

Revisiting How the Traditional Leaders in Pre- post-1994 Dealt with Anti-Corruption and Violence in KwaZulu Natal, South Africa

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OIDA International Journal of Sustainable Development, Ontario International Development Agency, Canada.

ISSN 1923-6654 (print) ISSN 1923-6662 (online) www.oidaijsd.com

Also available at <https://www.ssrn.com/index.cfm/en/oida-intl-journal-sustainable-dev/>

Abstract: The South African economy is in disarray due to regular reports of increased corruption. The increase in criminal activity shows that people are not frightened to commit crimes. According to this article, in the past, crimes used to occur in townships and were mainly minor offences like stealing little objects, but now the crime has increased more increases in rural areas. This article argues that after 1994 south Africa entered into the democratic system and it liberated people in many ways, gave people human rights (right to life), liberation from death sentences, etc. Due to human rights, people are not afraid to commit crimes because they rely on human rights that also protect them. Crime is steadily increasing, making the economy unstable, and businesspeople or companies from abroad may be frightened to invent by establishing businesses in a country that is notorious for violence and crime. This may make tourists hesitant to visit for adventure. Paying visits of people coming from different dimensions throughout the globe is also helpful for putting the country on the global map. Despite that, the perpetuation of crime also creates social unrest in both urban and rural areas and is detrimental to social well-being. This article argues that traditional leaders had means for fighting corruption and criminality. Therefore, people were afraid to commit crimes. Hence for power that is deprived to traditional leaders, crime and violence are increasing throughout the country. This article aimed to evaluate by revisiting the strategies that were utilised to overcome crime and violence as the resolution to the modern era. The evaluation of the procedures employed by traditional leaders in rural areas and the methods used by the government based on legal regulation. The study used the qualitative and interpretive research paradigm to evaluate the rural community techniques employed in rural communities to reduce violence and crime. Drawing on the Situational Crime Prevention (SCP) theory, which explains and provides techniques for preventing crime and violence in communities and addressing the existing circumstances. The findings underline the necessity for traditional leaders to work closely with the government to fight crime, domestic abuse, and abuse of children and women in rural areas. In conclusion, the study recommends the government collaborate with traditional leaders to reduce crime because the majority of criminals and serial killers grew up in rural areas.

Keywords: Anti-Corruption, Crime, and domestic violence, Traditional Leader's Role, bureaucratic

Introduction

Crime rates are at an all-time high in almost every region of South Africa. This causes the economy to deteriorate, and investors from other countries are hesitant to invest and establish businesses in this country [1]. It is an irrefutable reality that crime is on the rise rather than decreasing. It appears that people are not frightened to

commit crimes. This study contends that how people commit crimes demonstrates that they are not terrified of imprisonment. They go to prison, come out, and then commit another crime. A surge in crime has negatively impacted the country's economy, and it also forcing overseas investors or businesspeople to opt to establish businesses in this country [2]. The shutdown of enterprises has resulted in poverty and famine in the country. People lose their jobs when companies or enterprises close. Many people lose their jobs as a result of company closures caused by an increase in crime. This article contends that crimes known to occur in township areas include, stealing cars, robbing stores, selling drugs, and suspicion of corruption in the state government [3]. Many people lose their jobs as a result of business closures caused by increased crime. This article contends that crimes were occurring in townships or urban areas before 1994 before South Africa acquired democracy. Major crimes or scenarios included auto theft, store robbery, homicide, rape, robbery, felony assault, burglary, grand larceny, and felony vehicle theft. All of these crimes were usually committed in townships and urban areas [4]. The Tsotsi language serves as proof that crime begins in the townships [5]. It is simply because the majority of terminologies in the Tsotsi language are derived from the Afrikaans language. The Tsotsi language, also known as Tsotsi taal, has been described as a township language spoken by criminals [6]. Tsotsi, which means to "savvy," refers to many techniques used for deceiving and stealing goods from others without being seen and avoiding identification by authorities [7]. That proves that crime was more prevalent in townships and cities. Yes, crime did occur in rural places, but it was less common than in townships.

Even though crimes took place in towns and cities, they were not as common as they are in the current democratic era. And crime was not at an extent greater than it has been since South Africa acquired freedom [8]. That demonstrates that the government that ruled before 1994 had strategies for tackling crime and violence. After 1994, in this democratic era, there has been an enormous surge in crime, homicide, domestic violence, drug sales, allegations of corruption in state administration, and money laundering, which is steadily increasing [9]. This study intends to review and revisit the procedures employed by the government that ruled before 1994, as well as the approaches taken by traditional leaders to combat crime and violence.

Problem Statement

There is a high rate of criminality in rural areas to places that inhabited the kings. It is not just crime, but also violence, drug abuse, rape of women and children, torture of women, murder of women, gender-based violence, identity theft, cybercrime, auto theft, township looting, and numerous other offences. However, this article focuses on how traditional leaders and the government responded with anti-corruption and violence after 1994. The crime depicted below is common in rural communities.

Crime that Frequently Occurs in Rural Areas and Factors that Contribute to Crime

In the past before, there were a few criminals inhabiting rural areas. And it was terrifying to commit the crime. Crime and domestic violence, including assault of women and children, have escalated significantly in recent years. Here are the following crimes that frequently occur in rural areas:

Stealing Livestock in Rural Areas and White People's Farms

The most common issue is cattle theft, particularly prevalent in rural areas. People steal livestock at night in the kraal, from highland pastures or on farms. Some people used traditional smoked herbs as magic to steal cattle [10]. The traditional smoked herb is blended with the raw thickness fatty meat of other wild animals, including the fatty meat of female hippopotamuses. They believe that cattle are closely related to hippopotamus. However, they typically burn traditional smoked herbs near the cattle.

When the cows sniffed the smell, then the cattle would follow him. He will go ahead, and the cows will follow him. This is a typical theft strategy. If a person walks with cattle in that manner, you will never suspect that the livestock is not his [10]. The livestock are following him because he utilised that particular traditional smoke herbs. This strategy is primarily utilised for nighttime theft on farms.

According to rumours, traditional smoked herbs can be found among the Basotho people who live in the Lesotho region. Several people use this strategy of stealing. Many people steal from the kraal or when the cattle are in the pasture. Others forcibly take cattle from their owners or shepherds and point firearms at them [11]. Some people utilise fraudulent tactics to steal cattle. Criminals frequently visit rural areas and promise to help people by finding people who will buy livestock at high rates, particularly butchery businesspeople. They take the livestock with them and never return to their communities. This has been expressed in numerous works of creative writers of modern literature, including novels and dramas in which the authors depict how individuals steal livestock. According to Zulu customs, cows are extremely valuable to them. If the head of the household has a large number of cows, he feels important and

respectable. Long ago during the 70s and 90s, some were stealing cattle from white people for the purpose of breeding and not for slaughtering and selling to butcheries [12]. Others entered white people's farms as poachers, butchered livestock, and sold the meat. White people have recently avoided rural areas due to their vast size. Some people-built homes in the forest in hidden places with the intention of stealing cattle. when he has bred enough cows and the ones, he stole have had calves and he sees that there are more cows, then he moves to build a home next to others [12]. This makes it difficult for white people to find missing livestock, particularly if farmers do not have transportation like a helicopter.

Notwithstanding what has been stated above. Today there are many intentions for people to steal cattle. Here are some of the principles described below:

Some Steal Livestock for Sale at Butcheries

With an increasing number of butcheries, people steal cows and sell them to butchers. This makes it difficult to follow the trail if the cattle are sold and just slaughtered as soon as they arrive. From the 1970s to the 1990s, they stole white cows, but now they steal black cattle in rural areas [13]. It doesn't help that the police are following the trail because the butchers slaughter cows as soon as they arrive. The person whose livestock is stolen loses his or her wealth or inheritance because the cow is considered an inheritance [13]. Even butchery owners are regarded as criminals because they buy cattle that are sold urgently. They even used the word "it is hot" to explain that the stolen item must be transferred immediately.

Stealing Cows to Pay for in-Laws or to Perform Other Special Rituals

Some stole livestock to perform cultural ceremonies and pay their in-laws' fines to the homes of girls who gave birth [14]. Cows used for cultural rituals are normally slaughtered as soon as they arrive, and the cow paying the fine is also slaughtered as soon as it arrives. According to Zulu tradition, if a boy impregnates a girl, he must pay a cow-related charge if they are not married, or he has not been paid the bride price. The cow is used just to purify the home yard. The cow only serves for purpose of purifying the home yard. They commonly use cow gall bladder fluids combined with water to clean the home yard [15]. It is a shame if the boy fails to pay the fine. One of the reasons the lead in for livestock theft in rural areas. Some stole livestock to perform cultural ceremonies and to pay their in-laws' fines to the homes of girls who gave birth. Cows used for cultural rituals are normally slaughtered as soon as they arrive and the cow paying a fine, it is butchered as soon as it comes. In Zulu culture, a boy who impregnates a girl is expected to pay a fine to the family of the girl by purchasing a cow. That cow will purify the yard because the boy caused damage by impregnating the girl before paying the bridal price. It is a disgrace if the boy fails to pay the fine. This is another reason for cow theft in rural areas. Some people steal livestock to perform rituals in their homes. they usually steal and go to exchange it somewhere else as if they bought it or sell it and use the money to buy another cow to get a permit of proof of paper that that cow has bought. they are doing that for the neighbour to see that the cow that will be slaughtered has been bought because it arrives at midday for all the people to see [16].

Stealing to pay the bride price (lobola)

Some steal cattle so that they can pay the bride price to the in-laws. As the economy stagnates, there is a lack of job opportunities. People have been stealing cattle from somewhere far away from where they are based and going to pay the bride price (lobolo) with them [17]. His in-laws do not know that those cows have been stolen, they are happy that the son-in-law loves their daughter because he managed to pay the bride price. This usually happens when a man pays a bribe with stolen cattle. Some men steal cows and sell them to owners of butcheries, then buy cows with the money they sold the cows. Others steal cows and sell them then pay the bride price using cash [18]. These are all things that happen in rural areas or even in areas close to cities and in farm areas.

To Steal Livestock to Make a Living.

Some are stealing cattle for the purpose of making a living. They steal them, sell them so they can feed their families, and buy food and other goods that are needed in the household. Usually, they steal them exchange them away from them sell them to the owner of the butcheries and buy other cows according to the law [19]. Other people went to trade in the farms of white people. Generally, in white people's places, it is rare for the police to come and search for lost cattle because white people are economically independent. As a result, the police never considered searching white people's farms. Although people are able to go and exchange cattle on white farms. If the cows are stolen from the farms, they go to exchange them on the farms of black people. it is not uncommon for the police to come because it is known that people with money have their belongings. Because there are many butcheries. People want to sell meat as a form business of to make more money. The sale of meat came with the whites by opening butcheries [20].

According to Zulu culture, meat was not sold, it was slaughtered and eaten by the people. These days, individuals steal and slaughter cattle to sell their meat in rural areas. They utilise the money they earn from selling to buy maize meals and other household necessities.

In addition, refrigerators did not exist in ancient times until the 1980s. It was difficult to conceal the stolen meat since it would be smelt, and the police would discover who stole it. Others employed the approach of tying it with plastic and submerging it in water, either in a dam without crocodiles or by digging where the spring emerges. Today, people steal, butcher, and store meat in the refrigerator. However, you allege that the meat in the refrigerator was stolen.

Stealing goats and sheep

The theft of goats and sheep was rare compared to now. The theft of goats started after goat meat was sold in the butcheries. After selling goat meat in butcheries, the number of goat thefts increased [21]. In the past, goats were stolen but it was not something that happened more often. In the past, sheep and goats were stolen for farming purposes. It was not common for them to steal and sell because there were no people to buy them. Most people are farming goats and sheep as livestock in rural areas. That makes them not see the need to buy goats or sheep because the owners will find them if they are stolen. However, the sheep do not survive in some places because of the heat of the sun [22]. This means that people farming sheep are those who live in cold climates

Theft and Carjacking

Car theft and carjacking are prevalent in rural and urban areas. There are various reasons behind car theft. Others steal to live in foreign countries near South Africa. They are stolen and smuggled across the border into another country. People from other neighbouring countries of South Africa place orders for cars they like from South African criminals. Sometimes it is people from other countries who come to South Africa with the intention of stealing cars and crossing the border with them illegally [23]. Some steal them and remove the engine with the intention of putting it in another weak motor. Some of the cars are running into each other's engines [24]. Therefore, criminals steal a car, remove the engine and sell it, usually to taxi drivers. Some people steal it with the intention of removing parts and then they repair another car with that part or build a new car with those particular parts. Some have been suspected of stealing and selling to garages that sell cars. This is proven by the fact that there are garages that if you buy a car from them when you drive it on the road and the police determine that the car has been stolen when the car was bought in the motor dealers.

Identity Theft

Identity theft is another source of serious concern facing the country. People steal people's information and use it in ways that will benefit them. Some steal people's identity numbers and apply for resources such as planting seeds, getting financial support and other support that can help communities but benefit individuals [25].

Others steal money in order to have access to his/her bank account. Sometimes he steals it with the intention of defamation of his or her character. However, there are many reasons why someone might steal someone else's information [25]. There are many different types of identity theft but the most common thing that happens in rural communities is whereby you find out that people are being robbed because they are illiterate.

Sexual Harassment and Femicide

Sexual harassment against women, including rape, kidnapping, and murder, has become frequent in the Zulu nation [26]. Killing a woman is considered awful and stigmatising in Zulu culture since women are the most respected individuals. A woman is considered like gold or an egg in the past, but this is no longer the case nowadays. There have been several reports of sexual abuse, kidnapping, and killings of women [27]. There are various causes for kidnapping and killing women, one of them occurring when the woman no longer wants to fall in love with the man, but he refuses to accept it and kills her. Another cause is when a man who paid the bride price discovers his lover cheating with another man. This breeds animosity, which leads to people killing one another.

Research Methodology

This research adopted a qualitative research methodology, focusing on focus groups which are traditional leaders. The study used purposive stratified sampling to select the participants. As a case study, researchers met physically with a group of 15 people in a region where chiefs' rule. It was easy to reach them and meet the participants because they usually hold a community meeting every Tuesday to discuss community-related concerns. The researchers used that opportunity to meet with community leaders, including the chief, headman, and other traditional leaders who have a role in leading the community, such as leaders of men regiments, mothers who test girls' virginity, and other people

who play a role in discussing community issues who are on committees. The researcher's started identifying is the area ruled by chiefs and the areas where crime is most prevalent livestock theft. There participants were chiefs and their headmen as well as members of the community council. The study used open-handed research questions to have an open discussion. Data was collected from a large number of people sitting together in a council. The total number of participants is approximately 15 per group from various rural communities.

Informed consent

Voluntary Participation: All participants in the study were informed that their participation is purely voluntary. They may choose to participate or decline without any negative implications or losing benefit to which they are otherwise entitled. They can also withdraw from the study at any moment without any penalties or providing a justification.

Procedures: Following the agreement to participate, participants were asked to share their experience, knowledge and views on the role of traditional leaders in addressing corruption and violence in KwaZulu-Natal over a period of time. The interviews or discussions were held at a time and place convenient to the participants.

Confidentiality: they informed that any information provided would be treated strictly confidential. Their identity will be protected and all personal data in research papers and publications will be anonymised. Only a research team will have access to the data collected and stored in a secure manner.

Risks and benefits: whether the risks of participation are minimal. However, some subjects are sensitive, and the participants were not required to answer any questions that might be offensive. The study has contributed to a better understanding of traditional leadership and its role in the governance of the society and in the pursuit of social justice.

They were informed that they had read and understood the information provided above as they voluntarily volunteered to participate in this study.

Strategies to mitigate biases

Researchers should be aware and consciously recognise any potential bias they may have, such as personal, political or cultural beliefs, before starting any research. This study employed several data collection approaches. The combination of participant observation and in-depth interviews with traditional leaders and community members helps to triangulate data and decreases reliance on a single biased source. Participants in this study included community members. This study used multiple data collection methods. Combining participant observation, in-depth interviews with traditional leader and community members helps triangulate data and reduces reliance on a single biased source. In this study the members of community were part of participants. The researcher maintained participant anonymity and protection. There were fears of retribution and cultural concerns about exposing corruption and violence; nevertheless, ensuring anonymity and protecting individuals fosters honest and less biased engagement. The researchers-built confidence by simple communication: they stated the objective of the study, and being transparent about how data will be utilised can help reduce mistrust and socially desirable reactions that distort results. Address power imbalances: Researchers can be aware of and limit the effects of local hierarchies and social power structures that may impact participant responses, particularly when traditional leaders are involved.

Ethical considerations and approval

Throughout the course of this research, ethical concerns were carefully addressed by the researchers to participants. Permission to conduct the study was obtained from the university. Although written consent forms were not signed by the traditional leaders and local community members, they provided oral consent to participate. We respected their wishes by making the typed stories available to them. To uphold the dignity of all participants, we ensured strict confidentiality and anonymity throughout the study.

Confidentiality and anonymity

The researcher reassured the participants that their personal information would be kept private and not made public. They have been kept nameless, or fictitious names will be used to safeguard their identity or private information. The anonymity and confidentiality of the participants will always be protected. The participants will then be informed that their identities will not be revealed but would be kept anonymous for their protection. [28] the research findings consistently mentioned the confidentiality and anonymity principles are preserved and implemented as a means of protecting the privacy of all individuals, establishing trust and rapport between researchers and study participants, as a way of critically upholding research ethical standards, and preserving the integrity of research processes."

Data storage

The obtained data has been kept on an external drive and in an i-cloud storage in safe place, both of which will be secure to protect the participants' identities. The handwritten data, as well as all printed copies and the relevant electronics copies, has to be placed in a safe, also known as a fireproof cabinet/strongbox, with an effective lock. The information has been kept confidential until the ethical period for keeping collected data expires.

Situational Crime Prevention (SCP) Theory

Professor Ronald Clarke developed the situational prevention theory in 1983, focussing mostly on physical and social situations rather than offenders. It is a hypothesis that seeks to reduce crime by altering the environment and circumstances in which offences take place [28]. He also focused on strategies for tackling high-profile crimes such as systematic or permanent environmental management, design, and manipulation.

According to situational crime prevention theory, reasonable criminals consider both the dangers and rewards of criminal action before performing it [29]. Security measures, along with increased surveillance, will reduce criminal activity since offenders perceive greater risks of being caught. Crime prevention strategies minimise crime rates by removing crime rewards from the circumstance through security measures such as target hardening systems and the elimination of criminal behaviour opportunities [30].

Several solutions based on situational crime prevention theory offer ways to improve public safety implementation [31]. When organisations deliberately put light exposure and remove visible impediments to improve natural area surveillance, an area obtains enhanced crime visibility. Alarm systems and security cameras are effective deterrents since they increase criminal detection risks [32].

Key Principles of Crime Prevention Theory

The situational crime prevention strategy is based on three fundamental ideas. Clarke (1983) explains the principles as follows:

Target hardening: Situational Crime Prevention makes possible targets less appealing to criminals by establishing appropriate security solutions. When homeowners and businesses integrate video surveillance equipment with safety alarms and numerous lock processes, their security improves significantly. Target hardening strategies implement security measures that force offenders into detection before they can commit their crimes.

Increasing surveillance: An increased surveillance presence, such as police or cameras, combined with guards, reduces the chance of criminal behaviour occurring. When offenders recognise that surveillance increases their chances of detection, they exhibit less illicit behaviour.

Removing opportunities for crime: According to this idea, authorities should eliminate or reduce settings that allow criminal activity to thrive. To deter criminal activity, the General Deterrence principle employs tactics such as strict entry restrictions, abandoned structure elimination, and increased illumination of dark areas.

Managing crime hotspots: SCP operations should focus on establishing targeted intervention zones in areas where crime statistics show higher incidence rates.

Disrupting criminal activities: Under this premise, authorities disrupt an offender's scheduled activity to avoid planned criminal acts.

The aforementioned ideas can contribute to a decrease in crime if properly applied. Rural communities can employ crime prevention theory and its principles to fight crime and violence. This approach can also ensure that criminals are arrested and dealt with accordingly.

Data Presentation, Discussion, and Analysis

The participants were traditional leaders, including chiefs and headmen, who sat in the community council chamber. There were also women on the executive committee of the community council. This signifies that data was gathered from individuals of diverse gender. Participants were separated into four groups according to where they resided (groups A to D). This study employs both secondary and primary data in order to comprehend community leaders' perspectives of what crime-reduction tactics can be implemented, as well as to examine approaches used prior to democracy.

The section is divided into four subthemes. The first focuses on tactics employed to tackle theft in rural areas before 1994. Second, strategies can be implemented in rural areas to prevent and reduce crime. Third, examine the approaches

that can be used and the role of traditional leaders in preventing an increase in crime. Finally, the investigation tactics and rules that the government and chiefs might take to reduce crime.

Strategies Used Before 1994 for Preventing Theft in Rural Areas

This study indicated that, before 1994, the crime rate was lower, despite South Africa's current reputation as a high-crime country. Traditional leaders replied, as follows:

Group A: Everyone has to be known by traditional leaders in each society

They suggested that one approach to prevent crime is for the headmen to recognise and know the village and everyone who lives there. There should be no one living in the village or community who is unknown to the traditional leaders or headmen. Although they will not know his name or last name, they should be able to recognise identify and distinguish his face amongst others.

The headmen, who serve as the chiefs' eyes and ears, must be familiar with every family, home, and inhabitant of that specific community. If it is difficult for them to know everyone because of the enormous size of the area, it is better to know the men who are the heads of families' households.

Another suggestion was to emphasise the importance of individuals getting to know one another in the community. Because everyone in the neighbourhood is familiar with one another, it is easier to apprehend a criminal.

Group B: Introducing a new person to traditional leaders or chiefs when he/she arrives in the community

Reporting and introducing the newly built house and all other family members who arrive in the area to the chief. The community should be informed about the new homestead that will be built. The household head's name must be registered and recorded in the chief's books. This is done so that if someone commits a crime, his trail will be easy to track. When a person arrives to look for a site to build his new home, he must bring a letter signed by the chief from the place where he came from, indicating who he is and how he behaves in the community.

When a person arrives to look for a site to build his new house, he should bring a letter signed by the chief from the place he came from, indicating who he is and how he behaves in the community. Then the chief or headman has to inform that particular person and his family about things that are not allowed to be done in the community. They must be told in front of other members of the community as evidence that they have been informed about things that should not be done in the community.

According to Zulu ethnic group procedure, a new home being built must be announced to the community by the chief about the incoming family. Even if a new individual arrives in the community from a different place, he is reported to the chief, especially if he intends to stay in the area forever.

In other words, the household of a family before it gets started must first be informed to the leader, who then introduces that particular family to the entire community. The community will ask us where they came from, why they relocated there, and why they chose to build in this particular area. Everything spoken will be written down. This is done so that when a crime occurs, that community may come together and make appropriate decisions concerning the perpetrator.

Another restriction is that a man who is not married or does not have a wife or woman living with him is not permitted to be given a building site. According to Zulu customary, a man is forbidden to build a home without his wife. A home is a home with a wife. If a man lives without his wife, he is deemed a criminal.

This emphasises the fact that for a home to be deemed a home, there must be a woman and a husband who are married. A man who lives alone is perceived as a criminal, which could negatively impact the quality of life for others in the community. They regard the man who lives as a criminal who takes livestock. Without considering the fact that a person who lives alone steals animals, a man who lives alone without a wife is seen as a bachelor who may end up raping girls or having sexual affairs with the wives of others.

Given the aforementioned, it's undeniable that one approach to preventing crime is for individuals in the community to know each other and live in harmony. Even today, in other rural areas, people are introduced when they come to the community looking for a site to build a home. These are some ways to prevent crime. If something is stolen, there are suspicions about who stole it, making it simpler to apprehend the culprit because everyone knows each other.

Group C: A letter signed by the chief serves as proof of transaction for livestock, sites, and vehicles.

To minimise violence and illicit smuggling of animals and vehicles, a chief-signed permit is evidence for the sale of cattle, goats, sheep, cars, sites, and many other items that require evidence from traditional leaders. They emphasised

that whoever buys a particular animal must not take it without a letter signed by the chief as documentation about transactions of livestock or any major commodities.

Today, livestock, goats, sheep, and even vehicles are transported at night. However, this technique can circumvent both unlawful livestock transportation and the law that protects livestock transit at night.

This is one of the approaches to assist reduce crime in rural communities. What is important is that people are working together in societies to ensure that the rules they create are effective and efficient.

Strategies Used in Rural Communities to Prevent and Reduce Crime in Collaboration with Traditional Leaders

Group C: The child's fault is borne by his parents, or it is the family's fault

They commented that a crime committed by a person is a crime that affects the whole family. This means that the whole family is impeachment, not the particular individual who committed the crime. There is a proverb in the Zulu language that says a dog catches deer for its owner, literally meaning, that when a dog goes hunting, it catches a deer, and that deer belongs to its owner, the dog.

In rural communities, if a boy commits a crime, it affects both his parents and his entire family. For example, if a family member steals cattle or commits a heinous crime in the community, such as impregnating a girl and the boy denies it, or raping, beating a woman, and so on, a community discussion will be held, and almost everyone who lives in that community will come together to render a verdict of wrongdoing, and culprit he can pay a set amount of cattle as a fine.

That makes everyone terrified to do wrongdoing because he pays the fine. Parents also ensure that their children are properly nurtured so that they do not become criminals. They raised themselves to respect their surroundings and be compassionate, capable of working for themselves rather than relying on others. They taught about the treatment of women.

Group D: General sanctions and rules set by the community

Every rural community has its own set of rules and regulations for dealing with criminals. This was one of the factors that helped society determine the repercussions that would be applied if someone perpetrated a community crime or violence.

There were sanctions enforced, which were known to everyone in the community. Penalties were inflicted by either the chief or the community. This means that each offence carries its own specific punishment. If you have done a crime, you must atone by paying a cow. If you must pay compensation, you must issue it as a culprit and follow the regulations that everyone in society must be aware of.

This makes people scared to commit violence and crime. Everyone advised his children not to get themselves in trouble or commit a crime because he could be charged penalties. If a person or his family fails to pay, he will be expelled from the community.

Group A: Banishment of family members from the community

They stated, emphasising that certain approaches attempt to negatively impact the entire family. When a member of a particular family was suspected of witchcraft, the chief would expel the entire family. When a family member commits murder, steals a large number of cattle, or cheats on people's wives, the entire family is exiled.

One of the most effective crime-prevention techniques is to banish a family or person who is wrongdoing in the community. People were able to rebuke each other for offences and behaved themselves out of fear of expulsion. Sometimes it was the family dealing with the perpetrator.

The banish tactic motivates people to enhance social harmony in the area. For example, if a boy seduces a girl, he must pay a cow; if he does not pay, it will be reported to the chief, and the king will force him to pay, after that, the chief will demand his cow as compensation for the purifying society, or the boy's parents must pay a fine before the matter is reported to the chief.

Group C: Community gathering to discuss approaches to reducing crime in their area

They indicated that when there is an emerging crime that they are unaware of, the community comes together to discuss it. Invisible crimes such as identity theft occur when individuals in the community are illiterate, maybe an

educated individual arrives to rob them. In that situation, the community banded together and lodged a complaint to the public police.

It was unusual for a person to be killed in a rural community, regardless of the severity of the crime, but the individual or family was either barred from the community or reported to the government. Killing someone in a community is outlawed because spilling blood lays a curse on society. Indigenous people value nature. If blood has been spilt or people have killed each other, it is vital to cleanse and cleanse the bloodshed.

In other words, if anything extraordinary occurs, the community proposes solutions to the problem. If society fails to take action, the case will be transmitted to the chief. The king will make an undisputed judgement, which will serve as the conclusion.

Strategies that Can Be Used By The Government In Collaboration With The Chiefs To Reduce The Level Of Crime

Group A: Recruiting through the employment of people who work undercover with the police

Communities must have people who serve as the community's eyes and can immediately report what is going on to the police. There must be informants who earn money every month.

Group B: A community forum that works with police and should be financed by the state.

They emphasised the need for a community forum to address social challenges in communities. They stated that instead of increasing the number of police officers, the government could pay a group of people to serve as a forum for discussing violence and crime in rural areas. And those people must be replaced; when their tenure is up, another come in.

Group C: Traditional leaders collaborate with police in the transporting of livestock and heavy commodities

They underlined the need for traditional leaders particularly the chiefs to work with law enforcement to ensure that transaction livestock and transportation is authorised by chiefs. This includes producing signed paperwork with authorised transaction transportation. Furthermore, all livestock must be moved at midday; no cattle should be transported at night. If livestock is transported without authorisation from traditional leaders, individuals who do so ought to pay a substantial penalty so as to comply with the law in the future.

In light of the aforementioned, traditional leaders spoke extensively on strategies for reducing crime in rural areas, such as recruiting people (spies) to work together with the police and informing or alerting the police about any illegal activities that occur in their communities. Although the theory suggests installing cameras and alarms to help reduce crime. This seems to be difficult due to insufficient funds for electricity installation and poor infrastructure in rural areas [33]. There is no electricity in other rural communities. That also makes things to be difficult and even if they wish to install alarms as their guides, they will be unable to accomplish that due to a lack of electricity. Likewise, in the rural areas where there is electricity, people have to buy electricity which is difficult in mostly rural areas because most people are unemployed and have no way to make money due to the high unemployment rates in South Africa [34]. However, the situational crime prevention theory's highlighted notions seem to be incompatible, particularly in rural communities. Indeed, the theory provides an important alternative technique that can help reduce crime, but that is difficult to implement in rural communities [36].

Another issue is that thieves are no longer frightened to steal because they can bribe forum members (community board committees) with money when they carry out their illegal activities. During a discussion with traditional leaders, it came to light that community forums are those who order to safeguard the community and be the eye of traditional leaders and the eye of the community, are the ones who steal the livestock.

Traditional leaders commented by underlining that before 1994, people only stole white people's cattle; it was uncommon to catch a black person stealing from another black person; in fact, they could not steal from one another. They were taking livestock and hiding in a secret place in the forest where no one goes. Some chose to build their homes in the mountains' forests, near the ravines, where they could hide the livestock, they had stolen from the white people. Typically, traditional leaders did not intervene when a person stole cattle from white people. However, the person who stole had to depart with his family to build a home far away from the community, but he remained a member of the community.

However, society was aware that the person who built his home in a faraway village stole white people's livestock. If happened community and the chief discovered that his habit of stealing cattle had evolved into stealing from black

people, the chief would ban him and his family from the area. However, most people were afraid of committing a crime. For that person who is banned in society, it was difficult to go to build in another place because the king of that place would ask him why he left the place where he had built a house [37]. Once the chief found out that he was banned, even in the place he came to, he wouldn't be acceptable. The chief will not give him a place (site) because he is a person with problems in his life.

Nowadays, people who commit crimes go freely and find hiding places to live in urban areas. If the person and his family are barred from a specific community, he can choose to reside in an urban area. This is one of the factors that contribute to the perpetuation and increase of crime. Most criminals cannot be apprehended because they hide in urban areas, while others live in urban settlements or shacks. Most criminals hide in townships. They commit crimes in rural areas, such as murder, and theft of cars and livestock before fleeing to cities [38]. These criminals operate in the same manner as hired labour, working and earning after accomplishing the theft mission. These criminal organisations were once only found in cities before 1994, but they are currently prevalent in rural areas as well, where groups of thieves collaborate to steal livestock and vehicles [39].

Another issue addressed by traditional leaders that is frequently encountered nowadays is gender-based violence, which is peculiar in rural areas. According to African humanitarian customs, people respected one another, and there was no beating, rape, or murdering of women. This article suggests children's upbringing has an impact on their development as adults. If children are not taken care of by their parents for the mistakes they made when they were children, they grow up with that habit and do it even when they grow up. For example, if a child starts stealing, his parent does not discipline him, he will grow up with that habit and do it even in old age. In some instances of violence, it is determined by the behaviour of parents towards their children. In the past in African people, parents did not quarrel in front of their children, and a woman could not be beaten, particularly in Zulu culture.

As previously above in this article, assaulting a woman, especially your wife or sister if she is old is like inviting bad luck to yourself as a man and into the entire family. There is a curse that might affect the entire family if one family member hits his wife simply because she is not only his wife but also belongs to the entire family. However, a curse imposed by their parents and forefathers may have an impact on the next generation of that family. It's terrible when married couples fight and each other in front of their children; other couples even kill each other. That causes children to become cruel; they grow up with anger in their lives, which leads to them being violent toward women as adults. Today's couples and men are unable to deal with each other's problems. Some of these problems are minor and easily resolved, but to them, they become major problems that lead to quarrels or fights. Others are financial issues that disrupt a couple's peace, and cheating is also a source of gravity because love is dependent on financial stability. When a couple has a conflict in front of their children, it has an emotional impact on their minds, which results in violent behaviour as they grow older [40]. According to this study, men's aggression towards women begins in early childhood, including the neglect of one parent and being raised by a single parent or without his parents. If a child is raised properly and taught by women, he is unlikely to become violent as an adult. If a child is brought up in a good manner and taught how to treat women, that person can rarely be violent in society when he gets older.

Conclusion and Suggestion

This study demonstrates that human rights, notably the right to life, have an impact on the increase of crime and domestic violence in rural communities. A crime that is rampant in rural areas should be taken into account to avoid the theft of livestock and cars because it hampers the economy. Instead of the economy developing, it is stagnating. Some people are unable to establish a farming business for a living because they are terrified of losing their current income due to illegal activity. Due to the increasing number of criminals, some people are unable to purchase huge vehicles to aid in the operation of their businesses. Another thing that is revealed is that the criminals of today do not steal in private, but they take the vehicle or livestock by force by appointing the owner with a gun. This means it's not stealing; it's taking by force. According to the study, numerous criminal activities including gender-based violence did not occur before 1994, as they do today in the democratic era. People respected the rules established by traditional leaders. This study recommended that the government have to work together with traditional leaders to eradicate crime and prevent gender-based violence against women.

Acknowledgements

The acknowledgement goes to rural communities' leaders who were traditional leaders including women, who volunteered to participate in this study.

Declaration of conflicting interests

The authors declare that there are no potential conflicts of interest associated with the research, authorship, or publication of this article.

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Questionnaire for Traditional Leaders and Community Elders

A: Questionnaire for Traditional Leaders

Section 1: Background Information

1. Gender

F	
M	

2. What is your role as a traditional leader?

Section 2: Understanding of Corruption and Violence in Pre-1994 Era

3. How would you describe the problems of corruption in your community prior to 1994?

4. What kinds of violence were most prevalent in your area before 1994?

5. What were the roles and methods of traditional leaders in dealing with corruption before to 1994?

6. How did traditional leaders deal with violence and maintain peace in the pre-1994 era?

7. Were there any community mechanisms or cultural practices used to discourage or address corruption before 1994? Please explain.

8. How effective were these methods from your perspective?

Section 3: Post-1994 Anti-Corruption and Violence Handling

9. What role have traditional leaders played in combating corruption after 1994?

10. How have traditional leaders dealt with violence in the post-1994 period?

11. Have the relationships between traditional leaders and formal government institutions changed in the fight against corruption and violence since 1994? If yes, how?

16. What challenges do traditional leaders currently face in dealing with corruption and violence?

Section 4: Community Participation and Perceptions

17. To what extent is the community involved or consulted when addressing corruption and violence issues?

18. How do ordinary community members view the role of traditional leaders in dealing with these problems?

19. What improvements or changes would you suggest strengthening the fight against corruption and violence in your municipalities?

B: Questionnaire for Community Members/Residents

Section 1: General Information

1. Are you a member of a community under a traditional leadership?

2. How was violence experienced or perceived in your community before 1994?

3. How effective were traditional leaders in handling corruption before 1994?

4. How did traditional leaders respond to incidents of violence during that period?

Section 3: Post-1994 Experience and Perceptions

5. How do you perceive corruption in your community today compared to before 1994?

6. In your experience, how have traditional leaders contributed to fighting corruption since 1994?

7. How well do traditional leaders handle issues of violence today?

8. Are there any visible changes in how corruption and violence are addressed post-1994? Please describe.

9. Do you trust the traditional leadership to handle corruption and violence fairly and effectively?

Section 4: Community Engagement and Suggestions

10. Have you or your community been involved in anti-corruption or peace-building activities led by traditional leaders?

11. How can the role of traditional leaders be improved in addressing corruption and violence?

 12. What support or resources do you think traditional leaders need to be more effective in these areas?

B: CASE STUDY : INTERVIEW TRANSCRIPT WITH TRADITIONAL LEADERS

INTERVIEW TRANSCRIPT WITH TRADITIONAL LEADERS

NO	CONVERSANT AND CONVERSATION
1	Interviewer: I would like also to greet all leaders (Sanibona)
2	Interviewer : As traditional leaders who guide and are highly respected within the community, I would like to understand your role as a traditional leader. How do you contribute to the community's well-being and development?"
3	Dhlomo (he is not his real name): headman As traditional leaders, we are the cultural custodians who preserve and protect the traditions, rituals and heritage of our community, and ensure that they are passed on to future generations.
4	Mnguni (is not his real name): headman We serve as a mediator and conflict resolution specialist in your community, addressing disagreements and prioritising reconciliation through the use of customary law principles. We represent and advocate for your community by communicating their needs and concerns to government officials and mobilising resources for local development initiatives such as schools, clinics, and infrastructure.
5	MaMkhize (she is not his real name) We also offer spiritual advice by executing rituals and maintaining moral authority, which promotes social relationships. We also manage land allocation especially in rural areas where formal government presence may be limited. Traditional leaders have a unique and enduring position as the bridge between the past and present, balancing cultural authenticity with modern governance demands
6	Interviewer: How would you describe the problems of corruption in your community prior to 1994?
7	MaMsomi (she is not real name) Before 1994, crime and corruption were concentrated in towns and cities, especially in activities like car theft, robbery, drug sales, and state-level corruption. Rural areas experienced much lower levels of corruption and criminality. Chiefs and headmen enforced strict rules, such as requiring signed letters for livestock or land transactions, monitoring who entered the community, and imposing sanctions (like fines in cattle or banishment) for wrongdoing. These measures discouraged corruption because people feared both social and cultural consequences
8	Interviewer: What kinds of violence were most prevalent in your area before 1994?
	Zulu (he is not real name): headman Crime and domestic violence, including assault of women and children were most prevalent in this area before 1994.
	Interviewer: What were the roles and methods of traditional leaders in dealing with corruption before 1994?
	MaKhumalo (is not real name) One of the approaches to deal with crime is for the headmen to recognise and know the village and everyone who lives there. There should be no one living in the village or community who is unknown to the traditional leaders or headmen. They also believed that if a boy commits a crime, it affects both his parents and his entire family. For example, if a family member steals cattle or commits a heinous crime in the community, such as impregnating a girl and the boy denies it, or raping, beating a woman, and so on, a community

	discussion will be held, and almost everyone who lives in that community will come together to render a verdict of wrongdoing, and culprit he can pay a set amount of cattle as a fine.
	Interviewer : How did traditional leaders deal with violence and maintain peace in the pre-1994 era?
	Ngema (is not real name) There were sanctions enforced, which were known to everyone in the community. Penalties were inflicted by either the chief or the community. This means that each offence carries its own specific punishment. If you have committed a crime, you must atone by paying a cow. If you must pay compensation, you must issue it as a culprit and follow the regulations that everyone in society must be aware of.
	Interviewer: Were there any community mechanisms or cultural practices used to discourage or address corruption before 1994? Please explain.
	Ngobese (is not real name) Yes, it was unusual for a person to be killed in a rural community, regardless of the severity of the crime, but the individual or family was either barred from the community or reported to the government. Killing someone in a community is outlawed because spilling blood lays a curse on society. Indigenous people value nature. If blood has been spilt or people have killed each other, it is vital to cleanse and cleanse the bloodshed.
	Interviewer: How effective were these methods from your perspective?
	MaNgobese (she is not real name) They were effective enough to eradicate high levels of corruption. Most community members were afraid of being involved in corruption because they were dealt with through community mechanisms.
	Post-1994 Anti-Corruption and Violence Handling Interviewer: What role have traditional leaders played in combating corruption since 1994?
	Mhlongo (is not real name) Traditional leaders particularly the chiefs to work with law enforcement to ensure that transaction livestock and transportation is authorised by chiefs. This includes producing signed paperwork with authorised transaction transportation. Furthermore, all livestock must be moved at midday; no cattle should be transported at night. If livestock is transported without authorisation from traditional leaders, individuals who do so ought to pay a substantial penalty to comply with the law in the future
	Interviewer: How have traditional leaders dealt with violence in the post-1994 period?
	KaMathaba (she is not real name) Traditional leaders use strategies for reducing crime in rural areas, such as recruiting people (spies) to work together with the police and informing or alerting the police about any illegal activities and crime that occur in their communities
	Interviewer: Have the relationships between traditional leaders and formal government institutions changed in the fight against corruption and violence since 1994? If yes, how?
	Mtshali (is not real name) Yes. After 1994, SAPS and provincial COGTA departments increasingly pulled amakhosi/royal councils into local safety work (e.g., moral regeneration, community policing, mediation of disputes). Police often saw traditional leaders as indispensable in crime prevention—though many leaders felt their powers had been reduced.
	Interviewer: What challenges do traditional leaders currently face in dealing with corruption and violence?
	Nkosi (is not real name) Before 1994, traditional leaders had stronger authority to enforce rules, such as banishing criminals or demanding fines in cattle. In the democratic era, much of this authority has been curtailed, making it difficult for them to discipline wrongdoers effectively.

