



RESEARCH ARTICLE

THE ROOT CAUSES OF CRIME AND THE ROLES OF COMMUNITY ORGANIZATIONS IN REDUCING  
CRIME: SOUTH OMMO AND GAMMO GOFFA ZONES

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ARTICLE INFO

Article History:

Received 05<sup>th</sup> February, 2017  
Received in revised form  
29<sup>th</sup> March, 2017  
Accepted 11<sup>th</sup> April, 2017  
Published online 31<sup>st</sup> May, 2017

Key words:

Crime, Community,  
Community Organizations,  
Criminal Behaviors,  
Roles of Community.

ABSTRACT

The purpose of this study is to explore the roots causes of crime and the roles of community and community organizations in reducing crime or criminal behaviors. Purposively, 36 informants were selected to take part in the study. The result revealed that illiteracy, traditional and backward beliefs, illegal drug intake, dependency on substances, backward living conditions, and unfamiliarity to the law majorly contribute the big share for crime or criminal behaviors. Impulsively, using of local and modern drinks also has leading roles to get in criminal behaviors. Nevertheless, indigenous knowledge's and experiences with in the community has a countless roles in dwarfing and reducing the act of crime as its grass root level in addition to increasing community awareness and mobilization by using community wings. Thus, taking community and community organizations as main partners in crime reduction process has strong power to discourage the rate of crime involvement.

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Citation: Mesfin Balgu and Yihunselam Asrat, 2017. "The Root Causes of Crime and the Roles of Community Organizations in reducing Crime: South Ommo and Gammo Goffa Zones", *International Journal of Current Research*, 9, (05), 51610-51616.

INTRODUCTION

In 2002, a study in USA indicates that approximately 40% of respondents had experienced at least one of the crime experiences like vehicle crime, robbery, suicide, murder and rape (Rogerson, 2004). It is clear that in order to control the act of crime the involvement of community and community organization is essential. As Roehl (1998) indicated, community crime prevention flourished in the late 1970s and early 1980s, and then slowly gave way to community- based anti-drug efforts in the late 1980s and 1990s. The importance of community organizations and citizens in community crime prevention and order maintenance efforts became apparent in the mid-1970s, as concerns about street crime, residential burglaries began to rise, and it became obvious that the police alone could not control crime (Austria, 1998). Similarly, the study by Roman *et al* (2009) shows that neighborhood advocates and community practitioners agree that crime and disorder are often top concerns among residents. Community organizations have to involve in the process of crime prevention and control. To control the prevalence of the problems of crime, the involvement of the researchers in various disciplines in the area is essential.

The research studies by Roman, *et al.* (2009) indicated that studying poverty and social exclusion has an increasing role to know the associated factors and the related consequences of crime. And studies indicate that poor members of community and community organizations have experience to hide the criminals within in their villages in order to avoid themselves from the social rejection (Soares & Naritom, 2006). Literature review on nine studies religious studies reported that religiousness decreased the number of delinquency (as cited in McGarrell, 1999). Similarly, the thirteen most rigorous studies in terms of assessing the reliability of the measure of religiosity also revealed that religion related factors lower levels of delinquency and crime (as cited in McGarrell, 1999). In contrary to the above statement, however, the majority of Ethiopian societies are religious, it doesn't significantly study its eminent role to combat or reduce the expansion of crime and criminal act. Political leaders and criminal justice officials have increasingly recognized that government alone is limited in its ability to be effectively address serious social and cultural problems such as crime (Goldsmith, 1997). Similarly, David Osborne and Ted Gaebler (1992) (as cited in Goldsmith, 1997) are well known for their urging that government act as a "catalyst" in energizing local resources and as a partner in finding "community owned" solutions to local problems. The work of Wilson (1987, 1996) and other urban scholars studying poverty (as cited in Roman *et al.*, 2009) argues that disadvantaged neighborhoods have difficulty in maintaining

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local institutions and developing attractive strategies to control and prevent crime and criminal acts because of their poor attitudes and behaviors towards the issues. Obviously, in the contemporary world the nature of root causes, the expansion rate and dynamics of crime is increasing from time to time. Thus, the organized and integrated movement of community and community organizations is important. It is clear that members of community and community organizations have great contributions and roles to control and reduce the rate and prevalence of crime. The researchers are highly interested in this peculiar area of study for the following valuable reasons; it is because

- To know whether lack of enough knowledge and awareness on crime and criminal code of law increases crime involvement rate.
- Whether traditional, cultural beliefs and perception has roles to obstacle the involvement of community and community organization in the crime prevention.
- The dynamic nature of crime and criminal behavior in the contemporary world makes things difficult to control and prevent crime for the police and legal bodies lonely. Because crime in its nature changing from time to time. Globalization and technology has contributed lot for its dynamisms. Thus, it needs kinds of scientific explanation and great involvement of community and community organizations in prevention and controlling mechanisms.
- To know whether using substances for various purpose has part to engage in crime/criminal conducts.

To address the problems, for our knowledge's there is no as important studies have been done in the area in Ethiopia particularly, in Arba Minch and Jinka areas. For these and other important reasons, this research project aimed to answer the following research questions at the end of the study.

- What are the root causes that contribute to crime/criminal behaviors?
- What are the basic roles of community and community organizations in reducing crime/criminal behaviors?
- What are the possible mechanisms to prevent crime?

#### Purpose of the study

- To examine the root factors of crime/ criminal behaviors
- To explore the basic roles of community and community organizations in reducing crime/criminal behaviors
- To examine the possible mechanisms to prevent crime/criminal behavior

#### Operational definitions of the terms

- **Community:** - the collection of individuals who are living together in the given geographic environment and sharing similar values and common cultures. Basic emphasis given on neighborhood, ethnic and tribal gatherings.

- **Community organization:** organization that provide various types of social, spiritual and socio-economic services for the community members. For example, religions (Christians, Muslims, traditional beliefs), local administrative/ governments.
- **Crime:** hostile action that violates the legal and social principles and norms of the nation and society. Suicide, theft, physical hurt, material destructions.
- **Criminal behavior:** an act that violates the legal and societal norms, rules and regulations
- **Offenders:** the persons who are suspected to commit crime who found in Jinka and Arba Minch correction institutions
- **Substance abuse:** using the over dosage of various psychoactive drugs (chat chewing, alcoholic drinks, cigarettes smoke, heroin, " ganja", 'shisha', and other local drugs for stimulation and depression purpose).

**Significance of the study:** This study will provides critical and recent information and scientific evidences for the legal bodies, police officers, administrative bodies and other stack holders on crime and the roles of community organization on crime prevention. It also will provides a set a concrete foundation in which how to control the action of crime at the minimum cost and efforts by identifying its root causes. And it puts an insight for the future research in areas of criminology and psychology.

**Delimitation of the study:** The study has addressed the root causes of crime, and mechanisms to prevent and control crime/criminal behavior. For this purpose, two correction centers in Gamo Goffa and South Ommo zone were selected. Critical emphasis has given on Arba Minich and Jinka correction centers. In broadly speaking, this study addressed all about the root causes and the roles of community or community organizations to minimize crime and criminal behaviors.

#### METHOD OF THE STUDY

**Study design:** cross sectional survey was used to explore the dynamic nature of crime. It is because crime is a kind of complex and dynamic social problem; hence, it needs in-depth description and explanation for the possible intervention.

#### Population

**Source population:** all inmates in the prisons/correction centers, members of community, community leaders, experts, polices, school principals and community organization leaders.

**Sample and sampling techniques:** Beside the offenders, some important persons and social institutions were incorporated in the data collection process. Non- probability sampling method, specifically, purposive sampling method, snowball technique and judgmental sampling techniques were employed to select religious leaders, inmates, experts, school principals, community leaders, legal and police officers, etc. Participants involved in the qualitative (interview) data collection process

No's	Participants	Male	Female	Total	Remark
1	Religious leaders	2	1	3	
2	School principals	2	1	3	
3	Experts in jails, Legal and police officers	7	2	9	
4	Local community leaders	5	1	6	
5	Offenders/inmates in jails	10	1	11	
				36	

Additionally, interview guidelines were developed to gather important qualitative information and data collection process was supported through self-administrative, assistant interview, and direct or face-to-face interview.

**Data Analysis:** thematic analysis, and summarization approach has used to proceed data analysis and data interpretation process.

**Ethical consideration :** Before starting the process of data collection, strict orientation and three days continuous training has given for the field supervisors and language translators. During the interview all flows of ideas were encouraged, appreciated and respected. After the informed consent assured, the process of data collection has commenced.

## RESULTS

### The Root Factors of Crime/Criminal behaviors

The summary of interview indicates that personal, emotional and situational conditions are familiar causes for the occurrence of crime or criminal behaviors. For example, psychological reality such as rigidity, feeling of inferiority, feeling of superiority and feeling of revenge are provoking conditions to commit crime. Dan's (inmate) action will be the best indicator **"Without any excuse I have intention to take the toughest counteraction against the slaughter who has killed my Dad last year because my Dad was everything for me...he is my future and my life (tearing)"**. An elder community leader mentioned that poor skills and experiences to cope conditional and emotional factors will havoc life of family and majority of the community. That is emotion why the majority of offenders feeling guilty and shame just after the crime scene. An elder added that crime would be happening due to silly mistakes which are only needs little seconds tolerance and patience.

The interview with inmates in Arba Minch Jail shows that people have completely different perception and feelings just after they have committed crime. For example hesitation and confessing are commonly experienced practices that can be observed just after the moment of criminal scene. The testimony observed from the informants show that knowledge gap to crime, criminal behavior and overall legal issues are leading causes to be involved in crime/criminal behavior. **"Look I never let him to overact on me yet he is powerful and wealthy person in our neighbor"** Dam (inmate) said. That will be the credential evidence in which how knowledge gap contributes its part for crime/criminal behavior. The way he tries to express about his boss indicates how much knowledge gap or lacks of awareness predict the probability to involve in crime. Police detector in Arba Minch city mentioned that the way how person perceives themselves and others will also determine their actions and conducts. He added that wrong perception has a leading role to get antisocial behaviors. Moreover, school principal in one of public school added that early socialization has lions share beside parenting and environmental factors to involve in crime/criminal behavior. In his statement he included that crime has micro – to – macro level backgrounds such as daily – based social interaction, communication system and resident environments (i.e. violent and scrambled resident environments). Additionally, a legal expert in Arba Minch city revealed that conditioning anti-social behaviors or aggression lead to consider the action of crime as normal or develop feeling like "crime normalization". It is

clearly described by an inmate in Arba Minch prison center **"ወይኒ ቤት ለእኔ ምንም ሳልቸገር ምግብ የምበላበት ቤት መግቢያ ቤት ማለት ነው"** **literally defined as Jail is my alternative home that I can get all kinds of accommodation without efforts**". Religious leader in Arba Minch city revealed that there is high flow of domestic and international tourist in Arba Minch city and the surrounding cities due to the places have large tourist attractions and the natural gifts. Obviously, it created vast opportunities to advance income and additional job opportunities for citizens in the city and surrounding villages. However, its hidden effects are being worst from time to time as the current observation and actions are clearly indicates. With the expansion of tourists, substance addiction is increasing from time to time. Teenagers', school children's, adolescents' and young adults' level of vulnerability increases to chat, heroin (not very common), 'ganja', 'shisha', alcohol drinks, ... so forth from time to time. The Religious elite impulsively added that drug has limitless force to lead person to engage in crime/criminal conducts in the city and the surrounding local villages. Similarly, a school principal mentioned his observation as the expansion of 'khat' chewing centers and 'shisha' smoking houses in the city doubles the chance of the occurrence of crime or criminal behaviors. **"Calculations, strategies' and policy drafts of crime has been designed on those dusty and nasty houses"** school principal added.

A police investigator agreed with the idea raised by religious elite and school principal that the three cases under investigation currently are suspected to be happening due to drug addiction or over dosage of drugs. Even though it is difficult to simply associate substance addiction with the criminal conducts, tangible evidence exaggerates the role of substance abuse to crime involvement in the city and the surroundings. An offender in jail at Arba Minch correction center expressed his lived experiences as he was already dormant or unconscious just at the time that he has committed a horrible murder case. He tried to confess as, **"Look I am feeling nothing although I used a knife to kill a person. I got myself after the event happen because; I have taken over dosage of alcohol and 'Ganja'. I already confessed and I have apologized the victim's families"**. He added that it is clear that substance abuse has wide expanding effects on the young generation to involve in crime. Conflict and conflict resolution expert in the South Omo Zone said that using local drinks such as 'catecala' literally called as local alcohol and modern drinks such as beer are some of factors that push pastoralists to involve in criminal conducts or conflicts. Plus he added that killing someone is considered as a sign of 'Heroism' in the vast majority of pastoral community in South Ommo. In Bena/Tsemay Community it is extremely commonly experienced. The best show revealed that drinking alcohol – such as **"AREKE", beer, BORDE, FERSI, CHEREPE** (respected local beer like "borde") with gun in local bars and then disagreement in the conversation and conflict between the drunken individuals is a cause for homicidal crime. A 45 years old offender in Arba Minch prison mentioned that the majority of crime in rural villages is due to the territory disputes and disagreement in between individuals, groups or tribes. A good example will be the issue observed in Bodi community that the conflict triggered by inter-ethnic boundary problems. If young Bodi ethnic members hear such like problems, they will take some measures to counterattack and to launch a counteroffensive response as a revenge to get rid of those who come to create problems. Other ethnic community young

people in turn will take sudden attacks and so on. That will lead a big devastation and mascara among the community. Uncommonly the act of adultery and feeling of inferiority also leads to commit crime in some rural and urban villages. The issue is worst in Benna/Tsemay community because it has serious consequences. Losing of loved once (his fiancée) whom a man wants to marry but some other competitive men may abduct the girl and a man believes this is a disgrace and humiliation in front of others and he will take serious measure and mostly is killing the abductor but he may also be harmed. If a man come back with his fiancée he will built a family but the revenge may continue unless elders, government officials or local security forces come up with solutions mostly negotiation and compensations for the lost life and material destructions with killed family members (they might be the fiancée's family). Despite what the situation is, here it is a crime which is homicide (mostly by shooting with gun-Kalashnikov). Mate selection culture and belief in Malee community is one of the problems that create disagreement between the females' family members and the male that expected to be future husband. So, to be a fiancé of a girl holds high competition as well as it needs permission from the family as well as needs struggle from other competitors. In the middle of this, some disagreement may happen and this may create a life enemy for the winner who got the permission in the eyes of other competitors. Sometimes the male may abduct the girl and conflict among the abductor and female family members may engaged in conflict. This is mostly ended with bloody events, thus it becomes a factor for serious crimes.

**“ሲሽም ያልበላ ሲሻር ይቆጠዋል** literally defined as **failed to collect wealth during the position/throne will lead to feeling of guilty or shame at the time of stepping down**” a police said. Because stepping down position is not based on your feeling and ambition. Member of Community were confused due to as such kind of completely wrong information and sayings. Similarly an inmate in prison said that wrong social perception and **‘illegal thinking’** also has share to engage in crime/criminal behavior. Moreover, an inmate in Arba Minch correction center said that **‘I have a wrong thought in which Contraband trade has a good opportunities to collect wealth with a little effort yet I found it as illusion today. So far I have been dominated by this wrong thought for a long period of time’**”.

An eyewitness with long experience in South Ommo said that the worst living conditions such as lack of enough grassland, water, and traditional norms (i.e. killing as hero) are the aggravating factors to involve in criminal conducts in Bena, Tsemay and Hamer community. There is a strong competition among the communities to handover the scarce resources as leading factors to get in to war and death. And boarder disputes, robbing of Cattles and revenges by some tribes from Kenya are original reasons for the instability in the area.

**“Look you may found me in jail, because I am accused by killing a dozen of robbers who stolen 89 cattle’s in our community”** Dio (offender) said. A key informant aggressively telling his worry as **“look Kenyan tribes need to expand the territory with a little cost and means however we never allow to them and give up no chance to realize their mission”**. “In this regard I want to be clear that Ethiopia government has to be serious on the border issues because it is the issue of the country” Bora said. **“I am in jail because I**

**fought against the ‘lazy’ warriors from Kenya who intended to expand the territory”** Bora (pastoral) added.

Beside territory disputes among border pass ethnic groups, still inter-ethnic group conflict is also common which causes large death and destruction. Holding a gun on shoulder and moving place to place with their cattle for searching food and water is one traditional practice among the pastoral community. They take gun as a sign of proud and brave man. Disagreements among MURSI ethnic groups and BENNA ethnic groups on grazing are common factor that initiates conflict. If cattle lost in the dry land, people will try to get it collectively in a group if someone who from other ethnic group particularly MURSI community are the suspected community by the BENNA people to take the cattle. So, revenge have to be take place as soon as possible to return back the cattle and high level of conflicts will happen and then killings are most observed practices among neighbour ethnics.

An offender from Eroboire Tribe mentioned that oppression and over domination by the dominant tribes in the area is intensifying tension among the brother and sister tribes. We stand to against injustice and unfairness whatever the reasons are. I fear it will cause huge devastation and deaths for future unless it is possible to present immediate solutions and measures he added. As expert of conflict resolution said that in some pastoral community women tried to arise the emotional intensity of males to involve in crime by using public song which is strongly powerful to aggravate the condition when they have conflict and disagreement with the out-group members. He frankly mentioned the song as **“my husband has gone, I am lone that why I failed to take action on our natural enemies”** although her husband is alive in real situation. An expert working on religious institutions forum in South Ommo states said that the reemerging causes of crime is the religious fundamentalism and extremisms in urban and rural villages. It has a tendency to lead violation of individual rights, sound pollutions, violation of constitutional rights, human rights and democratic rights. Additionally an expert of conflict resolution stated his fears as it will be a new bearing threat that will really damage the social interaction if we are failed to handover it at as the grass root level.

A 50 years old offender in Jinka Correction Institution explained that injustice is powerful to weaken the psychological strength of human being. It has dangerous consequences. It is a potential cause to crime or criminal acts. It allows you to feel loneliness, powerless, helpless ... etc and he added **“partly prisoners in the jail conceived with revenge because of injustice”**. Mostly, holding and using a gun is symbol of brave and in daily activities most members move place to place with their cattle hanging ‘Kalashnikov’ on their shoulders. This traditional practice found to be a causing harms one another which increase the exposure to kill or injure individuals. Thus, the government officials are prohibited holding guns in public meetings, market places, in local bars and other cultural gatherings. But according to this informant, **“crimes become increased after the government prohibited arming the self”**.

#### **The roles of community organizations/institutions in crime prevention and control**

The idea of elder personalities in Arba Minch jail shows that using only formal legal institutions is a disabled approach/traditional approach to dwarf the rate and the

prevalence of crime. The nature of crime is varying from the time to time. The Majority of the local communities use their own long lived/indigenous approaches and strategies to halt crime or criminal conducts. Particularly, meditation and negotiation approach is commonly practicing in the local communities either to down count its rate and prevalence. A 38 years old inmate in the Arba Minch jail presents his speculation that members of communities have respect and trust on the traditional elder personalities. He added his trust as you are powerless to reject the decision of the elders because they are the most respected persons under the community. Similarly, another young gay in jail mentioned that they have great value and position to the elder personalities than the modern legal bodies and institutions in their community. He mentioned his trust as **“I wish a long life for elders”**.

A 42 years old religious leader states that violation of norms and law in the traditional (rural) Gammo, Goffa, Gidicho and in the Zeyise community leads to the worst or harsh or excuseless measures. For example, vowing social burden or social sanction on those who are rejected to obey to the decision of traditional elder personality. He added that the sanction system is strong and will force to on cash or ban social penalty. It is not only stretching the sanction system but it is strongly discouraging social involvement. To avoid social embracement or social pain you have to obey the decision of the elders. Thus the system enforce you take the issues to the legal institutions in the consultation with the traditional elders. If and only if it is beyond the capacity of elders you are told to present it to the legal bodies. As Bola (inmate) mentioned, the clan and tribe elders are core persons in turning down criminal acts/conducts in Gammo community particularly Gammo highlands, in Boreda and Kucha areas. Several cases are handled by local clan and tribe groups. Using community policing as other important system that will encourages the involvement of community in crime/criminal behavior prevention or control. The strong community members' involvement stretches the system to identify the new faces, new actions and new practices in their villages. There is over stretched reporting chain which rooted from each member of community to the police office. It created strong network among police and the member of community. As one of police officer stated, in Arba Minch city the rate and report of crime is decreasing from time to time just after the implementation of the community policing in the city. He added that Local social organizations/institutions such as 'Idir', 'Eqib', 'Mahaber', are our backbone in the process of crime prevention and control chain and network and **“these are our indigenous knowledge or tools to handover crime at its grass root level if we are powerful to exploit them very well”** he added.

A police officer in Arba Minch City mentioned that besides the social institutions involvement, in our city using youth and woman associations have vital roles in the process of crime prevention and control. Through awareness creation and disseminating important information to youths and women associations are playing vital roles in decreasing the rate and prevalence of crime. We believe we have necessary to use all rounded approaches in crime or criminal behavior prevention because community is the only means and end for the problems. Local or international social institutions are important instruments work to enhance the community awareness and consciousness on crime or criminal behavior. He added in his statement that social institutions or organization are the main partner in the process of crime

prevention. Surprisingly, elders in Bena/Tsemay community who believed to be respected and whatever they decided will have high value. As a mediator they try to negotiate the guilty person and the injured one through compensation mechanisms yet it depends up on the level of severity. Mainly, misbehaviours such as stealing will be treated first with corporal punishment after the person found to be guilty, most importantly if the person is young he/she will be beaten often five times by his/her peers. If the person frequently engaged in such behaviour or if he commits a serious crime according to the culture such as homicide and robbing guns will be cursed and discriminated from the social and cultural activities of the community. Until he pay back the compensations he will stay by himself without the contact of any member, if a member tried to contact him, the punishment will be redirected to the member and till payment it will not be tolerated by the elders and the whole community. A person who cause harm on the others, before he pay back the compensation he has to confess all what he did with empty stomach in the morning to the elders or local community leaders then according to the seriousness and consequence he will be punished and without any question he has to accept, do what he expected to do whether payment in material, money or livestock. Then after he will re-socialize again to the community after ceremony took place including drinks and foods those are locally prepared such as BORDIE, RAW MEAT. Moreover, involving women in crime prevention is a common practice in the Benna Community. There is believes in Benna community that women are powerful to intensify conflicts and powerful to calm the disputes as a detector said.

Additionally, one-to-five group integration is critical mechanism to control crime in the Hammer community. It allows them to make a hot discussion on the different agenda in their weekly based one-to-five group integration that create a good way to settle disputes and disagreements. It is effective. Due to the group integration the rate of the occurrence of conflicts and crime is decreasing from time to time in the community. An older inmate from Nngnyatom mentioned that in the community a group that is called as 'Elephant group' which is the most ridicules and the rudest group. It has power to take harsh decisions those whoact out the norms of community. It has 5 to 9 members of the traditional elder personality that can take notorious measure on those who violate the norms and involved in crime. Despite its notoriousness, the decisions of Elephant group are strong and members have trust on the decisions. One offender in the Jinka correction center said that the experience and the practice of 'Mora' in Konso community is backbone to handover crime. He added that it will be a model system for other communities to design system to control or prevent crime/antisocial behavior from its grass root level. "By using Mora, Konso community peacefully resolves conflicts and teaches youngsters to hate criminal conducts". He added that during the early era Mora will pass even the death penalty or sentencing on criminals/inmates who commit serious crimes. It is strong system that Konso community always proud of. "Look in Dasenech community, violation of rules, norms and law leads to burgeon which strong and harsh" Bas said. Criminal conducts may happen in the community but majority of the cases are resolved by the local community organizations such as clan and tribe leaders. Bas added that even it is better if the government system use the most honest elders in the resolving disputes that are potential threats for crime/criminal behaviors in the area and other pastoral community.

“Religious leaders and local community leaders are our partners particularly in process of crime prevention” a detector in Arba minch city police said. In line with their spiritual issues, we are always requesting them to aware their followers about the causes and the cost of crime. “Preventing crime is a moral and spiritual. I never depart it from the spiritual movement” Mul said. As one of social worker in Ngygatom community said that ‘the lord of rain’ the respected and graceful group which is powerful to lead and maintain social orders in Ngygatom community. Members are the traditional and cultural elders. In membership, tribe representation is mandatory. An informant added that this group has power to set norms (i.e. norms as violent, norms as normal) and has power to design the punishment or sanction system on those who violates the norms. Crime is most forbidden action in the community, particularly, rape, gender based violence... etc. “Women are the most respected in Ngygatom community” and ‘the lord of rain’ encourages women to be respected in the community. An expert in Zonal coordination office said that ‘the lord of rain’ is the real and actual leader of the community. They considered it as a heaven power. No complains found if the decision is from ‘the lord of rain’. “Any act as criminal by the lord of rain, without any differences the act will be criminal under the whole community”. Koy who is member of one of the pastoral community in South Ommo zone said that now it is difficult to kill someone unfortunately if you did immediately you will lose your gun and ordered to submit dosages of cattle. He added “**Gun and Cattle are our engines that no one want to give up**”.

The experience in Bodi community indicated that well-known and highly respected elders by the ethnic members and the communities have to abide by the decision made by them as a negotiator. The elders mostly use to mediate the two parties through compensation such as the guilty family member forced to pay money or to give a pubescent girl for the injured community member. Local leaders’ in Malee community plays lion share in preventing and intervening criminal behaviours. If the elders decision neglected whether by one party another conflict will be provoked. So, the elders are the only individuals to be listed by the parties. The elders by themselves are very influential in the community. They are wealthier (according to the number of cattle), have experiences in mediating, and have skill of communication and persuasion ability. Hence, if one party do not accept the decision he/she will be under pressure socially and the elder can sanctioned the individual from various social activities. Therefore, any party do not want to be discriminated or hassled so they will obey and act accordingly to the judgment made by the elders. The elders also give a judgment after they listed and analyse both parties’ issues and disagreements.

## DISCUSSION

Parental economic factors highly correlated with children crime involvement (Petrosino *et al.*, 2009). Similarly, poverty, inequality, disrupted families, inadequate socialization, and the presence of criminal opportunities all seem to be important correlates of crime (Black, 1893). Similarly, the current findings revealed that through negative socialization with their peers’ adolescence and young adults were involving in criminal conducts. Culture, traditional belief system, and wrong perception towards crime and criminal behaviors were led human beings to engage in criminal behavior. Additionally, the current finding indicates that intolerance, the worst living

conditions and territory disagreements forcing members of community to get in crime/conflicts. This result is conformed the previous study by Roman *et al.* (2009) stated that neighborhood advocates and community practitioners agree that crime and disorder are often top concerns among residents. As Feilzer (2015) stated considerable evidence from different jurisdictions and different time periods shows that public knowledge of crime and criminal justice is lacking and that leads persons to involve in criminal conducts. Absolutely the current finding is consistent with the pervious findings. In the current finding it is stated that knowledge gap towards crime or criminal behaviors and conducts are major source of crime. Group thinking and stereotype towards the out-group members aggravates intergroup relationship and leads to involve in crime. Lack of education and illiteracy is backbone for conflict in the vast majority of the pastoral community in South Ommo zone. Additionally, wrong perception and distorted thinking towards the criminal conducts is also a milestone to commit a crime. Recent research has indicated that alcohol is present in a substantial amount of violence associated with domestic relationships (Cann & his colleagues, 1998). Majority of offenders have experience to use alcohol during and before they committed crime. Direct pharmacological effects of different drugs may heighten aggression and extended to crime (Hoaken, 2003). It is really similar with the result obtained from a key informant” **I was unconscious and dormant during the time I have committed crime because I have had dosage of alcohol**”. A dramatic testimony indicates that drug has power to distort the normal condition of thinking and a base for criminal scene. As it is clearly stated in the current findings, teenagers and adults who had over dosage of drug (alcohol, khat, ‘Ganja’, ‘Shisha’ ‘borde’/ local beer, ‘katikala / local gin...’) have large probability to be involved in crime.

Community participation is one of operational instrument in the process of crime prevention and control. Without community participation, there are obviously no developments, no security and no program (Johnson and Jang, 2012). Additionally, study indicated that religious involvement and commitments has vital role in criminal behavior prevention and control (Austria, 1998). It is consistent with the current findings; all patterns and structure of community organizations are playing vital roles in the process of crime prevention and control. Elder personalities are considered as local judges in whom everything left on their shoulders from the majority of local community members. Promoting the involvement and participation of all key stakeholders including women in the violence solving is important strategies to handover extent and the prevalence of the problem (United Nations, 2014). Similarly this study confirms that women have power to aggravates disputes and at the same time strong power to settle disputes with little or minimal cost. A study by Goldsmith (1997) indicated that government alone weak to control and prevents crime/criminal behavior. Similarly, David Osborne and Ted Gaebler (1992) condemned that government has to play a catalyst role in the process of crime prevention and reduction (as cited in Goldsmith, 1997). A community elder in modern and traditional community has a lion’s share in crime prevention and control through meditation and negotiation.

## Conclusion

Figure personalities and other social institutions in the communities are always in frontline to handover crime or criminal conducts. Poor implementation of law enforces large

numbers of teenagers to consume substances that has directly or indirectly increases the crime engagement rate in local and modern villages. The expansion of drug consuming houses laid a fertile ground for the expansion of crime or criminal behaviors or the occurrence of peculiar types of crime in the cities. Additionally, worst living conditions, weak knowledge and awareness to crime, psychological factors, boarder disputes, traditional beliefs and practices are provoking factors for the occurrence of crime.

### Recommendations

Strengthening the structure and wings of community organizations at all levels through scientific training will more enable the local community to take a big share of crime prevention and control process at its grass root level. Government/public administrative bodies have to design clear strategies and systems to implement law and proclamation on drug use/substance use. It is also better to take community and community institutions as main partner in the process of crime prevention and control. Stakeholders have to design systems that initiates all members of community have to discharge their responsibility in process of crime handover. It is better to work on awareness creation towards crime and criminal conducts through community mobilization, education and training will minimize the rate and prevalence of crime. Government legal administration has to explore the indigenous knowledge's which are deserved in the local community in the process of crime prevention and control rather than solely relying on legal systems and procedures. Government and other stakeholders have to work hard to raise community level of awareness and level of consciousness to crime/criminal conducts through education and community empowerment programs.

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