

***CORRECTIONAL SUPERVISION : A PENOLOGICAL
INQUIRY***

BY

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DEDICATION

The researcher dedicates this inquiry to the following persons:-

- My late parents, Elijah and Annah, for their profound faith in my capabilities to achieve success at academic level.
- My dearest wife, Sizani Ivy, whose patience and encouragement have always been a source of inspiration to me. Ngiyabonga kakhulu Mgabhazi, ngithi "Nangomuso uze wenze njalo".
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E.N. KWELA

(iii)

DECLARATION

I declare that the thesis: *Correctional supervision: A penological inquiry* is my own work, both in conception and execution.

All the sources that I have used or quoted in the text have been acknowledged by means of complete references.

E.N. KWELA
27 April 2010

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SUMMARY

This study is intended to assess correctional supervision in the KwaZulu-Natal province, since the inception of correctional supervision in the early 1990s and also to investigate the political, economic and societal changes that resulted in the development of diverse perceptions (opinions). Relevant Acts (or legislation) and reports of government appointed commissions in the field of corrections were also examined for evidence of the prevailing trends.

This study is therefore intended to serve two distinct purposes. Firstly, the study assist the *community-based offenders* to come to a better understanding of themselves as well as the societal norms and values which might improve such offenders' attitudes and perceptions – provided these are utilised to their full potential. On the other hand, this study assists *members of the society* to fully understand and interpret the role that they are expected to play in the offender's rehabilitation process – if rehabilitation of community-based offenders is to be realised successfully.

For purposes of clarity, the statement of the problem and accompanying empirical research issues are clearly set out and discussed. The most important concepts and terms relating to *correctional supervision* as a social phenomenon were also highlighted and/or defined.

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Additionally, the present study also investigated various aspects pertaining to theoretical explanations underlying the concept of *correctional supervision*, the historical background and development of the idea of correctional supervision as a sentencing option, followed by a comparative view of probation and parole in South Africa and around the globe.

Methodologically, specific aims (objectives) of the study were stated and hypotheses formulated in search of valid and reliable data. Correctional supervision was also compared with incarceration with a view to show the similarities and dissimilarities, advantages and disadvantages, of these orientations and, most importantly, the potential of correctional supervision to rehabilitate and reintegrate community-based offenders in a safe, secure and humane environment.

In undertaking this study, appropriate research methods and techniques were selected and implemented for data analyses purposes. Two different questionnaires namely, for the correctional officers (Annexure A) and for public respondents (Annexure B), were designed and implemented as data capturing instruments.

Analyses of perceptions pertaining to correctional supervision as a dependent variable were cross-correlated in respect of two independent

samples: (a) correctional officers and (b) public respondents in two different regions of KwaZulu-Natal. Apart from *gender*, other independent variables like *higher* and *lower management levels*, representing a merger of the rank system of correctional officers, and two artificially created *southern* and *northern regions*, were also implemented in subsequent frequency distributions to portray respondents' evaluations - either positive or negative opinions, towards various facets of correctional supervision.

With minor exceptions, the findings of the study overwhelmingly emphasise favourable perceptions towards the present policies in regard to correctional supervision adopted by the Department of Correctional Services in the 2005-White Paper. The conclusions and recommendations are based on data contained in various statistical tables, either included in the text or attached as annexure at the end of this manuscript.

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IQOQA

Loluphenyo kuhloswe ngalo ukubukisisa ukuhlunyeleliswa kwezimilo esifundazweni sakwa Zulu/ Natal kusukela loluhlobo lwesigwebo kwethulwa ngasekuqaleni kweminyaka yawo 1990, futhi nokuphenya ezombangazwe, ezomnotho noguquko esizweni okuphetha ngokukhula kwemibono enhlobonhlobo.

Imithetho efaneleyo kanye nemibiko yalabo abakhethwa uHulumeni ukucubungula okuthize kumkhakha wezokuhlumeleliswa kwezimilo, kucutshunguliwe ukuqinisa ubufakazi bezinkomba eziphawulekayo.

Loluphenyo lumiselwe ukufeza lezinhloso ezimbili ezigqamile.

Okokuqala, ukusiza izephulamthetho ezidonsa izigwebo zisemphakathini ukuba zona uqobo lwazo ziziqonde kangcono, futhi ziqonde usikompilo namagugu esizwe, okuyizinto eziguqulela ebungconweni (ekukhuleni) kwemibono nokuqonda kwazo, uma lolusikompilo namagugu esizwe kusetshenziswa ngokugcwele. Ngakolunye uhlangothi, loluphenyo lusiza amalunga esizwe ukuba aqonde ngokugcwele indima afanele ukuyidlala ekuhlunyelelisweni kwezimilo zezaphulamthetho ezisemphakathini uma lokuhlunyeleliswa kwezimilo kwenziwa into efanele iphile iqhubeke njalonjalo.

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Ukucacisake, isihloko saloluphenyo, nakho konke lokho lesihloko esihambisana nakho, kuye kwavezwa futhi kwaxoxwa ngakho. Amagama abalulekile nemibandela ebalulekile nakho konke okuphathelele nalokhu okuphenywayo, achaziwe. Loluphenyo luye lwaphenya izinto ezahlukene eziphathelele nokuhlunyeleliswa kwezimilo, njengomlando (imvelaphi).

Yaloluhlobo lwesigwebo kanye nokudlondlobala kwaso. Kuloluphenyo, izinhloso zalo zicacisiwe futhi kwahlolwa nemibono ethize ukuze kufinyelelwe enkulumweni eyiqiniso neyamukelekayo. Isigwebo sokuhlunyeleliswa kwezimilo emphakathini siye saqhathaniswa naleso izaphulamthetho ezisidonsa emajele ngenhloso yokuthola okufanayo nokwahlukene, okulubizo nokungasizi, ikakhulu ikhono lesigwebo sokuhlunyeleliswa kwezimilo zezaphulamthetho endaweni ephephile, evikelekile nenobuntu.

Ekuqaleni ukwenza loluphenyo, izindlela zokwenza uphenyo ziye zakhethwa zabe sezisetshenziswa ukuthola ulwazi. Izinhla ezigqamile zemibuzo ephendulwa ngabantu ziye zenziwa njengokuthi-nje, uluhla A luqondene nezisebenzi zoMnyango woKuhlunyeleliswa Kwezimilo kuthi uluhla B lona lube lulungiselwe amalunga omphakathi. Izihlobo zemibuzo zanikezwa abantu ukuba baziphendule, zaqoqwa uma seziphenduliwe kwase kwenziwa ucubungulo ngemibono yabantu.

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Kuloluphenyo, kwavezwa imibono futhi kwabhalwa kabanzi ngayo. Ukuqhathaniswa kwesigwebo lapho isephulamthetho sivele siqale ukudonsa isigwebo ngaphandle emphakathini nalapho esinye isephulamthetho sidonsa ingxenye yesigwebo kuqala ejele (Eluvalelweni) ngaphambi kokuqeda isigwebo emphakathini, kwenziwe.

Ucubungulo lwemibono eyahlukene ngesigwebo sokuhlunyeleliswa kwezimilo ngokobulili bamalunga oMnyamgo Wokuhlunyeleliswa Kwezimilo namalunga omphakathi, imibono yamalunga aphezulu nemibono yamalunga aphansi oMnyamgo Wezokuhlunyeleliswa Kwezimilo, imibono yabase Ningizimu nabase Nyakatho yesifundazwe sakwa Zulu/Natal icuntshungulwe. Okufunyenwe uphenyo, izinqumo afinyelele kuzo umphenyi nezincomo zakhe, konke kuye kwabhalwa phansi. Ekugcineni, izinhla zocubungulo kanye nezijobelelo ezinhlobonhlobo zifakiwe.

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