of them would go out the whole weekend without saying anything to his wife and the wife would do the same without informing the husband.

This was a good example of a police officer treating both men and women equally and recognising that their culture usually privileged the men. Here the police officer was trying to encourage reconciliation in spite of the cultural attitudes that favoured the men. However, when interacting with clients the police often tended to take the men's sides by judging that women had cheated but did not want to be cheated on in turn.

The assumption in this regard was that men should also accept being cheated on because they cheated on their women. This was an indication that not all police officers followed traditional attitudes, as some did attempt to move gender understanding forward in the name of reconciliation and dialogue. The police's mediation played a positive role in helping to resolve conflict, but this was an extreme case as the husband had stated that he was on the verge of killing his wife. This case clearly showed that the police needed to be equipped with the proper counselling skills. Police Rural 4, who had been working in the CGPU for 15 years, indicated:

I am not trained adequately. I want to be trained on play therapy, counselling and psychology.

The female police officer above believed and understood that she was not adequately trained. She suggested that she needed play therapy skills as they dealt with kids who needed a qualified person working with them. She said that counselling skills and knowledge would also contribute a lot in their working environment. Thirdly, since police interacted with persons daily it was important for them to be equipped with psychological skills. They would then be able to understand the thinking of the clients when conflicts arose in the family and come up with profitable resolutions. Urban 1, a male police officer, further stated: *"I advise them to go to the counsellors, whether they are satisfied or not"*. This quote showed that this police officer felt that as far as the counselling was concerned, there were better-qualified persons who would be more effective than him because he was not a skilled counsellor. He was not comfortable that he had done his work well enough, and this was why police officers needed to be trained in that field.

The Lesotho police dealt with the criminal activities (domestic violence) reported to them in different ways. Complainants approached the police to report incidents, and sometimes the community members make a phone call as soon as the crime had taken place. Then police then reacted, either going to the village themselves or advising the people to come and report the incidents at the police station. First, the police then reacted in one of two ways: they either opened a case or took the offenders to court for prosecution, or they mediated between the two parties involved to find a way forward and resolve the conflict. If a case was opened, the offender went to court and was sentenced if found guilty. If they mediated between the relevant family members, their intention was to resolve conflict, get the family members to talk about the issue, and then suggest counselling. Charkoudian (2005) says that community mediation (intervention) plays a major role in reducing police callouts whenever conflict situations arise. Conflict management is performed to address the needs of people who experience conflict of different kinds. The negotiator or the mediator creates an atmosphere conducive for the parties in conflict to come towards the same understanding of the different meanings of the situation in place or the issues of concern. The participants must balance their different understanding and experiences to find common ground.

The findings of this study revealed that the police, after receiving a report where a couple was involved, asked the victim of the violence how she/he wanted to be helped, and then explained how they performed their work. If the victim insisted that the case should be taken to court, the police would comply. However, in a case where the victim opted for the police to mediate, they would do that. Once the victim reported the violence, she/he was asked to indicate if she/he wanted her husband/wife to be called so that the police would intervene in the presence of both parties. If she/he did not indicate this, the police asked if she/he wanted intervention or wanted to open a case for their husband/wife to be arrested and taken to court for prosecution.

When mediation took place, it was normally the policy of the police to bring both parties to the mediation session. The police then intervened by giving the couple advice and making them aware of the status of the law in connection with the crime that had been reported.

Respondent Community Rural 1, who was observed, narrated the following:

I was asked how are we related, then I told them that we are married and that his younger brother was my husband before he died. I was asked how they could help me. I told them that because I am aware that he does not love me at all I want him to pay my money back, which amount to R19, 000.00. I said that because the

relatives used to call us with the aim to resolve our issues, but it did not work. Therefore, that is why I am saying he does not love me.

The complaint was that the woman wanted her husband to pay her back the amount of R19, 000.00 that she claimed she had loaned him. It appeared that she wanted the money back because she had realised that her husband did not love her anymore. The police advised her that she could lodge a case and explain what had happened, but that she would be asked to explain in the presence of her husband. She then opted for the latter and gave her side of the story. Thereafter her husband was asked to respond to what the complainant (his wife) had said.

For example, in this her husband, Community Rural 4, had this to say about the matter:

They asked me questions, such as are we married or not. Then I told them that we were not married. Anyway, they insisted that we are married, so I had to accept that different people have different understandings about marriage. They asked me whether did I take her R19, 000.00, then I refused and told them that it was R13, 000. In fact, we agreed that she gave me that money so that we do business by buying a truck.

What emerged was that the husband was defensive and did not agree with the figure that his wife said she had given him. He mentioned a lower figure, but did agree that she had given him money.

Urban 1 (a woman), when asked what types of questions were asked by the police, said that they were asked to explain why they had come to the police to report an incident of conflict.

I also got advice that I should not revenge. For example, I told them that I had to be engaged in love affairs outside the marriage because my husband does that. They said I should have reported what my husband is doing. Again, they indicated that I should not pretend as if everything is going smoothly, I should talk if there are things that are happening and I am not happy with them (Urban 1).

This showed that after the clients had been grilled with questions and responded, the police did not end there. They advised both of the clients, as indicated in the quotation above. The expectation was that these clients would then do what the police had said. The respondent was also advised to interact and communicate with her partner when things did not go as expected during conflict situations. Part of the police's strategy for conflict resolution among families was to engage in communication. In addition, this form of behaviour reflected the police's training in terms of how

they made meaning out of their understanding of conflict resolution. Meanings are inferred from interaction - in this sense, interaction is one of the aspects of Symbolic Interactionism. Symbolic interactionism explains how different forms of interaction carry different forms of meaning making in different contexts and cultures.

There were many types of advices that the police gave as part of their interventions during the mediation sessions. For instance, this is what Urban Police 1 explained concerning the advice that was given:

We should communicate always before we take any decision in the family. For example, if a child needs school fees or uniforms for her education to be effective I should tell my husband and share how we could raise funds for that together. If we would be thinking that we should wait until month end when we get our salaries, we have to agree on that or come up with other ideas for the benefit of our children.

The police expected that whenever they advised clients, the clients would comply and use advice for the betterment of their lives and their families. However, the findings revealed that the follow-ups by the police were not structured or scheduled. For example, they did not schedule follow-ups at all, but instead met with the clients randomly. However, this issue was discussed at length when discussing question two in chapter seven.

Urban 3 clarified how the police had advised him:

Yes, they advised me accordingly. They said we should approach the counsellors and we should go out and have a relaxed situation, whereby we will be having fun and dine together.

The police came up with strategies that could help the family members to reduce their conflicts, which included going out together, consulting with counsellors and communication between the concerned parties at all times. It was expected that family counsellors played a major role in helping families to resolve conflicts. It was therefore critical that both parties visited them (the counsellors) frequently.

6.6 Level of Satisfaction

Community members who reported conflicts to the police showed positive and negative level of satisfaction. There were those community members who were satisfied with the way police performed their duties in conflict management. However, others were not happy.

6.6.1 Positive level of satisfaction

Community members who had approached the police for mediation had different feelings about their experiences after being attended to and advised by the police. Some showed their satisfaction, while others were not happy with the way that their cases and they themselves were treated during the sessions. For example, Community Rural 1, Community Rural 2 and Community Rural 3 showed that they were satisfied with the assistance they received during their sessions.

Yes, they were addressed and assisted me a lot; they motivated me and told me how I should live with my wife as a family. They were empathetic to us; our issues were well-addressed, no biasness was identified. I am therefore happy (Community Rural 3).

Respondent Community Rural 3 gave positive feedback and indicated that the police had been empathetic when dealing with their case. He even believed that the police had not taken sides but remained neutral when dealing with him and his wife. Most of the Rural respondents who were observed were satisfied with the way in which the police handled them and their cases, and there was just one rural client who was dissatisfied. Most of the respondents who were satisfied came from the Maseru Rural district, but many Maseru Urban clients were not satisfied.

The other respondents in the Rural district were also more satisfied than those in the Urban district. However, and in both areas males and females showed their satisfaction and dissatisfaction.

6.6.2 Negative level of satisfaction - critiques of the police interventions

Even though the police thought that they had performed their tasks adequately, some of the other respondents criticised the interventions by the police. Respondent Community Rural 4, who was observed, was a retired officer (man) who had previously worked for the government of Lesotho but not as a police officer, and he stressed that the police had not performed to the expected standards:

The police were very shallow and untrained. They were supposed to have told me the implications or the consequences of not repaying my partner. They should have told me that there is a high possibility that my house could be forfeited by the courts of law. They should have asked me what I did for this woman. For example, I built her a shop, which has electricity and water. Moreover, she is not using that business. Apart from that, the family intervened, but in vain. My family also gave her the site. Nevertheless, she did not utilise that business. Therefore, the police

should have dug out all this information. However, due to their lack of mediation skills they did not go that far. The family accepted her but she did not value all those aspects. I believe that as a woman she should have took that opportunity for the benefit of children, but instead she left the home with a child and stay at the rented house somewhere away from home. Approach of the police was not adequate. They should have asked her why she reported after so long, while this thing happened before 2000 and she had never reported (Community Rural 4).

Community Rural 4 was thus not impressed with the way that the police had intervened in his case when his wife had claimed that he was supposed to repay the money she had lent him. Community Rural 4's meaning making of the police intervention indicated that he had expected a more in-depth conversation that would have enabled him to demonstrate what he had already done for the woman. In other words, he had interpreted the mediation relationship differently from the way that the police had.

He said that they were not fit for the work and that they needed training in order to perform better. Community Rural 4 had expected the police to show professionalism during their work when mediating, but according to him they (police) had not done that. The CGPU police had not addressed the conflict management adequately; this could be because they were not well trained for this task. Training will be discussed at length under question three in chapter eight. This respondent even suggested the types of skills that these officers needed.

According to him, the police officers had not probed enough so that his partner was made aware of things that could have jeopardised her and her children's lives. He even mentioned that this woman had not valued the contribution made by his family at large when she had been accepted and given a site on which to build her house.

Consequently, he did not accept the police's advice:

No, I did not take their advice; they failed me very much. There was nothing important that I could take and use in future to solve our dispute. They are not constructive at all. They did not intervene by making the woman aware that she should stay at home and do business (Community Rural 4, male who was observed).

The client thus rejected the advice of the police because he was not satisfied with the way that the police had mediated his case. His interpretation of the police's mediation efforts meant that he rejected the advice of the police because he attached different meaning to his family's dispute.

While the police had focused on the complaint at hand, the man wanted the police to focus on what he had done for the woman in the past. In other words, the man and the police had made different meanings of this case

He said that the police's recommendations were inadequate so he would not take them. The police had encouraged him to pay the money that he owed his wife back, but he refused to do that. He said that it was the family's money, which he had used for the development of the family by buying the truck to do business with it so that they could earn an income for their family. The police had advised the woman to go to court and lodge a civil case to claim the money from her husband. As I indicated earlier, the complainant in this case was referred to court because the police had been unsuccessful in their mediation attempt. The meaning that the police had attached to the issue was different from the meaning that the complainant had attached to it. It was expected that this had been taken to court as a civil case, where both parties would have presented their evidence before the court and a final decision would have been made. This would have been the final stage of the intervention by the police.

Respondent Community Rural 4 (male), who was observed during the mediation session of Community Rural 4 and Community Rural 7, stated:

Yes, they work with me acceptably, but they should have demonstrated an expertise, which they failed tremendously. I have to gain something and identify my weaknesses. They should have asked her whether she does not want all what I have done for her, and made her aware that should their house be taken away by the court the children would suffer because they will be without the home.

According to Community Rural 4, the police had not shown that they had acquired skills in performing mediation. He said that they had fallen short in digging deeper and creating awareness about the weaknesses of his partner's situation if their house was taken away. This man's dissatisfaction with the way that the police had handled the situation may also perhaps have been biased because he was only thinking about his point of view. In a way, he was looking for an excuse as to why he was not wrong about not paying the money back. His wife felt differently about the issue, and both he and his wife expressed that their viewpoints had been influenced by gender and cultural norms (Brettell and Carolynne 2005).

Community Urban 5 (female), who was observed during the intervention of Community Urban 3 and Community Urban 5, was not satisfied with the way that the police had worked with her on

the following day, because she had gone to the police on two consecutive days. She supported the issue raised by respondent Community Rural 4; that the police were not skilled enough in mediation, because there had been a lot of interference while her session was in progress. She had been irritated by the situation and thought that the police officer could have stopped the interruptions. She explained that the female police officer who had attended to her and her partner did not perform professionally:

I do not know how the protocol of police works, but I do not appreciate that while this officer is still in the session with me and she goes out, and I waited without being attended for some time, being called by her boss. She should have told whoever called her that 'I am still in the session'. We are dealing with sensitive issues here; I could have left her office when she came back. It still boils down to say she is not a psychologist. It goes with unprofessionalism and lack of training. I am not offended, but I could relate from where she comes from. If a person is emotional, she should be given enough time. Even the people that were still coming in and out disrupted the session; is not accepted. It's like a note could be written on a door that says 'meeting in progress'. Again, in the foyer where there are many people the client should not have been asked how we can help you in the presence of other persons, because they do not know what is that she would say and its sensitivity. As a result, confidentiality should be highly maintained. Even though there were two officers when I arrived on the first day, the other office door was open and there were other officers in that office, hence privacy was jeopardised because they could hear what was said.

The findings revealed that the Senior Inspector had behaved in an unacceptable way during the mediation session when she had assisted the respondent above. Here I witnessed symbolic behaviour in terms of action rather than language. This behaviour symbolised a lack of recognition of the emotional needs of the person who was lodging a complaint, and the need to show due respect for the privacy of the complainant. This officer was in charge of the CGPU in Maseru Urban. The respondent herself even suggested that the proper way to exercise customer care when dealing with customers of this nature, who were faced with sensitive issues, was to show professionalism during the mediation processes.

Rural 3 (male) who was observed in the mediation of Rural 3 and Rural 6 stated:

Ok, three police officers assisted me at the same time. However, as time went on one woman police, left our session and went to perform other duties I guess. However, I was not asked if I am fine with this number. Nevertheless, I did not mind with that number anyway.

The findings revealed that clients were not involved in the decision-making regarding intervention by the police. They were not made aware that they were at liberty to suggest the number of police officers who could take part in their mediation process. This also reflected the same symbolic behaviour that was unacceptable to this client. As a result, the client was not satisfied.

The main finding that emerged in this section was that the police were not trained adequately for their jobs as mediators and displayed a lack of professionalism. They (police) failed to include the family members in the decision on how to assist them and did not ensure an interruption-free, private environment that was conducive to mediation/conflict management. The LMPS management should remedy this by effecting training for the police.

6.7 Number of Police Officers Present during Mediation

The number of police officers who took part in mediation processes varied from one to six. Most participants did not mind how many police officers attended, but some had different views concerning the number.

One respondent preferred being assisted by just one police officer, because the other one was her relative and she did not want him to be present. She was permitted to ask that he not be present, but was not sure that she had done the right thing or not.

I requested him to be excused and be addressed by one woman officer, (Senior Inspector). As I said, that police came to my office (complainant's office who is not a police officer) when I decided to come to report. I called one of the officers who was in my office. She said she is on leave but explained to me that I can go to the office. Everyone who is there would assist me, and she said I could talk to everyone whom I am comfortable with; she gave the list of police available. However, when I got there I did not specify whom do I need. Then when I got there, police were two and they asked me how they could help me, then since we have family relationship with the male police and not because he is a man, I requested him to be excused (Urban 5).

The finding from the quotation above was that there was no consistency when dealing with conflict management in the CGPU. The respondent had utilised her right by asking to be assisted by the female police officer and not the male one as he was related to her. The police should have told her that she had the right to choose who could attend to her and to specify if there was anyone that she did not want present, however, they had not done so. When the police officers were interviewed they said that they did tell the clients that they could choose who they wanted to work with. This indicated a contradiction between the official language of acceptable mediation behaviour and the actual behaviour of the police officers during the mediation session. As a result, this was a lack of training manifested by the police.

6.7.1. The presence of the victim's partner

Some of the victims of conflict were not satisfied when mediation took place in the presence of many police officers, while others showed their dissatisfaction with the presence of their partners during the sessions. It was assumed that there were times when people were not able to state everything about their sources of conflict because they were uncomfortable with the number of people present and could not speak freely in front of their partners. For example, Community Urban 7, a person who reported that her partner assaulted her regularly, explained her views as follows:

However, it was not easy to open up with all the details in front of many police officers. There were things that are too detailed that I could not share. I was also asking myself as to what would happen when we got home.

I learned that she was reserved in the presence of her partner. She was scared that if she mentioned other things her lover would assault her again when they arrived home. She would have preferred to be assisted by one police officer, without her partner present. Hyden (2014) confirmed this standpoint when she studied men's violence towards women in close relationships. She interviewed women, men and children separately, and then brought the spouses together later in her study. In her study the women and children raised issues freely without their abuser present, but could not do the same when their partners/parents were present for fear of the consequences.

Community Urban 7 continued:

Yes, but not that much because I was not even free that my partner was there. I was threatened by his presence because he would look at me in a frightening manner. I would be free if he was outside when I relayed my story.

The findings revealed that the victims were not given an opportunity to show whether they were happy to answer certain questions in the presence of their partners or not. They were also not asked whether they wanted to be assisted by a police officer of the same gender as them, or whether the opposite gender or a combination of both was acceptable to them. This was evident in the observations that I conducted; in some of the four settings where the respondents were given an opportunity to state their preferences concerning the gender and number of mediators. In conclusion, the police officers had not been given proper training in conflict mediation, and their lack of consistency in their work was evidence of this lack of training.

6.8 Preferred Police gender in mediation

Some respondents preferred their mediation to be done by an officer of the same gender as them. For example, Urban 7 who was female preferred that a female police officer mediated her case because she felt that a woman would understand her better than she would understand a male police officer. When asked what gender of police officer she would have preferred, had she been given the opportunity to specify her choice, she said:

Yes, but I would be more free if it was a woman police and only one on-one session. A woman would sympathise more than a man. I was not informed that I can have a choice of who can assist me and the number.

She thus felt that a female police officer would have been more appropriate for her. However, other respondents stated they would have preferred to be helped by more than one officer, with mixed gender representations. Urban 5 stated:

I am not perfect, but there are things when my husband tells me I do not understand because they are clouded by emotions. I would prefer a male officer to deal with my case than the woman police. When I got into this office and see you, I thought you are one of the officers that would help me. Therefore, I was happy, but when you explain about your study thing, it was a different story. I would not mind if two males and a female police officers were part of the session.

This indicated that women attached different meanings to the idea of male or female police officers' presence in the mediation sessions. Again, this was another clear indication that men and women attached different meanings to the situation. One would think that this woman would have preferred not to work with a male officer, but instead she believed that a male police officer would have been more helpful to her in resolving the conflict in her family. Therefore, it was not

automatically acceptable to the complainants and could not automatically be assumed that male respondents wanted help from a male officer and female respondents wanted help from a female officer, and this notion would have been clarified if the police officers had performed their duty well by asking them for their preferences. The police officers had not interacted effectively with their clients; they had not communicated what the clients were entitled to before the intervention. If the communication had been adequate, Urban 5 would have opted for mediation by two male and two female police officers. Instead, one female police officer mediated for her and her husband.

The critiques of symbolic interactionism indicated that the clients made several kinds of meaning. Carter and Fuller (2015) argue that three scholars Blummer (1969), Kuhn (2001) and Stryker (1987) believe that when people assign different meanings to the same context or situation they might have conflict during their communication. Therefore, the work of the CGPU was to make sure that the conflicting parties came together in an office where the atmosphere was conducive to interacting so that the different meanings could be understood and the conflicts resolved amicably. Symbolic interactionism argues that interaction within society plays a major role, but how the people interact is important.

Monyake (2020) and Kali (2021) state that foreign actors such SADC and Republic of South have not benefited Lesotho in numerous political conflicts resolutions that have been occurring in the country. These conflicts stated by Monyake and Kali were not family conflict, which were mediated by police. They both agree that Lesotho civil society organizations (CSOs) could contribute positively in peace building in Lesotho. CSOs could be in a position to mediate better because of their interaction with the parties concerned such as the politicians and and the army. This notion is echoed by Letsie (2018) who argues that since Lesotho Defence Force (LDF) most of the time is in conflict with civilians and the government due to criminal acts, it should be disbanded. The study encourages the utilization of the police service for the security and safety of the citizens of Lesotho. Hence, CGPU contributed needs to be equipped to gain knowledge on dealing with mediation amongst the family members in Lesotho.

It was identified that the causes of conflict included assaults, which were aggravated by alcohol abuse. WHO (2006) links use of alcohol with the occurrences of intimate partner violence in different countries in the world. When husbands were drunk they engaged in conflict which resulted in them assaulting their wives. On top of that, one woman had opted to deny her husband his conjugal rights because of their conflict, and she had moved out of their bedroom and started sleeping in their children's room.

On the other hand, the respondents recognised the police officers' lack of skills in mediating and questioning. Education and training were thus essential for the police in the CGPU so that they could perform their duties professionally. *"Training is the systematic approach to affect individual's knowledge, skills and attitudes in order to improve individual, team, and organizational effectiveness"* (Aguinis and Kraiger 2009: 52). Training must be well planned for a person or group of persons in an institution or organisation to become equipped with skills and knowledge. The skills and knowledge gained will then enable the person or persons to perform as expected in their institution or organisation; in this instance the CGPU. When these police officers were well trained they would be in a position to intervene professionally.

Moreover, the findings revealed that men in particular were interpreting the mediation process. I pointed out that culture supported the wrongdoings by men just because men had done them. Culturally/traditionally, African children are not allowed to argue with their parents; they are expected to be submissive (Ngozwana 2014) and a Mosotho woman is traditionally always understood to remain a child or minor (Thakaso 2017). The notion in this statement is that men are always right and the women have to comply with everything that is said by men because they are the heads of the families. It was therefore critical to understand how children and adults behaved in situations that could cause conflicts in society and how the CGPU managed those conflicts.

The community and the police made meaning out of what was supposed to be done in conflict management. They both agreed that training was key in order for the police to be developed so that they could perform effectively. In addition, the police were not consistent in their involvement in the conflict management process, as they did not inform the clients of their right to choose the gender and number of the police officer/s that they preferred to assist them during their mediation sessions. The atmosphere in the police stations was therefore not completely conducive to effective communication and mediation. Weinstein (2021) discusses the value of conducive environment in the meeting, whether physical or virtual. Conducive environment promotes learning or understanding what is deliberated in the mediation or meeting. For example, while some wanted to be helped by both men and women of a certain number, others indicated that they wanted to be assisted by an officer of the same gender as them. The respondents were not made aware of that critical information and given the chance to indicate their preferences because of the lack of training of the police officers.

One of the respondents was not comfortable being confronted by the police in the presence of her partner, because she feared that her partner would assault her again when they got home after the

intervention session. The meaning of mediation for this client was that she should have been allowed to talk to the police alone, and her partner then called in to the session thereafter. However, the meaning of intervention for the police was that both clients be called in to explain their issues in each other's presence. My assumption then was that the mediation environment was not conducive to a stress-free mediation session for the complainant, while the police thought that they were on the right track.

Symbolic interactionism, according to Blumer (1969:2), comprises of three premises:

The first premise is that human beings act toward things on the basis of the meanings that the things have for them... .. The second premise is that the meaning of such things is derived from, or arises out of, the social interaction that one has with one's fellows. The third premise is that these meanings are handled, and modified through, an interpretative process used by the person in dealing with the things he encounters.

Blumer (1969) discussed the different meanings that prevail in society and which are determined by things such as physical objects like trees or chairs, human beings, institutions, guiding ideals and the situations that an individual encounters in their life. Briefly, the environment determines the different meanings in society. Things that contribute to the development of communities regulate the meaning of them, but individuals then also interpret meaning on an individual level. As a result, not everyone attaches the same meaning to every single event or interaction, irrespective of their culture. The findings of this study nevertheless revealed that culture contributed a set of meanings that could be used to either reduce or fuel family conflicts:

I understand that as Basotho there are things that we share. For example, we have certain food that we eat as Basotho, and attire. Nevertheless, our culture as our values and norms should be seen promoting good behaviour for us. Once a person behaves differently from what is expected by Basotho culture, is not accepted in our society. In fact, it becomes a taboo. For example, we respect adults and are not allowed to use vulgar utterances to other people, including partners (Community Rural 1, a male who was not observed).

Respondent Rural 1 from the community revealed how he appreciated his culture. He associated culture with types of regalia, dishes and many more aspects. Culturally the Basotho were supposed

to behave in a certain way, and if they deviated from this their behaviour became taboo. Even if a practice was abusive to women, it was allowed to continue because it was culturally acceptable.

Culture emerged again in this section on intervention. Many authors view culture in different ways, and different nations have different cultures. Arowolo (2010) discussed culture as general principles that guide ideas of a group of people and shared traditions.

Culture plays a very important role in every society, and each nation identifies with its cultural behaviours and norms. The assumptions of Symbolic interactionism theorised by Mead and expanded upon by Blumer have developed into what is recognised as the classical or Chicago School of Interactionism (Meltzer et al. 1975, as cited in Benzies and Allen 2001). Blumer (1969) stresses the interpretive process in the building of meaning in relation to the richness and variety of social experience. Everyone makes meaning out of behaviour and language according to their culture, but also according to their individual interpretation, because each individual has different experiences

Culture is dynamic and it all depends on different people living together, as the above quote showed. Although culture is dynamic, it tends to follow different lineages. However, in modern society we see many overlaps because of external influences. In Lesotho, this is evident in terms of gender and child rights as Lesotho now conforms to international agendas, but these agendas sometimes conflict with traditional cultural attitudes. There is tension therefore when women and children expect to be allowed to challenge traditional norms and the men and elders see this as contradicting their culture.

Cultural imperialism refers to America's widespread cultural influence on other countries, but there are also unique cultures in Africa and he draws on the example of Nigeria with its unique culture. Cultures are highly respected, and they are not the same in all countries. Pre-colonial traditions and imperial forces affected the lives of Africans (Werbner 2002). However, traditionally in African context a child is not expected to argue or disrespect an adult (Dangana 2014).

Rural 4 asserted that culture and education need to complement each other for the development of society, and Community Urban 5, a female academic working in the Council on Higher Learning in Lesotho defines culture as follows:

Culture is a set of values; certain behaviour of ethical conduct that defines a group of people. For instance, if we talk of CGPU we will talk of CGPU of Mophale's Hoek

would differ from Maseru CGPU because they have developed a certain behaviour. However, we can also talk about the CGPU for the nation. Again, Basotho engage in polygamy, which in America they do not do that. Nevertheless, in America divorce is a norm. They marry today, tomorrow they divorce, so I do not see the difference. Therefore, our culture distinguishes us from other cultures. Moslems do not allow their girls to get pregnant, their marriages are pre-arranged, the girl be married to a husband who is only known to the parents, and girl's faces are covered, but Basotho do not cover girls' faces.

The findings revealed that the engagement of the Basotho in polygamy was interpreted as being equivalent to Americans divorcing more frequently. This was an example of how people made meaning from different perspectives, based on where they were coming from and their cultural backgrounds. This particular client provided a good example of how words could make a situation seem good or bad, based on societal values. Culture is both dynamic and inevitable, and all cultures are influenced by globalisation. *“Many people have been experiencing the negative effects of the globalisation process”* (Sotshangane 2002: 214). This author argues that cultural diversity is important in people's life.

It is worth observing that there is tension between understanding how culture is dynamic and believing that Western outsiders should not challenge tradition. Urban 5 viewed the impact of culture on various aspects of life. Besides citing the Basotho culture, she also gave examples of how culture existed in different organisations, institutions and nations, and Dangana (2014) confirmed the existence of different cultures. The approaches to marriage in different nations were highlighted, and the findings of this study dwelt on the conflicts that cropped up in marriages and how culture and traditional leaders could contribute to conflict management.

In Lesotho, chiefs are found in different communities. They are local authorities who dealt with governance in the villages and crime prevention. The chiefs did not, however, deal with all crime, and they called the police and used crime prevention forums to prevent and fight crimes in the villages.

Yes, chiefs can solve problems. Chief could be either a man or woman. In this case is a woman. However, I did not go to the chief, she is also our relative. I always tell her whenever we have conflicts. Nevertheless, I did not go to her this time because I love my husband, so if I happened to go to her she would call the crime prevention forum members, therefore they would do things that I would not like. They would

humiliate him in front of the community. She also talked to him about our conflict previously (Community Rural 5).

The Basotho traditionally/culturally have chiefs/traditional leaders in their villages to lead the community in those areas. These chiefs work for their communities and were established by the founder of the Basotho nation, Moshoeshe I (Gill 2010; Kapa 2013). Even though Rural 5 agreed in the quotation above that traditional leader contributed to crime prevention, they sometimes also abused people. That was why she had not reported her problems to the chief, but culturally she was expected to have done so because the chief was the nearest person to report to if she encountered any problems in the village.

Urban 1, a female who was observed in the mediation process, also spoke of the role of the traditional leaders:

Yes, traditional leaders should participate in conflict management, but they should be trained about family issues and how they should solve them. I think they should also have halls where people would meet at the community level; it would work a lot.

The above quotation is a good example of how culture needs to be dynamic enough to respect that new thinking requires new kinds of behaviour. In this case, the new thinking was that traditional leaders needed to know more than they traditionally needed to know about family issues and conflict resolution. In other words, the thinking about what constituted conflict management or conflict resolution had changed over the decades in response to a deeper understanding of how conflict occurred.

Urban 1 acknowledged what Rural 5 revealed above. She suggested that traditional leaders be trained on crime prevention strategies so that they avoided humiliating the community members when they were involved in criminal actions. She anticipated that communal halls would create an environment where people could discuss how to reduce abusive activities in the families. They would be able to share their different experiences and how they had resolved them.

Urban 5 continued to explain how culture fueled conflicts in the family:

In our culture, in order to be married elders have to sit down, discuss and agree for both partners to marry. Nevertheless, in my case it is different. I am married to my husband, not the family, because there are many issues around my marriage. My

former husband passed away and I got married to this current husband, as I indicated earlier. The in-laws of the first marriage did not want me to marry and my parents joined. Therefore, I am not married to my husband culturally because there is no 'lobola' to the wife's parents that was paid. Then if there is funeral at my husband's family I do not attend because I am not considered one of the family members of my husband's relatives. When they say they have not seen a person who is married for the second time, I said I have not seen a person whose husband died while she was 23 years old, and I told them that I will marry myself if they do not engage themselves.

This finding exposed this as a good example of how this person was thinking in terms of cultural tradition and the reality of modern life, and how she should not be constrained by traditions that did not recognise her needs as a young woman. She considered herself as an outcast since culturally her family had not accepted her decision to be remarried. As a result, she did not do what was expected of her, such as attend family funerals. Since the *lobola* or bride price had not been paid to her parents, and many issues surrounded her current marriage, she had had to approach the court for approved and legalisation of her marriage. Community Urban 1 also showed how culture contributed by aggravating conflict amongst the family. She lamented:

Yes, culture fuels conflict as I said above. Most men have mentality that if they said something it should be like that; they should not be opposed. Sometimes my mother-in-law said, 'Who is the man in our family? Why should I want to argue with my husband, whereas I should not oppose him to what he is saying just because he is a man and the head of the family?' According to my mother-in-law, I should submit to what the husband is saying and be a child.

Urban 1 explored culture and conflict between a wife and husband. She viewed men as using culture to oppress women, resulting in conflicts. Men believed that women were minors and they did not have a say in the family, because women in Lesotho were traditionally categorised as minors. "Again, men are given leading statuses like chief, managers, head of the family, and so on. Women are minors, children, and subordinates according to 'Molaoa Lerotholi' (Basotho Law)" (Molefe 2011:30). These views, analysed from the symbolic interactionism perspective, suggest a socially constructed society based on different human understandings and interpretations. Contrary to this male viewpoint, women felt that they deserved respect as human beings.

Conversely, there were a few people who thought that culture contributed to conflict reduction in families. Rural 4 noted:

No, culture cannot fuel conflicts but instead it could mitigate them. Our culture, we plough fields as a group (letsema), working together where we help each other without being paid, but the owner of the field would provide food and traditional drink. The element of humanity (Botho/Ubuntu) should be highly considered.

This finding suggested that some people thought that culture could contribute to conflict reduction. According to the above quotation, culture alleviated conflicts in families as it promoted togetherness in society. People helped each other without any expectation of monetary payment.

6. 8. 1 The rights of women in Lesotho

The legal scenario in Lesotho changed over time and now provides a completely different set of opportunities for women, which include access to a range of rights. Molefe (2011) stipulated that, “the example, in Lesotho is that before the Legal Capacity of Married Woman Act 2006 (GOL 2006) was enacted, women were denied their rights of suing another person or being sued as a person, but only the husband could sue or be sued on behalf of the wife” (Molefe 2011: 30). Findings revealed that culturally women still face oppression of some kind by their spouses and the police officers who work in the CGPU. As I indicated previously, during mediation sessions police turned to support men by asking women questions related to why they do not respect their husbands. Police officers would indicate to the women that the source of conflicts is that women do not respect their husbands.

Women were not recognised as responsible people who could stand up for themselves; they remained under men’s guidance. Men did not allow women the opportunity to share their opinions in the family because their (men) word was final, and interaction was minimal. The GOL (2006) came to the rescue of women, as stipulated above. The Legal Capacity of Married Woman Act 2006 (GOL 2006) encourages interaction between married couples, and men are no longer allowed to do what they like in the family without involving their wives. For instance, a husband can no longer sell a car, cattle, a house or any other item without the approval of his wife. Culture also had an impact on marriage in general.

It was argued that culture played a pivotal role regarding why women did not leave abusive marriages or partnerships. It was caused by cultural beliefs, financial reliance and stigmatisation of divorce by the community (Gumani and Mudhovozi 2013). Gumani and Mudhovozi (2013) believed that some left because they opted for a means of survival and alternatives that would free

them from abusive relationships, such as through courts of law. In Gumani and Mudhovozi's (2013) study in the Vhembe District in Limpopo Province in the Republic of South Africa (RSA), they explored the perceptions of six health and social service providers on the reasons why battered women remained in abusive relationships. These researchers found that abusive situations had short and long-term effects and that it could happen to everyone. In Lesotho, elders such as parents or relatives brought the partners together when they had family disputes. Sometimes they managed to solve that conflict, while at other times a solution was not found. (Personal communication, CGPU personnel 2017).

Findings revealed that the other causes of conflict that emerged in this chapter were assaults, the infringement of conjugal rights and gender disparity. The police received reports of assault most frequently perpetrated by the husbands on their wives. The assaults ranged from common to aggravated assault. According to the Lesotho Penal Code 2010 (GOL 2010), sections 30 and 31, a person or spouse who applies force to another person commits an assault (Section 30). Section 31 explains the procedure for when the person or spouse is charged with aggravated assault.

The two sections of the Penal Code 2010 (GOL 2010), discussed in Chapter One, stipulate how the different assaults have become crimes. The code shows that even spouses are able to commit crimes against their partners. Marriage does not give a male partner the power to abuse his spouse because she is a woman; her human rights are thus taken care of legally. As indicated earlier, most wives preferred mediation rather than having their husbands prosecuted and sentenced. They (wives) believed that if their conflicts were resolved in the presence of the police, their conflicts would be minimised.

For example, The Sexual Offences Act 2003 (GOL 2003) stipulates that a husband can be charged with a sexual offence against his wife. It was believed that because a woman was married to a man he could have sex with her at any time, regardless of her unwillingness for any reason, and she was expected to submit. The meaning of marriage for the husband was thus different to the meaning that the wife and the law had. Symbolic interactionism developed by Aksan et al. (2009) argues that meaning is attributed to an occurrence or phenomenon due to experiences and interactions with others. In the case of many of the women in this study, new meaning was attached to the experience of assault because they now understood that their legal rights contradicted traditional expectations.

An HIV/AIDS positive husband wanted to force his partner to have unsafe sex. This is highly discouraged by the Sexual Offence Act 2003 (GOL 2003). This law even provides for the death sentence, should an offender be found guilty of having slept with a victim knowing that he was HIV/AIDS positive and infected her (victim). However, at the same time this does not mean that a woman should abuse that right. For example, if a woman unreasonably abandons the bedroom with the intention to avoid sexual practice it is an infringement of her husband's conjugal rights and that is not accepted. Sometimes a woman or a man may consider withholding sex if they are angry with their spouses.

6.9 Chapter Summary

The themes that were explored in this chapter included the biological data, the sources of conflicts, police intervention, the level of satisfaction with the mediation processes and culture.

The chapter dealt with the feelings of the community about the police conducting conflict management, and the findings revealed that family members from the Rural and Urban settings had different views concerning the source of their conflicts. The causes of conflicts that emerged included assaults that were triggered by drunkenness and a lack of effective communication between the family members. Gender disparity also contributed as a cause of conflict. Men took control of their families and considered women as minors. Culture played a major role in enforcing this notion that men were the heads of the family, so their wives always had to be submissive to them. This was more or less the same picture in both of the contexts under study and in the literature. Family members showed how they viewed the interventions by the police in their families. The strategies employed by the police to help the families were highlighted: They allowed both parties to explain their sides of the story, asked questions to get clarification and then gave them advice on how to resolve their conflicts, such as by communicating better.

There were people who showed that they were happy with the way that the police had addressed their disputes, while others were not satisfied by the performance of the police. They said that the police were not well trained and were unprofessional when mediating. The findings revealed that the number of police officers involved in one session varied. In some sessions there was one police officer present, whereas in others there were, two, three, four, five or six of them. On top of that, other community members did not know how many officers were there because there were too many. There were thus no clear standards on the number of police officers that should be used to conduct mediation sessions. This was seen when different numbers of police officers did mediation in the intervention sessions. In addition, a client was dissatisfied with the behaviour of the police

during their mediation session, because the officers had gone in and out of the office repeatedly. It had caused a lot of disruption and negatively affected the flow of the mediation process.

Lastly, culture was discussed at length as a contributing factor during conflict management. For example, culturally women were considered as minors so they were expected to be submissive to men. If that did not happen, conflicts arose. If a traditional marriage had not taken place a wife (daughter-in-law) was not considered as part of the family because cultural processes had not been carried out for her. Conflicts would thus take place between her and her relatives and she would be treated as an outcast and not be allowed to participate in family activities such as funerals.

The findings revealed that traditional leaders could also partake in conflict resolution. The chiefs lived and stayed within their communities, so all conflicts that took place were reported to the chiefs, who then took action to resolve them at the village level before they were transferred to the police (CGPU). Where a chief was unable to resolve an issue, the parties were referred to the CGPU.

The following chapter will discuss the role played by the police in conflict management. This will respond to the second research question.

CHAPTER SEVEN

DATA PRESENTATION AND ANALYSIS

POLICE RESPONSE

7.1 Introduction

The previous chapter focused on how did police officers and family members in dispute feel that the conflicts situation was managed. This chapter presents the findings on how the police officers in the Child and Gender Protection Unit (CGPU) within the Lesotho Mounted Police Service (LMPS) addressed the conflict issues (conflict management) during the mediation process amongst families in the Maseru Rural and Maseru Urban districts in Lesotho. The findings presented in this chapter addressed the following research question: How did the police in the CGPU respond to and address the conflict issues that were presented to them?

The themes that emerged from the data addressing this question were domestic gender-based violence within families, police intervention, the effects of violence in families on children, gender and culture and communication and professionalism of the police. There are many aspects of culture: socio-cultural practices; dialects; respect; norms and values, beliefs, socialization. Most of the issues that are presented in this chapter are to do with gender-based violence amongst the family members in society. Domestic gender-based violence within families is a major theme that emerged from the data discussed earlier. Gender-based violence ranges from a man's arrogances towards wife beating and domestic violence-related adolescent deaths, to a woman's health problems due to sexual and physical abuse (Djamba and Kimuna 2015).

7.2 Police Response through Mediation

The Police Act of 1998 (GOL 1998) clearly states the mandate of the Lesotho Mounted Police Service in providing safety and security in the country. Section 24 of the Police Service Act of 1998 (GOL 1998) states that amongst other duties, police officers must "*preserve the peace and maintain the law and order*", therefore, members of the families approached the CGPU with the expectation of intervention after they had been involved in conflicts. The police then employed strategies in resolving those conflicts:

When they come to our office, we tell them the name of the office, we highlight to them the purpose of the session and how we work, and then the person would be calm and adhere to what is supposed to be done. We tell them that this office is for gender and child protection. Then the aim is to intervene where there is a misunderstanding amongst the family members and we are not going to be biased since we do not even know them, our work is to help them maintain peace in their families. Then when a person finds that, no one is going to be biased then they explain their issues to us. (Police Rural 1).

In the above quotation, the police explained that the intervention was done in the session to assist in maintaining the peace and stability in the families. They assured the clients that they were impartial. This communication was very important because the communication style adopted by the police officer aided the participants in modifying their initially held meanings as these meanings were inferred from interaction and changed through an interpretive thinking process (Overall and McNulty 2017). The parties involved would feel free to explain to the police what the causes of their conflicts would have been. The meanings clients had prior to coming to the police might be for example, views that the police would be biased. Alternatively, the victim may initially have thought that the solution would come from the police.

The mandate of the police is to preserve the peace in the community, (Police Service Act of 1998 (GOL1998)); hence, the families in conflict were made to understand that they were a part of the resolution of the conflict. This mandate was expected to be achieved during communication with the police and the partners in question. If interaction was effectively done, both parties would be at the same level of understanding in the mediation session.

Traditional African communities are afforded prospects for interaction with affected people in conflict situations, while the western world stresses a judicial system chaired by a council of elders and kings' courts (Theresa and Oluwafemi 2014). As a result, in African situations all are able to use a language that is understood by all of them. It was expected that the different meanings that the different participants may have had, which had contributed to the aggravation of conflicts, would be discussed in order to arrive at the same level of understanding. As a result, the client had to be comfortable and was expected to be better able to explain their differences when they got back home after the session.

Police Rural 4, who was a woman, explained:

When we deal with conflict management, we call both parties. Then we listen to both parties. After that, we give them advice with the purpose of achieving peace. When people come to our office they may be negative (pessimistic) that they would be helped. They are warned that this is not the court; therefore, they should be truthful and trustworthy so that together they will reach an amicable decision. Sometimes they are referred to magistrate court but in the victim s' department or child's court. (Police Rural 4).

The police summoned both conflicting parties so that they could put forward their sides of the story before the police made their decision. The clients would have come to the session for mediation by police with different meanings in their minds (as a result they are in conflict). However, the expectation was that once they have attended the police interview in an atmosphere conducive to conflict resolution they would be capable of interacting with each other and understanding each other with the assistance of the police. The different meanings that they may have attached to the conflict would have been reconciled.

Literature emphasises communication as a key aspect of conflict resolution, which was consistent with the interaction between the participants as mentioned in the above quotation. This reflects the conceptualisations of symbolic interactionism theorists such as Benzie and Allen (2001) who argued that people use language and gestures for the communication of meanings and that through the use of the language and gestures a shared understanding of the meaning behind those words is reached. Gestures should produce a common understanding during interaction with others. When people share ideas, they understand each other and deal with the conflict in place; however, this scenario sometimes requires an external person to create the space for shared meaning making. It is for this reason that the CGPU existed.

Findings from the community members indicated that there has always been constant tension between culture and the law; for example, the cultural attitudes towards gender and the attitudes towards gender in the police service; thus, a reconciliation has to be made between the culture and legal entitlements. The prevailing misunderstandings most likely occurred between what the clients understood through their meaning making and what the police officers were expressing through their own meaning making. Traditionally, *“conflict may generally exist wherever or whenever incompatible activities occur and may result in —win-lose character”* (Theresa and Oluwafemi 2014:139). Both affected parties were given an opportunity by the police to be part of the resolution

of their conflict through communication, hence, police needed to consider the role played by culture in conflict management.

When a female Community Rural 5 was asked whether police should adhere to the culture and values of the client in conflict management she said:

Police work with Basotho people they are also Basotho hence they should adhere to culture when they perform mediation. For example, they should respect us as people when they help us to avoid conflicts at home.

Findings indicated that Basotho culture was expected to be maintained in the conflict management by the police. At the same time, the laws of the country were critical and have to be considered to an extent; however, where culture imposes oppression or discrimination, the law has to take precedence.

Rural Police 5 when responding to the question of how she manages cultural issues in her work she pointed out that:

We tell them that culture should not be used negatively in the family. For instance, it is wrong whereby a woman would be assaulted by the husband and does not report because culturally is not accepted for a woman to report that a man has assaulted her. According to the laws of Lesotho, this is a crime; it should be reported to the police.

The above quotation reveals that sometimes culture condones criminal acts; nevertheless, their victims should report these crimes to the police when they are abused by their husbands so that the police can take legal action, such as mediation or further steps.

Even though police intervened when there were conflicts in the families, they were not mediating in all cases. Police Rural 2 (male) indicated:

Sexual offence cases including abduction and child protection and welfare cases were referred to court, no mediation is affected. In a case of assaults, we do mediation (Conflict management) if the complainant is willing. Then from there if the complainant says that the case could be mediated, it would be and the docket closed after mediation.

For example, cases that relate to a child's protection were referred to court for prosecution. Sexual offences were also not mediated but referred to court. All of these efforts by the police were intervention processes but only differ depending on their merits and the types of the cases reported.

Findings also revealed that clients were given an opportunity to choose whether they wanted their conflict to be mediated or not. In most cases where one has been assaulted, women request for the police to intervene. Sometimes they told the police that they wanted them to mediate, but on other occasions, women would initially be angry and told the police to arrest their husbands, but as time went on, they would change and say they wanted them to be reprimanded, but not to be prosecuted. That was when intervention would come in and the police would invite both partners to discuss the matter:

We call the complainant and victim and give them time to cool off for other complaints excluding sexual offence, then most of the time people would have opened a docket because she was angry but as time goes on she would ask for mediation and after that closes the docket (Police Rural 2, male).

The interest of the police was not to prosecute the offenders if the partners could resolve their issues amicably. Not all cases were mediated; some (depending on their seriousness) were referred to court without any compromise of mediation. Such cases included sexual offences and cases involving children. With regards to cases that could not be mediated, if the victim instructs the police to take the case to court, they would do so; nevertheless, clients reported crimes/offences to the CGPU. If they were criminal cases, they deserved to be referred to court; however, after sometime the victim would often change her mind and requested police mediation instead.

If the woman changed her mind while the case was in the court, she would be given an opportunity by the court for their conflict to be mediated; therefore, she would be allowed to withdraw the case. In South Africa, the police sometimes did not allow abused women to withdraw cases for mediation, Mngadi (2017).

Interaction took place at all stages, starting from when the conflict first arose. Often due to anger, the victim would go through different phases of meaning making in terms of resolving the case, such as initially taking the husband to court; however, as communication continued she could change her mind and ask the police to intervene by mediating, as highlighted in the above quotation. This could be because she acquired new insights from the interactions with the police after various communications. She would have internalised the new meaning making because the

police officers' meaning making was less likely to have changed since the police were operating according to a prepared script for conflict resolution, as defined by police regulations, (Makoetlane 2011). Makoetlane believes that crime prevention plays a major role in the community. Hence, police mediation is crime prevention, because if conflicts were not properly mediated crimes such as assault and murder would take place. The victim therefore would have shifted her understanding of the situation. Jacobsson, Wahlin and Andersson (2012) indicated how victims communicate in the presence of the offender and how they benefit from that interaction during the mediation process. The study showed that victims become more flexible regarding the issues at hand. That is where the CGPU officers assist, so that after the mediation the victim came to a new realisation and behaved differently from the way she had before coming to the CGPU.

Even when the benefits of reconciliation were not clearly identified, the assumption would be that the victim could identify what had caused the conflict. The partners would then apologise to each other for their weakness and focus on building their strengths in order to minimise future conflict. In such a situation their meaning making would have reached the same level.

7.2.1 Cases taken to court for prosecution

Apart from mediation in conflict management the police also referred suspects to court. While victims and police interacted and agreed that certain cases could be mediated, for serious cases the police indicated that they:

... Would communicate with the victim that even if she/he wants the police to intervene, such case would need to be taken to court of law for prosecution (Police Rural 1).

For cases that were considered severe by the police, they would advise that they should be taken to court. Police Rural 1 (female) continued:

Cases are treated differently depending on the degree of each case. Serious crimes are taken to court without compromise of mediation. For instance, sexual offence should go to court because you will find that a person has been abused badly, there is no use that compensation should be done. The relatives of the concerned party could even revenge if the case has not been dealt with accordingly.

She further stated that:

In abduction, I do not encourage mediation because one will find that a child has been abused, sometimes elders would say they should marry while they are still young. Other persons hit/assault children without consulting the parents or without any reason. In these cases, courts intervene. It is true that we are not saying that children should not be reprimanded. However, other people literally assault children therefore the culprits should be taken to court.

However, there could be other instances, which needed the attention of the police and Police Rural 1 further showed that:

In a case where husband assaults his wife, we mediate. However, in a case where conflict continues we take them to court. However, in a case of grievous bodily harm, no mediation is done the docket is opened and taken to court, because sometimes a person could die due to that GBV.

In all of these examples, there was a clear indication of a strict protocol that has attached meanings to different notions of abuse, abduction and grievous bodily harm that then provoked a different set of responses from the police. Unlike the public, could differentiate between the different meanings attached to the different notions of conflict. In addition, these meanings have to be conveyed to the people that they were interacting with. They have learned these meanings within the context of their police training. Symbolic interactionism is a way of explaining interaction through the use of language, particularly the vocabulary that is given meaning in context (Crossman 2020).

The decision of whether to send a case to court or not would be communicated between the complainant and the police officer. Findings revealed that sexual assault cases and child abuse were sent to court because they were regarded as serious offences that could not be mediated or resolved amicably. The police respondents explained this. It is the policy drawn from the National Policy (Lesotho Vision 2020 GOL 2005a) that serious crimes like sexual offences and child abuse should be sent to court due to their seriousness. It was assumed that sexual assault and child abuse cases have significant gravity because sometimes they cost a person's life. Ring (2017) argues that the dynamics of child abuse, battered women and rape patterns need to be understood and taken into consideration due to their seriousness. As far as other cases that could be mediated are concerned, sometimes clients indicated from the beginning that they required intervention by police. In cases where a client is not sure what to do, the police indicated how they work in relation to managing family conflicts.

The clients would then choose mediation most of the time. According to UNICEF (2005), conflict management by the police is applicable in community situations, and community members include families. The police showed that they intervene when a husband assaults his wife. The husband and wife live in the community and are a part of that community. The role of the police includes being a conflict resolver, among other things (UNICEF 2005). During mediation, interaction also took place between the partners involved and the police who are performing intervention.

The main finding was that if family members communicated effectively and understood the meaning of each other regarding the family set up, there was a likelihood of reducing conflicts. It was also revealed that not all cases were mediated; serious ones were sent to courts of law for prosecution and judgment. Family members reported cases to the police; the police do not intervene in all of them depending on their seriousness and differences.

7.2.2 Warning by police during mediation

Walker, Archbold and Herbst (2002) argue that even though mediation could be performed by a professional between two parties that are in conflict, such as divorce cases, employee-employer disputes, small commercial disputes and other areas of life, it could also apply to resolving citizen complaints against police officers. While my study discussed mediation amongst family members, these authors focused on mediation between the police and the citizens. The reasons for mediation cited by Walker et al. (2002), which includes using mediation as a measure to avoid court cases, because mediation is quicker, more efficient and less expensive.

During mediation by the CGPU, the police warned or cautioned the parties involved about the existence of different laws that could be affected, for anybody who violated some sections of them such as by committing assault, using abusive language and neglecting their children. This was the formal warning by police, but not written down.

When the male Police Rural 2 was asked how he deals with the reported cases, this is what he divulged:

When I deal with disputes, we firstly agree with the concerned party as to when it is convenient for her/him to meet at our office. Then we invite the other party whom the complainant is complaining about. Then when they arrive, the complainant explains his/her complaint. From there the other party would be told to respond to

what has been said and clarify where possible. We also ask them questions for clarifications. Then we will warn or caution the person in question. When they become aware of their faults, especially men would apologise. Most of the time family members become aware that they make mistakes unaware.

He further indicated that:

In a case where children are involved, clients would be told that children are legally protected; as a result, both parents should see to it that they take care of them (Children). We tell the victims that they are at liberty to come to us at any time they encounter any problems. Then we will mediate or refer them to court. (Police Rural 2)

Normally when the CGPU intervened, they invited both parties who were in conflict to be given an opportunity to explain what had transpired. The second spouse would then refute or agree with what his or her partner was saying. The police do not impose on the client how they would intervene in their conflicts. Both parties were given an opportunity to air their views in the session and as a result, the aim was that they came to an amicable understanding. The issue of flexibility in terms of time, and the opportunity to talk in order to enable meaning making was maintained. The communication between the police and the family members helped the police to deal with the conflicts at hand. The police service had a set of behaviours and almost a prepared script for how community members were treated in the CGPU (CGPU Guidelines).

The CGPU Guidelines created their own meaning and a particular relationship with the client for interacting with them, as I have already pointed out. The victim, often female, had to learn the language code that the police used and often the female ends up internalising the police language code so that mediation became the preferred choice rather than prosecution; nevertheless, the police language code was still embedded in the Basotho culture, which also had its own cultural meaning making and language. For example, the police would tell the woman that she should respect the man because he is the head of the family; this was culturally motivated. Mosuo (2016) argues that this patriarchal system encourages male hegemony and female subjugation on many occasions in the African society.

The findings confirmed that victims, through interaction, usually adopted the meanings that the police applied in conflict management. For example, Community Rural 2 (man), when asked about the role of communication in minimising conflict within the family stated:

Communication helps people to share ideas and understand their differences if they talk and make each other understand certain issues which maybe he or she might have not been aware of. Even the financial aspects need to be discussed at length in the family, so that whatever is done would be for the benefit of the family, as a result, conflicts would be minimal.

The assumption was that interaction was identified as the best way of minimising conflicts in the families. Parties concerned were given an opportunity to discuss their sides of the story where there was a misunderstanding. Carter and Fuller (2016) discuss symbolic interactionism as a theoretical perspective, which supports the role of communication within individuals; hence, in conflict management, interaction plays an important role.

7.3 How Police Respond to Complaints

When the police were asked about types of cases they deal with Police Rural 4 indicated that:

In this office, we are dealing with cases that are against Gender Based Violence (GBV), Child Welfare Protection Act 2011 (GOL 2011), Sexual Offences Act 2003 (GOL 2003), Penal Code 2010 (GOL 2010) and disputes.

The laws mentioned in the quotation above were designed to maintain peace, and guided the CGPU in maintaining stability in the country as mandated to the LMPS by the Police Act of 1998 (GOL 1998). This is the LMPS' framework for the police within which they have set communication patterns that they use to interact with the public. This law draws its powers from the Constitution of Lesotho of 1993, as amended (GOL 1993). The police, assisted by the Lesotho laws, interacted with the clients. They interpret the laws and advise accordingly as to how conflicts could be minimised or avoided within the families.

Findings indicated that children fall under the vulnerable group; as a result, they need to be protected by the police by taking cases involving children to court. The police do their work enforcing the different laws as stated above. They (Police) therefore helped the clients to minimise conflicts by using the laws for meaning making with the clients. This was one aspect of the communication styles used by the police.

7.4 Effectiveness of Mediation Performed by Police

Role of mediation

Mediation practiced the inclusion of all parties involved in a conflict and the police created an atmosphere conducive to communication (Interaction) (Volpe and Phillips 2003).

During the mediation that had been conducted by the police, there were people who were satisfied that the intervention was properly conducted and have benefited from it; however, others were not happy at all. Findings revealed that some clients told police that they were satisfied when they saw changes taking place after the intervention. For example, Police Rural 4 indicated: *“After they have been assisted, clients talked and said that they were happy”*. Others, however, said that there were no changes that manifested after the mediation. This could be because the police themselves did not adhere to their own prescribed communication patterns. Alternatively, it could be that the public did not fully understand the communication patterns of the police and it took them time to make new meanings out of the situation as a result of the interaction with the police.

In mediation, communication/interaction played a major role in conflict resolution. What may also be important is feedback so that it is clear that all parties have understood what was said. Communication must not rely on a one directional approach. Mahloane-Tau (2017: vii) stated, *“A communication model which represents the desired communication process, is offered as a way forward for future development”*. Mahloane-Tau suggests that communication has to be received and there should be a feedback loop so the sender knows that the receiver has understood the meaning that the sender intended. For instance, Mahloane-Tau states that, these suggestions were specifically related to the principles that guide use of text and images in communication and the manner in which these represent the content of the intended message. Text and images conveyed the meaning that was intended to the clientele.

Follow up

In mediation, sometimes it is not immediately evident that all parties have understood what was required for reconciliation. A further aspect of communication therefore required follow-up. All respondents in Rural and Urban agreed that they did not have clear mechanisms that they employed to assess whether mediation was successful (effective) or not, except that they asked them whether or not they were satisfied. This suggested that there was a gap in the prescribed communication patterns that the police followed, because they did not have clear pattern of communication for a follow-up.

Other people had separated for a long period. Then [they] come to our office for assistance. They would be happy when they leave our office and even say that, they

are happy and leave the office together to their home. Most of them when we meet them say they have managed to solve their conflicts. Nevertheless, there are exceptions who told me that since that time when they were in the office no change has taken place and they are not even willing to go back to CGPU because nothing changed. (Police Rural 2).

There were clients who were contented that their disputes were treated properly; however, others did not appreciate the way the police handled their cases. This could be an indication that some members of the public were unable to internalise the meaning making that the police interview intended and in such cases there would be no change. On the other hand, it could simply be that the communication patterns that existed within the family were too far removed from the structured interview environment and the families were unable to adjust their ordinary patterns of behaviour, especially after only one or two interviews with the police.

Expectations and community patterns

There were indications in terms of client satisfaction, that the clients did have a set of expectations and communication patterns that they required from the police. If the police officers did not follow those communication patterns, then the clients indicated that they were not satisfied. When a female Community Urban 2 was asked whether the police gave her instructions or advice as to how they should treat each other in the family, she indicated that:

We were advised that we should go home to normalise the situation. I was not happy because the police did not go deeper to the source of our conflict. The complaint that I brought in I did not hear the police saying anything about what my husband did and why. I wanted the police to go deeper as to why my husband kidnapped the child. A day before that after I report this issue, the officer who handled my case performed very well. She had our time to an extent that it was identified that the issue of a child is not actually the source of our conflict. There is other thing, which is the source of our conflict; the fact is that my husband assaults me frequently. Apart from that the child was kidnapped my husband assaults me frequently. The child was kidnapped on 6 February. A woman police assisted us; we were here until around 10:00 at night. From there we were told that we should come the next day for the counselling session.

Police did not mediate for kidnaping of the child. Nevertheless, the respondent was explaining as to what transpired concerning the child in question. The gist of the matter, as attributed by symbolic interactionism, is that there should be effective interaction between the victims and the police after the mediation. Blumer (1969) stipulates that social structure is understood in terms of individual interaction. As a result, police officers would not be in a position to know whether they had succeeded or not in the intervention process if such interaction did not exist. If they were able to communicate frequently, they would be able to monitor the progress. Female Police Rural 5 stipulated that:

Because they are many, but there are those who come back, especially the complainants. They would come back and tell us that there are great positive changes. We do not have clear strategies to follow-up on our victims. From there others do not come back and our assumption is that it is because everything is fine; it is our belief that if they feel that their problems still exist they will come back to report.

The findings of the study revealed that the CGPU operated under crisis, as they did not have the cellphones, cars/vehicles or Telephones to call or go back to the clients to find out whether things were all right or not. They could not call the victims to communicate with them either, because they did not have the above mention resources, as the government did not provide them. As they indicated in the quotations above, there were challenges, which needed to be dealt with by the LMPS management. Frequent interaction could contribute to resolving the conflict, as argued by Cooper (2012).

Efficiency of the police

Ideally, the client would tell the police officers who have been performing the mediation about efficiency or effectiveness of their mediation. Through such interaction the police would know if they have performed their work effectively or not during intervention. Other clients may not have felt that there was any point in going back because they would not have experienced any changes. This could be because clients did not understand the meaning of conflict management. Sometimes resolutions could occur immediately, but in other instances, it could take longer, hence patience was needed; however, the police may fail to employ a communication pattern that would be effective in making the victims understand the way conflict was managed within their families. Sometimes it may be because the police were not well trained to manage conflict. The police did not appear to have the clear mechanisms that help them to determine whether their work was

properly done or not except when other clients told them before they leave the offices. Some clients told the police when they met them later whether the intervention was effective or not. The police officers themselves did not do the follow-ups on their clients, meaning if they did not meet them, they would not know what the result of that mediation was. Police Rural 7:

Very few people come back to report that after they came to the police for mediation there are positive or negative changes. I do not have strategies to do follow-ups of the victims, because we do not have transport and phones to do follow-ups, hence this hampers effectiveness of our work.

There are many examples in other professions where follow-ups in developing countries were not carried out because of a lack of resources. For example, in an agricultural example Melaouhia et al. (2015) argued that the evaluation of an agricultural extension was not reported on at the central level in Tunisia. Therefore, it was recommended that extension staff be trained in order to curb that situation, because monitoring and evaluation was necessary in that situation. The CGPU therefore also needed clear methods of feedback so that its performance would be appropriate. In addition, in an education example, an absence of follow-ups and monitoring subsequent to workshops due to a shortage of resources was reported to have given rise to a lack of implementation of workshop learning in classroom practice (Mupa 2015; Ono and Ferrira 2016), making the training in the workshops pointless.

The police were not able to further their interaction with the public because of a lack of resources like transport and phones; therefore, they would not be in a position to know whether the mediation had a positive or negative impact. It was the responsibility of the government of Lesotho to avail the required resources for the police to be effective and efficient, especially for the CGPU.

The police responses gave clear examples of prescribed communication patterns that were embedded within the police culture and from that it was necessary to see whether that communication pattern had helped the public make new meanings out of their situations. If so, then the communication pattern was useful. But if there were gaps, which appeared to be the case, then perhaps more sophisticated communication patterns were needed or systems and structures needed to be put in place which enable people to demonstrate how they have made new meanings after their interaction. This supports the view that appropriate communication between the police and clients can contribute to a change in behaviour within the family (Mahloane-Tau 2016).

Follow up challenges

It was the meaning making that was important here. The police already had a set pattern of behaviours and language that had its own meaning. They were trying to use those set patterns to enable the public to make new meanings out of their situations. Sometimes it works; sometimes it does not; however, there were gaps in the service provision that prevented a better understanding of how this process was working. One gap was that there was no proper follow-up procedure, which could enable the police to find out why the public have not managed to resolve the conflict after mediation if it was put in place. A lack of follow-ups was an issue in many situations.

When Police Rural 2 was asked how often they meet their clients after intervention, he said,

I do not meet with them frequently due to transport facilities shortage.

Police Rural 4, who was a woman, added that:

It is not easy to meet the victims as LMPS is running short of facilities such as transport; we are also unable to call them as a follow-up because there are no phones.

The police officers were unable to follow through with their mediation to its conclusion, due to a lack of facilities and resources at the LMPS. Other clients would come back to the police voluntarily to report the progress they had made. If they did not come back, the police assumed that it was because everything was all right, however, sometimes that was not the case. Some victims opted not to go back to the police for reasons known only to them and this suggested that there was a breakdown in the meaning making that occurred between the public and the police. In other words, the police assumed that the meaning behind the victim deciding not to come back was that everything was okay, but this was not necessarily the case:

We should get back to our clients, but there are no clear mechanisms of follow-ups because of lack of resources such as phone and transport. Nevertheless, we would know about the progress of their case when we meet them or if they volunteer to come to the police to tell us about progress. In the restorative set up, people do not come back. But if anything happens again they come back to report or if the conflict persist that is when they would come back to tell us that there is no difference, then we would advise them to open the case and we take them to court for prosecution and sentences if found guilty as charged. Anyway, we would have [initially] investigated the case thoroughly (Police Urban 5, a female).

Clients volunteered to report to the police or came to the police if they were encountering other conflicts or the one that they reported persisted and they needed police to intervene; however, if they did not come to police station, there were no clear strategies to follow-up due to a lack of resources.

The communication pattern that the police were relying on was that the victim would come back to the police officer. Such a pattern was not necessarily one that the public wished to adopt but it was a set of communications known by police - so there was once more a gap between the culture of the police and the cultural behaviour of those in the community. If there was no new meaning making by the clients, which reflected the meaning that the police wanted to see, then the police constructed a new communication pattern, which was about prosecuting and going to court. It was clear here that the police have a prescribed set of communications, which came into play depending on how the clients reacted at different stages of their involvement with the police. It was less clear how the clients made meaning from these interactions. My study provided some insight into this issue; nevertheless, it was potentially an issue for further research.

There were no monitoring and evaluation standards for the LMPS especially those who worked in the CGPU. According to the UN (2010):

Monitoring and evaluation are critical for building a strong, global evidence base around violence against women and for assessing the wide, diverse range of interventions being implemented to address it.

The quotation above implies that if the police monitored and followed up properly they would have evidence pertaining to whether the clients were satisfied or not when conflicts were mediated. They would be in a position to say job well done or not and then put in more effort where it is required. In terms of Symbolic Interactionism, this means identifying communication patterns and ways in which people have made meanings from different interactions (Wagner, Malisz and Kopp 2014).

Findings indicated that there was a feeling by the police that they were also dissatisfied that they did not do follow-ups in terms of monitoring and evaluation after they had intervened in cases, as suggested by the UN. In other words, no interaction took place to find out the status of the conflict situation after intervention:

There are people whom we meet after weeks, months or even after years. For example, they come when they have more conflicts. Not at all, I do not go to the village to do follow-ups. Unless when I see her in the office coming to report other

things, I would ask as to how is it going. Sometimes she would say conflicts continue or they are fine. It is not proper that I do not check them as a follow-up because of the shortage of resource such as transport and phones. If no one comes back with the same problem, I would assume that they have reached solution and they are fine. It is not possible to follow-up each couple (Police Urban 2).

This was another pattern of communication, where the police used the opportunity to follow-up on the situation when families subsequently came to the office to report other things or that the conflict was continuing. Drawing on the theory, this officer's thinking allowed him to interpret and form new meanings and new ways of monitoring (asking them when they visited the office) and responding to the need for monitoring, thereby shaping his own process of interpretation:

It is true they leave their cell phone numbers with us, but there are no means to call them. We cannot go to the village because of shortage of transport. My opinion is that we should check them, because also we have shortages of strength (Few number of employees in the office) hence phones would be the best means of doing follow-ups if we are provided with airtime. Because both of them give us their phone numbers, we would be able to get hold of one of them. Usage of phones would be the best because they are highly secretive or sensitive issues it is not possible that we could inquire from the chiefs (Police Urban 2).

The findings further showed that the officer had his own interpretations and own meanings that he attached to follow-up communication strategies. He said that there was no transport, nor airtime; therefore, he could not do the follow-up. The police officers, as humans, formulated their activities and conclusions following their own evaluation of objectives, activities or issues around them.

Police intervention

Intervention processes by the police were expected to be continuous even after the mediation that took place in the office. The police needed to know about the consequences of their mediation, for the benefit of clients, but also to assist with their own self-assessment and learning therefrom, but it was not possible due to the challenges mentioned above. Another challenge faced by the police was that there were not enough officers; therefore, they felt that the usage of phones would be the best method of performing follow-ups. This was the solution they came up with; another solution was to wait until one of the partners or one of their relatives came to the police station later.

Findings here concluded that while the police carried out mediation, the impact or effectiveness of the mediation was not known, as there was no monitoring or follow-up with the clients. Police cited problems of transport and telecommunication. *“Mediation-skills and techniques is an essential and comprehensive addition to the professional library of all mediators”*. (Rahman 2012:223). The implication here was that the follow-ups and monitoring that the police were expected to carry out after mediation would be the techniques used to assess the effectiveness of the mediation that they have performed.

If the police did not interact with the clients for feedback it means they did not know if their strategies were effective. According to the above quotation, ongoing interactional relations were essential in order for the communication to be achieved.

This is what Police Rural 7, a male said:

Facial expression is the good sign for me to see if one is not satisfied. I can sense whereby a person is not adequately addressed. I will explain to him or her that I have my seniors to refer them to if they are not satisfied. Then I would refer them to my seniors for further assistance.

This police officer was taking the trouble to interpret meanings that the clients made through their body language and facial expressions. He was going beyond the prescribed communication patterns and recognising individuals and where they were coming from. This level of communication and meaning making goes one-step beyond the prescribed communication patterns for the police. It perhaps suggested that the prescribed communication patterns needed development in order to encompass these other issues. People have the cognitive capacity for abstract and reflective thinking that enables them to develop a symbolic use of language or use of gestures or expressions to create or communicate meaning (Wagner et al. 2014), and in this case it produced a response from the police officer during his interaction with others.

Police and the community should communicate effectively in order to attain the mandate of the LMPS. On 17 November 2019, I attended a crime prevention public gathering at Ha Thetsane in Maseru. The main issue of the police as depicted by the officer commanding the Ha Thetsane police station was that the police and the community should work together by communicating frequently in order to reduce the crime rate in this area, especially during the festive season (December and January 2019/2020). The main concern of the police was that interaction should continue at all times in order to curb or prevent and to fight crime in the villages.

The police gave out their office and personal phone numbers to the community to harmonise the interaction strategies. These calls for the police to have frequent interaction was part of their communication pattern. It was not the only thing that counted; they also needed to know their strengths and weaknesses in their service provision process, for example through the feedback from their clients. It was the words people used, the actions they took and the meanings they made with those words that made the difference (Aksan et al. 2001). Police officers were also expected to be able to attend to criminal activities and receive reports of suspected movements so that they could take action swiftly.

When Police Rural 5 was asked how she decides whether she has responded adequately or not to the client, she said:

I work according to the terms of references of LMPS in as far as CGPU is concerned. I do not mind whether they would say they are not happy or happy, as long as it is within the law I have no problem. I tell them what the law says and what the norms are. Hence, they should be aware of that and make informed decision.

The police communication pattern was prescribed and therefore it had its own way of making meanings and its own culture. The clients have to learn to understand that and absorb the meaning making patterns that the police officers availed.

This officer in the above quotation seems to be concentrating on what the national laws say regarding reported conflict to the police, doing things right according to the 'book' and not doing the right thing to mediate effectively. She was not interested in whether the client was satisfied or not. It was assumed that this police officer lacked customer care skills. It was therefore important that the communication patterns and the meaning making that the police undertook should include the recognition of the client communication patterns and meanings that they brought into the police station. Mahloane-Tau (2016) quoted Ewles and Simnett (2003) and Steinberg (2007); and Shayo (2012) in explaining that communication is about the giving, receiving, processing and interpreting of information. These authors further showed that it is both an intentional and unintentional transmission of ideas, information and attitudes.

Appropriate actions that can apply relevant theory in the conflict situations being addressed by police are very important. Social interactionism can recognise that people can be unreasonable

and transmit a lot of personal and social baggage with them. This can apply to both the police and the public. For example, a female respondent, Rural Police 5 stated that:

It happens that others come in the office crying. Therefore, we give them time to relax and give them water to drink. From there we build rapport. Meaning that the police department should be seen as family friendly. Then we consider all sides of the story. For example, the one had a dispute whereby the husband said he wants five children while they have two and the wife was saying she does not want more kids. Therefore, the husband said if she does not want to have more children he would marry another wife who will bear more children for him. Then the wife did not like it that way. The husband also showed that he wanted to go for pastoral training but the wife denied this, as a result, he compromised for his wife, but she does not want to sacrifice by having five children. Therefore, she was made aware that she is supposed to comply with what man was saying because she is the woman and therefore a minor. This is a cultural response – it does not give the woman equal bargaining power They resolved to be separated for some time in order to think about this issue. On top of that, this couple is married on community of property and it is not allowed that one could marry more than one wife. It is only the customary law that allows polygamy. The police made the man aware of this and he said he is quite aware of that.

Findings showed that sometimes people have different ideas in mind that could influence how they deal with conflict during the intervention process. In the above quotation, the client was aware of the law regarding polygamy, but he opted to disregard it due to his desire to marry more than one wife in order to bear him the number of children he wanted.

People dealing with conflict need to be professional in order to bring good results for the victims. It was anticipated that in a normal setting a police officer should be eager to know what happened after the intervention. A follow-up has to be done so that one would know if he/she had provided a good service or not. For example, if the strategies used were not adequate he/she would have to change the methods, or she would have to refer the client to the seniors if so required.

It was anticipated therefore that the CGPU police should also be well trained on conflict management skills in order to perform as expected by the LMPS. When community members were asked whether the police were adequately trained, most of the community members said they

(Police) were well trained. Community Rural 2 (a man) said, “*police were friendly*”, while Community Rural 3 stated that, “*police were empathetic and not biased*”.

The section revealed that there were respondents who were satisfied about the training of police. For example, Community Maseru Urban 1 (a woman) indicated that:

Their (police) advice helped me a lot and I liked the advice to go to counselling for the sake of my children. But if he refused to go back home he is not willing; I cannot force him to come home.

Others were not satisfied at all and suggested that the police needed additional training in order to perform effectively at the CGPU and in other different police units. The police did not know the effectiveness of mediation because there was no monitoring or follow-ups after the mediation. The police and the community should communicate effectively and work together in order to attain the mandate of the LMPS, especially during the festive season (December and January). The community members also sometimes disregarded the law on polygamy. Levels of dissatisfaction are discussed at length in Chapter eight (8.4).

7.5 Gender Relations and Socio- Cultural Practices

Gender relations constituted a cultural communication pattern and meaning making scenario. Each culture and each society has its own pattern of meaning making in relation to gender and Lesotho is no exception. The culture of gender relations in any society contributes to how people make meanings out of their situation; moreover, in Lesotho this would influence how the police responded, both as individuals embedded in that society, and as police officers trained to respond in a particular way.

The World Health Organisation (WHO 2009) says that gender refers to the socially constructed roles, behaviour, activities and attributes that a particular society considers appropriate for men and women. Community members assign roles to either a male or female; if those roles and responsibilities are performed interchangeably this becomes a challenge, as far as some cultural practices are concerned. The WHO sees gender as what either a man or a woman does in a society according to their ascribed gender status. All of these tasks or actions are determined by the society in which they live.

When asked how they addressed cultural attitudes to gender in conflict situations, Police Rural 1 explained:

Yes, it is true that gender disparity encourages conflicts in one way or the other. A woman would claim that a man is saying something to her because she is a woman. A man would sometimes sell a cow without informing the wife whereas they should both approve anything that is for the benefit of the family.

Gender inequality has been identified as one of the causes of conflict in the families, as attributed by the quotation. Men use their masculinity powers to make decisions without consultation with their spouses. “*The fact that two thirds of the world’s non-literate adults are women – is a striking example of gender discrimination*” (UN 2012:3) provides an example of men making the decision to deny women and education. The abuse of women includes many acts, which may be spiritual, violent, physical, cultural, and so forth. “*The roots of violence against women lie in persistent discrimination against women*” (UN 2009:1).

Gender inequality

Basotho women find themselves in abusive situations in the communities and need intervention by the relevant bodies such as the CGPU. This issue is not specific to Lesotho. For example, Chipatiso, Machisa, Nyambo and Chiramba (2014: 7) from Zimbabwe stated that:

Women also reported experience of other forms of GBV, including non-partner rape, sexual harassment and abuse during pregnancy.

In the intervention interaction amongst relevant parties in conflict, the police would be present. As a result, resolution of the conflict at hand could be achieved through communication between all parties involved in the intervention session. The meanings that men have about women, such as because they are women they have to be treated in a certain way, influences the outcome of communications (Merchant 2012). That oppression might be changed through communication because they would have to be in accord with each other to understand how they should approach one another to avoid further conflicts in the families.

Police Rural 2 attested what Police Rural 1 above shared:

Gender disparity plays a major role in conflict, when we do conflict management we do not force people to stop their norms. For example, if a man goes for some days to circumcision school without recognising that a wife needs him, we advise the man to have time for his wife while performing those activities. We make him aware that a woman is familiar with [similar to] the man, hence conjugal rights have to be maintained.

The purpose of the mediation by police was not to encourage people to disassociate themselves from their norms and cultural practices. The meaning making on the part of the husband regarding cultural aspects where men often make decisions without consulting or discussing with their wives constituted conflicts or different understandings and meanings derived by husband and wife. The police must tread a fine dividing line between supporting culture and tradition while upholding the law in relation to women's rights. The UN's CEDAW (2012) discourages discrimination of any sort against women.

Socio-cultural roles

Police should not culturally discriminate against women. Where those practices interfere with the freedoms of another partner by infringing on one's rights, the police advise accordingly in order to reduce conflicts. This is true in theory but there were examples from quotes where the police argued that women need to remain passive in arguments because men do not like women to shout at them. However, the reverse – men shouting at women was never highlighted as an issue; therefore, although police believed they were treating both parties equally, in reality they have often imbibed cultural norms to such an extent that they did not notice their own biases. Whitfield (2019) ascertained that there was a need for training police officers on implicit-bias and how the training influenced the police officers' cultural cognisance, knowledge and skills. This therefore suggested that there was a need for the CGPU police to be involved in such training so that they would be cautious when dealing with cultural issues during mediation.

Amponsah (2010) describes culture more broadly, focusing on how people interact and communicate in different cultures and how those behaviours reflect learned belief systems. He states that culture is:

A collective name for all behaviour patterns socially acquired and socially transmitted by means of symbols; hence a name for distinctive achievements of human groups, including not only such items as language, tool making, industry, art, science, law, government, morals and religion. In addition, the material instruments or artefacts in which cultural achievements are embodied and by which intellectual cultural features are given practical effect, such as buildings, tools, machines, communication devices, art objects, etc. (Amponsah 2010:597).

According to Amponsah (2010), culture impacts all groups of people in society. Culture takes into consideration the knowledge, ideas, beliefs, values, standards, and sentiments of different societies. Co-authors Blakemore (2019) compared culture with religion and argued that they are not distinct;

meaning that religion becomes part of culture. Even in China, the link between culture and mediation is recognised. For example, Law (2009) ascertained that,

Culture is particularly relevant to mediation practice because it shapes the way people view conflict and how they deal with disputes within the justice system. (Law 2009:162).

Esplen and Jolly (2006) argue that gender is fluid and is associated with culture. Different cultures determine the roles of man or woman. For example, a Mosotho man is not expected to cook as this role is associated with women. However, in the western culture the situation may be different. It has been argued that “... *Western civilisation and culture has precariously contaminated the traditional values of Africa...*” (Arowolo 2010: n.p.). In the western countries a man cooks and this is regarded as normal, while in Africa it is a taboo; however, not all cultural traditions can be sustained in a changing world. Culture is dynamic and legal structures highlight human rights issues in relation to some cultural practices as we see below.

Even in Lesotho, attitudes can change in urban areas compared with rural areas:

Culture includes norms of people who are living together as a community; the people around you influence them. The way people live in the urban setting is different from the ones living in rural areas. (Police Urban 3, female).

At the same time, Police Rural 1 advocates:

... Children in Lesotho would be abducted, (Girls are taken by force by the boys) with the purpose to becoming their wives. Culturally this is accepted because when they arrive home the parents of the boy would report to the parents of the girl that the said girl is at their home, then they start discussing the way forward which includes marriage and lobola (cattle dues for marriage) but the law discourages that, it is illegal. Traditional leaders should intervene and perform conflict management especially because they are near to the families, they can assist. Anyway, most of conflicts start at chief's level and are resolved, while others are referred to the police.

In the first quotation above, a female inspector compares the two life settings: urban and rural. The people in those two areas behaved differently and often the levels of exposure, which may lead to a change in mindset, were different. She says culture has an impact on the people around a certain

community. From the quote above, culture influences crimes. The meanings portrayed by the parents of the boys differ from the meaning making of the laws of the country. The communication patterns between the families and boys promote what is now an illegal aspect. Findings showed that chiefs as the leaders of the community intervene at the village level since they were also living amongst the community. People in any nation connect to each other through interaction by the use of symbols (language); therefore, chiefs use communication patterns that promote interaction within the community level and make decisions which lead to the resolution of the conflict in place but within certain prescribed cultural expectations and norms.

Expectations and behaviours

The second quotation by the female constable (police officer) further says that culturally among married couples, a woman is supposed to be submissive to her husband and a man, as the head of the family, makes the decisions in the family. Molefe (2011:30) witnessed this when he said, *“It is evident that in our society it is normal that men dictate all activities in the family, sex included”*. These are a result of men having the power to dominate their wives, even though she believes that the police are expected to view a woman and her husband as equal. Culturally, children (girls) are forcefully married, like in the example given in the quote although the law discourages that action (Criminal Procedure and Evidence Act 1998a (GOL 1998a)).

Cultural norms and beliefs

This respondent also acknowledged that traditional leaders (chiefs) should take part in the resolution of the conflicts amongst family members. This was a particular cultural form of meaning making and communication system in Lesotho, as well as other African countries. Marco (2014) argues that a friendly correlation between chiefs and NGOs is wished-for, because in Sierra Leone, like in Lesotho, they value chiefs as the community leaders.

When asked how traditional leaders could be effectively utilised in managing conflicts, Police Rural 3 said:

Yes, chiefs as cultural leaders should be allowed and contribute in the conflict management.

Police Rural 4 declared that:

Chiefs perform mediation but sometimes they become biased because they know these people, they live with them in the community, others are their relatives as

result mediation would be ineffective. Traditional leaders sometimes refer people to police station for the mediation to be done or take people to courts.

Findings reveal that even though chiefs can perform interventions in the community, they are not trustworthy. They become biased because they live with the families and are sometimes related to one of the parties, therefore it is possible that they can take sides during the mediation. The mediation process will therefore be jeopardised.

Chiefs' meanings would be modified through thinking and interpretive processes that were likely to be biased if they were not well trained in conflict management. Other police officers did not take care of the cultural aspects of life. For example, Police Rural 5 (who is a female) showed:

I really do not want to talk about this because I am a born again so I do not believe in cultural issues; I might be biased. However, as far as our work is concerned we advise people to treat each fact according to the law and nothing else. It is immaterial that one says because he is a man or woman she or he should be treated in a certain way because that is what culture aspires.

This police officer indicated that she valued her religion rather than what the culture portrays. The fact that she was operating within a community of different cultures and beliefs was not an issue to her. The gender-based disparities were irrelevant according to the above quotation. What was important to her was that people live under the guidance of the laws of the country. She appeared not to reflect on the possibility that when performing mediation, cultural and gender issues may emanate and sometimes be the cause of the conflicts in the families.

In this challenging value system, it could be possible that there were many different sets of meaning making, even within this culture depending on where people are coming from and what other influences have impacted on their traditional cultural upbringing; for example, the recognition of gender rights in the law by born-again Christians. Again, this participant portrayed different meaning making according to her understanding, a belief that a born-again Christian should not discuss the issues of culture and its practices. Humans develop attitudes towards issues or things according to the meanings that they are exposed to and what these issues propose to them.

Police Urban 7 (female) for instance indicated that she preferred not to follow cultural norms in relation to gender:

Culture is oppressive. They say when a wife has given birth she supposed to go to her home for some time. A man is supposed to be respected by a woman. When the man dies a woman has to put on a mourning dress (black normally). When the husband dies, the brother should take over as the husband to that wife. I do not like culture; to be fair to you, it is abusive.

The above quotation discouraged culture altogether because it was abusive. It portrayed a non-deterministic view of individuals where there is some freedom of choice in behaviour allowed for men, but for women this choice is constrained by societal and cultural norms in this instance. Culture in Lesotho is one sided because it encourages women to be submissive to the man at all times. Culturally, when the man dies, his wife puts on black dress for a certain period as a sign of mourning, which sometimes goes beyond six months. When a woman passes away, a man mourns for a month only and does not even wear any black to show he is mourning. The way the man or woman should behave as highlighted above is communicated in the cultural setting during interactions of the elders. Okabayashi and Hougham (2014: n.p.) indicated that such disparities exist in many cultures, although the attitudes are changing:

Spousal conversation and non-obligatory social interaction such as unpaid social activities and friendship seem to be important for both male and female elders in Japan.

The meaning making by a man is also different from the meaning making by a woman as far as the roles of each gender are concerned. Man undermines woman, but woman thinks that both men and women are human beings who should have equally shared responsibilities. This what Police Rural 1 says in the quote above; this is what happens in my culture.

Key findings revealed that meaning making depends on the different scenarios that are influenced by culture depending on where people are coming from and what other influences they have been on their traditional cultural upbringing. For example, born-again Christians did not focus on what the cultural norms and values depict, but they believe that the laws of the country are there to guide what is expected of the citizens of Lesotho. Police Rural 5 showed earlier on that because she was a born-again Christian while performing mediation she did not consider cultural practices, but relied on the laws that govern the nation. Culturally the Mosotho girl who is brought up in that situation would not even report the case to court; therefore, their meaning making would depend on what they understand of what the law approves or disapproves of, rather than what the cultural aspects dictate.

It was not only women that reported abuse; all genders and children reported their cases to the police (CGPU). When the police were asked who reported to the CGPU, Police Urban 1 (Male) said:

Women, men and children report. Even the relative or the chiefs or anybody from the village comes to report in a case if they recognise the abuse in the family. From there we call those partners.

Not only abused victims reported to the police, but also all members of the community and the traditional leaders reported cases of conflicts to the police. Communication styles were inclusive to other members of the community, not only abused persons. Culturally, an injury to one is an injury to all (South African History online 2019). In African cultural contexts the society/community share common errands such as services, learning institutions, beliefs and support based on solidarity rather than economic profit. Katrini (2018) confirms that people share culture in relation to social informal networks and the same goal setting within a certain region.

Culture therefore has a strong influence on how conflicts emerge and how they are managed. The contribution of the society in a given set up is prominent. People interact and share norms and values in different communities.

7.6 Professional Communication by Police

Professionalism is “*a specific style of behaviour in the workplace, values and professional roles, exhibited in our behaviour*” (Campbell and Taylor 2015: n.p.). Police Rural 1 earlier on indicated how women behave in different situations compared to men and as a result, conflicts arise. Furthermore, Williams, Brower and Klay (2016) argue that community policing requires a guiding philosophy and supporting organizational structure of law enforcement.

This suggests that emphasis should also be placed on encouraging officers to reflect on training on their experiences and invite community members to give their opinions on effective communications in the community. Police officers working in the CGPU should portray professionalism in the way they handle clients who report offences to the police. Police officers needed to respect the citizens and have knowledge on legal matters that govern them; therefore, the training was very important to the police and specifically those who work in specialised units such as the CGPU. The community, through its leadership such as chiefs, should be involved in conflict management.

Rural Police 1 a female stated:

I do not sympathise because once I do that the other party would feel that I am bias. I should be professional. People whom I sometimes empathise with are sexually abused persons, but we use words like “I am sorry to learn what happened to you”. As far as couple is concerned, I do not sympathise at all. In fact, there is a thin line between empathy and sympathy. I think we do them both even though we avoid sympathising mostly; in fact, I empathise and go on with my work.

It is also very crucial that police officers should not abandon clients while the mediation is in progress, as was discussed earlier. Rural Police 1 further indicated that:

We calm them down by making sure that we explain to them that, even if the parents of both partners have tried to intervene we will not be biased, but whoever is at fault we will tell him to live peacefully at their home.

Police created an atmosphere in which a client would be relaxed and be comfortable to explain what the causes of the conflict in the family were. Both males and females were given time to share their story.

The police should maintain confidentiality at all times during the intervention of conflicts. Sometimes police became emotional to such an extent that they scold the clients during mediation, hence exhibiting an act of unprofessionalism. The police were expected to create an atmosphere conducive to effective communication for the clients as discussed above.

There were incidents however, where police were calm and composed, allowed the clients time to compose themselves, and sometimes offered tissues when they were crying during the mediation sessions. The management also stressed that officers were not expected to bring their own home conflicts to work which lead to treating clients badly.

7.7 Chapter summary

The main finding that emerged was that professional communication patterns and meanings were predetermined through the police training. One communication pattern was to ensure that the police do not engage with the emotions of the moment but remain detached and empathetic. They had a set pattern of ways of responding to the client's emotional behaviour, for example offering a drink of water or a tissue; however, they did not interact with the dialogue itself. They have a set pattern of responses that they should always employ.

This chapter covered the feelings of the police officers working in the CGPU at Maseru Rural and Urban when they mediated the conflict issues that were presented to them. Seven themes were discussed and analysed.

From the themes that were discussed, included: gender-based violence; police intervention; how mediation was performed by police; gender and culture; and professional communication strategies of the police.

Key findings that emerged from the study showed that the aim of effective communication and understanding of the meanings of each other was to reduce conflicts in the families. Even though communication plays a critical role in conflict management, it is argued that there might be errors made by the law enforcement agencies. For example, Oostinga, Giebels and Taylor (2017) identified three communication errors, which include contextual, factual and judgmental. This study has not touched on the negative side of communication. There were issues that needed to be taken care of such as errors that may occur during the mediation process; however, training and education could be resourceful in curbing that or if it occurred police would be in a position to deal with them and have the capacity to use preventative measures.

Again, this study found that serious crimes like sexual offences were not mediated by police but referred to courts of law for prosecution. This was due to the seriousness of these crimes as indicated by the respondents. It was the policy of the LMPS that those cases should not be mediated, but taken to court for prosecution and sentences passed. The CGPU was responsible for investigating such crimes before they were taken to court.

With regard to intervention, police interventions followed a set pattern of communication in terms of language use, body language and the use of artefacts such as a glass of water or a tissue to make clients calm down when they were crying. In order to create a rapport, police had to come up with icebreakers when the mediation session began; however, this was observed minimally. Creation of rapport was not very evident, maybe because of a lack of skills which would help the police to appreciate the importance of creating a good relationship with clients before intervention so that they speak freely.

Findings showed that children deserved protection by the police. Amongst the laws that guide the police through their daily work, children were also catered for.

In relation to the effectiveness of mediation the impact of the police was not known, due to a lack of transport and communication (Telephones/cell phones) policy did not do follow-ups. The only

source of feedback was when they met clients or when clients came back with a recurrence of conflicts. As a result, the work of the police was negatively affected because they did not know whether the services offered to the clients were helpful or not. Therefore, this has implications for professionalism.

The meaning making concerning conflict management by the police would not be possible because effective communication did not take place. The clients who attended the mediation sessions did not explicitly communicate their feelings about the consequences of mediation. The feedback would help the police to uphold or improve their methods of operations in conflict management. Therefore, where the need arises, police officers will identify the training needs so that they would perform as expected. Skills help to resolve situations safely in police duties (College of Police 2019).

Communication, which takes place during training, creates meaning making of how conflict management should be addressed by police during intervention.

Key findings also revealed that meaning making not only depended on or was influenced by the different cultures people were coming from, but also individual experiences from their own personal contexts (e.g. being a born-again Christian). People tend to adapt their responses according to their own meaning making as determined by their culture, training and personal background.

Culturally, women experience abuse and are considered minors in Africa (Gumani and Mudhovozi 2013; Dangana 2014; Ngozwana 2014; Thakaso 2017). The CGPU could be in a position to analyse whether conflict was a source of cultural practice or not, this could be possible if they (police) had acquired adequate education and training about conflict management. As a result, the interaction that took place during mediation would promote meaning making amongst the participants in the session in order to resolve conflict amongst the family members.

With regard to communication, findings that emerged revealed that professional communication was developed through police training and meaning making by using language and behaviour during the conflict management by the police officers in the CGPU. The way they interacted and behaved during the mediation process was important to determine whether police communication was professional or not. Police were able to invite both parties who were involved in conflict to participate in resolution by tabling their sides of the story. They handled clients without bias; they were respected and listened to them. However, in other cases clients were left alone in the office

during the mediation process because police had to attend the calls of the boss. This was an act of unprofessionalism as highlighted by the respondents. Findings revealed that police needed to learn how to handle customers/clients.

The following chapter will discuss education and training as far as deployment of police in the CGPU is concerned.

CHAPTER EIGHT

DATA PRESENTATION AND ANALYSIS

REQUISITE EDUCATION AND TRAINING FOR POLICE

8.1 Introduction

This chapter explores the education and training, which police working in the CGPU possessed and had acquired. The family members and police indicated the education and training that they felt the police needed to perform their duties effectively. The skills and knowledge that police should obtain were highlighted. The key research question addressed in this chapter is: What kind of education and training do the police and community feel they need in order to manage conflicts more effectively? Training is essential for the police officers to perform better in their work with the community. Likewise, CGPU officers should be trained. *“Training is the systematic approach to affect individual’s knowledge, skills and attitudes in order to improve individual, team, and organizational effectiveness”* (Aguinis and Kraiger 2009:52).

Jehanzeb and Bashir (2013) perceived training and development as equipping all employees with skills in a working environment. Briefly, these authors agreed that training had an impact on the growth of a person. Therefore, the organisation should ensure that employees were equipped with skills. Jehanzeb and Bashir (2013:2) revealed that, *“internationally different companies provide training and development programmes to their employees for the improvement of their skills and abilities”*. Workers, including police in the CGPU, needed to be trained on different skills. If they were trained properly, they would be able to perform professionally in their working situation.

The issue of training police officers is not a new phenomenon, let alone that in any institution continuous training is essential. Makoaba (1998) (GOL 1998) and Police Service Act of 1998 (GOL 1998) support this statement when they state that planners decided to improve the skills of the police officers and introduced training for them in order to accomplish police roles and responsibilities. It should be noted that different training did occur as reflected in Table 1.1. However, these types of training did not include specific conflict management in the community or families.

The communication pattern that is provided through training influences the way the police interact with the public. Furthermore, interaction between the police and their trainers would constitute

meaning in demonstrating what police behavior should look like in the conflict management of the families that the police dealt with. The way police should behave in the intervention sessions would be discussed at length during training. What it meant to be an effective mediator would also be highlighted in the training.

Before the views of the community of whether police were suitably trained or not are discussed, it is of important to look into the educational biography of the police officers deployed in the CGPU. Findings indicate that different police officers have different levels of education.

8.2 Police Educational Qualifications

Police who were deployed at the CGPU had different qualifications regarding their educational background. The entrance qualification into the Lesotho Mounted Police Service at the time of the study was a Cambridge Overseas School Certificate (COSC). A candidate needed to have passed at least four subjects, among them the English language (a pass in English).

As previously indicated, the basic requirement for the police to be recruited into the Lesotho Mounted Police Service was a COSC. This was the educational entry level into the LMPS.

Nevertheless, there were police officers who had acquired qualifications that were above a COSC. Qualifications ranged from a diploma to a degree. Candidates, who had acquired qualifications that were beyond a COSC, because they continued their studies due to the lack of employment opportunities, would override those that had a COSC so that they may be employed by the LMPS in positions that were more senior. Others furthered their education while already being in the service in the hope that they would be promoted. However, this strategy had been viewed as challenging because when many people tried to enroll for tertiary education, there were no vacancies that would accommodate them in the police promotion system and, as a result, there was dissatisfaction among those employees. Despite these challenges, most of the time police initiated their own efforts to go for further studies. The police respondents explained this notion. The respondents highlighted this, but there was no documentation that discussed this issue.

However, the kind of education available to them did not necessarily match the activities that they did at the CGPU and it was not clear how it could benefit the officers in performing their work effectively. They (the police) acquired any qualifications that suited them but were not necessarily useful for the organisation. This could be the result of a lack of interaction between the police and the LMPS management, who seemed to be unstrategic regarding education and training.

When asked whether she had been given any opportunity to further her studies relevant to the CGPU, Police Rural 1 said: “*I have never been given any opportunity to further my studies by LMPS.*” When a police officer was deployed in a special unit, he/she would be able to access in-service education and training to enable him/her to perform as expected by the LMPS and work with the community as expected, (Makoaba (1998) (GOL 1998). According to Makoaba police officers should come up with the community policing strategy and engage in necessary training. Education and training would promote the appropriate forms of interaction, which would assist the police officer to do their job as expected in community conflict management situations.

The level of educational and experiential statuses of the CGPU officers is shown below:

Table 8. 1: Age, Gender, Rank, and Educational Status of the Maseru Rural Police Officers

Serial number	Age	Gender	Rank	Educational Status
Police Rural 1	18-29	Female	Constable	Cambridge Overseas School Certificate (COSC)
Police Rural 2	50+	Male	Sub Inspector	Cambridge Overseas School Certificate (COSC)
Police Rural 3	18-29	Male	Constable	Cambridge Overseas School Certificate (COSC)
Police Rural 4	30-39	Female	Inspector	COSC and BA in Pastoral Care and Counseling at the National University of Lesotho
Police Rural 5	30-39	Female	Constable	Degree in Business Entrepreneurship (BABE) (NUL-IEMS)
Police Rural 6	30-39	Male	Constable	Cambridge Overseas School Certificate (COSC)
Police Rural 7	30-39	Male	Constable	Cambridge Overseas School Certificate (COSC)

Police Rural 8	30-39	Female	Constable	Diploma in Business Studies at the IBC (International Business College – Post COSC)
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Source: Researcher (2020)

Table 8.1 above indicates that in the Maseru Rural area, eight police officers had Cambridge Overseas School Certificate (COSC), which was the entry qualification into the LMPS. This certificate was called the COSC because initially Lesotho examinations were marked and graded in Cambridge, UK. It was also called Form 5 (Grade 12 in South Africa). This was the standard entry requirement or qualification for the police, but not the entry requirement for other civil service professions. Different police departments had different requirements for recruitment into their organisations. Of the officers in the study who had obtained a COSC, four of them were men and three were women.

Their service in the LMPS varied from four to thirty years, but they had been working in the CGPU for a period of one to eight years. Two females had acquired a first degree at the National University of Lesotho. They had ten and fifteen-years' service in the LMPS respectively, but one and three years of deployment in the CGPU, while one female had a Diploma in Business Studies from the International Business College. Her service in the LMPS was eighteen years, and seven years in the CGPU. While the degrees and diplomas may have exposed these officers to critical thinking which students did at degree level, this was apparently inadequate for them to engage effectively as officers in the CGPU as the higher qualifications were not in their area of employment.

Two females had acquired degrees while the men were in possession of lesser qualifications such as a diploma and a COSC. Those who had acquired degrees and diplomas had furthered their level of education after they had acquired a COSC.

Those with degrees had initiated their studies without being nominated by the LMPS, even though the organisation was supposed to give employees an opportunity to further their education.

I have been given opportunities for short workshops, not formal education or long-term education. Those were attended for a day or few days in the country and outside the country. They included Radio Room, CGPU, Peace Keeping (Outside the country), and Environmental issues (Outside the country). As for BA in Pastoral Care and Counseling I did it on my own, it was not the initiative of the LMPS (Police Rural 4, a female).

Findings revealed that the respondent attended short courses initiated by the LMPS. As far as tertiary education was concerned, she had made a deliberate effort to attend an institution on her own because she had felt the need to grow academically. Even though the respondents attended short courses, they learned few things that could help in conflict management. Nevertheless, it meant that learning of some kind took place. For example, working with the clients was explicit in the above courses attended in Lesotho and outside the country. In the CGPU, police dealt with communication with the clients. The meaning of education for Police Rural 4 was different from the LMPS's meaning of education. Since there was no communication between her and the authorities as to why they sent her to the workshops only and not to a tertiary education institution, she had to employ additional communication patterns by taking action to go to school on her own. This was probably because her focus was on a different subject, that being Pastoral Care Counselling, and not on conflict management studies. Still, counselling was an important aspect that needed to be considered in conflict management. Kabir (2017: n.p.) argues that:

Counselling deals with personal, social, vocational, empowerment and educational concerns.

Counselling covered many areas of life, as alluded to above, and it promoted interaction. If communication took place between these two parties (employee and the organisation), the LMPS would have recognised the importance and relevance of the programme that she studied. Both the LMPS and the officer would have been able to make similar meaning out of the concept of education.

Furthermore, female Police Rural 5 had a similar experience to Rural 4:

I have a degree in Business Entrepreneurship (BABE), which I graduated at the National University of Lesotho (NUL) (IEMS). I have never been afforded with any opportunity to further my studies, it was my initiative.

Both of the above respondents took the initiative to further their studies after receiving their COSC. They chose to study in the fields of their choices; they were not specifically concerned with conflict management in the policing profession. Their deployment in the CGPU apparently had no educational or experiential criterion. Any police officer could be deployed in the CGPU at any time if the authorities felt that she or he would fit. There were no academic or other criteria for judging fitness. It is possible that they did not bother to further their education on conflict management because they did not know that they would be deployed in the CGPU. It might be assumed that had

they known, maybe they would have probably enrolled in programmes relevant to conflict management.

Therefore, if interaction between management and the officers concerned took place, they (the police) would have been in a position to know what education programmes to follow. The meaning making as far as education was concerned would need to be discussed and understood similarly by all parties through interaction and usage of symbols. The meaning making and the approval by the authorities for this respondent to go to school partly played a role of supporting the candidate to further her education.

Conflict management is the process of preventing the harmful characteristics of conflict while increasing the positive aspects of conflict (Tirumalaiah, Sreecharan and Sony 2014). It was therefore observed that in order to manage conflict there had to be suitable approaches which included negotiation, arbitration or intervention (Adamuz and Ponsatí 2003). The literature confirmed that the communication patterns mentioned above required interaction through language, which created meaning making for both the people who were in conflict and the mediators (the CGPU). Education and training draws on communication styles that would help to equip the parties concerned with skills of communication patterns that would help them to deal with conflict management in the families.

The above authors, for instance, indicated that when conflict management was put into practice within an institution, it involved effective communication and problem resolving abilities in order to achieve overall goals. Therefore, the relevant skills concerning the latter would be acquired through education and training. Crossman (2015) suggested that meanings are developed according to the way people experience and view different aspects of life. As a result, interaction between the learners and the educators/facilitators through language and educational materials plays a major role in creating symbols that reflect particular styles of communication. In other words, symbols were indispensable elements for the formation of any kind of communication and symbols that the police force adopted gave them their own distinct parameters for meaning making. In addition, of course, further education that some officers took outside of police training gave them access to other communication patterns, symbols and forms of meaning making as they communicated with different groups or institutions.

Below are the educational and the experiential statuses of the Maseru Urban police.

Table 8. 2: Age, Gender, Rank and Educational Status of Maseru Urban Police Officers

Serial number	Age	Gender	Rank	Educational Status
Urban 1	18-29	Male	Constable	Cambridge Overseas School certificate (COSC)
Urban 2	30-39	Male	Inspector	Degree of Tourism Management
Urban 3	30-39	Female	Inspector	Degree in Education at the National University of Lesotho (NUL)
Urban 4	40-49	Female	Constable	Cambridge Overseas School Certificate (COSC)
Urban 5	40-49	Female	Senior Inspector	Degree in Bachelor of Arts in Humanities at National University of Lesotho (NUL)
Urban 6	40-49	Male	Lance Sergeant	Cambridge Overseas School Certificate (COSC)
Urban 7	50+	Female	Sergeant	Junior Certificate qualification (JC)
Urban 8	30-39	Female	Constable	Certificates in Computer Literacy and a COSC

Source: Researcher (2020)

In Table 8.2 above, there were two male and two female respondents whose educational qualifications were a COSC. Their experiences were two, eleven and twenty-five years in the LMPS respectively and one, three and six years in the CGPU. From there, there were three officers with a degree; comprising of two females and one male. Their experience ranged from 12, 16 and 18 years in the LMPS and 6 and 7 years in the CGPU. Two females and one male had acquired degrees after receiving their COSC. One female had certificates in Computer Literacy. There was also one female who had achieved a Junior Certificate, which was below a COSC. Even though it was indicated that the entry qualification was a COSC, before the entry qualification level was raised, a Junior Certificate was the entry qualification. This police officer joined the LMPS 28 years ago and was more than 50 years old. This officer was employed during a time when the requirements for employment in the police service were lower than a COSC. Unlike in Maseru Rural, in Maseru Urban there was no one who had a diploma.

The number of qualified police officers was higher in urban than in rural. This could be because in urban areas, there were many educational and training opportunities available, but not relevant to the CGPU. However, the similarities included that the police had initiated their further learning; they had not been encouraged to do so by the organisation. While allowing them to study could be viewed as some form of encouragement, the organisation was not directly encouraging further studies except short courses and workshops.

Police Urban 1 indicated that she attended workshops only:

I have been involved in training of some sort, but what is the difference between the training and workshop, I am not conversant. I have been to workshops of the magistrates, prosecutors, our stakeholders where we were going to discuss the laws that we use in my office. I also attended workshop on how to deal with disputes conducted by the prosecutors and Women in Law personnel. They help us on GBV cases as to how do we deal with them and help us how to handle them.

The above police officer had been to workshops, most of which were not relevant to the CGPU, but a few of them did relate to some CGPU's responsibilities. Even though interaction took place during the workshops, very little was done around the handling of conflicts reported to the police.

When officer Urban 2, a male, was asked about the level of education, he said:

I have degree in Tourism Management. I was already in the LMPS when I got this degree. However, it was under my initiative, not LMPS's.

This finding revealed that the respondent was not focused on the relevance of the qualification to the job he was doing, but something else, which was the tourism industry. Meaning making of the respondent was far from that of the LMPS management. There was no apparent career development structure in the LMPS that saw the value of higher education degrees to enhance police skills that were relevant to the units in which they worked. This might be a reflection, of the value attached to these particular units. In other words, police management apparently did not see the necessity for further training. This in itself could reflect the meaning making of senior management in the police service.

Education and training were likely to take place among police management about the growth in understanding police duties if police were engaged in higher education. Therefore, the CGPU would be able to perform well during communication patterns to be used in mediation sessions. The respondent applied to enroll with an educational institution of his choice (Limkwokwing).

Even though the LMPS management approved, no communication took place to advise the candidate as to which programme to follow, such as conflict management or counselling, since those were essential as highlighted by other respondents.

A female, police officer Urban 3, acquired a degree in Education at the National University of Lesotho (NUL) before joining LMPS. That degree had no obvious relevance to issues that were dealt with by the CGPU. Nevertheless, the educational qualification would at least have covered aspects of psychology, which would be relevant. If the LMPS had a clear deployment policy, she would have been advised on which course to take or management would have placed her in other units where her skills would be more directly relevant.

Nevertheless, in this regard, there was no interaction relating to her records and ultimately, she was not deployed according to the skills required in her job. The way in which police did their business was therefore questionable, since it was not an interactive exercise and personnel skills were not considered when deployment was effected. In order to deal with conflict adequately, there should be interaction with the police officers who are to be deployed to the CGPU since in conflict management interaction is very important. Makoaba (1998) (GOL 1998) indicated that the police management considered the needs of the police and community. This suggests that policing should be inclusive of employees and stakeholders, which are the society in this regard. Therefore, police management should have employed a strategy of interacting with the police who were deployed in LMPS in different units such as CGPU.

Joel and Michael (2009) support Makoaba when they attest that for the police to be effective, they need to work effectively even beyond the tasks of criminal justice systems, hence, police officers ought to be equipped to perform adequately. Thus, education and training should be collaborated by the contribution of both relevant officers and the police management.

Anstey (2006) clearly shows that interaction is the key component in conflict situations. He suggests that conflict should be managed through negotiation and mediation. Communication about training would have helped to identify what skills the officer had so that she would be placed in the relevant unit where she would then perform as expected by the LMPS.

Police officer Urban 5 corroborated with Urban 3 (female) when she indicated:

I have first degree in Bachelor of Arts in Humanities at National University of Lesotho (NUL). I obtained these qualifications before I joined LMPS.

A degree in itself was a valid training qualification in generic skills for analysis and thinking. However, no specific training seemed to have been identified by police management for almost all of the police officers in relation to conflict management; such as customer care, psychology and how to deal with children who were victims of abuse.

There was dissatisfaction about the relevance of education and training from both the community and police in order to perform adequately in conflict management situations such as mediation.

Police Rural 2 indicated that:

I have not been given any opportunity for any training since I have been working in CGPU. Luckily, I have a lot of experience in police work, which helps me to perform my police work in the CGPU.

Police officers and the community agreed that police needed education and training on relevant aspects that would equip them with skills and knowledge that could be used in mediation processes (see below).

The key finding in this section revealed that police were not given opportunities to further their studies while at work. Only a few had access to workshops and it was evident that most of the police took any educational initiative for their personally defined educational purposes, which were not necessarily aligned to their work in the CGPU. Police respondents showed that due to a lack of communication with the LMPS management, those candidates opted for the studies that were not directly relevant to conflict management tasks that they were doing in their working environment. Police officers engaged themselves in different training programmes such as tourism instead of conflict management aspects that are mostly dealt with in CGPU.

It was assumed that some of the police concealed their qualifications, which had been obtained prior to their employment, due to lack of job opportunities in Lesotho, because the preferred entry requirement for the LMPS was a COSC. Management would not necessarily have employed them, as they would have had to appoint these new recruits at a higher level. The government policy of Lesotho (Public Service Act of 2005) (GOL 2005) clearly stipulates that if a person is employed with a certain qualification he/she should enjoy that benefit by being promoted to the relevant rank. This notion did not happen in most of the incidents in LMPS because the organization claimed that there was no budget allocated for people who upgraded their level of education while in the employment.

However, it was likely that later on while in the service, these police officers would approach the management and submit their qualifications for the purpose of promotion. The assumption was that because they had acquired a degree, regardless of whether it was relevant to the police or not, they deserved promotion.

8.3 Nature of Education and Training

Police officers in the LMPS started their basic training from Police College. However, they were expected to further their education and training while still in the workplace. The nature of education and training dedicated to general police work related to arrests, investigation and so forth.

8.3.1 Police training experiences within the police service

The LMPS also focused on the prosecution of the offenders as one way of conflict management. The meaning of police training, especially to those who worked in the CGPU, seemed to differ from that of the police management. Management assumed that police should be trained mostly on general police work such as investigations and apprehension of offenders and thereafter sentenced by the magistrates and judges. However, the CGPU officers wished for training on GBV that was relevant to their work.

Police Urban 2 stated:

I have never been to any training relevant to CGPU office.

Police Urban 2, who had 16 years working in the LMPS and 6 years attached to the CGPU, possessed a degree in Tourism Management. He had he taken the initiative to apply and was given approval to go to school full time. A police officer who worked in the CGPU had opted to study tourism because it was his field of interest, regardless of whether it was relevant to the CGPU or not. No interaction took place between him and the LMPS management when he applied to further his education in studies relevant to the CGPU. Symbolic interactionism suggests that interaction is very important when people want to achieve a certain goal. In this regard, the main goal was to handle the mediation of conflicts with care.

Police Urban 1 and Police Urban 2 were not offered opportunities to further their studies related to the CGPU. Instead, Urban 2 volunteered to do Tourism Management, which had nothing to do with the CGPU or with police work in general. It was true that police attended to tourists from other countries or from within the country's needs, but one would anticipate that this officer would have been encouraged to undertake studies related to the CGPU because it was a specialised unit

in the LMPS in which they worked. Sahin and Ekinci's (2015) study determined the effect of conflict resolution training on nursing student's conflict resolution skills, and confirmed that training plays a major role in conflict resolution. The meaning making of conflict management was associated with the nursing students' resolution skills, while my study made meaning with the conflict that emanated from the spouses in the families involved. Nevertheless, it was expected that training in conflict resolution for the police would result in a similar level of skill enhancement.

Lesotho experiences a wide range of conflicts that need to be resolved or managed professionally, and it is evident that education and training contribute to addressing or solving conflict situations. The implications are that this will also apply to the police service so that the police officers will perform more effectively in the communities in their vicinity.

Simmill-Binning and Towers (2007) argue that education, training and learning for police should be focused on advancement of comprehensive interview skills. The finding of this report was that education, training and learning benefitted an individual and the organisation as a whole. Even though my study does not focus on interviewing skills, they are of relevance because police officers need interview skills when addressing complainants in intervention processes. In an interview process, communication through interaction takes place and it plays a major role in conflict resolution processes during mediation sessions. Therefore, the mediators (the police) need interview skills so that they are able to find enough of the relevant information that will help guide them when taking action in resolving conflicts.

The findings revealed that the police did not get the relevant education and training as far as their work of intervention amongst the families was concerned. It was also highlighted that education and training was needed to equip the police officers with the relevant skills and knowledge to help them to perform effectively in the CGPU, as compared to the general work of police officers as a whole. The findings also showed that the LMPS management gave attention to training the police on general work; not just to training on the specific aspects of conflict resolution.

Skilled persons are likely to perform their work professionally in most cases. Female Police Rural 8 argued:

I believe that skilled police officers have high potential of performing as expected in their daily work. Therefore, it is mandatory that I possess counselling, play therapy and customer care skills.

The police were adamant that skills acquisition sharpened their knowledge of how to perform in conflict management roles. The findings indicated that they were asking the LMPS management to give them education and training so that they could become skilled in different aspects that could help them to perform their duties effectively. However, Community Rural 4 (male) identified a number of areas where he felt that the police were inadequately trained or skilled:

As I said above police officers are not trained enough to deal with disputes of this nature, they need a lot of training. They need conflict management skills. They should have come up with other avenues [to explore in the consultation]. They should have acquired skills and knowledge on customer care and value chain analyses.

It could be deduced from the findings that the pattern of communication through training could effectively change the behaviour of police officers because they would acquire relevant skills, knowledge, new communication patterns and systems of meaning making. Nevertheless, some of these police officers could not interact with the clients commendably during intervention in the family disputes. According to Benzies and Allen (2001), interaction plays a major role in reducing conflicts in society. While most people seemed to be satisfied with the police's training, there were indications from one client that this training could be enhanced. As I indicated above, this client was a retired officer who had worked in the government and he was well educated. The respondent indicated that if the police officers had been equipped with the above stated skills, they would have been in a better position to detect how things had happened in his dispute, investigated in-depth, then reached a compromise during the mediation process, and thus handled his case appropriately.

Police should be in a position to explore issues in-depth and scrutinise the activities reported by the client to the police, so that they can better help the clients to reach resolutions during mediation processes.

Community Rural 4 was retired from the public service and was more than 50 years old. It was anticipated that he had acquired many experiences while still employed and that he was educated. Compared to the other respondents who were satisfied that the police were well trained, he was the only one out of the seven respondents who said that he was not happy with the service offered. The meaning of training, as far as Rural 4 who had worked for the Lesotho government for many years was concerned, seemed to be different from the rest of the community members who said that they were satisfied with the police's work. It was assumed that this was because the other community members lacked the level of experience that Rural 4 had and so their meaning of training differed

from Rural 4's meaning making. Rural 4 had also been exposed to many communication patterns during his service through different trainings and networking.

The respondents from the community viewed the training of police differently, as I indicated above. Community Urban 4 (male), who was employed in the Ministry of Education and Training and taught at the Institute of Extra-Mural Studies (IEMS), shared his opinion when asked whether the police working in the CGPU were well trained or not:

I do not know how police are employed but in my experience I happened to teach most of police officers at IEMS, as a part time lecturer. Therefore, I realised that their promotions are not based on a certain qualification. I assume that qualifications are not considered, therefore, I think continuous training is needed for police because of the changing world, such as the child welfare for those who happened to be there unqualified and for those who are qualified in psychology then be trained on police work. The example is that there are people who are not trained as police officers who work in the LMPS in the Forensic Section. It seems that a person could be appointed regarding the qualifications she or he possessed, and be trained on general police work. For instance, if she or he is a holder of any degree, but on top of that to be trained on police work in general and specific training on specific unit like CGPU.

The respondent identified the promotion of police as having nothing to do with the qualifications they possessed. However, since the world is evolving, police need to be trained on different aspects of their job. The meaning making that a police officer demonstrates, according to this respondent, depended on how well trained the police officer was. The findings revealed that the police needed skills on how to deal with children, which included educational psychology and training. Darlington (2014) confirms what the findings advocate: that training helps to explain behaviour in terms of how people interact.

The participant acknowledged the different meaning the LMPS management attached to training when they promoted police officers without considering the nature of their qualifications. The LMPS management focused on training for general police work and overlooked training for conflict management skills, such as psychology and many more. The respondent further believed that candidates with special skills such as psychology, counselling etc. could be recruited and then be trained on police aspects in general. On-going training keeps candidates abreast of new skills and knowledge in the changing world. The emphasis in these findings was that those who were

attached to the CGPU needed education and training on issues relevant to that office, such as counselling, customer care and others:

I still believe that police after basic training from Police Training College, they should be accessed with training on philosophy courses because they should say what they have identified during the mediation session (Community Rural 1, male).

Community Rural 2 (male) further stated:

They (the police) are okay but they can be trained more on how to deal with a person, because they handle sensitive cases which need to be handled with care, and police need to be professional at all times.

Both quotations agreed that the police needed education and training to sharpen their skills in the policing world. On top of policing issues, they should be trained on aspects of dealing with the community such as psychology, philosophy, customer care and others. If they received such training, they would be better able to work with the families, as expected by the LMPS mandate.

Conflict is a behavioural occurrence that needs to be dealt with scientifically. The International Encyclopedia of Marriage and Family (2003) supports the findings highlighted in the above quotations that human behaviour needed to be studied and understood well. The police in the CGPU should be able to read the behaviour of the clients and be in a position to advise them accordingly on how to minimise conflicts in their families.

The major findings in this section were that education and training should address the issue of dealing with the behavior of the clients so that the mediator would be able to help clients resolve their conflicts at home.

Some responses regarding the adequacy of the police's training in Maseru Urban were more mixed. Four respondents were satisfied that police had handled their cases adequately, while three were not satisfied. Pia and Diez (2007) suggest a type of communication to expose conflict in any environment/setting. For example, the respondent was asked many questions by the police, with the purpose of getting more information on the actual occurrences, which had brought about the conflicting situation in the family. With ongoing questioning, the police would be in a position to understand the meaning making of both parties who were in conflict, so that they could identify where the gap in understanding between the couple was. Such probing for clarifications could help

to minimise the conflict if sufficient attention was paid to dialogue. As a result, the police would be able to advise on the best way forward.

In an interview with the police concerning the strategies employed for conflict management, police emphasised that they asked questions for different purposes, such as to have understanding about the conflict in place and for clarification purposes, before they took action or advised the spouses:

I tried to be professional and deal with the cases in place, I ask them questions in order ascertain to how their conflict started (Police Rural 3).

It was also anticipated that when people talked about how conflict emanated, the participants who went to the police to report vented out their feelings and this brought about a relief in tensions. Interaction, which took place between the spouses and the police officer who performed mediation, helped the parties to understand better what had actually happened and what steps could be taken to resolve that issue. The pattern of communication implemented thus played a major role in conflict management amongst the families.

Police Urban 2 further stipulated:

We guide them with questions. We give them allowance to understand. If it is a dispute between husband and wife, the woman would say she has been assaulted by the husband. Then we ask how it started up until when she was assaulted. When did it happen? Why he did that? Then she would explain, say, I arrived at night then he assaulted me.

The findings revealed that for the police to have information and advise clients accordingly, they asked questions to obtain better clarification and understanding of the scenario in question. In this regard, more communication was encouraged in conflict management. Benzies and Allen (2001) advocated that people used language and gestures for the communication of meanings that produced a common understanding during interaction with others. This perspective relies on the symbolic meaning that people develop and rely upon in the process of social interaction (Crossman 2015). The literature (Crossman 2003) aligns with the findings that communication of meanings yields joint understanding during interaction with others. As I indicated above, police would then be able to take relevant action to solve the conflict in place. The hope and expectation in this mediation process was that because of the interaction with the couples in an atmosphere conducive to finding a resolution (which was not their home), that during the mediation the communication

would become more effective. Couples would understand each other and make good decisions to resolve their conflict.

The focus of this research was on individual and collective social interaction (communication) as argued by Symbolic Interactionists Aksan et al. (2009). These authors pointed out that interaction played an important role in communication, which in this instance was during the police intervention. They alluded that society needed to interact in order to minimise conflicts or to resolve them when they have occurred, therefore the study aligned with Aksan et al.'s (2009) ideas.

Knowledge of interpretation of reality included searching for ways to understand the meaning of a situation from the individual and societal groups' understanding (SAGE, 2020). For example, men and women were likely to attach different meanings and interpretations to the same event because of the way they had been socialised to think and because of the different gendered experiences that had shaped their understanding of the world. Men, for instance, could be more likely to believe that conflict should be solved by force, while women could suggest that conflict could be better solved through discussion. Molefe (2011) argued that women were treated as minors and perhaps that was why men believed that force should be applied to women in order to make them comply with the men's instructions without being involved in the decision-making process. These were different patterns of communication amongst wives and husbands. It is therefore crucial that when conflict situations in communities are addressed, a person with the relevant skills and knowledge to do so addresses them. Counselling skills as a pattern of communication, for instance, were likely to be relevant in this regard. Community Urban 1 (Female) stipulated that:

I wish that police could have a hall where the people could meet and talk about reducing conflicts in the families. They will be able to share ideas and experiences and be healed. People will be taught about the families and behaviours.

While the client did not respond directly about police training, her response might be interpreted to mean that if the police had adequate education they would be aware of such strategies like bringing people together to share and learn. She suggested a strategy that could be employed in order to reduce conflicts in the families that still relied on interaction and dialogue. Community couple counselling might lead to self-counselling in a community hall by learning from each other. Assessment of couple counselling draws on the profiles of clients seeking agency-based couple counselling and relationship enhancement (Schofield, Mumford, Jurkovic and Jurkovic 2012).

They would meet frequently and possibly even those that had not experienced conflicts in their homes would be in a position to avoid conflict situations all together. Clients would learn from those who had been involved in conflicts. Moreover, they would have a platform to vent out their emotions and maybe be healed thereafter. The respondent above encouraged the idea of interaction amongst the victims and potential victims of conflicts in the families.

According to Aksan et al. (2009), meaning is attributed to an occurrence or phenomenon because of experiences and interactions with others. The suggested community counselling group by Community Urban 1 could reflect Aksan et al.'s argument that meaning making can occur through interactions with others.

Aguinis and Kraiger (2009) showed that training contributes to the development of the life of a human being, individually and/or as group. Nevertheless, the role played by organisations in the process was crucial in contributing to training. It was also important to note that Brum (2007) supported the above two authors who linked training with development, and this. Brum further showed that a well-trained employee would be more committed to his or her work, with the possibility that he or she would want to stay longer in the organisation compared to the under-trained employees with less commitment. It was believed that education and training could play a major role in personal and societal development.

The findings revealed that education and training, as supported by the above authors who stated that training contributed to the development of the life of a person, individually and as a group, was an essential aspect. The police should be equipped with the skills required to do their work of intervention. The literature matched the findings, which showed that workers felt that they were effective and stayed longer in the organisations when they were adequately trained and committed.

My findings went further to indicate that communication by the affected parties was needed. They should interact by discussing and sharing their conflicts with other people. The perception or meaning expressed while venting their experiences would help them to lower the tension created due to their conflicts. This was in addition to what Aguinis and Kraiger (2009) argued above and the statements of Jehanzeb and Bashir (2013). Furthermore, in a conference paper, Naziev (2017: n.p.) suggested:

Education is the socially organised and regulated process of continuous transference of socially significant experience from previous to following generations

The above definition advocates that education is systematic and guided by society. Education was continuous and embedded in socially significant norms of society at any point in time. This showed that education and training were not static, but continuous and they go together to equip a person with skills and knowledge that reflect changing values and experiences. In other words, the world is evolving and needs people who perceive and address different meanings in life through in-depth interaction amongst the clients (the community) and the educators or facilitators. Therefore, educational institutions play a critical role in education and training. Naziev (2017: n.p.) further stipulates that: “*The main way to receive an education is to take a course of training in the system of an educational institution*”. Briefly, education is inclusive and broader than training, but they go hand in hand, so in order for police officers to be qualified they have to be trained on top of the required level of education they have acquired.

Other community members indicated that they did not really understand what was meant by training. However, they attempted to explain the way they understood the term. Community Rural 6, a female, explained:

Okay, even though I do not understand what you mean by training, but I was fine with the way they dealt with me. They know their work as I said I am not clear about the meaning of training. The police officer asked me so many questions. I asked myself why he was asking me so many questions. However, I told him that it is not normal that one shares the bed with a man without sexual advancement.

This respondent indicated that the police knew their work, but at the same time, she did not understand the meaning of trained police. The questioning by police promoted dialogue, which was the process through which shared meaning making took place.

8.4 Views on training that police received

The level of satisfaction of participants regarding training received differed between the community and the police. There were those who were happy, while others were not satisfied about it.

8.4.1 Community views on police education

Some of the community members who reported their conflicts to the police officers who work in the CGPU were satisfied with the training police possessed. Nevertheless, there were those who were not happy at all.

Most of the Rural Community members seemed to be satisfied that police had adequate training for their job in the CGPU. Rural Community 1, 2, 3, 6 and 7 said:

Yes, they (the police officers) seem to be well trained regarding their questions and their guidance.

Findings showed that according to the above quotation police asked questions and guided the clients accordingly during mediation. Therefore, the understanding of well-trained police when talking to the community was to ask questions and give guidance to them. The community's perception was that police were not biased during intervention sessions. Even though they were satisfied, they still felt that more skills were needed for the police to operate effectively.

This therefore called for education and training for police officers. Adequate training of police officers would promote interaction that would help them to acquire more skills and knowledge. It was not enough that they had been trained on basic police training only. They should further their education and training in relevant courses in order to perform as expected during the intervention processes of the families.

Nevertheless, one Rural Community member showed that police officers were not well trained. For example, Community Rural 4 indicated that:

As I said above, police officers are not trained enough to deal with disputes of this nature, they need a lot of training.

This participant argued that police officers who worked in the CGPU needed to be equipped with skills and knowledge:

They need conflict management skills. They should have come up with other avenues (Community Rural 4).

Findings further revealed that communication patterns acquired through training could play a major role to the police officers. The quotation above suggests that police officers should be skilled in different aspects that would help them conduct conflict management in an acceptable manner. Since interaction was key in conflict management, customer care training was essential. Again, the police should be equipped with the skills and knowledge to assess the way things happened in the conflict and be in a position to analyse them accordingly. As a result, they would contribute a lot to reducing conflicts that took place in the families. According to Brum (2007), training programmes contribute a lot to increased productivity of workers in any institution. This literature

confirmed the comments from the above client (Community Rural 4) who argued that police should be skilled in customer care.

On the contrary, Urban Community 2, 3 and 6 portrayed satisfaction with the way police do conflict management. For example, Urban Community 3 said:

Police officers are trained accordingly regarding to the way they dealt with my case.

The respondent was grateful with the way his mediation was tackled by police. Nevertheless, he had reservations that more skills have to be acquired by the same officers. He felt that police should be equipped with counselling skills because their job required them to counsel the clients. This suggests that even though clients are happy, they believed that more interaction with the facilitators was needed in order to be equipped with counselling skills since this was one of the patterns of communication during intervention by police. Counselling assisted the clients to consider different meanings of issues with the purpose of achieving a mutual understanding:

It would be good that they are equipped with counselling because they work with people who need counselling, continued Urban Community 3.

Likewise, even though the above quotation stipulated that the community member was satisfied, he nevertheless stressed that police work with sensitive cases, which require skills on how to handle clients and be professional. The assumption was that clients have identified weaknesses in these areas that they suggested police need to focus on to close the gap. The police officers also indicated their feelings about the level of satisfaction.

8.5 Police Opinions

While one police officer initially said he was adequately trained, another said he needed more training. In the Rural station, one police officer was satisfied about his performance:

I think I am trained adequately.

However, when asked whether he thinks more training is required, Police Urban 2 said:

I think I need counselling and customer care skills.

This statement corroborated with what was said by the community members. The findings indicated that the police needed education and training on issues relating to conflict

management in order to communicate effectively with the families in conflicts so that they would resolve their conflicts. Police Urban 2 added:

Police are okay but they can be trained more on how to deal with a person, because they handle sensitive cases which need to be handled with care and be professional at all times.

Nevertheless, it was also critical that prevention strategies relating to conflict management were employed so that conflicts would be reduced in the community. Therefore, effective communication was needed to achieve this.

The rest of the police in the Rural and Urban areas were not trained for the CGPU work and they believed that more training was needed in order for them to perform conflict management effectively:

Training is needed for police officers including myself. For example, I should have a good method of approach towards the family members and children who come to our office. As I have said earlier, we help people who are angry and violent. Again, communication, psychology and counselling skills are needed in my work for effective performance (Rural Police 1).

Rural Police 5 also showed that he was not adequately trained:

Yes, I need skills to be effective, for instance to take children statements. To go to workshop [that guides] one on how to work with children. Therefore, I need training on play therapy. Counselling is also needed because of working with families who are in conflict, like I said earlier on when we sympathise we need our own counseling; likewise, we are supposed to be equipped with counselling skills and knowledge. Counselling on our side will benefit our families too.

Findings illustrated that both Police Rural 1 and 5 agreed that they were not adequately trained for the work they were doing in the CGPU. They also suggested the skills that were needed for the police working in the CGPU, which were communication skills, psychology and counselling. Police Rural 1 also emphasised that counselling training would help them (the police) to run their own families. Additionally, the fact that they were dealing with intervention daily affected them and they needed counselling too.

Police Urban 2 corroborated the above respondents:

No, I am not adequately trained, even though I will not be specific, but it is not simple to interview young children.

On top of that, Police Urban 2 said

I need play therapy skills mostly.

CGPU police also catered for children of different ages; therefore, police should be well trained on dealing with children and should be equipped with skills relevant to the needs of the children. Concisely, police should be equipped with skills and knowledge that would help them to perform effectively in conflict management.

The intention of conflict management would be for society to live peacefully; hence, conflict management contributes to the development of the society in question. Akinwale (2010:125) reiterates this point by stating that “*Efficient and effective management of conflicts is fundamental to the development of any society*”. It was therefore observed that in order to manage conflict, suitable approaches have to be in place. Such approaches would be negotiation, arbitration or intervention (Adamuz and Ponsatí 2003).

The authors above affirmed that education, training increases positive aspects of conflicts, and therefore suitable approaches such as negotiations, arbitration and intervention could be employed. Findings also suggested additional aspects for training such as play therapy and interview skills.

Renauer’s (2012) study explores the consensus and conflict approaches to explain stop and search rates in 94 neighbourhoods. This was a quantitative study. Findings revealed that the policy focus was on the need for the police and the community to understand the different perspectives that they bring into a conflict situation. This study by Renauer (2012) advocates that policies should focus on the need for the police and the community to have a mutual agreement on the relevance of both consensus strategies and different conflict perspectives.

Therefore, if police were well trained they would be able to deal with the community at large in conflict management. The communication patterns that would be employed would benefit the community in resolving their issues amicably.

Findings revealed that both the community and the police felt that police who work in the CGPU were not sufficiently trained and needed trainings on different aspects such as counselling, play therapy, customer care services and others. If these police could be equipped with those skills, they

would be in a position to deal with the community conflicts adequately by helping them to resolve their conflicts.

8.6 Chapter Summary

This chapter discussed the nature of police education and training at length. The effectiveness of the police in relation to the police's handling of conflict management was analysed. Training and education on conflict management by the police were explored at length.

The chapter further assessed whether the police were adequately trained or not in dealing with conflict management. Findings revealed that police were not trained up to the required standard to effectively handle conflicts. Both the community and the police agreed that police needed skills such as counselling, psychology, customer care and others.

Lastly, there were community members who showed that they did not understand what was meant by police training and education. Some also showed dissatisfaction when asked many questions by police.

The following chapter will cover the implications of the findings for conflict management education and training in the CGPU.

CHAPTER NINE

DATA PRESENTATION AND ANALYSIS

THE IMPLICATIONS OF THE FINDINGS FOR CONFLICT

MANAGEMENT EDUCATION AND TRAINING OF THE CGPU

9.1 Introduction

This chapter presents implications of the findings regarding conflict management in the CGPU, drawing on findings in the previous three chapters and additional data from the research participants. The findings of the study revealed implications for mediation, which included what officers used for mediation, disturbances that emerged during interviews, shortage of resources in the CGPU, use of cellphones and gender and culture that hindered professionalism of the police officers working in the CGPU and the entire LMPS on a broader scale. These issues are discussed at length below.

9.2 Mediation is key

Findings revealed that both police and community respondents preferred mediation rather than prosecution as the best strategy for police in the CGPU to address conflicts. When the community respondents were asked whether police should focus on helping family members to resolve their differences through mediation of offenders, Community Rural 1 stated:

For sure, police officers should concentrate on mediation [rather] than taking people to court because police are crime prevention officers. As a result, both parties who are in conflict should be invited to the police office for the mediation purposes rather than taking them to court for prosecution.

Police Service Act of 1998 (GOL 1998) stipulates that the main objective of crime prevention is to prevent crime, then investigations and apprehension of offenders come after. The police officers showed that if they failed to prevent crime they would opt for arrests of the criminals, which is a reactive way of dealing with conflicts in society.

The above respondent believed that police needed to perform mediation to address conflicts in the community. Mediation involved a third party who encouraged interaction amongst the parties in conflict. Citizen and police officers' interaction develops relations between police officers and the

community and affect the perceived outcome (Police Advisory Commission 2020 (GOL 2020)). Volpe and Phillips (2003) argue that use of mediation in United States increased during 70s, and has seen police reaching out to the community.

Even though interaction takes place in the court when one is accused of committing a crime, in that situation it is often instructive and one directional. The magistrate generally decides on what the verdict of the crime committed would be without engaging with the offender. However, in mediation both parties were involved and given an opportunity to resolve their conflict through communication, which can play a major role in contributing to share meaning making. Aksan et al. (2009) believe that meaning is attributed to an occurrence or phenomenon because of experiences and interaction with others. During interaction, parties were able to understand each other and recognised their weaknesses and strong points. Therefore, they (the parties in conflict) could come up with possible means to resolve their differences and live harmoniously in the family. That is why mediation was strongly suggested by both community and police members.

The CGPU officers discouraged people from being taken to courts where they would be prosecuted and sentenced. In such cases, the children would also be affected if their parent, who was sometimes the sole breadwinner, went to prison. When asked whether police should concentrate on mediation or prosecution, Community Rural 3 postulated:

Okay, I think it is proper to address conflicts in this manner rather than performing prosecution whenever there are conflicts, especially within the family set up. Expectation of these two people is not separation but to live in peace. Court or prosecution should be the last resort. Court cases also affect children when one is arrested, because no one will take care of them, hence they will be negatively affected.

Respondents valued that both parties who were in conflict came to the police and could be involved in the resolution of the conflicts in place through mediation processes. The parties interacted to bring about means and ways of solving the conflicts.

Community Rural 2 supported Community Rural 1:

Mediation should come first because courts do not address conflict as police do. In court sometime, one would not be able to answer many questions and be sentenced

*accordingly. Hence, this is not the way I think our conflicts should be treated.
Mediation is the best way for conflict management (Community Rural 2).*

The quotation above implies that before prosecution is effected, mediation should first be employed. It was only if mediation failed to bring about a solution that prosecution would be effected. In conflict management, mediation played an important role as depicted by the respondent. Participants further stated that mediation helped people to understand each other.

Charkoudian (2005) looks specifically at community mediation as a means of reducing police calls to conflict situations in the United States. However, this was only a database study, which did not record how the police mediated conflict situations. It should be stated because it said something about community mediation in the United States. Nevertheless, Charkoudian's (2005) findings indicated that mediation in the community could be the best tool to apply in conflict management.

Police and families carried out a case study reported by Corcoran (2014) in Ireland on in-house conflict mediation, but Corcoran's study seems to have been more focused on the actual mediation experience compared with Charkoudian's (2005). Findings revealed that conflict intercession had to do with interpreting the relationship between the opposing parties. I have learned that police working in the CGPU should be equipped with more skills in order to be able to interpret the relationships in the families in Lesotho, like in Ireland. Basotho could also perform in-house conflict mediation.

Volpe and Phillips (2003) in their study recommended mediation processes, which include all parties involved in the conflict. According to FindLaw Attorney Writers (2016), the benefits of mediation include affordability, timely resolution, confidentiality, participation in the resolution of the dispute and it is cost effective. Mediators such as police officers require mediation skills. Community Urban 1, a woman who complained about her husband, argued that while mediation was good, her partner was adamant that he would not change. This meant that for her, the mediation process as practiced had not worked. However, police called both parties and provided them with an opportunity to state their views. Conflict management contribute to prevention of features of conflict and result in the positive side of conflict (Tirumalaiah, Sreecharan and Sony 2014). The complainant anticipated change for the benefit of their family after sharing what could be the source of their conflicts, but this was not the case. This suggested that all parties needed to buy into the mediation process. It also suggests that the police needed further training in order to maximise the benefits of mediation.

The inclusion of partners who were in conflict was highly encouraged by the police and was seen to be the best strategy of conflict management. The respondent was made aware that they could change for the better through the interaction that took place in the mediation session. The different meanings that each partner held, which led to the conflict, were clarified and dealt with accordingly through counselling. However, because the husband was adamant that the decision he took was the correct one, the wife gave up. Nevertheless, due to that interaction the wife knew exactly how her husband felt about their conflicts.

Community Urban 4 argued that there was nothing wrong in taking the person to court if he/she has committed a crime. However, he was pleased about the way the police handled their case by mediation. He got an opportunity to be advised about how he could avoid crimes in the family in order for them to live harmoniously.

The findings revealed that mediation encouraged families to be together and live harmoniously. It promoted interaction of the people who were involved in a conflict. They were able to identify their weaknesses and dealt with them to avoid further conflict at home.

Furthermore, for conflict management to succeed, it is very important for the atmosphere of the session to be conducive to resolution by the parties involved.

The findings of this study revealed that all community members and police officers who were interviewed were of the opinion that mediation by the police was needed and could contribute effectively to conflict management by the police. During the observations that I made, I was also convinced that mediation was very important and could lead to positive results. What is ideal in mediation is to find the root cause of the conflict. Vhumbunu (2015) recommended that Lesotho mediation by SADC in 2014 should have been inclusive in order to address the root causes of the conflict. He believed that all stakeholders such as security agencies, political leaders, communitybased organizations and non-governmental organization should have been included in the conflict resolution. Therefore, this implied that education and training could play a major role in equipping the police with skills that would help them perform their work to maximum effect in the mediation sessions.

As far as prosecution was concerned, instead of bringing resolution it could make things worse because it affected innocent children (Community Urban 4). When the husband, who was most likely the breadwinner, was arrested and sentenced, no one would take care of the children's needs such as school fees, clothing, food and so forth.

Out of the 14 community respondents from the Rural and Urban areas, nine of them which constitute 64 per cent of the total respondents were satisfied with the number and gender of the police officers who attended to them. However, five respondents that is equivalent to 36 per cent experienced discomfort about not being allowed to choose the gender representation of the officers or how many police officers to help them.

All of the seven respondents from the Rural area were happy with the number and the gender of the police who attended to them, while in the Urban station only two of the seven respondents were satisfied. They raised this issue because they were shy about being assisted by many police officers. Some preferred to be assisted by a certain gender and not the other one, while others believed that the gender of the police should be equally distributed, for example, two women and two males.

Participants were not involved in choosing the number they wanted. The numbers of the police in each session ranged from one to six officers and as a result, the many police officers intimidated some victims in the session. Again, other clients, if police allowed them to choose, said they would prefer to be interviewed by a certain number and gender of police. Community Urban 3 had this to say:

I would love that because our issues are family issues, therefore both male and female police officers should take part in the session. If it is only women or males alone they may take sides or be biased. I would suggest that at least one male and one female police would be accepted for me, not only one female police alone.

The male respondent in the above quotation believed that in the mediation session, both genders should be represented. It was believed that culture was biased when dealing with gender-based issues. For example, the laws of Lerotholi (Former Chief of Basotho) emphasises that a woman is a minor and the man is the head of the family (Poulter 1972). Reiners (2021) who stipulates that gender bias describe preconceptions against women based on their sex supports Poulter. However, both women and men are human beings who should be treated equally regardless of their gender orientation. Amponsah (2010) declares that culture focuses on how people communicate in different cultures and how learned beliefs and norms occur. While different cultures are respected and accepted, but they should not discriminate people according to whether is a woman or man. Findings revealed also that traditional leaders could contribute in the conflict management of the families.

The quotation above suggested the preferred number was one woman and one man, rather than one gender dominating the other in the mediation. For instance, if cultural issues emanated it was assumed that representation of both genders would help to stabilise the environment and it would then become suitable for both parties in conflict and balanced decisions would be made as part of the resolution.

During their interview, police indicated that the client should be free to choose how many police officers assisted them and what gender representation they needed in the mediation sessions. Police Urban 2 explained:

When they are both present, I introduce myself to them and then tell them the role of my office after they have introduced themselves to me and told me the village that they come from. I also make them aware that they are at liberty to choose how many police officers they want to address them. I ask them to tell us what gender of police they want. Then the complainant will explain her side of the story and I will be listening together with the suspect/partner. From there we discuss this matter together until we reach the solution as to how they could solve their problem together to avoid conflicts.

This police officer told me that on top of the questions they asked clients, they gave them an opportunity to suggest the number and gender of the police to assist them. Nevertheless, in Chapter Five it was stated that during observations, there was not even a single police officer who consulted with the clients in this regard. The anticipation is that clients should work with police that they are comfortable with.

I believe that in order for the police to be consistent in performing their work, they need education and training because when they conducted the sessions, a lack of training was observed. Again, police did not fully concentrate on what the members of the families were saying. Instead, they were receiving or making calls on their cellphones. Hence, they tended to abandon participants during the session to attend to their private affairs. LMPS mission statement discouraged this behavior by saying that the community should be served with all respect and curtesy as it appears on the Development plan for the Lesotho Mounted Police Service – 1998-2003 (Makoaba, 1998) (GOL 1998) and LMPS Annual Report, (2007/8) (GOL 1998). In this regard, the study recommends that education and training could help to change this behaviour of the police.

It was clear that the police department/service was one of the institutions that needed to equip its staff with ongoing skills and knowledge through capacity development. It is therefore vital that officers working in the LMPS, especially in the CGPU, have appropriate skills and knowledge of conflict management to be able to handle clients during mediation processes.

Training could be accessed formally, informally, accidentally and experientially. Training should be understood in its broad sense to refer to getting expertise and proficiency in policing and conflict management methodologies and their applicability in conflict situations.

9.3 Ensure Privacy During Mediation

During observations, I realised that the offices of the CGPU were small and congested. There were many officers working in one office. The Head of the unit and her deputy shared the second office at the Rural police station. In the Urban station, there was a foyer, a small office shared by many police officers. There was one office for the Head of the CGPU. One of the strategic objectives of the Lesotho Ministry of Police and Public Safety is to develop the infrastructure. Nonetheless, due to the lack of offices LMPS has experienced challenges for years. Scher (2010) attested that LMPS had small size of training college and lack of resources such offices for the police officers.

Therefore, privacy was jeopardised during the interventions. While police officers were involved in mediation, others were moving up and down, hence disturbing the mediation process. Besides that, other clients knocked at the door and asked for service while mediation was still going on. In the mediation sessions respondents indicated that, privacy was essential because gender issues were sensitive. Police should not be seen moving in and out of the office where mediation was going on.

One community member showed her dissatisfaction as indicated in Chapter Six concerning mediation that was done between her and her husband. She noted that police did not practice confidentiality and demonstrate professionalism in handling clients. FindLaw Attorney Writers (2016) indicated, as previously stated, that confidentiality is one of the benefits of mediation. Therefore, this respondent shared that the CGPU officers need education and training to perform adequately.

Brum (2007) focused on workers' productivity, while Jehanzeb and Bashir (2013) focused on the worker's individual advancement. Niederberger von Wyl (2008) argues that the curriculum of

media training should include conflict, communication and conflict resolution and develop practical skills. However, both authors emphasised the benefits of training employees.

For the police to work harmoniously with the community they serve, they should be equipped with relevant skills and knowledge through appropriate training. Police should be acquainted with the laws. It is anticipated that if police were trained, their behaviour would be different from when they were untrained while dealing with the community. Therefore, if police officers working in the CGPU were well trained, they would be in a position to work with the community harmoniously. They would then use relevant processes and strategies to solve the conflicts together with the community. This study attempted to understand the kind of training the police attended, how they acted because of that training and what further training was needed to make their performance more effective.

One of the respondents at Maseru Urban commented on the issue of absence of privacy. She even suggested that at least a note should have been written and put on the door. People who wanted the service would then recognise that a session was still going on and would wait. In addition, there was a time when the officer left the session and attended to a call from her boss for about 25 minutes and so the session was abandoned. The interaction, which was taking place between the parties in conflict and the police, was therefore tampered with.

Since I was observing this session, I saw this happening and was shocked. The respondent also asserted that it was uncalled for. It seemed like the police were not aware that any interference with the session was not acceptable. That is why they kept on doing it frequently. Frequent training of police could give an opportunity for a change in behaviour in this regard. Training was necessary so that all officers were updated as and when they worked in this unit.

9.4 Provide Requisite Resources in the GCPU

Many people say they can survive without resources, but the fact remains that our lives depend on them, whether natural, human or the like (Chan 2016). This author further argues that the benefits of having resources comprise of improved health, increased wealth, meeting needs or wants, knowledgeable staff, and many more. Lesotho seems to be poorly resourced, but education and training is essential for the police as it helps them to do their conflict management work adequately because they would be equipped with the necessary skills and knowledge. However, as the following observation highlights, policy does not always reflect context.

Policies focusing on the great importance of formal systems of schooling for equalising life chances are placed in a context of what are sometimes contradictory policy agendas, as well as the reality that education systems reflect and have evolved in a context of wider social inequalities (Exley 2016).

Exley (2016) discussed both the advantages and disadvantages of education. He focused on formal and others as discussed in Chapter One.

Therefore, as staff, police need resources to deal with conflict management effectively. Police working in the CGPU complained about a lack of resources such as phones and transport. When asked how often they meet with the victim who reported the case as a follow-up, Police Rural 3 stated:

I did not meet with them due to lack of facilities such as cars and phones, which hinders me even to call them and to go where they live.

According to the above quotation, police did not do follow-ups due to the lack of resources even though they took their clients phone numbers and kept them with the purpose of calling them. This means that the mediation work was incomplete because they were unable to meet with clients as a monitoring mechanism to see whether change had occurred in those families:

When we have completed our session, we ask the parties concerned to leave their telephone numbers, we write them down so that we will do the follow ups. In many cases people come once and we solve their issues, but others come more than once and we assist them. Sometimes comes the woman first and after that the husband would like to come and be assisted. If their problem persists we, deal with them as many times as possible (Police Rural 1).

It was not clear whether the people who came once did not come back because they were satisfied or not because there was no communication between the police and the respondents after the mediation was done. There was no interaction or follow up between the police and community members who reported conflicts. There was a need for the LMPS management in general to facilitate the provision of the resources required for the effectiveness and efficiency of the CGPU in both the Urban and Rural contexts.

Police Urban 4, as a way of getting feedback from the family members because they do not have resources, noted that:

Sometimes victims take our personal cellphone numbers so that they will be able to call me if need arises. Sometime they will be saying that there is no difference, while sometimes they will be reporting that they recognise the positive results. Others they come to my office and tell us how it is going, say if their conflict has subsided or is still taking place. Then I will tell them that when I was not in the office they should not call me because others would be men and my husband would not like it, hence conflict at my family too.

It was assumed that the lack of resources in police stations could also aggravate conflicts in the police's families. As the above quotation alluded, the female officer told the male victims not to call during the night because her spouse would not be happy if a man called his wife at night. Likewise, if it were another woman calling the husband, his wife would not entertain that at all. Moreover, clients alternatively had to come to the office, meaning that they had to incur some expenses such as spending money for transport. Not all people would be in a position to afford that, especially in the Rural areas where people have to travel long distances. For instance, perhaps a letter could be sent if participants were literate or maybe police should talk to clients before they leave, asking them to indicate which mechanism for the follow-up should be used.

9.5 Avoid Cell Phone Distractions During Sessions

It was observed that during the mediation processes, police officers who were in those sessions were answering or calling using their mobile phones. Police officers received calls or went outside to speak through their cellphone, leaving the clients alone in the office. During that time, there would be movements of police officers that interrupted the sessions. Even though respondents did not raise this issue of the usage of cellphones, this behaviour of the police officers performing mediation was deemed inappropriate during observation periods. For example, the client, as she commented strongly about police officers and the clients who were going in and out during the intervention session, did not accept the way the police behaved during the mediation of the Community Urban 5 couple. This act portrayed by police was unprofessional and displayed lack of training.

A study by Frankus and Mayrhofer (2013) was done in Germany, Australia and Hungary. Its focus was on minority policing and the development of restorative justice-oriented applications for minority policing. Findings revealed that culture was important in the family setting and training of the police about cultural issues could benefit the family members. This study recommends, among others, that conflict resolution practices need to consider the improvement of police

education and development of a conflict resolution culture within the police service. The police working in the CGPU and the entire police force in the LMPS could do this.

Frankus and Mayrhofer (2013) suggest that police dealing with conflict management need to be equipped with skills and knowledge on community policing. Findings showed that police should also consider cultural practices when dealing with the families. Even when men take advantage of their power by being abusive, culturally it is frowned upon if the victim reports to the police. This suggests that police need to be vigilant within community settings in case violence is occurring without being reported.

Lau (2004), in their study of conflict management training in Hong Kong, highlighted three major outcomes as follows: Heightened awareness of emotional reactions, strengthened communication skills and enhanced anger management and emotional regulation. The results of this study showed a success in these aspects when assessed and important police developments were established (Lau 2004). Findings of this study showed that psychological understanding could be employed in law enforcement activities. Therefore, police working in the CGPU needed education and training on psychological matters because they worked with the people who think differently. Psychological studies deal with the human mind and its functions, which affect the behaviour of a person.

This is what Police Urban 1 articulated when asked which skills he would want to be equipped with:

I need counseling, customer care and psychology because I am dealing with how people think.

The above quote suggests some of the aspects of training for the police so that their performance would benefit the clients who attended mediation sessions at the police stations. What the above authors mentioned became relevant to the Lesotho police who dealt with different characters of persons. Police should be calm, not violent when addressing conflict issues. However, it depends on the circumstances that surround the conflict acts. If the life of a person is in danger, police should apply relevant force to curb the situation. Nevertheless, in the normal case, such as family disputes, police have to be cautious and use tactics such as mediation. The police officers should be trained on customer care services, psychology and counselling as indicated by the above quotation. This will equip them with the skills on how to handle the clients who report conflicts at their (the police) offices at all times. Police handle issues of vulnerable people who need

attention. If the police do not take care of that, it means they need intensive training to learn how to do so.

9.6 Gender Sensitive and Culture Specific Education and Training.

Training improves interaction and different meanings become clearer and more understandable during training. “*People act on the basis of the meaning that is derived from Symbolic Interaction*” (Benzies and Allen 2001: 544). In Basotho culture, certain sentences and metaphors have symbolic meaning. For example, a woman may, in mockery, ask for a man’s trousers and say she would give her dress to her husband. When a man hears that, he would take action immediately. In other words, he will fight because he feels the wife is not treating him as the head of the household.

Training in dealing with such conflicts might help police officers to critically analyse the cases to get to the motives behind the conflicts so that people are able to see more than the use of language. Secondly, meaning emanates from communication between different people. In other words, people from similar cultures are likely to attach similar meanings to words that are used or actions that are taken because they have internalised what those words or actions mean in that context. This would apply to the conflict examples I have given. However, it will also apply to the way the police have been trained to attend to criminal aspects first, rather than the causes behind those crimes. They have internalised their own meanings, which were attached to how they think they should behave in conflict situations – that is, to arrest the criminals. This was a general statement by the respondents regarding what police officers do. However, there were incidents whereby the CGPU police officers effected arrests and investigate the reported crimes to them or reported at the reception and transferred to CGPU for further investigations.

Findings showed that police should also consider cultural practices when dealing with the families. Therefore, it is of paramount importance that all countries consider the cultural practices of their different environments and use them to deal with conflict management coupled with education and training.

Sometimes, for example, in Lesotho and other African countries victims of crime condone the criminal activities and do not report them to the police because it might be taboo to cause a man to be arrested as women consider themselves minors (Molefe 2011). This is the meaning of culture as far as the Mosotho woman is concerned. What comes first in the mind of the woman is to protect her husband because it would be taboo to report his abusiveness to the police. Therefore, the

husband feels that culturally it was a good thing to be abusive towards the wife as she is supposed to be submissive. The implication is that training is needed for the society to know their rights so that they would report crimes to the police.

9.7 Chapter Summary

It was assumed that the CGPU officers did not understand well that what they were doing was wrong. It was not just about resources or practical issues of customer care. It was also about to what extent the police managed the tension between culture and the law, especially in relation to gender power relations and how men and women are expected to behave culturally.

Other literature highlighted the importance of education and training, which is to gain skills and knowledge of what the police should do in the mediation process. For example, customer care, psychology and counselling skills were some of the skills that were required by the police. Therefore, attention was drawn to the need for training that encourages police to take cognisance of the different meaning making that men, women and police bring with them when they report a conflict, which has to be addressed in the mediation session.

This chapter explored implications of mediation. The findings revealed that the police and the community agreed that mediation, as compared to prosecution, was the best strategy to address conflict management in the families.

Findings revealed that the police used small offices for mediation. These offices in both the Urban and Rural stations hampered the privacy of clients because they were shared and congested. Shortage of resources such as transport and cellphones or landline phones became challenges. Both community members and the police identified this. Police were unable to follow up after the mediation; hence, their work was incomplete. It was therefore important that the police management should avail the resources for the police to work effectively and professionally because there would be frequent interaction between the police and the family members who reported conflicts at the police station.

If the police and clients communicated regularly, it would determine whether the reported conflicts persisted or not in the families and whether the police should take more steps to fight against it hence, the police's efforts in conflict management were in jeopardy.

Usage of cellphones by the police during sessions was also identified as unacceptable behaviour since it interfered with the sessions. Police made and received calls while they were busy

performing mediation amongst the family members. The mediation was negatively affected because such acts caused disturbance within the police officers and the clients. As a result, education and training could help the police to perform their duties efficiently.

All of the above stated issues that took place in the mediation sessions showed that police officers were not properly trained on conflict mediation. Nevertheless, the police could acquire vast experiences while performing their work on a daily basis. Hence, it means that the more they did certain tasks, the more experiences were attained. These experiences needed to be explored in training sessions so that police could analyse their behaviour and how they and their clients make meaning through interaction.

CHAPTER TEN

CONCLUSIONS AND RECOMMENDATIONS

10. 1 Introduction

This chapter discusses the study conclusions and makes recommendations in response to the research questions. The main purpose of this study was to investigate how the CGPU police managed community/domestic conflicts and the extent to which they needed further training to maximise their professional role. The focus was on exploring the different ways in which the police and community viewed conflict management within the families in Lesotho in the Urban and Rural areas. The study investigated the different methods that could be employed to educate the police to manage conflict in the communities. They included informal education, involvement of cultural leaders and the relatives (in-laws as explained in the findings by one of the participants from Maseru Urban) of the spouses who were involved in conflicts as well as the training that the police needed to operate effectively and efficiently in the CGPU. Finally, the implications and recommendations for the Lesotho police officers, with reference to aspects that needed to be considered during the proposed education and training, were discussed.

In this respect, the study addressed the following research questions in order to explore the Lesotho police's education and training in the community conflict management:

1. How did police officers and family members in disputes feel the conflict situations were managed?
2. How did the police in the CGPU respond to and address conflict issues that were presented to them?
3. What kind of education and training did the police and community feel they needed in order to manage conflicts more effectively?
4. What were the implications of the findings for the conflict management education and training of the CGPU?

This chapter is organised into 13 sub-sections. The chapter begins by summarising each of the chapters in the thesis. This is followed by a discussion of the findings from the study. The contribution of the study is then outlined. Following that, some recommendations from the study

are provided, as well as recommendations for further research. Finally, the chapter summary is provided.

10.2 Chapter One

Chapter one discussed the background to the study, as well as definitions of lifelong learning, formal learning, non-formal learning, informal learning. Experiential learning, incidental learning and skills updating were discussed. The Sustainable Development Goals (SDGs) with relevance to education and training in the Lesotho context were explored. My positionality and motivation for the study, the Police Training College (PTC) courses and workshops, which were attended by the police officers locally and internationally, were also highlighted.

Definitions of terms such as conflict, conflict management, family conflict, police training and gender were presented, followed by an outline of the thesis.

10.3 Chapter Two

This chapter dealt with the literature review regarding conflict, the causes of conflicts, conflict management, studies on conflict management, conflict management through mediation, other conflict management studies, and gender and family conflict. The chapter further gave the definition of culture and its influence on different societies, communities and countries in Africa, as well as its role in police conflict management. It also dealt with police training for conflict management in addition to considering its importance in police training.

The literature discussed global, regional and national studies that addressed conflicts emanating within families in the community.

According to the literature, sources of conflicts included situations whereby the husband initially would be working, putting bread on the table so that the matrimonial relationship functions effectively without problems. However, once the husband stops working, sometimes for good reason like illness, the relationship situation may change and conflicts arise. Other causes could be the result of extra marital affairs and/or drunkenness. These issues can result in separation or divorce as explained by Jorge (2019). While Ahman (2010) argues that family instability impacts development.

The purpose of conflict management was highlighted in the literature as intending to promote peace and harmony in society; hence, conflict management contributes to the development of each

society in question. It was observed that in order to manage conflict, there has to be tried and tested approaches that are suitable for different contexts.

This study focused on conflict management in the communities of Lesotho.

Makoa (2009) indicated that Lesotho experienced many conflicts after independence, but he focused on political conflicts not on family conflicts. Makoetlane (2011) believes that conflicts in the form of crimes should be prohibited at all costs. The literature also looked into efforts that have been put in place to address conflict situations at the continental level such as by Wahab and Olayinka (2015).

It is worth noting that there are different perceptions on how police should address conflicts. In his conceptual or position paper, Cooper (2012), for instance, argues that interaction between institutions, groups and individuals requires conflict management between the police and the community. Cooper (2012) discusses the role theory as an explanation of how role conflict affects policing behaviour and may result in misconduct. Cooper (2012) offers suggestions to practitioners on how to create policies, which are aimed to prevent or fight corruption.

Gender-Based Violence is a strong feature of many family conflicts; therefore, this chapter paid attention to gender and family conflict. According to the IFAD (2000), for example, gender refers to a complex system of personal and social relations of domination and power through which women and men are socially created and maintained, and through which they gain access to power and material resources or are allocated statuses within society.

Culture has a strong influence on how conflicts emerge and how they are managed. This chapter therefore briefly introduced the notion of culture because this is a feature of concern in conflict management by the CGPU.

Culture encompasses many aspects of life (Amponsah 2010). In other words, culture is not just a ritualistic display through tourism attractions such as dancing; it also includes social celebrations, rituals of birth, marriage, cuisine, sports etc. Concisely, culture is an all-inclusive feature of people's lives in their totality, which is expressed through the way people live, eat, worship and many other actions.

Societies behave according to their different cultures and norms and are guided by certain principles that society is expected to adhere to (Arowolo 2010).

It is therefore argued that cultural aspects need to be considered in conflict management scenarios. Gumani and Mudhovozi (2013) argued that women remain in abusive relationships due to cultural beliefs. The literature discussed how men and women are socialised in their societies and beliefs that were transferred from parents to children.

For example, culturally/traditionally, African children are not allowed to argue with their parents. They are expected to be submissive (Ngozwana 2014) and a Mosotho woman is traditionally always understood to remain a child or minor (Molefe 2011; Thakaso 2017).

That is why police officers dealing with conflict management have to be equipped with culturally relevant skills and knowledge in order to handle such situations appropriately.

The influence of different cultures in Africa means, for instance, that it is believed that colonisation played a major role in diluting African culture. According to Mimiko (2010), the social fabric was completely devastated and a new culture of violence was implanted. Traditional African systems of conflict resolution were destroyed and, in their places nothing was given. Kasongo (2010) asserts that Westernisation occurred in African countries. The hidden side of its modernism agenda was materialist interests rather than respect for existing patterns of behaviour. This is why the police need to be aware of different cultural dynamics in Lesotho society and the new laws regarding gender equality. Because of the way modernism was imposed on African society, this may contribute to the Africans' reluctance to respond to the new laws, which are seen as reflecting Western interference (Ngozwana 2014).

However, in the interviews and observations, findings revealed that there was another layer of culture. The culture of a police department in Lesotho inevitably reflected elements of the culture of Lesotho society. Employees of the Lesotho Mounted Police Service also have their institutional culture, such as discipline and responsiveness to orders from the police hierarchy, to mention a few. Therefore, this study not only explored whether the CGPU conforms to the principles of the LMPS policy culture, but also how much that culture has been affected by traditions and norms of Basotho society. The findings of the study tried to show to what extent those cultures may clash with each other, particularly in the context of changing values about children's rights, gender and gender relations in families.

With regards to police training for conflict management, Aguinis and Kraiger (2009) argue that the mandate of such training is to affect an individual's knowledge, skills and attitudes in order to improve individual, team and organisational effectiveness. If a person is well trained, their

behaviour changes for the better. Therefore, the findings revealed that the CGPU officers needed training to perform as expected by the LMPS in general.

Education and training have been seen as the phenomenon, which equips a person with skills and knowledge, which also play a major role in changing one's behaviour. Training could be accessed formally, informally, accidentally and experientially (Griffin and Keen 2013).

Although CGPU productivity is not a main concern of government, it is argued in this thesis that training of officers in the CGPU would improve the quality of service and benefit the community. However, in the Lesotho context, no study has been undertaken to explore how police manage such situations in the CGPU or the officers' education and training needs.

Studies on police training in conflict management looked at the education and training level among the police regarding conflict management, but they focused on different contexts of education and training for conflict management. Many are quantitative studies and do not use social interactionism as a theoretical framework. For instance, Corcoran (2014) believes that the traditional problem-solving approach is not sufficient for the police officers to resolve conflict because it deals with the here and now and does not take into account past influences on behaviour.

It is also argued that law enforcement training has to account for the needs and increasing diversity of the communities, police officers serve. Glenn et al. (2003) offered five recommendations on police training, which included introducing and maintaining consistent high quality throughout every aspect of police training. These recommendations might be considered as a useful resource in Lesotho.

10.4 Chapter Three

This chapter addressed the symbolic interactionism theory by Blumer (1969); Stryker (1987); Benzies and Allen (2001); Kuhn (2001); Aksan et al. (2009); Carter and Fuller (2015). In relation to conflict management, people connect with each other through interaction by the use of symbols (language) and meaning making, hence communication is critical in symbolic interactionism. Language is a way of expressing meaning for humans by means of symbols. That is why different societies have different cultures and beliefs and they make meanings out of that.

The symbolic interactionism theory addressed the characteristics of findings that emerged from my study. The theory provided the vocabulary and analytical tools to explore the importance of

interaction and meaning making in communication processes relating to conflict management in the families by the Lesotho police.

Symbolic interactionists recognise cultural differences, but believe that individuals interpret cultural values differently (Kastanakis and Voyer 2014). Members of any group that occupy a particular position in the social structure develop common mental frameworks and patterns of behaviour to deal with situations they encounter.

10.5 Chapter Four

This chapter outlined the methodology and research design. This was a qualitative case study approach, which involved seven members each from the Rural and Urban community, and eight police working in the CGPU were interviewed from two police stations. A total of 16 police and 14 community members who reported conflicts to the police were interviewed. From there, four observations were conducted in both stations. This means two observations were conducted from each station.

It was anticipated that focus group discussions could have contributed to the gathering of more information, but due to time constraints, it was not possible to execute any. Furthermore, focus group discussions might have compromised the confidentiality of a sensitive topic.

10.6 Chapter Five

This chapter reported on the outcomes of the four observations. It was identified that there was no consistency in mediation sessions done by the police. For example, the numbers and genders of the police were not addressed consistently.

In some instances, what the police said they did in mediation sessions was not observed to have happened. They said they told the client that they have an opportunity to choose the number and genders of the police they desired to handle their (the client's) cases, but in the actual mediation respondents were not informed about this.

Sometimes other police scolded family members in the process of intervention, which made clients reluctant to discuss in detail what was supposed to be deliberated. Police were sometimes inclined towards supporting traditional cultural practices; hence, they inadvertently supported the oppression of women by men.

Professionalism was not adhered to. Clients were left unattended during the process of the intervention because the officers' bosses called them. Other officers were receiving and making calls with their cell phones during mediation sessions.

10.7 Chapter Six

In this chapter, the causes of conflicts were identified to be assaults when partners were drunk. The family members in conflict did not communicate effectively. When they experienced misunderstanding amongst themselves in the families, conflicts arose. Gender disparity became one aspect that fueled conflicts amongst the partners, hence the need for conflict management by the CGPU.

Cultural practices were revealed as other sources of conflicts among the people who reported disputes to the police. Men thought that women should be treated as minors (Poulter 1972; Reiners 2021). Culture played a major role in aggravating this behaviour of abusive husbands. The fact that men are the heads of the families does not mean that the wives did not have rights as individuals, even though culturally this had been an accepted view.

Families showed both satisfaction and dissatisfaction concerning the way the CGPU police treated them during mediation. This called for training to be afforded to the police in order for them to perform consistently well in the intervention sessions. In different incidences, there were different numbers of police present. All of these practices demonstrated a lack of professionalism in assisting clients. It was evident, when adopting a symbolic interaction perspective, that police culture and institutional language held its own forms of meaning making. Police had to tread a fine line between making meaning out of the language of the law and finding ways to make sense of the conflict through cultural and gender perspectives. Meaning making therefore was complex and sometimes contradictory.

10.8 Chapter Seven

Chapter seven presented the findings that responded to the second research question of the study about the feelings of the police officers who were deployed in the CGPU within the LMPS in addressing the conflict issues (conflict management) during the mediation between the families in Maseru Rural and Maseru Urban in Lesotho.

The police's feelings had been that they were not adequately trained to perform their work. However, the issue of education and training has been dealt with at length in chapter eight.

The themes that arose from the findings of Question two were: feelings towards domestic gender based violence within families, police intervention, the effects of a violent family environment on children, the levels of satisfaction, gender and culture, communication and the professionalism of the police.

10.9 Chapter Eight

The themes that emerged from this study concerning education and training included police biography. This theme identified the educational and experiential conditions of the Maseru Urban and Maseru Rural Police officers. Most of the police acquired tertiary education of different fields on their own without the assistance of the LMPS. Police were not accessed education chances by the LMPS management. Level of satisfaction of the police and community as far as education and training of the police was discussed. In this respect, even though many community members believed that police working in CGPU were well trained, there were those who felt that police needed more intensive training on conflict management. Police also had the same opinion as the community members. Not all police were satisfied with the training that was offered to them by the management of the police.

10.10 Chapter Nine

This chapter explored the implications of the study that were hampered by lack of training and professionalism. The following implications were identified:

Behavioural implications

During the process of the mediation sessions police officers were going in and out of the offices performing other duties. They were attending to other people and to their seniors. The police were also busy answering their cellphones for both work related and private affairs. Sometimes respondents were deserted during the mediation session, which compromised professionalism as far as the police were concerned. This caused disturbance to the clients and they were uncomfortable.

Policy implications

The police officers who were deployed at CGPU were involved in regular on the job trainings. There was no formal education and training on conflict management that was afforded to them. Others attended workshops and different courses mostly on issues related to the general work of

the police in and outside the country. However, those workshops and courses did contribute to their development even though they did not specifically focus on conflict management.

Practical implications

The police who mediated the conflicts of the family members jeopardized rules of conflict mediation. Because of movement of police officers, the customers who came to seek police service confidentiality was not maintained. There was a high disruption of the sessions. Again, customers were not informed that they had the right to choose the number and gender of mediators (Police Officers).

Structural implications

The offices of CGPU were small and few; hence, there was congestion of the police. Therefore, privacy and confidentiality was highly jeopardised or compromised. Many police officers shared small offices with the clients. The available offices were dilapidated, hence, there was an uncondusive environment for mediation sessions. All the above- mentioned issues contributed in the disruption of the mediation sessions and need to be attended to by the LMPS management in order for the police officers to operate effectively and efficiency in conflict management.

Gender and culture implications

Gender and culture disparities with the law became one aspects that implied lack of education and training in the way these disparities were managed. Men were generally considered to have more power over women, and this finding had implications for education and training needed on gender issues. Police officers became culturally biased when addressing the women who were abused by their husbands. For example, police would ask questions like why do you not respect your husband. It was implied that if a woman was disrespectful she deserved some kind of punishment by the male partner.

10.11 Conclusion and Summary

Chapters Six, Seven, Eight and Nine comprehensively discussed the findings of the study. These findings are summarised according to the above-mentioned research questions.

The implications were identified on Chapter nine which included behavioural, policy, practice, infrastructure and gender and cultural implications. These implications contributed tremendously

to the disruption of smooth running of the mediation sessions in both Rural and Urban stations in Maseru district.

Education and training of the CGPU police officers as suggested by Makoaba (1998), GOL (1998), Makoetlane (2011) and Scher (2010) could minimize the issues of behaviour, practicals and gender and culture. It is of paramount importance that police officers are trained on customer care, counselling and psychological aspects. The National University of Lesotho through IEMS, LIPAM and Botho University, to mention a few, could provide these trainings. If courses and workshops are provided they should be tailor made for conflict management skills and knowledge. Therefore, the above-mentioned universities could facilitate the relevant courses and workshops in collaboration with LMPS authorities and the Lesotho Ministry of Police.

As for the office space and worn out infrastructure, the Lesotho government and LMPS management need to take action as soon as possible, as argued by Scher (2010). Offices of LMPS should be increased and the available ones need major renovations and extension where possible.

In answer to **Research Question One:** Perceptions of police officers and families on conflict management, the following themes emerged: sources of conflict, police intervention, levels of satisfaction, the number of police officers who partook in the mediation process and culture. Even though the question focused on conflict management, sources of conflicts were revealed to often be due to alcohol, finances and assaults, usually where the victim was female – and these factors reflected what was found in the literature (WHO 2006). Again, communication and conjugal rights played a major role in exacerbating conflicts in the families, as supported by Asadi et al. (2016); McNulty (2017). Lastly, gender disparity also contributed in the source of conflict (Okvere 2018).

The question was addressed by drawing on the symbolic interactionism theory. In order for the conflict management to be performed by the CGPU, police needed to have identified the cause of conflict in the families. The usage of alcohol became a contributing factor, as either of the spouses would spend family financial resources irresponsibly. Other causes of conflict related to situations whereby women were assaulted. These cases were reported to the police. Shortage of resources such as funds were also recognised as playing a major role in conflict. Incidences where men spent family finances irresponsibly also emerged in this study, for example, where one used R600 for alcohol. These actions were not acceptable in the Sesotho culture. In this culture, it is unheard of for a married man to be engaged in such behaviour, hence conflicts arise if this is experienced (Maiese 2003).

Assault reports were rife as one of the sources of conflicts. Since the CGPU dealt with criminal activities, one wife had reported that she was assaulted by her husband but requested the police to mediate rather than arrest and prosecute her husband. The source of conflict was due to the man assaulting the wife while he was drunk (Community Urban 7, a female).

Victims of different forms of abuse, usually females, came to the police in the hopes that their spouses would be reprimanded and would mend their ways. In Vietnam, domestic violence is reported to the police (Noi 2011) and police take remedial actions, like in Lesotho. Presumably, the LMPS is aware that in other countries, especially in the neighbouring country of the Republic of South Africa, different forms of abuse against women are reported to the police and dealt with regarding the laws of the relevant country.

The police provided both a proactive and a reactive service. Police did not simply fold their arms and wait for the victims to come and report crimes. They (the police) proactively visited the communities in the villages and institutions/organisations to make them aware that the CGPU deals with conflicts committed by all people within the families. Community Urban 5 explained that officers from the CGPU came to her office and sensitised them about the role and responsibility of their office in order to minimise conflicts.

Reactively, they provide a service in the police station whereby victims report their issues directly to the police station. A key reactive scenario, which is the focus of this study, was an emphasis on communication as a strategy to resolve conflicts. It is evident, from a symbolic interactionism perspective, that interaction plays a major role in communication, which is the nature of the focus of the study. In other words, the role played by language and how people make meaning out of different vocabulary and styles of communication are an important point of observation (Crossman 2015).

Gender disparity was a key issue in conflict management between partners, which also manifested itself in relation to cultural issues in the Lesotho context. Most of the time, men abused their power and mistreated women. This behaviour is a cultural practice of Basotho because they believe a man is the head of the family and so a woman is expected to be submissive (Molefe 2011).

The challenge in this study was between the legal and cultural status of women and each party's meanings, which both men and women attached to their understanding of their gender in these contexts (Benzies and Allen 2001). These issues were further overlaid by police culture, which had to tread a fine line between upholding the legal rights of women in society, which regards women

as minors, and helping both partners come to terms with those issues. Gender disparity serves as a source of conflicts in the families. Symbolic interactionism perspectives help to analyse how conflicts arise when spouses contest for power and resources (Knox and Schacht 2007).

There were different perceptions about how the police responded to issues of gender. On one hand, a male community member felt that the police tended to take the woman's side (Community Rural 4). But in observations and in interviews with some of the police officers, there was evidence that the police tended to favour the traditional cultural attitude towards women, suggesting that they did not necessarily treat both men and women with the same expectations in conflict resolution. For instance, the police (Police Rural 4) clarified that they acknowledged the cultural attitudes towards males in the family. This meant that they (the police) stressed that women should respect men at all times.

In Lesotho, police in the CGPU are instrumental in conflict management. There was a set pattern of communication that the police adopted. Interventions that were employed by the police comprise of clarifications, giving advice and encouraging clients to seek counselling for guidance. Police believed that communication between families was a major contributor to conflict management (Police Urban 3). This means that couples should talk to and respect each other to avoid and resolve their conflicts if they do occur. Godiwalla (2016) argues that in order to enable interactions, police should perform face-to-face interactions, which encourages conflict management better. Therefore, the CGPU implemented this strategy. They (the police) involved both parties that are in conflict in order to resolve it.

When the police officers dealt with the conflict, they involved both parties who were at loggerheads. If the complainant reported to the police about the crime committed against her or him, then the police asked the victim how she/he would want to be helped to resolve their disputes. When the victim suggested the mediation, the police officers invited both parties and mediated. That is where the police officers listened to both parties, asked for clarifications and gave advice to the parties concerned. If need be, they recommended counselling sessions with a counsellor.

Some of the advice given included that the couple should communicate in the family before they made any decision and when they had differences (Urban Police 1). The respondents had different perspectives on how effectively police officers performed their mandate in conflict management. There are those who were satisfied with the work of the police (Community Rural 1, 2 and 3). They showed that police officers executed their expertise during mediation sessions.

On the other hand, there were people who were not satisfied about the performance of the Lesotho police. This reflected similar experiences in the literature – for example in the New York Police Department (Sparrow 2015). The respondents in my study argued that the police lack training because they did not do their work as expected due to a lack of necessary skills. They criticised the intervention of the police officers by saying that they were shallow and untrained (Community Rural 4). Again, they said police officers were unprofessional (Community Urban 4 and 5). They abandoned the clients during mediation sessions. The clients had to wait for long periods without a mediator who was attending to their boss, answering calls and creating disturbances by going in and out. Clients felt they were not given full attention as the police would, for instance, attend to their boss or answer phone calls. Customer care principles were compromised in this regard. It is argued that organisations such as the LMPS should portray the notion of excellent service in their work. These experiences, according to the clients, mean that police officers need education and training.

Similarly, clients were not happy that police did not ask them as to what number of officers they would like to be present during the mediation session. As a result, the numbers varied from one to six. One of the respondents indicated that she would have preferred to be assisted by one police officer (Community Urban 5). It was also evident that other respondents did not like to be interviewed by many police officers and would have preferred to talk to the police in the absence of their partner. One woman argued that in the presence of her partner, she could not go deeper into the issues, which were the source of conflict. She was afraid that he would assault her when they got home in the absence of the police (Community Urban 7). This woman had explained to the officers that her partner assaulted her regularly. She would love to be assisted by one female police officer who would understand her better than a male police officer. Therefore, the form of interaction that was made available was not conducive. Hyden (2014) argues that woman and children are at liberty to share issues with the police in the absence of their partner or parents respectively that would not be possible to do in their presence.

If the respondent was given an opportunity to choose how many officers would be present or if she would like to be interviewed in the presence of the partner, she would show her preferences. However, they were not given the option to choose. At the same time, the gender of the police officers was not discussed. This was confirmed during the observations where, while mediation was in progress, the victims were not involved in the decision by the police. They were not asked about their preferences concerning the mediation session.

Women attached different meanings to the male or female police presence in the mediation session. Carter and Fuller (2015) argue that three scholars Blumer (1969); Stryker (1987); and Kuhn (2001) believe that when people have different meanings, they might have conflicts during their communication. This therefore suggests that the mediation sessions could have concentrated more on establishing a common understanding of meanings between the different individuals in a meeting.

In response to **Research Question Two: Police response to conflict**, it is evident that gender-based violence is the source of conflict in Lesotho. Gender-based violence includes wife beating, domestic violence-related adolescent deaths and sexual and physical abuse (Djamba and Kimuna 2015). The focus of these authors is on the attitudes of men regarding women and children abuse in different aspects of life. The IASC Taskforce on Gender in Humanitarian Assistance (2005) argues that gender-based violence includes abuse of women by exploitation because of their gender and age in the society.

Different people have a variety of perceptions and interpretations of what they conceive the world to be (Van der Veken 2008). Therefore, husbands, wives and children in families perceive and interpret issues differently. Benzie and Allen (2001) believe symbolic interactionism draws from meanings that are understood during interaction. Therefore, meanings of different people need to be shared and understood better during interaction of the involved parties. As a result, that is what police officers do in dealing with conflict management during mediation sessions. During mediation, police officers play the role of an intermediary for disputing spouses. An environment that is conducive for communication is expected to be created by the police.

Police officers in the CGPU perform interventions amongst the families who are in conflict as mandated by the Police Act of 1998 (GOL 1998) that the LMPS provide safety and security in the country. However, officers should not be biased when they perform their intervention duties. They should be neutral (Police Rural 1).

Symbolic interactionism explains interaction through the use of language, particularly vocabulary that is given meaning in context (Corcoran 2014). During conflict management, cultural and legal aspects portray different meaning making. The police officers, since they are Basotho, should adhere to the traditional culture according to Community Rural 5. Nevertheless, where culture violates the law due to oppression or discrimination, it is not allowed. Hence, the law would have to take its course. For example, when the victim was assaulted, culturally she is not expected to

report the crime. However, it is legally wrong and supposed to be reported to the police for intervention.

However, police officers did not mediate all cases (Police Rural 2). Sexual offences and child protection and welfare cases were referred to court immediately without mediation. Police officers learnt these meanings within the context of police training.

I observed that although the police talked about what they did, they did not really comment very much on how they felt about how well they did. However, officers showed their feelings in the earlier chapters. One police officer said he felt they were doing a good job because clients did not come back, or when they met they told them that things were fine, and some cases were judged based on the subsequent silence of the complainant. However, some pointed out that they had no way of following up due to the lack of resources such as transport and phones.

Again, some of the police responses contradicted what I actually observed during the mediation sessions. For example, they pointed out that they informed the clients about their rights regarding that they could suggest what gender and number of police officers they wanted to assist them. For instance, even the client who requested not to be attended by one male police officer because she knew him and had a relationship with him was not sure that she was exercising her rights. She should have been made aware of that. Education and training could curb this unprofessional behaviour. Police officers were inclined to defend themselves rather than providing the true picture of what they were doing during mediation.

Observations revealed the actual behaviour of police during mediation, such as using their cell phones (making and receiving calls while in the process of mediation). From there, sometimes they would start with a certain number of officers who performed mediation, but as time went on others left the session without explanation or apology to the clients.

In relation to **Research Question Three**: Requisite education and training for police officers, the Police Service Act of 1998 (GOL 1998) mandated that the Lesotho Mounted Police Service was to maintain law and order in Lesotho, as stated earlier. It is therefore of paramount importance that they acquire skills and knowledge that would help them to perform professionally. This could be through education and training. Aguinis and Kraiger (2009); and Jehanzeb and Bashir (2013) highlight that training in working environments equips participants with skills and changes attitudes.

For example, in an observation during mediation, the clients were not informed about their right to choose the gender representation and number of officers performing the intervention. However, when the police were interviewed they stated that they told the clients about their rights to choose. The clients were asked to reveal their names and surnames, but the police officers just mentioned their surnames, as the police management and their colleagues normally accepted this. Nevertheless, if officers were well trained they would mention both the names and surnames like the clients did so that a rapport would be built.

In the intervention session, it was important to observe gestures portrayed by the partners who were in the session. The police officers should have asked questions regarding the gestures of the clients. For example, there was crying, emotional displays, laughing, shouting and many more. Training and education could help to educate the police about the importance of interpreting the gestures during mediation. It would help to get certain information that would help in the conflict resolution, which is the aim of the mediation session if it is peacefully done (McGuire 2003).

In Lesotho, a police officer to be employed in the service should have acquired Cambridge Overseas School Certificate (COSC). Then he or she would attend recruitment at the Police Training College (Police Rural 1) and then became the member of the LMPS. From there while at the service there were those who applied to be given an opportunity to further their education.

Education on conflict resolution is clearly aimed at enabling participants to understand how to resolve differences peacefully (McGuire 2003). However, for those whose applications were approved, the LMPS did not advise them to follow fields that were relevant to their police work, such as fields relating to conflict management issues performed by the CGPU. Therefore, they chose what they desired. As a result, the meaning of education and training to them differed from what they could have seen as its purpose for working in the CGPU. Police were not satisfied with the way they were engaged in their education and training in order to be skilled in their specialised work of managing the conflict of the family members. Police were not given any opportunity to further their studies in this respect (Police Rural 1).

Career guidance in the Canadian police force starts from initial recruits training at a police training institute (Andersen 2003). In Lesotho, there were police officers who acquired diplomas and degrees prior to becoming police officers. There was no interaction that took place between them and the LMPS management. When they applied to further their education while in the CGPU, no one encouraged them to take relevant studies, and as a result they opted for other fields such as Tourism Management that were apparently not quite relevant to their work.

Those who had acquired diplomas and degrees in different fields also believed that their work needed special education and training such as counselling, psychology, customer care and play therapy to mention a few. Even though their qualifications were not part of the requirements and not relevant to conflict management, they added some value to their work. Other police members managed to access short courses and workshops (Police Rural 4). She further stated that she was in possession of a BA in Pastoral Care and Counselling, which she initiated for herself, not through the encouragement of the police.

This police officer went for the above qualifications before she was attached to the CGPU. However, when in the CGPU it was a relevant qualification since counselling was one aspect that is needed in conflict management. Kabir (2017: n.d.) believes that counselling deals with personal, social, vocational, empowerment and educational concerns. As such, this qualification would help the officer in dealing with clients in conflict.

Conflict management needs candidates that have been equipped with skills that assist them to succeed in this endeavour. Conflict management prevents negative conflict while increasing the positive aspects of conflict (Tirumalaiah, Sreecharan and Sony 2014). Therefore, suitable approaches such as negotiation, arbitration or intervention are essential (Adamuz and Ponsatí 2003). The communication patterns mentioned above require interaction through language, which creates shared meaning making for both the people who are in conflict and the mediators (the CGPU officers). This could be done through education and training whereby relevant communication patterns can be learned.

The meaning that the CGPU police understood about training seemed to differ from that of the police management. Management understood training as pertaining to general police work, such as prosecution and woman in law. Nevertheless, the officers wanted training on gender-based violence. The police officer who showed he had not received training relevant to the CGPU work (Police Urban 2) indicated this. This police officer had 16 years' working experience in the LMPS, but he possessed a Degree in Tourism Management. Sahin and Ekinici (2015) supported that relevant training plays a major role in conflict resolution. Simmill-Binning and Towers (2007) further believe that in terms of education, training and learning for police, attention should be on the advancement of comprehensive interview skills. Therefore, the CGPU personnel needed interview skills to probe for information from the clients during intervention. Police officers working in the CGPU did not have adequate education and training to address conflict management.

Despite this, there were community members who portrayed their satisfaction about the training of the police. They said that they (the police) were friendly, unbiased and empathetic (Community Rural 2 and 3 and Community Urban 1). In contrast, almost all the police were not satisfied with the training, which was provided by the police management. Community Rural 4 had a notion that officers should be trained on how to deal with disputes, conflict management, customer care and value chain analysis.

According to Benzies and Allen (2001), interaction plays a significant role in minimising conflicts. The pattern of communication adopted through training could change the behavior of police officers as they would acquire relevant skills, knowledge, new communication patterns and systems of meaning making. Some of the police officers could not interact with the clients commendably during intervention of the families.

According to Simmill-Binning and Towers (2007), education, training and learning for the police should focus on the advancement of comprehensive interview skills. As per the strategies of conflict management, police ask questions and clarifications before they take action to ascertain how conflicts started and to advise the spouses accordingly (Police Rural 3). Individual and collective social interaction, as argued by Symbolic Interactionists Aksan et al. (2009), play an important role in conflict management during police intervention communication. Therefore, it would make sense to provide training that emphasises the role of meaning making and the role of collective social interaction.

It was evident that while police carried out mediation, the impact or effectiveness of the mediation was not monitored effectively. Police highlighted a lack of transport and telecommunication, where they did not have the resources to use for communication and visiting the clients for a follow-up (Police Urban 2). Again, the deficiency in operational skills lead to inadequacies. Hence, education and training became the need for officers working in the CGPU, but this would be discussed at length in the next research question. Mediation skills were a necessity for the police in order for them to be professional (Rahman 2012). This was the police's interpretation and meaning of conflict management.

In answer to **Research Question Four:** Implications of the findings, Frankus and Mayrhofer (2013) suggest that police dealing with conflict management need to be equipped with skills and knowledge on community policing. There have been procedures that the police reported they carried out during interviews, but did not appear to be happening during my observations. There were also contradictions in the way that interviews were attended to in terms of the gender and

number of police officers. In addition, there were also issues of overcrowding and interruptions, indicating that further training is required in terms of following procedures that are conducive to a mediation atmosphere.

However, there were indications that the meaning that police attached to certain issues of gender or power relations and that male spouses needed to attend to their failings did not always match the experiences of the clients. Therefore, there are indications that a symbolic interaction's perspective in terms of training might be useful to help the police understand the interface between culture, language and communication.

Police and the community members agreed that mediation was the best strategy for the CGPU to address conflict management rather than prosecution. Police officers should concentrate on mediation and not on taking offenders to court (Community Rural 1 and Community Rural 3 claimed). They stated that two parties (the offender and victim) are involved in the conflict resolution. Police officers become the third party, which enhances the interaction between the parties in conflict.

In mediation, meaning making is expected to be shared by all parties involved. Aksan et al. (2009) referred to meaning making in communication as attributed to an occurrence or phenomenon as a result of experiences and interaction with others. Volpe and Phillips (2003) recommended mediation as a conflict management strategy because it was inclusive, as far as the offender and victim were concerned. During the observations, it was evident that mediation could contribute positively to conflict management by the police, but education and training could enhance the way that the police officers behaved.

It was recognised that for family members during mediation, the numbers of the police and their genders differed. 64 per cent of the total respondents from the Rural and Urban areas were content with the number and gender of the police officers who attended to them, but 36 per cent experienced discomfort about not being allowed to choose the gender representation and number of police officers to help them. This lack of consistency in the way police attendance was conducted might have been caused by the lack of education and training of the police.

Community members believed that when family issues involve gender perspectives, both male and female police officers should be engaged in the intervention initiatives (Community Urban 3). They anticipated that if only one gender was represented, bias might occur. Culture and gender

play a critical role in gender-based issues, whereby bias could emanate. Molefe (2011) highlighted the bias portrayed by Lesotho culture and law whereby a woman is attributed as being a minor.

The police indicated that before the clients explained the cause of the conflict, they were told to choose the number and the gender of the police whom they would like to attend the mediation session (Police Urban 2). However, during observations, clients were not informed about their rights as the police indicated. The clients said they were not told that they had the right to choose. This could be due to police not being adequately trained for their job, hence they did not value the importance of giving an opportunity to the clients to make their choices or voice their preferences.

During observations, I noted that the offices of the CGPU were small and overcrowded by police. As a result, privacy was jeopardised during the intervention sessions. Gender issues were sensitive and as such, privacy was essential. The movements of police officers during mediation were disturbing. Clients who needed service kept on knocking at the door while the session was taking place. The way police behaved during the mediation was unacceptable according to Community Urban 5. She strongly commented about police officers and the clients who were going in and out during the intervention session. Police did not observe confidentiality and professionalism in addressing conflict management. FindLaw Attorney Writers (2016) indicates that confidentiality is one of the benefits of mediation. Therefore, the CGPU officers need education and training to address the issue of confidentiality in the way they behave.

Lesotho police experienced a lack of resources such as phones and transport which hindered their performance. They were unable to do follow-ups of the cases that they dealt with (Police Rural 3 and Police Rural 1). Police could also not go to the community to find out about the results after mediation because there were running short of cars in the LMPS.

Cultural practices needed to be taken into consideration when family conflicts are addressed. According to the International Association of Chiefs of Police (2003), police training should concentrate on cultural capabilities, diversity and impartiality. Culture, education and training played a major role in the conflict management in the families.

In Lesotho and other African countries, victims of crime did not report crimes to the police because it was taboo to initiate the arrest of man. Partners were brought together for amicable resolution of conflict instead of being reported to the police station (Personal communication, the CGPU personnel 2017).

The implication was that training helps women to become aware of the laws regarding their rights against abuse, so that they would report it if it occurred.

10.12 Contribution of the Study

This study has shown that police were under-resourced and ill-equipped to deal with sensitive gender and children's issues. It has also shown that while police procedures were technically in place, many of the police did not necessarily follow some of the procedures. These findings reflected literature in other African countries that talks about police mediation in conflict management of domestic issues and its importance (Akinwale 2010). However, other studies did not use a symbolic interactionism perspective to understand and explain findings. Symbolic interactionism highlights that meaning making is attached to language and culture can affect how participants understand mediation processes and the role of communication in addressing conflicts. This study also discovered that through the symbolic interaction perspective, police culture and institutional language held their own forms of meaning making that treaded a fine line between making meaning out of the language of law and determining ways of understanding the conflict from the cultural and gender perspectives. Meaning making was consequently complex and often contradictory.

10.13 Recommendations

This section discusses the recommendations for the conflict management by the Child and Gender Protection Unit (CGPU) in the Lesotho Mounted Police Service (LMPS). The section builds on the police and the community member's recommendations to accommodate effective and efficient conflict management.

The respondents identified that police who were deployed in the CGPU need to be equipped with relevant skills and knowledge. Therefore, they showed that education and training of the police was essential. This chapter includes my own assessment of how these recommendations could be enhanced in the light of my interpretation of their interviews. The section finishes with a recommendation for further studies.

Some key aspects that need to be considered for conflict management in the Lesotho police is the contribution of culture and gender perspectives. Based on the findings of the study above, it is recommended that police officers be given further education and training. Guidance on tertiary education, modes of training, counselling in conflict management, training on the law, training with regards to professionalism, training in relation to gender and culture and the meanings

attached to language, customer care training, training on play therapy, and psychological training would play a major role.

The recommendations for education and training in conflict management in CGPU are as follows:

10.13.1 Education and training

In the findings, it was identified that education and training is key to the development of the police officers who work in the CGPU as this will help the police to perform mediation as an intervention strategy adequately. Training could be accessed formally, whereby the police officers upon admission to the service undergo relevant training.

Informally, new recruits could sit with more experienced officers who could share with them the lessons learned from their fields when they work with the community members in different scenarios. As for non-formal training, for example, short courses may be created in consultation with the Institute of Extra-Mural Studies, which is the extension department of the National University of Lesotho that provides part-time courses for adults which are designed specifically for a particular group who have requested a particular kind of training (Griffin and Keen 2013). Training of the police should be well-structured to address the relevant unit, such as the CGPU and others in the LMPS.

10.13.2 Police guidance on tertiary education

The police who apply to go to the tertiary institutions should be guided by the rules and regulations of the LMPS. This of course would count as formal training as indicated earlier on. This will help the LMPS management to advise the employees to acquire relevant skills and knowledge that would benefit the entire organisation regarding their different units, with the CGPU included. Again, for the police who have acquired qualifications prior to them joining the LMPS or while in the service, it is the duty of the LMPS management to see to it that those police are provided with relevant training. This could be done immediately after the basic police training at the Police Training College or when each officer is attached to the CGPU. She/he could then be trained on skills such as play therapy, counselling, psychology and customer care to mention a few as raised by the respondents of the police and community members.

10.13.3 Modes of training

The education and training could be provided formally, whereby police would apply for programmes to different institutions, like the University of Lesotho, and other universities both in Lesotho and outside the country. Non-formal programmes could be organised with organisations such as the NUL and the Lesotho Institute of Public Administration and Management (LIPAM) as

alluded to by Griffin and Keen (2013). The tertiary institutions such as universities, colleges and structured courses should provide training. This could be provided in the country and outside of the country's borders.

10.13.4 Counselling in conflict management

Police need counselling skills because in their work place, they attend to emotionally, psychologically and physically vulnerable clients. Even the police themselves often need to be counselled because they become affected by the problems that are reported and dealt with.

Redman (2018) advocates that police witness critical incidences and therefore, they should not avoid counselling sessions because they need them as well. For example, respondents indicated that when needy people, like children who live with their relatives, are abused by men they become affected. Sometimes what the clients describe is also what the police experience in their homes. Therefore, the CGPU becomes unique as compared to other units in the LMPS and needs more attention regarding police training. Since police officers are also members of the community, they sometimes experience violent situations in their families, similar to what respondents experience, when they report to the police, hence their education and training needs should be highly considered.

Chiefs' communication with offenders and the victims might not be effective as explained through the symbolic interactionism theory; hence the meaning making of the chiefs towards solving conflicts might not align with the expectations of the victim in particular. If this is the case, the chief performing that mediation would have aggravated the conflict due to lack of training. That is why both police and the community members agreed that traditional leaders should perform mediation at the village level, but they should be trained so that they would be in a better position to intervene where the need arises before conflicting parties are referred to the police.

10.13.5 Training on the law

The police officers working in the CGPU should be trained on legal issues so that they would be in a better position to advise their clients on legal matters to follow in order to avoid conflicts in their families. The police should be in a position to define the fundamental rights of each citizen so that they will not violate them. For example, women have equal rights compared to men, where no one is above the other, and hence they should be treated equally without any discrimination. Again, police should have knowledge of child protection laws so that when they give advice to the parents who are engaged in conflicts, which might affect the rights of the children, they give proper direction.

10.13.6 Training with regards to professionalism

Police should be trained on maintaining professionalism during mediation processes at their offices. As a result, they (the police) would be able to build trust in the community and maintain good relations. Police officers need to change their unacceptable behaviour, such as the use of cell phones during mediation, and avoid issues that would compromise confidentiality and professionalism like moving in and out to attend to bosses' calls and other clients. Training would promote interaction with the police so that they (the police) would be able to perform their work professionally.

10.13.7 Training in relation to gender and culture

Police need to be equipped with skills and knowledge regarding gender and culture since most of the time they go together and play a major role in conflict in the families.

10.13.8 Customer care training

Since the police interact daily with the clients, it is critical that they possess customer care skills and knowledge. They would also be in a position to communicate effectively during intervention. One who commits a crime is liable for arrest and prosecution; however, police should word their statement in such a way that both clients would not be pressured to satisfy the police and be reluctant to reveal some of the information that would help police to decide accordingly. The clients should be made aware of their weaknesses and strong points, so that when properly utilised they will help minimise the conflicts in families.

10.13.9 Training on play therapy

CGPU officers deal with children who have been involved in their parents' abusive environment psychologically, sexually, physically and socially. Therefore, small children are not familiar with strangers, let alone police officers. However, when police officers from the CGPU lack the skill of dealing with children of different ages, it is not easy to communicate with them. Hence, play therapy is essential to build rapport. Therefore, police should be accordingly equipped with skills to handle such cases. This would help them to be able to communicate effectively with the abused children, especially those who have been sexually assaulted in families.

10.13.10 Psychological training

Since the police are dealing with the way people think and act in conflict situations, it is essential that they should be trained on psychological aspects. This will help the police to understand the concept of meaning making and that people bring their own understandings into the room when they come for mediation. Communication which takes place during mediation plays a major role for parties involved to become aware of their weaknesses and strong points that, when effectively

addressed, might minimise the conflicts in the families and promote a peaceful and healthy environment.

10.13.11 Lifelong learning

Lifelong learning such as formal, non-formal and experiential learning is highly recommended for the CGPU officers. This would help them to be equipped with certain skills that are relevant to their work in conflict management. Organised learning with the guidance of the IEMS under the auspices of the National University of Lesotho, LIPAM and many more could be facilitated. The officers should be released from work by the authority of the police management to take some period of time to participate in such endeavours.

10.14 Recommendations for Future Studies

This study investigated only two police stations in Maseru. There is a need for a more in-depth conflict management study that involves all Lesotho police stations. This will contribute to creating a deeper understanding of the police in performing community intervention on conflicts reported to the police.

The role of culture in education and training needs to be interrogated thoroughly as one of the measures that could contribute to the conflict management in the communities in Lesotho. Chiefs live with the villagers and most of the reports of conflicts are reported to them, hence they have to take swift action in order to prevent crime and promote peace in the community. Therefore, it is essential that traditional leaders should handle conflicts of the families with care to avoid further humiliation or violation of human rights that are protected by the Lesotho Constitution of 1993 (GOL 1993) and other international laws, which Lesotho ratified. Further research could also be done into how community chiefs manage conflict situations, because this is not covered in this study.

10.15 Chapter Summary

This chapter presented the conclusions and the recommendations of the study. It firstly presented the summary of the study findings in relation to the four research questions that the study sought to answer. These were followed by an outline of the findings where the following areas were identified: Conflict as a concept, conflict management, culture and training in conflict management.

The impact of education and training on the CGPU and the entire police force was identified to be essential for the development of the police officers so that they would perform professionally in

the mediation processes. The traditional/cultural leaders were acknowledged for participating in the conflict management, but it was highlighted that chiefs should be trained too in order to handle victims of conflict adequately while respecting their human rights and privacy during intervention by chiefs.

The recommendations that should be effected for conflict management included education and training, counselling, communication and meaning making and traditional leadership participation. This calls for learning opportunities to be availed to the police and the traditional leaders who deal with conflict resolution most frequently in the communities at large. Furthermore, education and learning need to be relevant to the intervention strategies that are employed by the police. Communication that takes place during mediation promotes interaction as alluded to by the symbolic interactionism theory.

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APPENDICES

APPENDIX A: INFORMED CONSENT FORM

LMPS 13

Tel. No :- Maseru (09266) 22317262
Telegraphic :- Compol
Fax :- (09266) 22310045



Lesotho Mounted Police Service
Police Headquarters
P.O Box 13
Maseru 100
Lesotho

Ref: CPHQ/0/23

20th June, 2017

Senior Superintendent Clifford Molefe
P. O. Box 2318
Pitso Ground
Maseru - 102

Dear Sir,

We have received your letter requesting permission to conduct research at two Police stations entitled "**Conflict Management within Child and Gender Protection Unit (CGPU): Implications for Police Training**".

Therefore the authority has been granted to undertake your study at Maseru Urban and Maseru Rural police stations respectively.

With this letter the District Commissioners of the districts/stations in question are expected to provide any assistance required in the process of your research.

Yours Sincerely,

.....
Human Resource Officer
(Police Headquarters)



APPENDIX B: OBSERVATION CHECKLIST



29 August 2018

Mr C F Molefe
P O Box 2318
Pitso Ground
Maseru
102

Dear Mr Molefe

Lesotho police education and training in community conflict management: A case study of the Child and Gender Protection Unit (CGPU)

I am pleased to inform you that Full Approval has been granted to your proposal.

The Proposal has been allocated the following Ethical Clearance number **IREC 088/18**. Please use this number in all communication with this office.

Approval has been granted for a period of two years, before the expiry of which you are required to apply for safety monitoring and annual recertification. Please use the Safety Monitoring and Annual Recertification Report form which can be found in the Standard Operating Procedures [SOP's] of the IREC. This form must be submitted to the IREC at least 3 months before the ethics approval for the study expires.

Any adverse events [serious or minor] which occur in connection with this study and/or which may alter its ethical consideration must be reported to the IREC according to the IREC SOP's.

Please note that any deviations from the approved proposal require the approval of the IREC as outlined in the IREC SOP's.

Yours Sincerely

Professor J K Adam
Chairperson: IREC



APPENDIX C: INTERVIEW



Institutional Research Ethics Committee
Research and Postgraduate Support Directorate
2nd Floor, Berwyn Court
Gate 1, Steve Biko Campus
Durban University of Technology

P O Box 1334, Durban, South Africa, 4001

Tel: 031 373 2375
Email: levishadi@dut.ac.za
http://www.dut.ac.za/research/institutional_research_ethics
www.dut.ac.za

7 September 2020

Mr C F Molefe
P O Box 2318
Pitso Ground
Maseru
102

Dear Mr Molefe

Lesotho police education and training in community conflict management: A case study of the Child and Gender Protection Unit (CGPU)
Ethical Clearance number IREC 088/18

The Institutional Research Ethics Committee acknowledges receipt of your Safety Monitoring and Annual Recertification report.

I am pleased to inform you that the study has been approved to continue.

Please note that ethical approval has been extended till **29 August 2021** if the research is not complete within this time, you will be required to apply for recertification three months before the expiry date.

Yours Sincerely

Prof J K Adam
Chairperson: IREC

APPENDIX D: POLICE TRAINING RECORDS



LETTER OF INFORMATION & CONSENT: RESEARCH PARTICIPANTS

Title of the Research Study: Lesotho police education and training for community conflict management: The case study of Child and Gender Protection Unit (CGPU)

Principal Investigator: (Mr. Clifford Fonono Molefe, M.Ed)

Supervisor/s: (Dr Tabitha Mukeredzi and Prof Julia Preece)

Dear Sir/Madam,

Brief Introduction and Purpose of the Study:

I am a PhD Student at Durban University of Technology and a senior police officer in the LMPS. I wish to conduct an important study on how police officers in the CGPU and community members experience the management of domestic conflicts. The study will help me to make recommendations for future training of police officers in the CGPU. In order to conduct the study, I need your permission to include you in my study. Please read the following explanation and ask any questions. If you are in agreement, please sign the attached consent form.

Outline of the Procedures:

All participants will be volunteers and will have to give their individual permission to take part in the study. I will observe two cases that are reported in the police station and then separately interview the police officers involved and the community members. I will also interview an additional seven police officers and seven community members to ask them about their experiences of how a conflict situation was managed at the police station. A total number of 30 people will be interviewed at each police station. With permission from you, I will record the observations and interviews. Interviews may take 30 minutes to one hour. The observations will depend on how long the reported incident takes.

Risks or Discomforts to the Participant:

Although there will be no intention to cause distress to any participant, I will arrange for a counselling psychologist to be available free of charge in case you show signs of distress, since some of the conflict details may be of a sensitive nature.

Benefits:

All participants will benefit as a result of my observations and recommendations for future training of police officers in conflict management

Reason/s why the Participant May Be Withdrawn from the Study:

You are free to withdraw from the study at any time. If you withdraw from the study there will be no consequences for you either personally or at your place of work.

Remuneration:

You may be compensated for any travel costs in relation to follow up interviews up to R100.

Costs of the Study:

You will not be expected to contribute any costs to the study.

Confidentiality:

The names of all participants will remain anonymous. No real names will be used in any public document. All material collected for this study will be stored on a password protected computer and only accessible to myself as a researcher or my supervisors.

Research-related Injury:

You will not be injured as a result of participating in the study.

Persons to Contact in the Event of Any Problems or Queries:

Please contact the researcher (58098062) my supervisor, Dr Tabitha Mukeredzi (076 2995 974) or the Institutional Research Ethics Administrator on 031 3732375. Complaints can be reported to the Director: Research and Postgraduate Support, Prof. SMoyo on 0313732577 or moyos@dut.ac.za

Thank you

Clifford Fonono Molefe

APPENDIX E: LETTER OF INFORMATION: POLICE

AUTHORITY



Title of the Research Study: Lesotho police education and training strategies in the community conflict management: The case study of Child and Gender Protection Unit (CGPU).

Principal Investigator: Mr. Clifford Fonono Molefe,
M.Ed

Supervisor/s: (Dr. Tabitha Mukeredzi; Prof.
Julia Preece

Dear Sir,

Brief Introduction and Purpose of the Study:

I am a PhD Student at Durban University of Technology and a senior police officer in the LMPS. I wish to conduct an important study on how police officers in the CGPU and community members experience the management of domestic conflicts. The study will help me to make recommendations for future training of police officers in the CGPU. In order to conduct the study, I need your permission to use Maseru Urban and Maseru Rural police stations as part of the study. Please read the following explanation and ask any questions. If you are in agreement, please provide an appropriate letter of permission.

Outline of the Procedures:

All participants will be volunteers and will have to give their individual permission to take part in the study. Your police station is one of two stations that are included in my study. I will observe two cases that are reported in the police station and then separately interview the police officers involved and the community members. I will also interview an additional seven police officers and seven community members to ask them about their experiences of how a conflict situation was managed at the police station. A total number of 30 people will be interviewed at each police station. With permission from the participants I will record the observations and interviews. Interviews may take 30 minutes to one hour. The observations will depend on how long the reported incident takes.

Risks or Discomforts to the Participant:

Although there will be no intention to cause distress to any participant, I will arrange for a counselling psychologist to be available free of charge to any participant who shows signs of distress, since some of the conflict details may be of a sensitive nature.

Benefits:

All participants will benefit as a result of my observations and recommendations for future training of police officers in conflict management

Reason/s why the Participant May Be Withdrawn from the Study:

All participants will be free to withdraw from the study at any time. If they withdraw from the study there will be no consequences for them either personally or at their place of work.

Remuneration:

Participants may be compensated for any travel costs in relation to follow up interviews up to R100.

Costs of the Study:

Participants will not be expected to contribute any costs to the study.

Confidentiality:

The names of all participants will remain anonymous. No real names will be used in any public document. All material collected for this study will be stored on a password protected computer and only accessible to me as researcher or my supervisors.

Research-related Injury:

No participants will be injured as a result of participating in the study.

Persons to Contact in the Event of Any Problems or Queries:

Please contact the researcher (58098062) my supervisor, Dr Tabitha Mukeredzi (076 2995 974) or the Institutional Research Ethics Administrator on 031 3732375. Complaints can be reported to the Director: Research and Postgraduate Support, Prof. SMoyoon 0313732577 or moyos@dut.ac.za

Thank you

Clifford Fonono Molefe

APPENDIX F: CONSENT FORM: RESEARCH PARTICIPANTS (ENGLISH)



Statement of Agreement to Participate in the Study:

- ☐ I hereby confirm that I have been informed by the researcher Mr. Clifford Fonono Molefe, about the nature, conduct, benefits and risks of this Study-Research Ethics Clearance Number: (to be obtained)
- ☐ I have also received read and understood the above written information (Letter of Information) regarding the study.
- ☐ I am aware that the results of the study, including my personal details regarding sex, age, date of birth, initials and diagnosis will be anonymously processed into a study report.
- ☐ In view of the requirements of research, I agree that the data collected during this study can be processed in a computerised system by the researcher.
- ☐ I may, at any stage, without prejudice, withdraw my consent and participation in the study.
- ☐ I have had sufficient opportunity to ask questions and (of my own freewill) declare that I am prepared to participate in the study.
- ☐ I understand that significant new findings developed during the course of this research which may relate to my participation in this study will be made available to me.

_____	_____	_____	_____
Full Name of Participant	Date	Time	Signature/thumb print

I, _____(Name of researcher) herewith confirm that the above participant has been fully Informed about the nature, conduct and risks of the above study.

_____	_____	_____
Full Name of Researcher	Date	Signature

_____	_____	_____
Witness only)	Date	Signature (in case of thumbprint

APPENDIX G: LETTER OF INFORMATION: RESEARCH PARTICIPANTS (SESOTHO)



Lebitso la Boithuto: Lesotho police education and training strategies in the community conflict management: The case study of Child and Gender Protection Unit (CGPU).

Lebitso la Moithuti: Clifford Molefe, Masters in Adult Education.

Barupeli: Dr. Tabitha Grace Mukeredzi, Prof Julia Preece

Monghali/ Mofumahali,

Selelekela le Sepheo sa boithuto bona

Ke moithuti oa Durban University of Technology e bile ke lepolesa la ofisiri sepoleseng sa Lesotho (LMPS). Ke ntse ke etsa boithuto ka hore na mapolesa a sebetsang lefapheng la thibelo ea thlekefetso ea batho bohle le bana (CGPU) le batho ba amehileng tlhekefetsong ea malapeng. Boithuto bona bo tla nthusa ho etsa likhothaletso tsa horena e ka ba boikoetliso ba mofuta ofeng bo ka etsetsoang mapolesa a sebetsang CGPU nakong e tlang. Molemong oa ho tsoelapele ka boithuto bona ke kopa tumello ea hore u kenye letsoho. Ke kopa u bale litaba tse hlahang mona ka tlase u bo etse lipotso haeba ho hlokahala. Haeba u lumela ke kopa u tekene lengolo la tumellano le qhoaetsoeng mona.

Boithuto bona boipapisitse le eng: Malapa a tlaleha litaba tsa liqabang tsa ona ho sepolesa sa Lesotho haholo lefapheng la Tsireletso ea bana le batho bohle (CGPU). Ka hona li tletlebo tsa bona li sebetsoa ho latela ka moo ba litlalehileng kateng. Mahlakore ka bobeli a bitsetsoa sepoleseng ho tla rarolla likhohlano tsa bona ka tataiso ea sepolesa e le mokena lipakeng. ‘Me tse ling tsa likhohlano tsena li ea rarolloa.

Mosebetsi ona oa ho kena lipakeng o etsoa ka makhetlo a fetang bongoe ha ngata. Empa hontse ho etsahala hore ka nako engoe e be batho batla hangoe, ‘me ebe tharollo ea fihleloa. Moo e bang tharollo ha e fumanehe sepolesa se fetisetsa molli makhotleng a molao.

Boithuto bona bo etsoa Maseru e toropong le e ka thoko ho toropo ea Maseru. Mapolesa le litho tsa sechaba tse 30 ba tla botsoa lipotso.

Mapolesa a mang a sebetsang lefapheng lena la CGPU ha so fumantsoe thupelo e lekaneng ho etsa tšebetso ea bona ea ho rarolla liqabang kapa likhohlano tsa sechaba. Ba sebetsa lilemo tse ngata ba sa rupelloe mosebetsi oa bona.

Sepheo sa boithuto bona ke ho ithuta hore na e be mapolesa a sebetsang lefapheng lena na a fumana koetliso e lekaneng sebakeng sa ho rarolla mathata a sechaba haholo liqabang tsa banna le basali le ho hlokomela bana kapa ha hojoalo.

Mokhoa oa tšebetso: Batho ba tla kenya letsoho boithutong bona ke baithaupi. Ke tla bateng moo mapolesa a tlang ho etsa mosebetsi oa bona oa litlaleho tse e amohetsoeng sepoleseng, ebe ke botsa mapolesa a neng a etsa tšebetso eo le litho tsa sechaba tse amehileng moo. Ke tla boela ke botsa batho ba eketsehileng basupileng e sitana le mapolesa a supileng ka hore na litaba tsa bona lisebelitsoe joang, empa bona ke sa ba teng ha ba sebeletsoa. Kakakaretso ke batho ba 30 ba tla botsoa lipotso hotsoa metebong ea mapolesa ka bongoe (Maseru Urban le Rura). Ka tumello ea hao ke tla ngola seo ke se boneng se etsahala le seo ke tla u botsa sona. Lipotso li kanna tsa nka nako ea hora. Ha e le ho shebella le ho mamela se etsoang li tla nka nako ho latela hore na litaba tseo li nka nako e kae ho sebetsoa.

Litaba tse sa amoheleng tse ka hlahelang motho: (Ha ho na litaba tse sa amoheleng kapa tse bohloko tse ka hlahelang motho ea kentseng letsoho boithutong bona.

Melemo: Motho ea bileng le seabo boithutong bona o tla le monyetla oa ho hlokomela lintho tse ngata e sitana le ho ithuta lintho tseo a neng a sa li tsebe. Ha e le moithuti eena o tla atleha ho phatlalatsa boithuto bahae.

Lebaka kapa mabaka ao ka oona motho a ka emisang ho kenela boithuto bona ka oona: Motho a ka emisa ho tsoelapele ka ho kenya letsoho boithutong bona haeba a sa etse se lebeletsoeng, ka bokulo,

a se namolemo le tse ling. Ke tšepo ea rona hore ha ho na ba le litholoana tse bohla tse ka bakoang ke ho emisa ho tsoelapele ho amotho. Ka hona batho ba bolokolohing ba ho emisa nakong engoe le engoe.

Tefo: (Ha ho na motho ea tla lebella ho lefuoa ha a kentse letsoho boithutong bona), empa haeba ho hlokahala motho a ka thusoa ka mokhoa oa ho tsamaea e sitana le linoa-mapholi, empa ha ho tlamehe ho etsa joalo.

Litšenyehelo tsa boithuto: (Motho ea kentseng letsoho boithutong bona ha ea lebelloa ho lefa letho. Litšenyehelo li tla lefuoa ke moithuti.

Lekunutu: (Ha boithuto bona bo ntse bo tsoelapele ho tla bolokoa makunutu a batho ka hore ho se phatlalatsoe mabitso a bona. Litaba tse fanoeng ke motho li tla lula e le lekunutu.

Likotsi tse ka bakoang ke boithuto bona: (Ha ho tebello ea hore ho tla ba le likotsi tse ka bakoang ke boithuto bona. Ka hona ha hona matšiliso a tla lefuoa motho.

Batho ba ka letsetsoang haeba ho na le litlhakiso tse hlokahalang kapa mathata:

Moithuti (+266 58098062 kapa +266 62008062), mothusi oa moithuti Dr. Tabitha Mukeredzi (076 2995 974 kapa lefapha la liphuputso 031 373 2900. Littlelebo li ka tlalehoa ho DVC: TIP, Prof F. Otieno nomorong ea 031 373 2382 kapa dvctip@dut.ac.za.

Kea leboha

Clifford Fonono Molefe

APPENDIX H: CONSENT FORM: RESEARCH PARTICIPANTS (SESOTHO)



Statement of Agreement to participate in the Study: Tumellano ea motho ea kenyang letsoho

boithutong bona.

- Ke netefatsa mona hore moithuti Clifford Molefe o ntlhaloselitse ka semelo, kuno, le se ka etsahalang ha motho a kentse letsoho boithutong bona.
- Ke boetse ke amohetse le ho bala ka ba ka utloisisa litaba tsengotsoeng kaholimo (Letter of Information).
- Ke etse hloko hore sephetho sa boithuto bona, ho kenyeletsa le litaba tse kenyeletsang boleng baka, lilemo, letsatsi la tsoalo, mabitso li tla sala li sa phatlalatsoa kapa hoboleloa.
- E le tlhoko ea boithuto bona, ke lumela hore litaba tse bokelletsoeng mona li tla sebetsoa ka computer ke moithuti.
- Haeba ho na le tlhoko nka ikhula boithutong bona.
- Ke bile le monyetla oa ho botsa lipotso, ka ba ka lumela ho kenya letsoho boithutong bona.
- Ke utloisisa hore litaba tsa bohlokoa tse fumanoeng liphuputsong tsa boithuto bona tse amanang le 'na ke tla lifumana.

_____	_____	_____	_____
Lebitso	Letsatsi	Nako	Motekeno/Monoana
<p>‘Na _____ (Lebitso la Moithuti) ke tiisa mona hore motho ea boletsoeng ka holimo o tsebisitsoe ka litaba tsa boithuto bona ka botlalo</p>			
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Lebitso la moithuti		Letsatsi	Motekeno
Paki monoana		Letsatsi	Motekeno kapa

APPENDIX I: OBSERVATIONS - GUIDING NOTES

Introduce yourself to the participants.

- a) Review the ethical considerations to the participants.
 - b) Taking notes of what transpired in the session that is observed
-

1. The researcher will observe, listen to the conversation that takes place.
2. He will identify the strategies used by the police officers in conflict management. For example:
 - a. How do police and complainants greet each other?
 - b. How does the police officer invite complainants to give their story?
 - c. What questions does the police officer ask?
 - d. How do the complainants react to the police questions?
 - e. What language does police officer in relation to cultural expectations/connotations use?
 - f. What language do complainants in relation to cultural expectations/connotations use?
 - g. What body language does police officer exhibit at different stages of the meeting?
 - h. What body language do complainants exhibit at different stages of the meeting?
 - i. When and how do complainants show signs of distress?
 - j. How does the police officer react to the distress?
 - k. What strategies does the police officer adopt to mediate between complainants?
 - l. How do complainants react to the police officer's mediation strategies?
 - m. How do the ages and gender of all participants influence their interactions with each other?
 - n. How many sessions does the police officer use to manage the reported incident?
 - o. How does the police officer conclude each session?
 - p. How do complainants react to the police officer's concluding strategies?

3. General points to notice include the level of confidence displayed by police officer in managing the dispute; the level of distress or other emotion (such as anger, resentment, fear, sullenness) displayed by the complainants at different stages of the meeting.

APPENDIX J: SEMI-STRUCTURED INTERVIEW GUIDE FOR THE POLICE OFFICERS IN MASERU URBAN AND MASERU RURAL STATIONS

Introduce yourself to the participants.

- c) Review the ethical considerations to the participants.
 - d) Complete the consent form/s.
 - e) Ask all the questions with follow-ups as and when necessary.
 - f) Record the responses using a tape recorder and a note book.
-

1. Experience of the police officer in the Lesotho Mounted Police Service. [gender will be noted]

- 1.1 What is your age range? 18-29, 30- 39, 40-49, 50+
- 1.2 What is your rank?
- 1.3 How many years have you been working in the Police Service?
- 1.4 How many Units have you been attached to since your employment in the LMPS?

2. Educational back ground of the police officer in CGPU.

- 2.1 What level of education have you acquired?
- 2.2 Have you been offered any opportunity to further your education while still employed as police officer?
- 2.3 At what mode have you been furthering your education, e.g. full, part- time or correspondent?

3. Experiences of the police officer in Child and Gender Protection Unit (CGPU).

- 3.1 How long have you been working in the CGPU?
- 3.2 What types of cases do you deal with?
- 3.3 How are the reported cases dealt with in your office?
- 3.4 What role do you think you should play when people come to report an incident? [prompt: for example, do you think the most important thing is to ensure the perpetrator is prosecuted or do you first try to encourage the victim to resolve their differences with the person they are complaining about? Please elaborate your answer]

4. Victims who report to the police.

- 4.1 Who are the people that report, e.g. male or females or both together?
- 4.2 How many of the victims are married?

- 4.3 What types of crime/offences do they report: domestic violence, assaults, sexual offence, murder etc.?
- 4.4 How often do people report conflicts to your office?
- 4.5 How many cases do you deal with daily, weekly, monthly or yearly?

5. Conflict management.

- 5.1 How do you deal with conflicts that are reported to your office? [Prompt questions:
- 5.1.1 What strategies do you use to encourage people to talk about the incident?
- 5.1.2 How do you react to what they tell you? What do you say to them? Please give examples from cases you have dealt with
- 5.1.3 How often, on average do you meet with the victim who reports a case?
- 5.2 Do you refer all conflicts cases to the court? If yes or no, please elaborate on your response.
- 5.3 How do you decide whether you have responded adequately or not? – [prompt: what criteria do you use to judge how effectively you managed the reported incident?]
- 5.6 What strategies have you used to calm people down?
- 5.7 To what extent do you feel sympathy or understanding towards the victims? [for example does it depend on what is reported or who is doing the reporting? Give examples]
- 5.8 What strategies have you used to show you were empathetic?
- 5.9 What strategies did you use to help the victims to take the next step in their conflict situation?

6. Training that one has been engaged to.

- 6.1 Have you been to any training relevant to your work in the CGPU? If so, what was the nature of that training? /what kind of training was it?
- 6.2 How often have you been given an opportunity of training?
- 6.3 Did you do trainings in the country or outside?
- 6.4 At what level did you do your training, e.g. basic or advanced?
- 6.6 Do you feel you have been adequately trained for your role in conflict management?
- 6.6 What kind of training do you think you need for your current role?
- 6.7 What types of skills do you want to be trained on?
- 6.8 Do you think that mediation should be part of your role for dealing with conflict cases in the CGPU?

7. Training needs of the officers.

- 7.1 Who determines your training needs?
- 7.2 Do you partake in the training needs identification?
- 7.3 Do you stick to the training programme in place?
- 7.4 What are the selection criteria for the training?

8. Cultural/traditional aspects

- 8.1 What do you understand by culture?
- 8.2 How do you manage cultural issues in your role of responding to reported conflicts? [for example, are there times when cultural attitudes conflict with legal issues – and how do you deal with that?]

8.3 How effectively could the traditional leaders be effectively utilized in managing conflicts?
Please elaborate

8.4 Does culture play any role in fuelling the conflict in the family or partnership? If so, how do you try to address that when the incident is reported?

9. Gender disparity

1. How do you address cultural attitudes to gender in conflict situations?

10 Communication or interaction factors

10.1 How do you attempt to address communication problems that may appear to have aggravated the conflict?

10. 2 How do you encourage the dispute or conflict to be resolved?

10.3 How do you deal with cultural attitudes to the way language can be used by males and females when they report conflicts?

APPENDIX K: SEMI-STRUCTURED INTERVIEW GUIDE FOR THE COMMUNITY MEMBER IN MASERU URBAN AND MASERU RURAL STATIONS

- g) Introduce yourself to the participants.
 - h) Review the ethical considerations to the participants.
 - i) Complete the consent form/s.
 - j) Ask all the questions with follow-ups as and when necessary.
 - k) Record the responses using a tape recorder and a note book.
-

1. Age, marital status, Reports of the communities, training of police officers, Gender disparities and employment of the community member. [gender noted]

- a) What is your age range 18-29, 30- 39, 40-49, 50+?
- b) Are you working or not?

2. Marital status

- a) Are you married or not?
- b) If yes, how many years have you been married?
- c) Do you have children, if so, how many are there?

3. Reports of the community

- a) What type of crime/offence has you reported to the police?
- b) Is it the first time you report any offence to the police?
- c) How many police officers dealt with your case in one session?
- d) How did they react when you first came to report the offence?
- e) What questions did the police officers ask?
- f) Did the police give you any instructions or advice as to what to do after you had reported the offence? – Please explain.
- g) What are your feelings about the response (s) of the CGPU police officers? [for example, do you think the police were sympathetic? – please elaborate]
- h) Do you think your issues were adequately addressed? If yes or not please elaborate?
- i) If not how would you want your problem to be solved?
- j) Do you feel that the strategies or advice used by the police helped you?

k) How many sessions did you attend for the crime/offence that you reported?

4. Training of Police officers

4.1. Do you feel that police were adequately trained to deal with the kind of offence/s that you reported?

4.2 What skills do you think police should be equipped with to assist you with the case you reported?

5. Conflict management

5.1 Do you think that police should focus on helping all participants resolve their differences or should they focus on prosecuting offenders? Please explain.

5.2 Can you give any more information about how the police behaved when dealing with your problem?

5.4 How would you like your case to have been handled?

5.5 How many police officers, or what gender, would you like to handle your case in a session?

6. Cultural aspects

6.1 What do you understand by culture?

6.2 Should police adhere to the culture and values of the client?

6.3 Does culture play any role in fuelling the conflict in the family or partnership?

6.4 How should cultural/traditional leaders be involved in conflict management of the type that you reported?

6.6 Can culture or traditional strategies be used to help resolve conflict? If so, how?

7. Gender disparities

7.1 Do you think there are gender differences in the way conflicts arise? Please explain

Do you think there are gender differences in the way the police seem to react to offences that are reported? Please explain.

8. Communication or interaction

8.1 What is the importance of communication in the family? Please explain

8.2 In what way could communication play a role in minimizing conflict in the family? Please explain.

APPENDIX L: SEMI-STRUCTURED INTERVIEW GUIDE FOR THE POLICE OFFICERS IN MASERU URBAN AND MASERU RURAL STATIONS (SESOTHO)

LIPOTSO TSA MAPOLESA A SEBETSANG MASERU E TOROPONG LE E KA

THEKO HO TOROPO

- a) Boitsebiso ho batho ba kenetseng boithuto
 - b) Ho hlalosa boitšoaro ba batho ba kenetseng boithuto bona
 - c) Tlatsa foromo ea tumello
 - d) Botsa lipotso kaofela
 - e) Ho nka lipuisano ka mochini o nkang mantsoe le ho ngola likarabo
-

1. Boiphihlelo ba lepolesa ka hara spolesa sa Lesotho

- 1.1 Lilemo tsa hao likae? 18-29, 30- 39, 40-49, 50+
- 1.2 Boemo ba hao ba mosebetsi ke bofe (Renke)?
- 1.3 O na le lilemo tse kae u sebetsa ka hara sepolesa
- 1.4 U sebelitse mafapheng afeng ka hara sepolesa ha e sa le u hiroa?

2. Thuto e fihletsoeng ke lepolesa le sebetsang CGPU.

- 2.1 Boemo ba hao ba thuto ke bofeng?
- 2.2 Na u kile oa fuoa monyetla oa ho ntšetsa lithuto tsa hao pele ha u ntso sebetsa sepoleseng moo?
- 2.3 U ile oa ntšetsa pele lithuto tsa hao pele ka mokhoa ofeng, oa ea sekolo kapa thuto ka ngollano?

3. Boiphihlelo ba lepolesa lefapheng la CGPU.

- 3.1 Ke nako e kae u sebetsa CGPU?
- 3.2 Ke litlolo tsa molao tsa mofuta ofeng tseo u sebetsanang le tsona?
- 3.3 Litlaleho li sebetsoa joang ofising ea hao?
- 3.4 Ke eng eo u lokelang ho etsa ha motho a tlole tlaleha tlolo ea molao? [Mohlala, u nahana hore o lokela ho bolella molli hore melaelloa a qosoe, kapa o kene lipakeng ho rarolla qabang ea bona. (Hlalosa ka botebo).

4. Batho ba tlalehang sepoleseng.

- 4.1 Ke bo mang ba tlalehang, mohlala, banna kapa basali?
- 4.2 Ke ba bakae ba tlalehang e le ba nyetsoeng?
- 4.3 Ke mefuta efeng ea litlolo tsa molao tse tlalehoang, lintoa tsa malapeng, tlhekefetso ka motabo, lipolao j.j?
- 4.4 Na ke ka makhetlo a mangata kappa a fokolang batho ba tlaleha tlhekefetso ofising ea hao?
- 4.5 Ke litlolo tsa molao tse kae tseo u sebetsanang le tsona ka letsatsi, beke, khoeli kapa selemo?

5. Mokhoa oa ho sebetsana le likhohlano.

- 5.1 U sebetsana le litletlebo tse tlalehiloeng ka pele ha kae?
- 5.2 Ke mekhoha e fengeo u e sebelisang ho khothaletsa batho hore ba buoe ka litaba/litlaleho tsa bona?
- 5.3 U etsa joang ka seo ba u bolellang sona? U reng ho bona? Ke kopa u fane ka mohlala ka litlaleho tseo u kileng oa lisebetsa.
- 5.4 Ke ha kae kakakaretso u kopanag le motho ea tlalehileng khohlano?
- 5.5 Na ke likhohlano tsohle tseo u lifitisetsang makhotleng? Haeba ho kapa ha ho joalo ke kopa o hlalose ka botebo.
- 5.6 O etsa qeto joang hore u arabile molli hantle kapa che? – Ke mokhoa ofeng oo u sebelisang ho netefatsa hore u sebelitse khohlano hantle?]
- 5.7 Ke mekhoha efeng eo u kileng oa e sebelisa ho kokobetsa motho?
- 5.8 U kena lieteng tsa motho ha kae hore u utloisise mathata a hae? Na e ba hore na keng eng eo a etlalehileng kappa ke mang ea tlalehang taba? Fana ka mehlala.
- 5.9 Ke mekhoha efeng eo u ile oa e sebelisa ho bontša kutloelo bohloko?
- 5.10 Ke mekhoha efeng eo u e sebelisang ho thusa molli ho tsoelapele likhohlanoeng tsa hae?

6. Likoetliso tseo lepolesa le kileng la likenela.

- 6.1 U kile oa ba thupelong e amanang le mosebetsi oa hao oa CGPU? Haeba ho joalo ke mofuta ofeng oa koetliso?
- 6.2 Ke ka makhetlo a makae u fumana monyetla oa koetliso?
- 6.3 U kile oa fumana likoetliso ka hare kappa kante ho naha?
- 6.4 U entse likoetliso boemong bofe? Mohlala, bo tlase kapa bo phahameng?
- 6.6 Na u ikutloa u koetlile hantle ho etsa mosebetsi oa ho thibela likhohlano?
- 6.6 Ke koetliso ea mofuta ofeng eo u nahanang hore oa e hloka ho etsa mosebetsi oa hao hantle?
- 6.7 Ke litsebo lifeng tseo u lihlokang?
- 6.8 U nahana hore ho kena lipakeng e ka ba karolo ea mosebetsi oa hao moo u sebetsanang le ho rarolla likhohlano lefapheng CGPU?

7. Litlhoko tsa koetliso tsa mapolesa.

- 7.1 Ke mang ea etsang litlhoko tsa koetliso tsa hao?
- 7.2 Na u kenya letsoho etseng litlhoko tsa koetliso ea hao?
- 7.3 Na u sebetsa ka lenaneho le teng?
- 7.4 Motho o khethoa joang sebakeng sa ho isoa koetlisong?

8. Litaba tsa bochaba

8.1 Kutoisiso ea hao ka bochaba ke efeng?

8.2 U sebetsana le litaba tsa bochaba joang mosebetsing oa hao? Mohlala, na ho na le moo litaba tsa bochaba likhohlanang le molao, o sebetsa joang boemong boo?

8.3 Ke ka mokhoa ofeng baetapele ba bochaba ba ka sebelisoang hantle litabeng tsa ho sebetsana le likhohlano? Hlalosa ka kopo.

8.4 Na bochaba bo kenya letsoho ho hlohleletsa likhohlano ka hara lelapa kapa bathong ba ratanang? Haeba ho joalo u sebetsa joang ho rarolla likhohlano tseo?

9. Phapano ea botona kapa botšehali

9.1 Na u monna kapa mosali

9.2 U atamela litaba tsa bochaba joang lipakeng tsa boleng ba botona le botšehali?

10 Phapang ea botona kapa botšehali

10.1 U etsa joang ho arabela mathata a ho buisana lipakeng tsa batho ba nang le likhohlano?

10.2 U khothaletsa hore ho fihleloe tharollo joang ha ho na le likhohlano?

10.3 U sebetsa joang ka litaba tsa bochaba tšebelisoeng ea puo ke batho ba ba tona le ba batšehali ha ba tlaleha likhohlano?

APPENDIX M: SEMI-STRUCTURED INTERVIEW GUIDE FOR THE COMMUNITY MEMBER IN MASERU URBAN AND MASERU RURAL STATIONS (SESOTHO)

LIPOTSO TSA LITHO TSA SECHABA SA MASERU E TOROPONG LE E KA THEKO HO TOROPO

- a) Moithuti o itsebisa motho ea kentseng letsoho boithutong bona.
- b) Hlalosa ilntho tse lokelang ho se etsuoe ke batho ba kentseng letsoho boithutong.
- c) Tlatsa foromo ea tumello.
- d) Botsa lipotso kaofela.
- e) Ho nka lipuisano ka mochini o nkang mantsoe le ho ngola likarabo

1. Lilemo, boemo ba lenyalo, litlaleho, likoetliso tsa mapolesa, phapano ea botona le botšehali le mosebetsi oa litho tsa sechaba.

1.1 Lilemo tsa hao li kae 18-29, 30- 39, 40-49, 50+

1.2 Na oa sebetsa kapa che?

2. Boemo ba lenyalo

2.1 Na u nyetse/nyetsoe?

2.2 Haeba ho joale, ke lilemo tse kae u le lenyalong?

2.3 Na u na le bana, haeba ho joalo ba ba kae?

3. Litlaleho tsa sechaba

3.1 Ke litlolo tsa molao tsa mofuta ofeng tseo u li tlalehetseng mapolesa?

3.2 Ke lekhetlo la pele u tlaleha tlolo ea molao sepoleseng?

3.3 Ke mapolesa a makae a neng a u thusa ka nako e le ngoe?

3.4 Ba ile ba etsa joang ha u qala ho tlaleha?

3.5 Ke lipotso tsa mofuta ofeng tseo u libotsitsoeng ke mapolesa?

3.6 Na mapolesa a ile a u eletsa hore u etse joang ka morao ho hore u tlalehe? Hlalosa ka botebo.

3.7 Maikutlo a hao ke afeng ka moo sepolesa sa CGPU se o sebelelitseng ka teng? Mohlala, na sepolesa se ne se na le kutloelo bohloko? Hlalosa ka botebo.

- 3.8 Na u thusitsoe hantle? Haeba ho joalo kapa ha ho joalo hlalosa ka botebo.
3.9 U no ka rata ho thusoa joang?
3.10 Na u nahana hore likeletso tseo u li filoeng ke sepolesa li u thusitse?
3.11. Ke ka makhetlo a makae u tla sepoleseng?

4. Koetliso ea mapolesa

- 4.1. U bona e ka mapolesa a koetlile hantle sebakeng sa ho thuso ka litaba tsa hao tseo u li tlalehileng ho bona?
4.2 Mapolesa a ka fuoa likoetliso tsa mofuta ofeng hore ba tsebe ho thusa hantle?

5. Ho sebetsana le likhohlano tsa sechaba

- 5.1 U nahana hore mapolesa a lokela ho thusa sechaba ho rarolla likhohlano tsa bona kapa ho isa batho makhotleng? Hlalosa ka botebo.
5.2 Ho na le seo u ratang ho se bolela ka moo sepolesa se seblitseng le oena ka teng?
5.3 U no ka rata hore sepolesa se sebetse litletlebo tsa hao joang?
5.4 U ka rata hore e be mapolesa a makae a sebetsang taba ea hao ka nako e le ngoe? E be banna kapa basali?

6. Litaba tsa Bochaba

- 6.1 U utloisisang ka bochaba?
6.2. Na mapolesa a lokela ho ela hloko litaba tsa bochaba ba batho ha ba basebelelsa?
6.3 Na bochaba bo ka kenya letsoho litabeng tsa ho akofisa litlolo tsa molao?
6.4 Baetapele ba bochaba/marena a ka kenya letsoho joang ho loantša likhohlano?
6.5 Na bochaba bo ka sebelisoa ho thusa ho felisa likhohlano metseng? Haeba ho joalo e ka ba ka mekhoha e feng?

7. Phapano ea botona kapa botšehali

- 7.1 U motona kapa u motšehali?
7.2 Na u nahana hore phapano ea botona le botšehali e ka etsa hore likhohlano li phahame/eketsehe? Hlalosa ka mokhoa ofeng
7.3 U bona e ka sepolesa se sebetsa litaba ho latela hore na motho ke monna kapa mosali. Hlalosa ka botebo.

8. Mokhoa oa puisano

- 8.1 Ke bohlokoa bofeng ba puisano ka hara lelapa. Hlalosa
8.2 Puisano e ka kenya letsohojoang ho theola sekhahla sa likhohlano ka hara lelapa? Hlalosa ka botebo.

APPENDIX N: OBSERVATIONS GUIDING NOTES [SESOTHO TRANSLATION]

- a) Moithuti o itsebise motho ea kentseng letsoho boithutong bona.
 - b) Hlalosa ilntho tse lokelang ho se etsuoe ke batho ba kentseng letsoho boithutong.
 - c) Ho nka lipuisano ka mochini o nkang mantsoe le ho ngola likarabo
-

1. Moithuti o tla shebella le ho mamela lipuisano lipakeng tsa mapolesa le balli:
2. Moithuti o tla bona mekhoe e sebelisoang ke mapolesa ha ba sebetsana le likhohlano. Mohlala:
 - a. Mapolesa le balli ba lumelisana joang?
 - b. Lepolesa le etsa joang hore molli a fane ka litaba tsa hae?
 - c. Ke lipotso lifeng tseo lepolesa le libotsang?
 - d. Molli o araba lepolesa joang?
 - e. Lepolesa le sebelisa puo e feng?
 - f. Ke puo efeng e sebelisoang ke molli ho latela bochaba ba hae/bona?
 - g. Ke mekhoe/ puo ea matsoho le 'mele efeng e sebelisoang ke mapolesa?
 - h. Ke mekhoe/ puo ea matsoho le 'mele efeng e sebelisoang ke molli/balli?
 - i. Ke neng le ka mekhoe o joang balli ba bontšang matšoao a ho utloa bohloko?
 - j. Lepolesa le atamela bohloko boo joang?
 - k. Ke mekhoe efeng eo lepolesa le etsang ho bontša ho kena lipakeng?
 - l. Molli o atamela/sebelisa mekhoe ea ho kena lipakeng joang?
 - m. Lilemo le boleng ba botona le botšehali li ama puisano joang lipakeng tsa mapolesa le balli?
 - n. Lepolesa le rarolla likhohlano tse tlalehuoeng ka likopano tse kae?
 - o. Lepolesa le phethela lipuisano joang?
 - p. Molli o etsa joang ha lepolesa le qeta ho phethela litaba tsa bona?

3. Ka kakaretso moithuti o lokela ho bona boitšepo bo bontšitsoeng ke lepolesa ha le ntse le sebetsana le likhohlano, ho utloa bohloko, kapa ho khena, tšabo le lehloeo tse bontšitsoeng ke molli ka linako tse fapakaneng tsa puisano.

APPENDIX O: POLICE OFFICERS' TRAINING RECORDS

Number of Police Officers who Attended Courses Locally and Internationally in 2018/19

<i>Number of Attendees</i>	Course	Organisation	Country	Date of Training
16	Supervision Course	Letseng	Lesotho	09-18/11/2018
21	Supervision Course	Hlotse	Lesotho	10-18/12/2018
20	Supervision Course	Hlotse	Lesotho	07-15/01/2019
19	Middle Management Course	Hlotse	Lesotho	18-26/02/2018
27	Middle Management Course	Hlotse	Lesotho	18-26/03/2019
23	Supervision Course	Hlotse	Lesotho	02-10/02/2019
6	Trainers of Trainers Course	Hlotse	Lesotho	29-06/05/2019
20	Computer Literacy	Lerotholi Polytechnic	Lesotho	07/03/2019
18	Advanced Computer Literacy	Lerotholi Polytechnic	Lesotho	07/03/2019
28	Cyber Security Essentials	Lerotholi Polytechnic	Lesotho	07/03/2019
4	Computer & Network Investigations	ILEA	Botswana	11-22/03/19
5	Human Rights & UN Conventions	Lesotho Avani	Lesotho	25-26/03/19
6	Human Rights & UN Conventions	Lesotho Avani	Lesotho	27-28/03/19
1	Industrial, Infrastructure and Sustainable Project		India	04/03/19 -12/04-19

	Preparation And Appraisal Programme			
<i>1</i>	Combating Cyber Crime	Police Research Centre	Egypt	20/04-16/05/19
<i>12</i>	Data Capturing	Police Ministry	Lesotho	14-17/05/19
2	Intellectual Property (TOT)	ILEA	Botswana	20-23/05/19
2	TOT In Analysis Workshop	Windhoek	Namibia	1-12/10/18
2	Financial Investigative Techniques	ILEA	Botswana	3-7/05/19
2	International Boarder Interdiction	ILEA	Botswana	3-7/05/19
5	Leadership For Law Enforcement Supervisors	ILEA	Botswana	17-21/06/19
5	Crime Scene Investigation	ILEA	Botswana	22-26/07/19
5	Crime Scene Investigation/ Gender Based Violence	ILEA	Botswana	05-09/08/19
<i>1</i>	Stakeholder Workshop On Strengthening Collaborative Partnership With Lesotho National Museum	State Library	Maseru	26-06-2019
<i>30</i>	First Aid	Butha-Buthe	Lesotho	18-19/07/2019
<i>25</i>	First Aid Training For Traffic Personnel	PTC	Lesotho	12-16/08/2019
<i>25</i>	First Aid Training For	PTC	Lesotho	19-23/08/2019

	Traffic Personnel			
2	VIP and Vital Installation Security		Egypt	14/07-13/09/2019
1	Planning Capability of Safe City for African Countries	Shenzhen	China	23/08-12/09/2019
	Digital Forensics		India	26/08-06/09/2019
1	Global Threat Cooperation	Washington	America	30/09-18/10/2019
5	Civil Military Relations and Security Sector Reform	Lesotho Avani	Lesotho	02-06/09/2019
5	Leadership for African Law Enforcement Executive Course	ILEA	Botswana	16-20/09/2019
4	Advanced Interviewing Techniques	ILEA	Botswana	28/10-01/11/2019
6	Officers' Spouse Forum	Mohale Lodge	Lesotho	18-20/09/2019
4	Crisis Management	Avani Maseru	Lesotho	2-5/09/2019
6	Crisis Management	Kick For Life	Lesotho	04-05/09/2019
1	Meeting on Network of the Front Line Officers	Vienna	Austria	01-03/10/2019
20	Firearms Markings	Avani Maseru	Lesotho	14-18/10/2019
12	Criminal Investigation Techniques	Zhengzhou	China	14-28/10/2019
3	Code of Conduct & Standard	Mohale Lodge	Lesotho	14-14/10/2019

	Operating Procedures			
6	Code of Conduct & Standard Operating Procedures	Mohale Lodge	Lesotho	16-17/10/2019
8	Social Media Exploitation, Indicators of Radicalization , Financial Intelligence, Emerging Trends and Partnerships. Terrorist Financing Investigations and Intelligence Cycle	US Embassy	Lesotho	24-25/10/2019
1	Palestine International Cooperation Agency (PICA) Training For ICT Professional	Maseru	Lesotho	28/10- 01/11/2019
1	Forum on the Peaceful uses of Chemistry Brigding the Gap: Chemical Security Knowledge Transfer and Capacity Building for the Next Generation	Casablanca	Morocco	12-14/11/2019
2	Witness Security and Management	Hamaskraal	Pretoria	05-07/11/2019

7	Leadership Training	Ha Mohale	Lesotho	12-15/11/2019
7	Inter-agency Coordination & Collaboration	Ha Mohale	Lesotho	18-21/11/2019
1	Online Sexual Exploitation	Addis Ababa	Ethopia	11-12/12/2019
25	Desk Officer's Workshop	PTC	Lesotho	18-22/11/2019
15	Cyber Security Essentials	Victoria Hotel	Lesotho	18-20/11/2019
5	Leadership for Women in Law Enforcement	ILEA	Botswana	10-14/11/2019
1	Session 280 of the Federal Bureau of Investigation (FBI)	Quantico	Virginia	03-05/11. 2019
10	Human Rights and Impacts of Civil Claims	LMPS North Region	Mokhotlong	Oct-Nov 2019
10	Human Rights and Impacts of Civil Claims	LMPS North Region	Butha-Buthe	Oct-Nov 2019
11	Human Rights and Impacts of Civil Claims	LMPS North Region	Leribe	Oct-Nov 2019
12	Human Rights and Impacts of Civil Claims	LMPS North Region	Berea	Oct-Nov 2019

Source: Lesotho Mounted Police Service (2020)