Traditional leaders on crime prevention in the OR Tambo District Municipality

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Abstract

This article outlines methods that are used by the traditional leaders in the prevention of crime in the OR Tambo District Municipality (ORTDM), which consists of, amongst others, areas such as Bityi, Mqanduli, Lusikisiki and Esphaqeni. It is largely known that police play a major role in many community crime prevention activities and this article is not meant to replace such legal authorities. However, through the literature, it has been proven that in one way or another, legal authorities require local cultural expectations to be altered and that tends to pose a threat to the powers' of traditional leaders, as custodians of norms and values of the society. Nonetheless, findings, as gathered through a questionnaire and analysed by STATA version12 statistical software, reveal the following: a) traditional leaders have not yet disavowed their responsibilities, b) They are able to identify the onset of criminal behaviour in their communities and c) devise various methods for the reduction crime. This article, with the use of historical and current mandate of the traditional leadership institution, has recommended a plan of action for crime prevention in the ORTDM.

Keywords: Community safety; crime prevention; democratic pragmatist; juvenile delinquency; traditional leadership.

Introduction

Southern Africa plays a key role in advocating and driving social mobilisation initiatives that address, amongst others, crime and victimisation (Meyer & Van Graan, 2011). Traditional authorities in their activities unequivocally include crime as one of the social ills that need to be dealt with in traditional communities (Department of Safety and Liaison, 2016; Department of Traditional Affairs, 2018). Thus, in concurrence with this assertion, traditional authorities are perceived as playing a critical role in the day-to-day operations of their communities by ensuring observance of and compliance with customs of the community by the subjects (Mmusinyane, 2008). The greater need for citizen's participation through traditional leaders, as is the case in the ORTDM, stemmed from generalised concerns that police services was becoming detached from citizens and the communities it served (Bullock, 2014; Potgieter, et al. 2016; Buthelezi & Mofokeng 2015). Subsequently, the researcher attests that traditional leaders serve as society agents of situational crime prevention

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through social development and environmental design in their communities.

As response to the latter assertion, Buthelezi and Mofokeng (2015) posit that crime prevention strategies should not be left for the attention of the police alone. Crime is committed not just against the state but also against victims and the community (Schmalleger & Smykla, 2009). Thus, it is further believed that the victims deserve to be given priority (Hanser 2013). Hanser (2013) further postulates that dialogue and negotiation are central to problem solving for the future. The above is supported by Johnstone (2011) that efforts should be made to improve the relationship between the offender and victim and to reintegrate the offender into the community as a law-abiding member.

The objective of this article is to outline the methods employed by traditional leaders in crime prevention, in areas which fall under their jurisdictions, in the ORTDM and elsewhere in South Africa. This study is premised on the estimates that in South Africa, about 19.4 million people live in rural areas, which are largely governed by traditional leaders (South Africa Rural Population, 2021). This article further aims to steer the reader through arguments upheld by different scholars in the area of traditional leaders' institution. The institution of traditional leadership is largely responsible to serve as custodians of norms and values in the ORTDM, South Africa and elsewhere. Traditional leaders' jurisdictions encompass areas where offenders, potential victims and other citizens in general share their lives in close proximity. In South Africa, traditional leaders derive their utmost power and authority from Traditional Leadership and Governance Framework Act (Act 41 of 2003). Furthermore, traditional leaders for an extensive time, existed and enjoyed authority over their traditional communities and are respected by community members in general (Mudimeli, 2018; Selepe, 2009; and Khunou, 2006).

This article also concerns itself with the examination of the role of traditional leaders, which are constitutionally mandated to deal with matters that affect local communities (Constitution of the Republic of South Africa, 1996 hereafter referred to as the Constitution). Traditional leaders mobilise community members and discipline contraventions of the values adhered to by members of the community (Department of Traditional Affairs, 2018; and Mmusinyane, 2008). Furthermore, traditional leaders assume the role of bonding their constituents and that can be attested as a key factor, as they are responsible for attaining the common goals of a community.

The institution has been in existence since time immemorial, it outlived colonialism and apartheid regimes. In other words, due to the uniqueness of the African traditional leadership, foreign forces have failed to destroy it for centuries. However, although that may be agreed to be real, they have succeeded to indoctrinate and use the term 'traditional' for describing anything that is indigenous to Africa (Tshitangoni & Francis, 2018).

Research objectives

This study is guided by the following research objectives:
- To ascertain through cross-correlation of data, whether significant differences exist between demographic particulars (gender, age and area of residence) and

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the proportion of criminogenic factors that are identified by traditional leaders in the ORTDM.
- To identify significant differences between variables relating to criminogenic factors and community key indicators of youth at risk of offending
- To explore and identify significant differences between variables relating to the responsibility of traditional leaders for the prevention of the onset of criminal behaviour in the ORTDM and the criminogenic factors.
- To ascertain through cross-correlation of data, whether significant differences exist between family situation and proportion of criminogenic factors that are identified by traditional leaders in the ORTDM.
- To establish statistical variations between methods that traditional leaders use for crime prevention in the ORTDM.
- Hypotheses formulation
- The study is guided by the following null-hypotheses:
- **Null-hypothesis 1:** No significant differences are observable between respondents' demographic particulars and the proportion of criminogenic factors that are identified by traditional leaders in the ORTDM.
- **Null-hypothesis 2:** There are no recorded significant differences between variables relating to criminogenic factors and community key indicators of youth at risk of offending.
- **Null-hypothesis 3:** There no recorded significant differences between variables relating to the responsibility of traditional leaders for the prevention of the onset of criminal behaviour in the ORTDM and the criminogenic factors.
- **Null-hypothesis 4:** No significant differences are observable between family situation and the proportion of criminogenic factors that are identified by traditional leaders in the ORTDM.
- **Null-hypothesis 5:** No statistical differences are observable between methods that traditional leaders use for crime prevention in the ORTDM**.**

Research Rationale

Thus far it can be attested that only a few research projects that have been conducted in the recent past and they did not focus on the role of the traditional leadership institution on crime prevention. Khunou (2006) solely focused on issues of legal history of traditional leadership. Selepe (2009) delved into the involvement of the traditional leadership institution on aspects of municipal service delivery. Mudimeli (2018) focused on the general functionality of traditional leaders in aspects of rural development.
It can also be recorded that traditional leadership is hereditary, even though some existed as a result of violent means (Buthelezi, 2017 and Khunou, 2011). Furthermore, in their areas it is where they predominantly govern people who live in poverty and conditions of underdevelopment. Such areas are also characterised by a lack of access to economic opportunities, poor infrastructure and lack of access to basic services. In an effort to give reasons for these unbearable conditions, while not shifting the blame away from traditional leadership, the situation can largely be attributed to the legacy

of colonialism and policies where there were measures of systematically consigning a large majority of African people into conditions of perpetual underdevelopment (White paper on Traditional Leadership and Governance, 2000).

In an attempt to address the foregoing depicted situation, currently there is a renewed effort by government to focus on improving living conditions in rural areas. These goals are intended to be realised through an integrated approach and by bringing about sustainable development, through the provision of water, electricity, clinics, roads, housing, land restitution and land expropriation without compensation, which the government is currently grappling with anyway. These initiatives call for greater clarity regarding the role of the institution of traditional leadership in rural areas in relation to government at all levels; particularly given the fact that, today, the democratic state, through the three spheres of government, has assumed authority and responsibility for the provision of infrastructure and basic services (White paper on Traditional Leadership and Governance, 2000; Sihlobo and Kapuya, 2018).

Literature review

Different upheld views on traditional leadership

Currently in the literature, there are two schools of thought, which uphold different views on this issue of including traditional institutions in government imperatives. The first school of thought, which is referred to as *democratic pragmatists*, opines that (Sithole & Mbele, 2008; and George, 2010):

- Traditional leadership, as a system that allows for the inheritance of leadership, is incompatible with democracy;
- Traditional leadership should be becoming extinct, but it continues to thrive, because the local government institution's changes in rural areas are lagging behind. The reason for this paradox is that government support for traditional leadership is in contradiction with local democracy;
- Despite the cultural relativism of those who support traditional leadership, the objectives and rational principles of democracy demand that the state ensures access to democracy as a commodity to which all people are entitled.
- The proponents of *organic democracy*, which serves as the second school of thought, argue that (George, 2010):
- Despite the abuse of power and the manipulation of traditional leadership by the apartheid regime, traditional leadership as a form of governance predates this and has persisted over the governance practice based on state democracy in Africa. There has never been a time since European colonialism when traditional leadership disappeared. Instead of it being disestablished as proposed by the democratic pragmatists, it needs to be carefully analysed. This would ensure that through this new revolution, traditional leadership can emerge stronger and remain appropriate to work effectively within the three spheres of government to improve the lives of people. The location of traditional leadership within communities both physically and culturally serves a specific unique purpose that people need.
- Traditional leadership should perhaps be seen as an alternative form of

democracy that places less emphasis on how governance comes into being, but more emphasis on rationalisation of justice based on cultural-moral principles and expressed human feelings (Sithole & Mbele, 2008). In support of the latter assertion, Ncapayi (2019) opines that communities are capable of making their feelings heard. In Amahlathi-Stutterheim, Ncerhana-Centane, Xholobeni-Mbizana, etcetera, community members wanted their voices to be heard, about who must lead and how land and natural resources in their communities should be managed.

While considering all the arguments from different scholars, government at all levels is mobilising all sectors of society to maximise the delivery of services at a local level. In rural areas, the institution of traditional leadership can play a key role in supporting government to improve the quality of life of the people. The following are some of the roles that the institution can play to (White Paper on Traditional Leadership and Governance, 2000): a) Promote socio-economic development; b) Promote service delivery; c) Contribute to nation building; d) Promote peace and stability amongst community members; e) Promote social cohesiveness of communities; f) Promote the preservation of the moral fibre and regeneration of the society; g) Promote and preserve the culture and tradition of communities; and h) Promote the social well-being and welfare of communities.

Community

The term community has been understood, invoked and utilised in numerous ways within public policy and beyond. It arouses visions of shared values, shared beliefs and shared space. Furthermore, it can be acclaimed that community is characterised by those who have in common traits such as religion or social class; activities and interests such as work, recreation, politics or sport; or wider shared attachments based on features of identity (Bullock, 2014). For further dialogue, community may best be understood not as the local area in which people live, but rather as the network of actual social relationship they maintain, regardless of whether these are confined to the local area or run beyond its boundaries. Community under such rendering, may best resemble the networks and social systems which tie people together and comprise family, friends and wider structures such as voluntary groups and the institutions of civil society (Bullock, 2014). Indeed, in the context of mass communication, mobility and temporality, which characterise the late modern era notions of community, have become ever more complex.

Other arguments, which are forthcoming when it comes to the concept of the community, include the questions of whether communities, as meaningful units through which to devise and dispense crime control, might realistically be identified. In this latter echelon, it can be opined that even if coherent communities could be identified, other questions are raised about whether they might be mobilised to enact the process of crime control (Bullock, 2014). On the other hand, when taking into account the South African situation, Potgieter, et al. (2016) purport that ideal homogenous communities are gradually disappearing and being replaced by communities belonging to a 'rainbow nation'. In other words, communities are becoming heterogeneous, which

is caused by the influx of people that were previously referred to be as non-white during the apartheid regime. These people under discussion were often subjected to forceful removals from areas, which were deemed to be white areas (Native Land Act of 1913; and Black Administration Act 1927).

Safety and Security

Crime results from several interrelated societal elements that predispose some individuals or groups to certain types of crime. Failures of social policy to ameliorate inequality and disadvantage while also including the role of police in undermining relations with local communities serve as the root causes of crime (Hughes & Edwards 2002). An effective and efficient response to violent crime requires a holistic approach to community safety that takes the causes of crime into consideration and responds to specific triggers or causal factors (National Development Plan Vision 2030, 2011). Another concerted effort includes responsibilisation, which means an appeal to community, or private citizens to assume greater responsibility for their security (Edwards & Benyon, 2000). The training programmes for employment opportunities, community development programmes, neighbourhood initiatives for curbing crime are also advocated (Hughes & Edwards, 2002).

However, the aforementioned approaches are often considered to be too complex, time consuming and long term. In addition, societies are divided into two, namely *Gesellschaft* and *Gemeinschaft*. *Gesellschaft* societies are depicted as anonymous, impersonal, with associations entered into temporarily and conditionally, for reasons of personal gain. *Gemeinschaft* societies are sentimentally depicted as face-to-face, warm and nurturing, composed of individuals interacting in multiplicity of intersecting, stable roles, sharing history, values, day-to-day experiences and future prospects (Hudson, 2003). Although that can be deemed to be true, there is no known quick fix. In further exacerbating the matter, sustainable community safety requires coordinated effort, high levels of analysis of crime patterns and trends using crime intelligence and leadership to command and direct policing responses. Thus, it can be attested that crime prevention and community safety are demanding - the temptation always exists to fall back on a 'more police, trigger guns' approach. Short term results are neither sufficient nor sustainable in the long term.

To develop a framework for community safety and crime prevention, the interrelated factors set out below need to be considered (National Development Plan Vision 2030, 2011):

- Underlying root causes, such as poverty, inequality, unemployment and a variety of temptation and motivations to engage in criminal activity.
- Lack of social cohesion, inadequate care of children and failure to accept and internalise 'good' social norms.
- Crime and victimisation often arise when there is opportunity and motive.
- It is further evident that integrated strategies and plans have been mooted before and several attempts have been made to implement a more holistic approach to community safety and crime prevention.

Methodology

Research Design

When it comes to the logical arrangements or steps underlying the specifications, the present article is based on a quantitative research design. It is empirical, descriptive and explanatory in nature and extent. To a certain extent it resembles a typical five-point, ordinal Likert measuring scale.

Instrumentation

When conducting research, there are two major approaches from which the researcher may choose the most suitable for the research in question, these are probability (sampling estimates are known) and non-probability (sampling estimates are unknown) (De Vos et al. 2011, Finch & Fafinski, 2012, Creswell & Clark, 2007). This study was guided by the principles of purposive sampling, when gathering data through an open-ended questionnaire, from 58 accessible traditional leaders, in the O.R. Tambo District Municipality. The ORTDM is stratified according to local municipalities (King Sabata Dalindyebo, Nyandeni, Port St Johns and Ingquza Hill and Mhlontlo which arbitrary does not form part of the study), as are traditional leaders. Subsequently, the data were gathered from traditional leaders from the following municipalities: King Sabata Dalindyebo 19, Nyandeni 11, Port St Johns 13 and Ingquza Hill 15.

Data analysis

Analyses were conducted using STATA, version 12, statistical software. This article opted for use of analytical research methods, which is supported by method of mass observation to allow for the accommodation of statistical presentation of information from respondents. Thus, it can be reported that Finch and Fafinski (2012) suggestions are followed, where they opined that it is largely important that transcripts will not only indicate what was said but who said what. In this way, individual opinions are obtained. In the current study, when considering this latter suggestion, ethical aspects are adhered to, as each respondent was labelled by a number in order to maintain the principles of unanimity and confidentiality of information.

Research results

This section presents gathered quantitative data, which have generated ideas about traditional leaders' involvement in crime prevention in the ORTDM. This section explains methods that are used by traditional leaders for the reduction of crime in their areas of jurisdictions. It further presents criminogenic factors that are identified in the community through traditional leaders as key indicators of youth at risk.

Table 1: Proportion of criminogenic factors by demographic factors

Characteristics	%(n)	p-value
Gender		0.283
Male	70.7 (29)	
Female	82.4 (14)	

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Characteristics	%(n)	p-value
Age-group		0.616
<31 years	100.0 (2)	
31-40 years	64.3 (9)	
≥ 41 years	76.2 (32)	
Local municipalities		0.150
KSD	89.5 (17)	
Nyandeni	81.8 (9)	
Port St Johns	61.5 (8)	
Ingquza Hill	60.0 (9)	
Family description		1.000
Residential Instability	75.0 (15)	
Ethnic diversity	75.0 (18)	
Incomplete homes	72.7 (8)	
Other	66.7 (2)	
Families living in poverty		0.400
Yes	72.7 (40)	
No	100.0 (3)	

Statistical significance = p value<0.05

In **Table 1**, the proportion of responses of "yes" to the question "Do you have areas in your community that are more criminogenic than others" did not differ in any of the categories of the demographic factors because there was no statistically significant difference in the proportions of the different categories of the demographic factors. All the p-values were <0.05.

Table 2: Prevalence of criminogenic factors in the community as key indicators of youth at risk of offending

Characteristic	%(n)	p-value
Poor schooling		0.431
Strongly Agree	75.9 (22)	
Agree	80.0 (8)	
Undecided	85.7 (6)	
Disagree	50.0 (5)	
Strongly Disagree	100.0 (2)	
Bullying		0.661
Strongly Agree	70.0 (21)	
Agree	66.7 (8)	
Undecided	75.0 (6)	
Disagree	100.0 (4)	
Strongly Disagree	100.0 (4)	

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Characteristic	%(n)	p-value
Poor educational achievements		0.502
Strongly Agree	70.4 (19)	
Agree	81.3 (13)	
Undecided	83.3 (5)	
Disagree	33.3 (1)	
Strongly Disagree	83.3 (5)	
Truancy		0.977
Strongly Agree	71.4 (25)	
Agree	75.0 (9)	
Undecided	66.7 (2)	
Disagree	100.0 (3)	
Strongly Disagree	80.0 (4)	
Exclusion from school		0.609
Strongly Agree	77.8 (21)	
Agree	66.7 (8)	
Undecided	40.0 (3)	
Disagree	83.3 (5)	
Strongly Disagree	85.7 (6)	

Table 2 also shows that the proportion of responses of "yes" to the question "Do you have areas in your community that are more criminogenic than others" did not differ in any of the categories of community key indicators. There was no statistically significant difference in the proportions of the different categories of the demographic factors. All the p-values were >0.05.

Table 3: Prevalence of criminogenic factors with respect to the responsibility of a traditional leader

Characteristics	%(n)	p-value
Strengthen families and support good parenting		0.215
Strongly Agree	64.3 (18)	
Agree	84.6 (22)	
Undecided	50.0 (1)	
Disagree	100.0 (2)	
Strongly Disagree	(0)	
Strengthen and improve parental supervision		0.551

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Characteristics	%(n)	p-value
Strongly Agree	76.9 (20)	
Agree	72.0 (18)	
Undecided	50.0 (2)	
Disagree	(0)	
Strongly Disagree	100.0 (3)	
Strengthen Schools		0.218
Strongly Agree	63.3 (19)	
Agree	84.6 (22)	
Undecided	100.0 (1)	
Disagree	0 (0)	
Strongly Disagree	100.0 (1)	
Reduce Truancy		0.734
Strongly Agree	68.2 (15)	
Agree	72.4 (21)	
Undecided	100.0 (1)	
Disagree	100.0 (3)	
Strongly Disagree	100.0 (3)	
Reduce school exclusions		0.300
Strongly Agree	61.9 (13)	
Agree	85.2 (23)	
Undecided	66.7 (2)	
Disagree	66.7 (2)	
Strongly Disagree	75.0 (3)	
Strengthen family-school relationship		0.034*
Strongly Agree	62.1 (18)	

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Characteristics	%(n)	p-value
Agree	91.7 (22)	
Undecided	100.0 (1)	
Disagree	50.0 (1)	
Strongly Disagree	50.0 (1)	

*Statistical significance = p value<0.05

With respect to the responsibility of a traditional leader, **Table 3** shows no difference in the proportion of responses to having areas in the respondents' communities that were more criminogenic than others, for most of the responsibilities listed. However, the highest number of respondents agreed to strengthening family-school relationship (91.7% (n=22); p value=0.034), as they had areas in their communities that were more criminogenic than others. This was followed by those who also strongly agreed to strengthening family-school relationship (62.1%; n=18).

Table 4: **Methods of traditional leaders**

Characteristics	%(n)
Methods used for strengthening families	
Workshops for training parents	44.8 (26)
Parent meetings	46.6 (27)
Other	8.6 (5)
Smooth running of school	
Visiting school	43.1 (25)
Appoint SGB	48.3 (28)
Keeping contact with the principal	5.2 (3)
Other	3.5 (2)
Government Proposals	
Police station	32.8 (19)
Lights on the street	10.3 (6)
Development projects	13.8 (8)
Establishment of CPFs	24.1 (14)
Awareness campaigns on women and child abuse	19.0 (11)
Strategies that are used for crime prevention	
Working together as a community	65.5 (38)
Engage government departments	13.8 (8)
Solicit help from other institutions in the community	12.1 (7)
All of the above	6.9 (4)
Other	1.7 (1)
Characteristics of the community	

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Characteristics	%(n)
Poorly organised	48.3 (28)
Well organised	36.2 (21)
Excellently organised	8.6 (5)
Other	6.9 (4)
Criminogenic factors	
Yes	74.1 (43)
No	25.9 (15)
Attraction of criminality	
Track of land unoccupied	15.5 (9)
Street lights	3.5 (2)
Shebeens	31.0 (18)
High rate of school dropouts	36.2 (21)
Beliefs	10.3 (6)
All of the above	3.5 (2)
Residents involvement in crime prevention	
Highly involved	69.0 (40)
Limited involvement	8.6 (5)
No involvement	15.5 (9)
Other	6.9 (4)
Institutions that assume the role of crime prevention	
Religion	29.3 (17)
School	20.7 (12)
NGOs	20.7 (12)
All of the above	29.3 (17)
Other	0 (0)

Table 4 shows that the method used most of by the respondents in their communities was to strengthen families and support good parenting during parent meetings (46.6%). The next most popular method described was workshops for training students (44.8%).

Appointment of school governing bodies and visiting of schools were identified by 48.3% and 43.1% of the respondents, respectively, as ways to ensure the smooth running of schools in their communities.

The most mentioned government proposals that had been made in the study respondents' communities for the prevention of crime were to build a police station (32.8%), followed by community police forums (24.1%). Awareness campaigns on women and child abuse, development projects and lights on the streets were other government proposals made by 19%, 13.8% and 10.3% of the respondents, respectively.

Almost 70% (65.5%) of the study respondents identified working together as a

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community as a type of strategy used in the community for mobilising individuals and resources for the prevention of crime. Other strategies identified were the engagement of government departments, which were mentioned by 13.8% of respondents and soliciting help from other institutions in the community, mentioned by 12.1% of the study respondents. 6.9% of the respondents mentioned that all three strategies were used in their communities for mobilising individuals and resources for the prevention of crime.

More than 48% of the respondents characterised their communities as poorly organised, 36.2% characterised their communities as well organised, while only 8.6% characterised their communities as excellently organised.

Most of the respondents (74.1%) said they had areas in their community that were more criminogenic than others. The high rate of school dropouts was mostly mentioned (36.2%) by the respondents to be, what they thought, attracted criminality in a community, followed by the presence of shebeens in the community (31%).

Of the study respondents, 69% said that residents were highly involved in crime prevention, while 15.5% said that residents were not involved.

Religious institutions were mostly mentioned (29.3%) by the respondents as institutions that assumed the role of preventing crime. Schools (20.7%) and NGOs (20.7%) were also identified by the respondents as institutions assuming the role of crime prevention in the community.

Hypothesis testing

The findings in regard to hypothesis testing are as follows:

Null-hypothesis 1

According to the analysis of responses, there were no recorded significant differences between the answers of almost all independent variables (gender $p=0.283$, age group $p=0.616$ and local municipality $p=0.150$), as illustrated in Table 1. This hypothesis is, therefore, accepted.

Null-hypothesis 2

Data analysis as, illustrated in Table 2, shows that the proportion of response of "yes" to the question "Do you have areas in your community that are more criminogenic than others" did not differ in any of the categories of community key indicators because there was no statistically significant difference in the proportions of the different categories of the demographic factors. All the p-values were >0.05, therefore, this hypothesis is accepted.

Null-hypothesis 3

There are no significant differences recorded with respect to the responsibility of a traditional leader, as illustrated in Table 3. However, the study respondents who agreed that strengthening family-school relationship were the highest number of people (91.7% (n=22): p value=0.034) who said they had areas in their communities that were more criminogenic than others. This was followed by those who strongly agreed (62.1%; n=18). As no significant differences emerged, this hypothesis is accepted.

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Null-hypothesis 4:
The record shows that there are no observable significant differences between family situation and proportion of criminogenic factors that are identified by traditional leaders in the ORTDM. As no significant differences emerged, this hypothesis is accepted.

Null-hypothesis 5:
Data analysis, as illustrated in Table 4, shows that there are no observable statistical differences between methods that traditional leaders use for crime prevention.in the ORTDM, therefore, this hypothesis is accepted.

Discussion

This study has sought to outline the role of traditional leaders in crime prevention and how they can connect with other government agencies, for the betterment of livelihoods of people. With the data gathered, it can be judged that investment in the traditional leadership may offer a significant means of improving the quality of life for many people in society. In order to achieve the latter assertion, this section delves into strategies of crime prevention, as used by traditional leaders in the ORTDM and elsewhere.

General responses to crime
In similar cases, as this one of the ORTDM, American government responded by developing different approaches, such as community policing, problem-oriented policing, hot-spots policing and bro-ken-windows policing (Weisburd & Eck, 2004). It can be recorded that this new paradigm shift in policing made police suddenly stand out as leaders in criminal justice innovations. It can also be attested that this new openness to innovation and widespread experimentation in new practices were part of a renewed confidence in American policing that could be found among not only police professionals but also scholars and the general public (Weisburd & Eck, 2004). In support of this paradigm shift, Tilley (2005) argues that police is an institution established to deal with breaches of law and order. It serves as an agency of first call when a crime has been committed. To a large extent, problems become police responsibilities, when other formal and informal social mechanisms for controlling them have failed.

South African strategies
Amidst seemingly perpetual debates since 1994, a new South African government dispensation examined the police 'force' that they inherited from the apartheid regime. Subsequently, a need to aggressively seek the transformation and organisational restructuring was identified. In addition, crime levels highlighted the need for an urgent and holistic approach to address its underlying causes. The situation compelled the government to develop the National Crime Prevention Strategy (NCPS) (Omar, 2010, De Vries, 2008). As a new strategy, NCPS signalled a move away from the reactive crime control approach through enforcement, to one that was far more proactive and participative in design. This paradigm shift became

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so entrenched into the minds of decision makers, and in the society it became the talk of the day and congruence was reached that crime could not be addressed by the police alone (De Vries, 2008).

It was also understood that the situation required a multipronged approach, which needed to incorporate public and community participation. In essence, this new strategy required all spheres of government to work together in an integrated and coordinated manner in order to address both the factors driving crime for ultimately realising more effective policing and judicial processes. The strategic location of the NCPS, within the secretariat and away from the SAPS, reiterated the idea that crime had moved beyond the scope of the police and policing. With various new legislative acts cementing the changes, it appeared that the government was committed to a new era of policing (Omar, 2010). Newham (as cited in Ababio, et al. 2008), the Department of Safety and Security (1996) and De Vries (2008) argue that the key components or, particularly, the ultimate objectives of this paradigm, are summarily outlined as follows:

➢ Government cannot deal with crime on its own. The institutions of government on all three tiers (national, provincial and local) must work together and with civil society to reduce crime;
➢ Law enforcement and criminal justice responses alone are inadequate for addressing crime;
➢ The criminal justice system cannot operate effectively unless there is better coordination between the departments that constitute the system and integration of their activities;
➢ Crimes are different and must be 'disaggregated' if effective prevention strategies are to be designed and implemented;
➢ Prevention efforts need to be focused on victims and potential victims and not merely on perpetrators, as is the case with traditional systems of criminal justice; and
➢ Prevention efforts need to take cognisance of the fear of crime, as well as of actual crime patterns.

Strategies that are used for crime prevention

Traditional leaders attest that working together as a community is a governing principle for the prevention of crime. Furthermore, government departments are highly involved in aspects of social development (e.g. facilitate workshops for training parents on parenting skills). The school visits, appointment of SGBs, keeping in contact with the school principal and organising of parents meetings are priority. Tilley (2005) postulates that effective crime prevention measures that are deployed depend, to a greater extent, on how far interventions are appropriate for tackling the types of crimes that the community faces. Furthermore, it is of essence to mention that government resources need to be extensively used where, when and how crime incidents take place. In addition, effective implementation needs to be informed by an understanding of the physical and social characteristics of the affected area. Thus, Buthelezi and Mofokeng (2015) postulate that crime prevention strategies should be

devised and coordinated at a local level, as crime is not only a social problem but also economic and it cannot be left to the police to effectively deal with it. Tilley (2005) further claims that in order for the strategy to be effective, there are a number of decisions that need to be made. These require different types of learning and expertise that, in turn, are informed by different types of analysis at different stages. Schneider (2015) opines that with regards to parent training, based upon the results of the assessment, evidence-based intervention should be designed. This latter assertion will further assist on addressing the risk factors and development initiatives.

Conclusion

The research findings reveal that traditional leaders are of the view that strengthening families and support of good parenting remain the key aspects in order to ameliorate the root causes of criminal behaviour. Subsequently, that will improve parental supervision, strengthen schools and reduce school truancy. However, another factor for situating the causes and facilitators of criminal characteristics is neighbourhood and community. According to Schneider (2015), some communities may be breeding grounds for criminal behaviour, as they are characterised by different levels of poverty, poor housing, physical deterioration, rapid population turnover, instability, the availability of weapons and drugs, a high concentration of unemployment and undereducated young males and the absence of strong local institutions, social cohesion and informal social control. Schneider (2015) opines that poverty and related negative circumstances at the neighbourhood level are also viewed as contributors to antisocial behaviours among children. Levels of informal social control are often much lower in disadvantaged neighbourhoods, allowing for criminal and disorderly actions to go unchecked. Therefore, it can be concluded that children living in the aforementioned circumstances are frequently exposed to norms favourable to criminality (Wang, 2010; Schneider, 2015).

Methods used by traditional leaders for crime prevention in the ORTDM, as opined by Prenzler (2017), grow out of the sociological traditions of criminology that developed in 1800s. In this tradition, individuals and groups are motivated to attempt to improve local interpersonal interactions for the prevention of crime. However, initiatives embarked upon by the institution of traditional leadership are not immune to challenges. In the literature, it is reported, as attested by Mabunda (2017), that a lot still needs to be done in order to ensure compliance with the constitution. This current situation of traditional leadership may be largely attributed to the fact that attempts have been made in some instances to get rid of the institution (Holomisa, 2004). However, the current democratic government had foreseen the importance of recognising the role that should be played by traditional leaders in this regime of governance. This government position further empowers traditional leaders to be able to identify family dysfunctionality and personality deficits as fundamental ingredients of criminal behaviour in the community. In this article, it can also be concluded that traditional leaders need to be further empowered with skills to adequately address the social ills in their areas of jurisdiction, for betterment of livelihood of the citizenry.

Recommendations

For effective implementation of the methods used by traditional leaders in the ORTDM, the following recommendations are given. First, traditional leaders need upskilling through constitutional imperatives for aligning their methods with the constitutional prescripts and guard against any deviation from the principles. This will help them to gain a better understanding of the constitutional democracy concepts and how to address the needs of victims in general. This will make victims less fearful and also help them to participate in crime prevention initiatives. Secondly, traditional leaders need more grounding on how to prevent their communities from becoming breeding grounds of criminal behaviour through including family counselling and therapy and aspects of gender-based violence (GBV). Thirdly, traditional leaders need to be acquainted with knowledge of the different crime prevention strategies, which include the use of identification of the onset of criminal behaviour in the areas of jurisdiction and requests for appropriate intervention from relevant government departments.

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