

## Perspectives of crime prevention in the risky society of OR Tambo District Municipality

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### Abstract

In the OR Tambo District Municipality (ORTDM), Eastern Cape province of South Africa, crime remains an indisputable fact for most members of the society. Society's morals shows signs of being at the brink of lapsing; some people are forced to abandon their homes. This is despite many legislative directives to avert the situation. This study sought to evaluate the role of traditional leaders in community policing and crime prevention in the community of ORTDM. Interviews were carried out with 58 village heads and headmen as key informants. Four focus group discussions were conducted to collect the participants' insights on the role of traditional leaders in community policing and crime prevention. Participants were identified using purposive and convenience sampling. The findings revealed that community policing is an effective strategy for crime prevention and that traditional leaders play a pivotal role in the success of community policing and crime prevention. Traditional leaders play an integral role in the recruitment of members of community policing, assist with organising the business community to cooperate with the police in the fight against crime and play a vital role in encouraging the community to attend crime awareness campaigns arranged by the police.

**Keywords:** Community safety, crime prevention, culture, gender-based violence, traditional leadership, victimisation.

### Introduction

Lower crime rates in rural areas are often taken as a sign that crime is not a major concern (Ceccato & Meško, 2021). However, crime, no matter how prevalent, remains a reality, especially in the precinct of traditional leaders at OR Tambo District Municipality (ORTDM), Eastern Cape province, South Africa. Crime. In general, it affects every community regardless of location or the people who live in it (Rogers, 2012). Research indicates that although rural criminology is an increasing arena of investigation (Harkness, 2020; Meško, 2020); the awareness of normal rural crimes in international settings remains embryonic compared with other fields (Ceccato, 2015; Donnermeyer, 2016). Some families in certain villages of ORTDM, like Xhongora, Sigubudwini, Bozwana, Tabase etcetera, are forced to abandon their homes and seek refuge with relatives and neighbours or some even consider living in the bush (Mail & Guardian, 2007). Sexual offence cases are on the rise at Lusikisiki and elsewhere in South Africa. At Lusikisiki, a woman has been gang raped (eNCA, 2021), eight girls are tormented by an alleged rapist (Ngcukana, 2021), to name just few cases. Schnei-

der (2015) opines that there are areas which might be characterised by many chronic and serious offenders that are reactive, impulsive, unnecessary risk takers who do not think about the consequences of their actions. This latter supposition might be applied in the explanation of the case of criminal behaviour in ORTDM. South African government, in reaction to the situation has developed diverse measures for reducing criminal behaviour have been introduced and they were not juxtaposed. The major effort has been on the involvement of the community for realising the goals of informal social control.

This aforementioned paradigm shift, as purported by Crawford and Evans (2017), seems to be taking away crime prevention from its police-led silo and declaring it to be a task of the whole community. Margaret Thatcher, in the same echelon, declared that causes of crime lie outside the realm of police, thus crime prevention cannot be left to them alone for attention (Buthelezi & Mofokeng, 2015; Crawford & Evans, 2017). This prevailing view of crime prevention in South Africa is realised through legislative changes, which include National Crime Prevention Strategies (NCPS) and Provincial Safety Strategies (Department of Safety and Liaison, 2016). Altogether, these aforementioned strategies are advocating for social response to crime, which is largely deemed needed. In order to realise such crime prevention goals, partnership is a way to go, wherein diverse actors are brought together for sharing information. There are also suggestions for including development approaches, which entail early intervention in personal pathways that might result into criminal behaviour and other social problems (Crawford & Evans, 2017).

This article provides an introduction into the issue of the role of traditional leadership in crime prevention. Discussions will further delve into the functions of the traditional leadership institution, which includes the custodianship of the community and how traditional leaders provide their role on the day-to-day operations of communities. The other debates will be around the accountability and importance of the institution.

### **Research objectives**

This study is guided by the following research objectives:

- To examine elements of social disorganisation, as identified by traditional leaders in the ORTDM
- To establish the nature and extent of distribution of crime in the communities that are under the auspices of traditional leaders in the ORTDM
- To determine traditional leaders' involvement in crime prevention initiatives in the ORTDM
- To determine the nature and extent of citizens' involvement in crime prevention initiatives, as identified by traditional leaders in the ORTDM
- To determine methods used by traditional leaders for crime prevention in the ORTDM.

### **Research questions**

- Which elements of social disorganisation are identified by traditional leaders in the

### ORTDM?

- What is the nature and extent of distribution of crime in the communities that are under the auspices of traditional leaders in the ORTDM?
- What is the traditional leaders' involvement in crime prevention initiatives in the ORTDM?
- To what nature and extent are citizens involved in crime prevention initiatives, as identified by traditional leaders in the ORTDM?
- Which methods are used by traditional leaders for crime prevention in the ORTDM?

### Research rationale

At Bisho, the Department of Safety and Liaison in the Eastern Cape province has proposed a new phenomenon of community mobilisation against crime. This component of the strategy seeks to engage individuals and groups in local communities, which focus on safety activities that will have a direct impact on the main safety problems in the local area. With this type of intervention, communities, including local and traditional authorities (chiefs) and non-state role-players, such as faith communities, Community Policing Forums (CPFs), Community Safety Forums (CSFs), or ward committees, are engaged in sustained dialogue about crime and safety to address the following key issues (Department of Safety and Liaison 2016): a) Identification of what government services need to be improved or changed and informing relevant authorities for action; b) Identification of unsafe areas and the development of strategies to respond to these, including engaging with local authorities in relation to issues of lighting, grass-cutting and maintenance of public buildings; c) Identification of safety needs in that community (e.g. the need for the supervision of children) and developing appropriate plans to address these; d) Provide information as to the kinds of approaches that have been successful in preventing or reducing crime; e) Mobilise men and boys against violence and against gender-based violence (GBV) in particular; and f) Improve community's trust and relationships with the police.

### Literature review

#### Crime prevention and traditional authorities

Crawford and Evans (2017) posit that to date, crime prevention and community safety have developed as fields of scholarly interest and practical advances. Crime prevention has entrenched its own theories, including intellectual perspectives and it has also become part of the agenda during policy debates. According to Schneider (2010), the contemporary field of crime prevention arose as a critique of and an alternative to the criminal justice system; implying that crime prevention must address the failures of the criminal justice system. In essence, the criminal justice system is overburdened by crime and the inability to identify many criminal offenders so that justice may prevail. Rehabilitation efforts of those that are convicted is also questionable as there are increasing elements of recidivism. The responsibility of crime prevention is, primarily, in the hands of citizens that are led by traditional leaders, as is the case in a rural setting, not the state (government) (Schneider, 2010; Newburn, 2013).

Traditional authorities reach thousands of people in their communities through *imbi-zos/ lekgotlas* or community dialogues; they advise government on traditional affairs and influence policy making that affects the lives of millions of people in mostly rural populations (Teffo-Menziwa, Mullick & Dlamini, 2010:1). Traditional authorities are influential in most rural communities in Southern Africa and play a key role in advocating and driving social mobilisation initiatives that address, amongst others, crime and victimisation.

**Brief overview of crime in the ORTDM**

The point of departure to achieve the goals of this article is to depict the synopsis of crime patterns as recorded in the ORTDM from April 2016 to March 2017 as follows:

**Table 1: Crime Patterns**

Type of Crime	Name of the Police Station	Percentage increase
Contact crimes	Ngangelizwe	34.4%
	Tsolo	13.1%
	Mqanduli	3.1%
Subcategories of aggravated robbery	Ngangelizwe	134.6%
	Port St Johns	70%
	Lusikisiki	39.1%
Crime detected by police	Ngqeleni	30.2%
	Mthatha	30.1%
	Tsolo	14.5%

**Source: SAPS Crime Statistics 2016/2017**

The above table depicts high levels of violent crime in the ORTDM. Violent crimes pose a serious threat to the normal livelihood of members of the society and often lead to tragic loss of life and injury.

**The importance of community trust**

In this study, as opined by Bullock (2014), it can be attested that community is characterised by those who have in common traits, such as religion or social class, and activities and interests such as work, recreation, politics or sport or wider shared attachments based on features of identity (Bullock 2014). 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 of family, friends and wider structures, such as voluntary groups and the institutions of civil society (Bullock 2014). Improving the community’s trust and relationships with the police remains an essential strategy for building a crime-free zone.

In support of the latter assertion, as postulated by South Africa's National Development Plan Vision 2030, crime free zone remains as a necessary condition for human development and improving quality of life. When communities do not feel safe and live in fear, the country's economic development and people's wellbeing remains thwarted (National Development Plan Vision 2030 2011).

### **Research methodology**

The analysis is qualitative and was carried out between from July to September 2020. This study builds on certain original thoughts in the earlier findings. Semi-structured interviews, focus group meetings and observations were used as the analysis methods. The research follows a paradigm of interpretive research. In contrasts with statistical methods used in the positivist study, the interpretative paradigm focuses on the meanings from a participant's viewpoint (Noon, 2018).

### **Population of sample study**

The research employed a purposive sampling method to ensure the participants identified were ideally suited to the research of traditional leaders' role on crime prevention, as well as their views regarding the role of community members. Without proper screening of individuals, data processing could be challenging and time-consuming. The key attributes evaluated were whether participants had some skills (e.g. considerable expertise in the field of work) that rendered them eligible to research or had in-depth background or expertise of crime prevention and community policing. The research also incorporated the techniques of snowball. The strategy of snowball is compatible with purposive sampling, where a group of individuals propose possible research participants (Buttle, Davies & Meliala, 2016; Naderifar, Goli & Ghaljaie, 2017). Data collecting from multiple sources requires triangulation, using different techniques. Academic books and papers, newspaper articles, government records and primary information were obtained where two focus group discussions (FGDs) comprised of 14 traditional leaders per group; whereas, the other two FGDs comprised of 15 traditional leaders per group.

The authors agreed, after interviews with 58 participants, that this study achieved concentration. 10-25 interviews to reach saturation are commonly advised (Creswell, 2013). For the purpose of illustrating the study's objectives and what was expected of participants through interviews and focus meetings, participants were presented with a clear statement for their approval. The written consent of all participants to engage was confirmed. All interviews were written and recorded descriptively. The documents were subsequently coded to secure participants' information. The identities of the individuals concerned were not indicated in terms of privacy and confidentiality, including the towns, villages or districts in which they are situated. In addition, the positions of the participants were not stated in the study, to maintain privacy and confidentiality. The data will be maintained for five years on computer records that are password-protected. After the interviews were finished, transcripts were created in order to ensure continuity. At the point of data processing, the data

collected were thematically classified. The established categories were contrasted and the associations were analysed. Personal statements, suggestions or memoranda were made during this process. These notes helped to focus on the study results and address them.

## Results

Data analysis produced five themes: (1) population diversity and family disruption; (2) nature and distribution of crime in communities of traditional leaders; (3) involvement of residents in crime prevention initiatives; (4) the manner of handling physical abuse; and (5) methods of traditional leaders for strengthening families and supporting good parenting, as discussed below.

### Theme 1: Population diversity and family disruption

To examine elements of social disorganisation, traditional leaders, as participants in this study were asked to describe types of families that are found in their areas of jurisdiction. From their responses, the following types of families were identified:

**Table 2: Population diversity and family disruption**

Concept	Quote	Reference
Population diversity and family disruption	<i>Low class and middle working class.</i>	Participant 1
	<i>My community is composed of broken families, which that is signified by child-headed families. The situation is largely caused by immigration to places like Johannesburg, Cape Town and other big cities. Summarily this becomes unbearable in communities that I lead.</i>	Participant 2
	<i>It is a mix of Africans and Indians.</i>	Participant 6
	<i>In my area Africans, Somalians, and Indians are found.</i>	Participant 11
	<i>Orphans, widows, single men and females.</i>	Participant 13

**Source: Researcher’s own illustration**

Table 2 depicts the ethnic diversity, which is also a key variable because cultural differences tend to interfere with adults’ ability to work together in supervising and raising their children (Walsh & Hemenns 2008). It is further established that poverty rates are likely to increase as ethnic diversity increases and the proportion of female-headed households increase (Walsh & Hemenns 2008). It is also observable that in rural communities there’s an element of diversity, like their urban counterparts (Barclay et al. 2007). On integrating the information contained in Table 2, in the criminological theoretical jurisprudence, Bezuidenhout (2011) opines that Shaw and McKay, in their zone model, viewed deviance as a result of the breakdown of social control, which may be the result of broken families. Rapid social changes, such as industrial-

sation, urbanisation and immigration, also contributed to the disorganisation of the community. The findings in the table are in contrast with the views upheld by Van der Westhuizen (cited in Bezuidenhout 2011) that people in rural settings share and live together in common unity. However, there is congruence, when looking at the following elements that constitute social disorganisation (Bezuidenhout 2011):

- Low economic status;
- A mixture of different ethnic groups with their own traditions and cultural beliefs;
- Highly mobile residents moving in and out of an area; and
- Disrupted families and homes (by death or divorce).

**Theme 2: Nature and distribution of crime in communities of traditional leaders**

In the ORTDM, the elements of the nature and distribution of crime in the community are attested by traditional leaders as follows (see Table 3 below):

**Table 3: Nature and distribution of crime in communities of traditional leaders**

Concept	Quote	Reference
Crime incidences	<i>There are predominant incidences of stock theft. Live stocks are solely stolen on a day light, people are just being dispossessed.</i>	Participant 3
	<i>There are incidences of mugging, rape of women and children.</i>	Participant 12
	<i>They are robbing foreigner’s shops.</i>	Participant 13
	<i>Family feuds, fighting over small issues.</i>	Participant 14
	<i>In my area there have been an incident of a corpse of a person found with a head put next to it. This tragedy is alleged to be committed by unknown people. In another different case a body of an unknown person was found flouting on the river with stabbed wounds.</i>	Participant 29
	<i>Some people, more especial the youngster are using drugs.</i>	Participant 30
	<i>Crime is scattered in my community. It is predominantly alleged that youth from other communities are the perpetrators of different types of crime in my community.</i>	Participant 57

Source: **Researcher’s own illustration**

Table 3 shows that violent crimes are largely committed in the ORTDM communities; some incidences include woman and child abuse, which also include GBV scenarios. Some participants reveal that in their communities there is a scourge of substance abuse, predominantly by youngsters. Based on this research finding, such situations require the community to provide sound adult role models. In the case of a rural setting such as the ORTDM, that role might significantly be played by traditional leaders, whom, as posited by Schneider (2015), will assume the role of identifying youth’s needs and then connect them with the most appropriate local service. In support of this undertaking, Rosseau, de Tocqueville and Mill, as postulated in Bullock (2014),

opine that citizen participation seeks a) to legitimise decision making, b) to develop the minds and c) souls of citizens.

### Theme 3: Involvement of residents in crime prevention initiatives

In the ORDTM, residents, as attested by traditional leaders, are involved in crime prevention initiatives (see Table 4 below):

**Table 4: Involvement of residents in crime prevention initiatives**

Concept	Quote	Reference
Crime Prevention initiatives	<i>There is high involvement but mostly when there will be remuneration.</i>	Participant 2
	<i>Community also patrols the area in order to prevent crime and support South African Police Services.</i>	Participant 6
	<i>Closure of places that are selling alcohol is highly encouraged and some curfew measures are implemented.</i>	Participant 9
	<i>In instances when there is crime committed, every member takes it upon himself or herself to investigate the case. Youth in my community is more trained about the consequences of crime and having a criminal record.</i>	Participant 35
	<i>My community members refrain from participating on initiative of crime prevention because of lack of protection.</i>	Participant 39
	<i>In my community, people respond quickly when there is crime committed in a certain homestead and assist police with the investigation of the incident.</i>	Participant 57
	<i>People in my community are easily mobilized to respond to any crime incident that has been reported. When in my community there are gun shots heard, members assemble in the Great Place.</i>	Participant 58

**Source: Researcher's own illustration**

According to Table 4, some members of the community are willing to partake in the onslaught of crime, as the situation impinges on the lives of citizens. However, there are certain conditions that need to be observed prior to their fully participation. . Some of them are raising the importance of remuneration for the service rendered. This include instances when traditional leaders deal with the labelled troublesome members in their communities. The matter of protection is also raised, as they fear for their lives, which might be at risk of being terminated.

### Theme 4: The manner of handling physical abuse

On trying to establish other methods used by traditional leaders when handling is-

sues of physical abuse, which are brought to their attention by community members, questions were asked, including: “Indicate the manner that you use to generally handle incidences of physical abuse in your area of jurisdiction” and traditional leaders responded as follows:

**Table 5: The manner of handling physical abuse**

Concept	Quote	Reference
Physical abuse	<i>Through mediation by summoning the perpetrator or even community engagement through a meeting for a collective decision.</i>	Participant 1
	<i>We would handle the matter as domestic abuse if it's between the family members or if it's outside their family we would conduct it as such and community rules would be the remedy. Which include the imposition of sanctions to the guilty person.</i>	Participant 2
	<i>We discuss matter and other cases are escalated to magistrate courts.</i>	Participant 10
	<i>I go to the scene of crime and advise the victim to go to the hospital and also get the letter from the doctor in order to open a case.</i>	Participant 13
	<i>Most instances of abuse I report them to the police for intervention.</i>	Participant 30
	<i>We try to mediate the situation and find a way of reconciling the two parties that are involved. However, if there are more elements of violence, we ask for police to intervene on sorting out the matter.</i>	Participant 32

**Source: Researcher’s own illustration**

Table 5 shows that traditional leaders have the burden of handling incidences of physical abuse in their areas of jurisdictions, as one of the social problems. Some of the social ills may be the result of cultural differences, which are marked by ethnic diversity in communities. On further interrogating the matter, findings reveal that traditional leaders use different methods of handling issues of physical abuse that are brought to their attention. Some traditional leaders follow the embodiments of democratic ideals, as they call members of the community into a joint decision making, while others find it important to follow procedures of reporting the case to the criminal justice system by activating the first component of the system, in the form of police.

**Theme 5: Methods of traditional leaders for strengthening families and support good parenting**

On trying to further examine the existence of different methods used by traditional leaders in an endeavour to prevent crime in their jurisdictions, questions were asked such as: “Describe methods that are used in your community for strengthening families and support good parenting”. Responses of traditional leaders is summarised as follows:

**Table 6: Methods of Traditional Leaders for strengthening families and support good parenting**

Concept	Quote	Reference
Governance of behaviour	<i>We have a duty as the Great Place to allocate a residential area as well as arable land/ site to every male child upon reaching emancipation stage. Everything that comes we deal with it as a collective.</i>	Participant 1
	<i>We have programmes where parents motivate children at the beginning of the year for school and life outside school.</i>	Participant 2
	<i>We encourage children about the importance of school. So that they can be independent and live a better life.].</i>	Participant 3
	<i>Customs, norms, traditions, and church programmes are used.</i>	Participant 11
	<i>Parents are encouraged to have good communications with their children. To a large extent, parents are encouraged to become friends with their children, so that they can make them to open up. Subsequently good relationships will pave a way for teaching them about the differences between what is right and wrong.</i>	Participant 13
	<i>As a leader I call meetings every month in my area and I take an opportunity to show them how to raise teenagers.</i>	Participant 14
	<i>We organize Imbizo for discussing better methods that can be used by families for disciplining their children and upbringing.</i>	Participant 31
	<i>As a traditional leader I take it as my responsibility to make sure that I intervene when there are families which have some crisis. I also ensure that each child that is in a school going age attend school for his/ her livelihood in future.</i>	Participant 32
	<i>We invite the Department of Social Development to present different disciplinary techniques to community members, so that they can ultimately use the acquired skills at home for better disciplining their children.</i>	Participant 34
	<i>Resolve disputes amongst families.</i>	Participant 44
	<i>Interventions by social workers on a man-to-man basis, through workshops and counselling.</i>	Participant 48

**Source: Researcher's own illustration**

Table 6 shows that traditional leaders are more involved in strengthening family ties by encouraging parents to make sure that they apply legitimate means for encouraging adherence of their children to conventional activities. In theory, as explicitly stated above, some parents considered it important for them to form part of the lives of their children. In return their involvement makes it easy to guide children into the pathways of refraining from unconventional activities. In support of this undertak-

ing by traditional leaders, Bezuidenhout (2013) posits that interventions will prevent poor family affection, which is important in the life of a child. However, when it comes to single parents, parenting becomes a challenge as the situation largely makes many adolescents to be unsupervised and subsequently that leaves them to be more prone to feelings of low self-esteem, depression, risk taking and substance abuse. Furthermore, as emphasised by the researcher, the involvement of traditional leaders in aspects of parenting enables them to be able to assist families in distress.

## Discussion

The purpose of the study was to identify methods that traditional leaders use for preventing crime in communities under their jurisdictions in the precinct of the ORTDM. This undertaking is premised on the belief that traditional leaders are rightfully positioned to be able to share their concerns and those of residents over the problem of crime, which will lead to local initiatives for crime prevention.

Traditional leaders reveal that crime in the ORTDM is one of the most serious problems, which include children and women as victims. Research results further depict that there are cruel and barbaric practices perpetrated in some of the areas under the jurisdictions of traditional leaders. Bezuidenhout (2011) posits that crime is an extremely complex phenomenon that is difficult to define, explain and prevent. Due to complexity of the phenomenon, some society members tend to demand greater forms of punishment, retribution or even revenge, as the solution to the problem.

As a response to the situation, traditional leaders proposed various methods for preventing crime in their communities, which, in turn, will promote social control. In support of this supposition, Nonkonyana (2019) opines that disputes in the community must be solved by such an affected community first, in order to enhance unity and cohesion. A traditional leader should preside over such cases and ensure that norms and values are observed by all members. Prenzler (2017) also attests that 'it takes a village to raise a child'. This latter assertion can be found to flourish when individuals and groups attempt to improve local interpersonal interactions. This approach can be used for monitoring family dysfunctionality and personality deficits, as the aforementioned elements are the fundamental ingredients of juvenile delinquency and criminality in the community. Lab (2004) opines that, in order for peace in the community to prosper, community members must have an ability to distinguish legitimate from illegitimate inhabitants of the area. The absence of such recognition leaves residents unable to identify someone or something that is out of place and such situations are largely attributed to the absence of unity amongst members of the community. As a result of the lack of unity, according to Bezuidenhout (2013) since 2006 South African communities had been introduced into new drugs. Some of them are called Nyaope (a mix of dagga and heroin, which sometimes is mixed with bicarbonate of soda, pool cleaner and even rat poison) and Whoonga (a mix of dagga and heroin and antiretroviral (ARV) medication). Many schools in the community are commonly used as supply points.

Schneider (2015), referring to family, postulates that home visits by trained nurses and other professionals, reduces child abuse and further recommends home visits by

teachers, which could substantially reduce arrests for child misbehaviour and criminal behaviours. According to Bezuidenhout (2013), these aforementioned types of interventions serves as crime prevention measures in the community. . When children continued to be exposed to conventional activities, and that is supported to thrive, that will in turn result into a stable and organised neighbourhood. In addition that will activate the four steps of crime discouragement relating to different levels of responsibility, such as personal-, assigned-, diffused- and general discouragement. Crawford (1998) elucidates on the levels of discouragement as follows: *Personal discouragement* is the responsibility of family and friends. *Assigned discouragement* is the responsibility of those employed to do so. *Diffuse discouragement* is the responsibility of those employed but not assigned that specific task. *General discouragement* is the responsibility of those unpaid persons in the community.

### **Limitations**

This empirical study, which is qualitative in nature, has been limited to 58 judgements and experiences of traditional leaders, as sampled from four arbitrarily selected local municipalities of the ORTDM. This study could have benefited more, where there was an e involvement of perpetrators and potential offenders, in order to excavate the understanding of the drive of crime in society. However, such undertakings are scheduled for future longitudinal studies in the area of ORTDM and elsewhere. Other future research projects will further focus on the measures for examining the ability of traditional leaders on the mobilisation of the disadvantaged neighbourhoods for social cohesion.

### **Conclusion and recommendations**

This article has provided an empirical overview of the role of traditional leaders on crime prevention. The findings of the study show that a number of atrocities are brought to their attention for action. Subsequently, they are able to stimulate people in their areas of jurisdiction to devote a great deal of effort towards the solution of social ills in their communities.

Some traditional leaders report that they visit crime scenes and when establishing that they cannot deal with the matter on their own, they suggest procedures that must be followed in order to report the matter to the attention of the police. According to Bezuidenhout (2011), scene of a crime is the ideal place, which summarily can be described as the locality of hidden clues, for assisting police during the process of investigation. It is where the specific information for psychological profiling of the perpetrator will be gathered to assist the police regarding the type of offender, for expediting the investigation and strengthening the case in a court of law.

In the study, training of traditional leaders is highly recommended. Training should include the importance of preserving the crime scene and how to involve community members is an essential element that needs to be included. Methods of sustaining continued involvement in the efforts of crime prevention should be promoted, as some members of the community tend to lose confidence and, subsequently, with-

draw their consent, and that thwart the achievement of social cohesion and social control.

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