# TITLE PAGE

**INDIGENOUS CRIME CONTROL MECHANISMS AND CRIME CONTROL IN SELECTED COMMUNITIES IN NORTH CENTRAL STATES, NIGERIA**

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**B.Sc., M.Sc. (Ilorin)**

**A Thesis in the Department of Sociology, submitted to the College of Business and Social Sciences, in partial fulfillment of the requirements for the degree of**

**DOCTOR OF PHILOSOPHY (Ph.D.)**

**of**

**LANDMARK UNIVERSITY, OMU ARAN, KWARA STATE**

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**February, 2023**

# DECLARATION

I, Adeniyi Joseph OYE, a Ph.D. student in (Department of Sociology), Landmark University, Omu-Aran, hereby declare that this thesis entitled “Indigenous Crime Control Mechanisms and Crime Control in Selected Communities in North Central States, Nigeria”, submitted by me is based on my original work. Any material(s) obtained from other sources or work done by any other persons or institutions have been duly acknowledged.

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# CERTIFICATION

 This is to certify that this Thesis has been read and approved as meeting the requirements of the Department of (Sociology), Landmark University, Omu-Aran, Nigeria, for the Award of (Ph.D.) in Sociology.

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# DEDICATION

This study is devoted to the worship and gratitude of the all-powerful God, who has provided, protected, and guided me throughout this research. He is the source of strength and vitality, deserving of utmost respect, admiration, and reverence as the creator and sustainer of all my efforts. Additionally, I would like to express my love and appreciation to my immediate family members, Best, Beloved, and Ben.

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# ABSTRACT

The incidence of crime has been increasing globally, and Nigeria is no exception. Despite the government's significant investment in controlling crime, the continued rise in crime is concerning, particularly due to the neglect of indigenous crime control mechanisms. To address this issue, this study was conducted to identify various types of indigenous crime control mechanisms, their common principles and characteristics, their effectiveness in preventing crime, their efficiency in detecting crime, as well as their usefulness and appropriateness in punishing crime in selected communities in the North Central States of Nigeria.

The research design was both exploratory and descriptive in nature. The study utilized a conceptual framework that integrated the social control and broken windows theories. It employed mixed method approaches, including both qualitative and quantitative data collection techniques, such as key informant interviews and questionnaires. Data were gathered from primary and secondary sources from a total of 393 respondents and 25 key informants located in 11 different cities. The analysis of the data utilized content analysis for the qualitative data and frequency counts, percentages, and simple regression for the quantitative data.

The qualitative data results, coupled with the quantitative analysis, demonstrate that indigenous crime control methods are affordable, accessible, locally sourced, and highly effective in addressing crime in society. The study's hypotheses have confirmed that the indigenous crime control approach significantly influences crime control in the area under examination, with a p-value of 0.000. The model summary table illustrates the degree to which the independent variable (Indigenous crime control mechanism) explains the dependent variable (preventing, detecting, and punishing crime) variance. In this case, the R square values indicate determination coefficients of 46.2%, 46.0%, and 47.4%, while the adjusted R square values are 46.1%, 45.9%, and 47.2%. The results suggest that the effectiveness of Indigenous crime control mechanisms can be predicted by the methods employed for preventing, detecting, and punishing crime. The values of .53323, .52694, and .57127 represent the standard errors of the estimates, which indicate the margin of error. These findings indicate that the Indigenous crime control mechanism played a significant role in preventing, detecting, and punishing crime, accounting for 46.1%, 45.9%, and 47.2% of the variation in each respective area. Therefore, it can be inferred that the Indigenous crime control mechanism had a significant impact on controlling crime in the study areas.

The research revealed that there is a requirement for adequate support from the government, including sufficient funding, the provision of logistics and crime-fighting equipment, and training in human and legal issues. This support indicates that the government acknowledges the effectiveness of indigenous crime control mechanisms in the studied region. To further reinforce this recognition, the indigenous crime control mechanisms should be integrated into the criminal justice system of the state. The government must also provide recognition for the intellectual property rights of indigenous crime control practitioners to prevent the proliferation of crime control methods.

**Keywords:** Crime prevention, Crime detection, Crime punishment, Crime control,

Indigenous crime control mechanisms

**Word count: 478**

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# CHAPTER ONE

# INTRODUCTION

## 1.1 Background of the Study

Controlling crime which is a worldwide problem is “a significant issue and one of the chief undertakings of any government” (Victor, Chika and Innocent, 2019). Over the years, African societies, Nigeria inclusive have adopted different devices of controlling crime. There are basically two crime control mechanisms and they are the indigenous crime control mechanisms and the state or modern crime control mechanisms. These crime control mechanisms have been employed in crime prevention, detection and punishment in the form of treatment of offenders at one point or the other. The indigenous crime control mechanisms are the original mechanisms of crime control that emanate from the culture of the people, it is a part of the norms and values of the society while the modern crime control mechanisms are regarded as control mechanisms instituted by the government which is derived from the principles and traditions of the colonial master.

Nigeria, as a multi-ethnic society (Onyibor, 2016; Babalola, 2015), is a sovereign state made up of thirty-six states (Adebayo, 2021; *The Guardian July 20, 2016*) and is equally a multi-religious nation. It has over three hundred and seventy ethnic groups and as many as six hundred languages (NPC, 2006), each of the ethnic groups having peculiar norms that guide the conduct of members of their various societies (NPC, 2006). The colonial master amalgamated Nigeria in 1914, before this time it was an independent state comprising of chiefdom, kingdom and empire. To administer the country, the Colonial Master adopted the use of indirect rule, this is the ruling of the locals through their traditional leaders. On the return to self-government after gaining independence from the colonial master, the country was regionalized, three regions were thus created the Northern, Eastern and Western regions.

However, in the recent past, the country has been reconstituted into geo-political zones, which are six (6) altogether: North West, North East, North Central, South West, South East, and South-South. Except for the North-West and the South-East, with seven (7) and five (5) states, respectively, each geopolitical zone is made up of six (6) states (NPC, 2006, Ani, 2020). Every Society usually adopts measures that are peculiar to them in addressing matters of concern to their society (Ukwayi, Okomiso, Bernard and Unim, 2018), to check the violations of norms and values of their societies. However, these measures adopted to address these ills and societal woes are either informal (indigenous) or formal (modern) mechanisms (Deflem, 2015; Onyima, 2014), they promote order, stability and predictability in social life that is unique to them (Mbuba and Mugambi, 2011).

These measures are termed social control, the society can regulate itself; it functions in different forms to conform to shared values (Onyima, 2014). Without social control, social life would be unpredictable and even chaotic. One fundamental function of the government is to protect the citizen's life and property, but crime threatens the safety and protection of the life and property of the citizen (Ajide, 2021; Jonathan, 2021; Adekoya, 2016). When a crime is not controlled, investments are lost, time and opportunities are wasted, and generations are ruined (Ajide, 2021; Jonathan, 2021). It is, therefore, expedient to state that the indigenous crime control mechanisms are internal community-based control mechanisms without external control. This emanates from the norms and values of the people, it is indigent, distinct from the state or modern crime control mechanisms.

The colonial government on the other hand had an established crime control mechanism which was used in Nigeria. These crime control mechanisms were a creation of the colonial master that is completely different from the indigenous crime control mechanisms. This colonialist established crime control mechanism is at variance with the extant regulations of the people of Nigeria and North Central in particular in terms of what the focus is, that is what it was employed to achieve. This study on crime control focuses on using the Indigenous crime control mechanisms in controlling crime in North Central States Nigeria to evaluate its effectiveness through crime prevention, detection, and punishment, this is to achieve crime reduction by bringing about safety and public order. Crime control in any society is an attempt to build a safe and robust society where lives and properties are secured, which will eventually impact the values of such a society.

Crime control becomes essential to prevent the disruptive tendency of crime and criminal activities that can interfere with society’s normal functioning (Canter and Young, 2016). The need for urgent attention to crime control cannot be overemphasized, as the crime wave and its perpetuation are on the rise. The prevalence of crime today is a cause for serious concern for all and sundry (Adebayo, 2013). Mari, Musa and Bukar (2014) opined that social reaction to crime often leads to social control, which is the act of conforming to the norms and laws of society. Therefore, controlling crime requires a rational calculation and not just guesswork if the people will be saved from the upshot of the socio-economic and psychological encumbrance. Chinwokwu (2013) opined that for crime control and social order to be effective, the criminal investigation department must be furnished with skilled, experienced, trained, equipped, recognized and supported criminal investigation/intelligence personnel.

Communities in North Central Nigeria, like any African community, had a system of justice, adjudication, and crime control that was unique to them before the colonial incursion into the areas. Studies have shown that many African indigenous societies have well-established mechanisms of crime control before the advent and contact with the British colonial government (Agena, 2018; Gbenemene, 2018; Okafo, 2017). According to Salihu (2019), local groups typically used those oral norms and customary rules to settle disputes beyond the purview of the state. Shared cultural values and moral standards that produce a legally enforceable rule for members served as the foundation for the laws. African communities have well-established systems for controlling crime, which include enforcing penalties against offenders and using a variety of methods to settle member disputes.

Over the last few decades, there has been a significant rise in crime in practically every nation. Crime occurrence in human society is on the rise and is ubiquitous (Canter & Young, 2016; Elechi, Lambert and Jenkins, 2016; Olufolabo, Akintade &Ekum, 2015; Owumi & Ajayi, 2013; Lambert, Jaishankar, Jiang, Pasupuleti, Bhimarasetty, 2011), the consequences of crime as a social menace are substantial (Oduwole, Adegoke, Atere and Nwabueze, 2015). Once-safe neighbourhoods have changed so that they are now considerably riskier during the day. The occurrence of random acts of violence has increased recently. Heightened tension created by the waves of crime of various magnitudes ranging from theft, burglary, kidnapping, and assassination has been identified as a significant problem bedeviling Nigerian society. According to Ojo and Ojewale (2018), Nigeria has one of the highest crime rates in Sub-Saharan Africa. During every electioneering period and at other times, most communities are always greeted with a lot of promises by incumbent and aspiring cum all political office holders and officials as they canvass support from the public. Among the promises made are job creation and empowerment, the delivery of public goods and above all, to nip in the budding crime and all insecurity issues, but the government is overwhelmed by the challenge that the crime issues pose.

The public is apprehensive and scared by the spate of crime and insecurity in the country, which is alarming (Adegoke, 2014). The situation in Nigeria is characterized by massive investment from the government to rid the nation of all forms of crime with a persistent rise in crime; over 8trn naira is recorded to have been pumped in the last seven years, and the situation is not abated (The Guardian, 2021). With this massive allocation from the national budget to curb crime and insecurity in the country, the rate of violent, property crime, and other forms of criminal activities is becoming an increasingly regular occurrence that characterizes the nation's life (Adegoke, 2014). The government's massive investment in infrastructure, personnel and finance to curb crime and all forms of insecurity, vis-a-vis the increase in crime, places the government and the nation at a loss (Karimu, 2014).

The total security votes for the year 2021, for instance, was N24.39 billion. While security forces and intelligence agencies share N22.72bn, other MDAs were allotted N1.67bn (National Budget of Nigeria, 2022). The nation’s yearly budget reflects the government's gigantic commitment to addressing it, but crime perpetration is not abating. The government is, therefore, restless and seems not to know what to do. Most state governments are already overwhelmed due to the growing spate of insecurity and all criminal activities in the country. Crime such as theft, kidnapping, terrorism, domestic violence, intimate partner violence, and many more have become a dominant component of societies (Canter and Young, 2016). Although the negative consequences of the crime mentioned above in society are humongous, as it ranges from socio-economic to psychological and so on, the government and individual members of the community need to urgently attend to the conditions of crime in other to prevent the greater evil it portends.

The Fulani Militia has attacked at least 303 times since 2005, killing no fewer than 2539 people in Benue State; also, over 19,000 lives had been lost in the farmer’s herder’s conflict (Omeje and Chijike, 2021). The present situation in the study areas could be likened to what made David the Psalmist exclaimed in (Ps 108:12; 60:11) when he wrote, “give us help from trouble for vain is the help of man, through thee we shall do valiantly, for you are the help of our countenance”. Unfortunately, the help of the state or modern mechanisms is strained; crime has overwhelmed the state apparatus for crime control and prevention (Gizaw, 2020).

The contact with the colonialists introduces a crime control mechanism other than the indigenous mechanisms. This newly introduced mechanism is to be applied to all issues concerning the over six hundred languages in the country irrespective of their peculiarities such as languages, customs, norms, values and traditions. Studies have encouraged that crime control mechanisms should be derived and developed from the study area rather than leaning on foreign cultures (Onuoha, Ekpechu and Arua 2021; Elechi, 2006; Okafo, 2017; Institutes for securities studies, 1998).

In a multi-ethnic society like Nigeria, where each group is organized around their norms and values with established laws and code of conduct, many gaps have been created in crime control, especially with the adoption of the modern English Criminal Justice System, the level of satisfaction that the public derives from its justices, its patronage and the challenge it poses and above all the safety of the community all require great attention (Ojo and Ojewale, 2018). Estes (2019) opined that the twenty-first century is the century of women; therefore, crime control mechanisms need to recognize and adequately make necessary provisions for women to have a secure society.

It is alarming how many inmates in Nigeria are awaiting trial from all ramifications, as many people spend years in prison without being sentenced or their cases being attended to, worse still is the issue of having prosecutors and judges with their hands full of cases to attend to and the wheels of justice grind slowly. Studies have shown that 72 % of inmates are awaiting trial in Nigeria, and suspects are found to spend up to 15 years in prison (World Prison Brief, 2020). This majority of awaiting trial inmates resulting in prison congestion is attributed to the disconnect between the police, court and correctional facilities. Another issue is the cost of maintaining both the facilities and the inmates. The 2018 budget allotted 17 billion naira to merely feeding prisoners, at a rate of 450 naira a day, and they are still undernourished.

Studies also show that the state apparatus in Nigeria and, in general, is incapable of curbing the crime situation (Wilke, 2020; Ojebode, Ojebuyi, Onyechi, Oladapo, Oyedele and Fadipe, 2016). Furthermore, the battered integrity of the police and the failure to perform their constitutional responsibilities to society viewed as limitations in addressing the crime situation has been identified in the literature as a severe gap in crime control (Bello, 2018; Owen, 2014; Nwachukwu, 2012). The inherent shortcomings of the purely reactive, traditional policing approach must urgently be addressed (Gbenemene and Adishi, 2017). For example, in the study conducted by Eryzurumluoglu (2018) and Karimu (2014), the following were identified as factors hampering police effectiveness in crime control and prevention; inadequate or insufficient training or short-staffed police operation, prolonged prosecution, non-commitment to the rule of law, the use of obsolete equipment, and lack of modern strategy to cure crime disorder in the society.

The unprofessional display of police intimidation, threat and brutality is becoming worrisome (Aborisade, 2021); many lives are lost through this process. Ojedokun (2016) posits that the police have been labelled as traitors, servants of an alien force and repressive rulers. The Nigerian police have been highly criticized for their inability to stem Nigeria's rising crime tide (Okunola, 2012). This situation has led to various alternative means being developed to serve as crime control. However, these alternative means of crime control to modern police have also been criticized for being characterised by violence, barbarism, and inadequate measuring and evaluation standard. There is a growing focus on criminality in rural areas (Arisukwu, Igbolekwu, Oye, Oyeyipo, Rasak & Oyekola (2020). With no clear-cut solutions in policy formulation, much remains unknown even with this growing interest.

The government limited understanding of the indigenous crime control mechanisms has affected the efficacy and relevance of traditional crime control institutions; critics have addressed indigenous crime control mechanisms as barbaric, archaic and lacking space in the modern global village. Government, therefore, fails to appreciate, collaborate, and complement the indigenous crime control mechanism. Additionally, these so-called critics have failed to recognize how fundamentally different the African crime control models are from those in the West and should thus be employed in their context (Agena, 2018, Anyacho and Ugal,2013). Other works have looked at the correlates of crime which are inequality, unemployment and poverty, also the economic cost of controlling crime in terms of the facilities and resources committed to addressing crime through the use of the criminal justice system, which is termed the modern crime control mechanisms without recourse to the indigenous crime control mechanisms (Ajide, 2021; Jonathan, 2021, Adekoya, 2016).

Indigenous crime control mechanisms have long existed in pre-colonial and post-colonial times. For example, Agena (2018) studied indigenous crime control mechanisms (covenant-making and oath-taking) to address conflicts amidst the Tiv people in Benue State. The socio-cultural and religious beliefs, practices and institutions provided vital channels of crime control, making them conform to the community's ethos. However, the indigenous crime control mechanism has been under-utilized in contemporary times while the modern mechanism assumes the centre stage (Agena, 2018). In light of the foregoing, this study aims to highlight indigenous crime prevention, detection, investigation, sentencing, and community safety mechanisms in a few selected communities in North Central States, Nigeria.

## 1.2. Statement of the Problem

Crime perpetration in communities of the North Central States of Nigeria is an everyday occurrence with varying natures and manifestations, thus creating palpable fear in Nigeria over the surging waves of crime and heightened insecurity. The public is apprehensive and scared because the state apparatus cannot curb the crime situation (Wilke, 2020; Ojebode, Ojebuyi, Onyechi, Oladapo and Fadipe, 2016). The Nigerian policing approach has been criticized as purely reactive (Gbenemene and Adishi, 2017), it is regarded as a control freak, a tool for imperialist domination which equally operates as a repressive technology purposely for the satisfaction of the state at the expense of the people, while their effectiveness in crime control has been hampered by inadequate or insufficient training, short-lived operations, prolonged prosecution, non-commitment to the rule of law, use of obsolete equipment and lack of modern strategies and corruption (Eryzurumluoglu, 2018; Karimu, 2014).

Alemika (2014) opined that Nigeria inherited a repressive, unaccountable, alienated and corrupt police system which was a creation of colonialism, and because of their alienation from the public, they lacked access to information and cooperation that are essential to their effectiveness. Above all, the state apparatus for crime control has been heavily criticized for the commercialization of justice, abuse of office, the use of the police for crime control, and neglect of the court, and correctional agency as parts of the criminal justice system. These inherent shortcomings have led to various alternative means of crime control, like masquerade, age-grade, Ebora, Ifa, Olugono, and many more. In addition, some non-state actors in crime prevention and control have engaged private security operatives. These have failed to stem the rising tide of crime in Nigeria (Okunola, 2012) as they have been characterised by violence and inadequate measuring and evaluation standard.

The growing focus on criminality in rural areas has necessitated a shift to indigenous crime control mechanisms (Arisukwu, et.al, 2020). These mechanisms have long existed in pre-colonial as well as post-colonial times. Their successes have been linked to their entrenchment in culture. The people’s socio-cultural and religious beliefs, practices and institutions provided these vital channels of crime in conformity with the ethos of the community. In recent times, however, the indigenous crime control mechanisms have been vastly under-utilized while the modern mechanism assumes centre stage. There is a blatant disregard toward indigenous crime control mechanisms despite the several calls that crime control mechanisms should be derived and developed from respective indigenous areas rather than leaning on foreign cultures (Okafo, 2017). This study thus examined the various types of indigenous crime control mechanisms in selected communities of the North Central States in Nigeria to differentiate them from community policing, which is a creation of the police.

Crime control in general and the Indigenous crime control mechanisms, in particular, have been ill-defined, misconstrued and widely misunderstood. Definitional ambiguity has continued to bedevil the concept of crime control. Crime control from various studies has been confused, streamlined and limited to the activities of the police while excluding the court and correctional centres. Recent literature has misconstrued indigenous crime control mechanisms as community policing (Ishaya, 2020; Ordu and Nnam, 2017; Mari, Musa and Bukar, 2014). The present model of community policing which is problem-oriented policing championed by the state apparatus for crime control has supplanted and alienated the indigenous people thereby entrenching a mistrust of the police the people (Okafor and Aniche, 2018).

The present study will be different in such a position, pointing clearly out that the indigenous mechanism is different from community policing. While community policing is a creation of the police and at the discretion of the police, it is the bringing in of the locals to support the police in fighting crime on the realization of the inadequacy of the police to address criminal perpetration in society. On this premise, this study examined the building blocks of indigenous crime control mechanisms, which are its principles and characteristics in the study area. Every community has peculiar crime control mechanisms unique to them, each possessing its principles and characteristics. This study examined the principles and characteristics common to indigenous crime control mechanisms in selected communities of the North Central States in Nigeria. This is necessary to distinguish indigenous crime control mechanisms from other crime control mechanisms, including community policing.

The emphasis or types of crime in the present study are on violent, and property crime, a gap in the literature as discovered in the present study on types of crime is the inadequacy of the previous studies reviewed by the researcher in possessing the requisite vocabulary to capture some of the actions or antisocial behaviours in the study areas as offences. For example, in some of the study areas, verbal assault of a woman in referring to her private part, marital unfaithfulness or infidelity is considered a grave sin (offence) and a crime that attracts a severe penalty. For instance, as earlier stated, it is an abomination to insult a woman with her private part in Idoma land; in such instance, a fiery masquerade is invited to pass judgment. Again, marital infidelity or marital unfaithfulness is counted as a severe crime that also attracts punishment, so actions as insulting someone by his/her private part especially a lady, street fighting and all violent acts, theft and the likes are referred to as crime in the study area.

Society is the womb of crime; that is to say, crime is found in human society, and every society generates its crime. However, to that effect, the solution should also emanate from society and not the over-reliance on foreign mechanisms utterly alien to the people. The modern mechanisms do not conceive some of the criminal intent here or, better still, cannot envisage some criminal manifestation or trivialize some actions that are injurious to the people. From available statistics, there has been massive investment by the government to curb crime; the budget on national security from both the interior and external context for the past many years, precisely from the return to the present democratic dispensation to date, has been on the rise with a corresponding rise in crime. The capacity for crime control should far outweigh the levels of criminality in the society; unfortunately, the state apparatus for crime control finds it difficult to control crime due to human factors such as corruption, the use of obsolete and inefficient methods they employ to prevent, detect, and punish crime (Akpan and Onu, 2019).

Although scholars have extensively studied crime control (Akpan and Onu, 2019), little attention has been given to the valuable contribution of indigenous crime control mechanisms in preventing, detecting, and punishing criminals. Such mechanisms can play a crucial role in reducing crime, promoting safety, and maintaining social order in society. To address this gap, this study aims to investigate the perceived effectiveness of indigenous crime control mechanisms in selected study communities. This research is crucial because without developing indigenous solutions, we cannot effectively combat crime and its debilitating impact. Furthermore, it is important to note that the United Nations will not assume responsibility for any nation until it can demonstrate a commitment to tackling crime (Oyedepo, 2016). Hence the need for this study.

## 1.3. Research Questions

1. What are the various indigenous crime control mechanisms in the study areas?
2. What are the principles and characteristics common to the indigenous crime control mechanisms in the study areas?
3. How potent are the indigenous crime control mechanisms in crime prevention in the study areas?
4. How efficient are the indigenous crime control mechanism in crime detection in the study areas?
5. How useful are the indigenous crime control mechanisms in criminal punishment, control and treatment of offenders in the study areas?

## 1.4. Objectives of the Study

The purpose of this study is to evaluate the effectiveness of indigenous crime control mechanisms in promoting social order within the study area's unique sociocultural conditions. Measuring the degree or extent of its usefulness on crime control, if attaining this is believed to produce outcomes that can be used to develop new strategies and understanding in crime control. In light of this, the specific objectives are to:

1. Identify types of indigenous crime control mechanisms in the study areas.
2. Examine principles and characteristics common to the indigenous crime control mechanisms in the study areas.
3. Investigate the potency of the indigenous crime control mechanisms in crime prevention in the study areas.
4. Explore the efficiency of the indigenous crime control mechanisms in crime detection in the study areas.
5. Assess the usefulness of the indigenous crime control mechanisms in criminal punishment, control and treatment of offenders in the study areas.

## 1.5. Research Hypotheses

The study hypotheses are presented in the null forms, these were derived from the research questions and objectives on indigenous crime control mechanisms:

1. H1 Indigenous crime control mechanisms in the study area are not potent in preventing crime.
2. H2 Indigenous crime control mechanisms in the study area are inefficient in detecting crime.
3. H3 Indigenous crime control mechanisms in the study area are not useful in punishing crime.

## 1.6 Significance of Study

Since the turn of the century, crime control has been a crucial field of study to maintain social order. This research focuses on indigenous crime control mechanisms and their effectiveness in selected communities in Nigeria's North Central States. It is of great relevance to the Nigerian government, criminal justice system, and local communities as it can aid in developing effective crime prevention and control strategies. This study is significant because it identifies several indigenous crime control mechanisms and evaluates their potential to curb crime in the region.

This study sheds light on the indigenous crime control mechanisms in the study area by examining their principles and characteristics. The aim is to highlight the usefulness of these mechanisms in addressing crime. Additionally, the study investigates the effectiveness and satisfaction of utilizing these mechanisms for preventing, detecting, and punishing crime. This research is an essential resource for indigenous communities, government, policymakers, and law enforcement agencies to improve the quality of crime control measures and provide justice in society.

The discovery has significant implications for combatting crime in society and ensuring fairness for everyone. Through this research, we gain empirical insights into the indigenous methods of crime prevention in Nigeria. This information can be leveraged to develop innovative strategies and policies that will aid the government in addressing the issue of crime in the country. Additionally, the study contributes to the existing body of knowledge on indigenous crime control mechanisms. Moreover, it sheds light on the socio-political, socio-cultural, traditional, and religious practices that have bolstered these mechanisms in traditional Nigerian society.

## 1.6. Scope of the Study

To effectively manage the vast field of crime control, it is necessary to establish certain boundaries. This research focused on exploring indigenous crime control mechanisms in the North Central region of Nigeria, specifically in Benue, Kogi, and Kwara States. The study aimed to address crime prevention, detection, and punishment in order to reduce crime in the area under investigation, as well as in the broader North Central region.

The study identified various types of indigenous crime control mechanisms and sought to utilize them to achieve the goal of effective crime control. These mechanisms involved stakeholders such as traditional rulers, hunters, vigilantes, witchcraft practitioners, and fraternities. The study also gathered the opinions of these stakeholders and members of the public regarding the effectiveness of indigenous crime control mechanisms related to public satisfaction in the study areas.

## 1.7. Operational Definition of Terms

**Crime**: these are actions or behaviours that are termed injurious to the safety of society. Every society defines what is injurious to it, so crime varies from society to society. According to this study, crime is actions and behaviours that contravene the norms and values of society.

**Crime control** is the overall measure adopted to address crime in society to restore order.

**Crime detection**- these are means by which crimes are discovered through investigation; there are various mechanisms of detecting crime from the study areas; examples are Aaje, Ojiga, Olugono, Anjenu and so on.

**Criminal justice system**: this is the state's measure of addressing crime; it is made up of the police, court and correctional agency.

**Crime prevention**- these are the measures adopted to debar or lessen the likelihood of crime from being perpetrated or occurring in the community.

**Crime reduction** is the situation of addressing crime to bring it to the barest minimum.

**Effectiveness of crime control**: this indicates citizens' perception of their safety and the crime level in the community. Here the public can attribute their safety and level in the community to either high or low.

**Indigenous crime control mechanisms**: Are measures that evolve from the community which are peculiar to the people, used to address crime in the society. It is referred to as community-based control mechanisms. They are Fines, sanctions, compensations, and verbal chastisement, are adopted for coordinating the affairs of the society that is peculiar to the traditional society through the institutions of Atejir, Olugono, Onko*,*Egungun*.*The indigenous mechanisms of crime control in the study areas include the following *Ira chen* (fire), *apara* (thunder), alile, *ele* or *aale,* (charms as scarecrow to prevent or arrest) and many others.

**Indigenous institutions**- Before the establishment of British colonial rule, each community has established institutions and patterns to direct the people and managed their affairs. In the study areas, these institutions include paramount rulers, the various cult (*Atejir, Olugono, Ojiga, Angbeje, ebora, oro, usin, imole, aruta, egungun, etc*.), which were in place and given prominent roles.

**Traditional rulers** are people chosen by the people to run their various domains according to their traditions and customs.

# CHAPTER TWO

# LITERATURE REVIEW AND THEORETICAL FRAMEWORK

## 2.0 Introduction

The literature review covers the trends and studies on indigenous crime control mechanisms. The review, therefore, makes an informed nexus between indigenous crime control mechanisms and crime control. Gakuru (2006), cited in Githui, David and Maurice (2015), argue that the indigenous mechanism has been held primarily as superstitious mythology for a long time and has been regarded as little more than a sentimental likeness of many pasts. He yet maintains that an indigenous mechanism is a constant component of society as long as the society is still existing.

Pieces of literature in criminological studies are, therefore, replete with a growing focus on indigenous crime control mechanisms (Osisiogu & Mmahi, 2020; Oke, 2019; Adebisi & Babajide, 2018; Kpae, 2018; Tade & Olaitan, 2015; Okafor, 2006; Dalgleish, 2005). Crime control is of the essence if the society will experience peace, safety and order, culminating in welfare and development. According to Holmes (1994), literatures on policing and crime control generally advocates engaging more of an informal approach which indicates the indigenous mechanisms because it is most effective.

## 2.1 Concept of Crime

According to Okon, Agorye and Aov, (2021), crime is an age-long issue; it has assumed a severe dimension in Nigeria (Karimu, 2014). Although, crime is a concept that has flagrantly been misconstrued. It has not lent itself to an easy understanding because what constitutes crime varies from society to society. It defers from place to place, though the common denominator remains an injurious action, putting society and community members in jeopardy. Put more succinctly, the devastating effect of crime in terms of lives, property loss, and financial cost is worrisome; it also portends a psychological challenge to both the government and the individual. Put more succinctly, crime is ambiguous in its meaning because it depends on the level of blameworthiness.

Crime represents a failure of personal, social, and situational controls (Felson and Eckert, 2018). Crime is both a moral and public wrong; it may be an act of commission that is, an action declared as illegal, such as rape or intentional marketing of unsafe products or carting away what belongs to others without permission. Crime is viewed from two main perspectives, they are sociological and juridical, according to sociology, crime is any deviant or antisocial behaviour, including morally repugnant actions. To put it another way, crime refers to any act or behaviour that goes against social norms. This means that everyone who violates any socially prescribed rules or standards of conduct should be considered a criminal (Igbo, 2006). It is an act proscribe to be at variance with state laws.

The classification of crime is both by its nature and sanction (penalty); the various categories by criminologists, for instance,

Azion (2013) as violent crime, property crime, white-collar crime, organized crime, and consensual or victimless crime, are regarded as classification by its nature; furthermore, the NBS (2017) classified crime as offences against persons, property lawful authorities. In contrast, the classification by its penalty is a felony, misdemeanour, violation, or treason. A felony is a crime punishable by execution or imprisonment for one year or more, a misdemeanour is a crime punishable by incarceration in jail and less than one year, while violations are an infraction or offences punishable by a relatively small fine. Fundamentally, the elements of a crime are expressed through the maxim actus non facit reum, nisi mens sit rea (the act itself does not constitute guilt unless done with guilty intent); this applies to crimes generally. The prosecution must prove beyond reasonable doubt that the accused committed a prohibited act (actus reus) with guilty intent (mens rea) (Price and Stevens, (1979: 334)

## 2.2 Crime Control

Crime control is how society seeks to contain its problems and meet its challenges (Felson and Eckert, 2018). This is the complete measure put in place for the control of crime. Felson and Eckert (2018) identify four categories of crime control and five stages of crime control, the four categories of crime control are personal, social, situational and formal control. Diverse societal institutions deliver these control types; the family institution, small groups and schools, are saddled with the responsibility of instilling personal and social control, while the situational controls emerge as businesses, architects, builders, and government agencies. Finally, the formal controls are the police, court and correctional facilities, or the criminal justice system, these align with the modern crime control mechanisms.

It is expedient that this clarification is made on crime control approaches or methods. The means of crime control in society are further divided into two and they are formal and informal social control; the informal is referred to as the indigenous, while the informal is considered indigent, homegrown, less expensive and easily accessible, it is a community-based mechanism of crime control derived from the culture of the people while the formal is expensive and intrusive (Felson and Eckert, 2018).

The formal is also referred to as the modern mechanisms of crime control, the criminal justice system is composed of the police, court and correctional agency, according to Lackey (2019), the modern judicial and criminal justice systems were created after World War II purposely to prosecute state leaders. According to Drown (2014) crime control allow law enforcement to be manipulative, that is, it employs deceptive tactics to arrest and interrogate perceived offenders, she further posits that criminal justice is a complicated system. Again, crime control is more of a local problem, to this extent, it will be appropriate then, to locally address it and this will permit the introduction of indigenous crime control mechanisms.

## 2.2.1 Indigenous Crime Control Institutions

It is on record that long before colonial incursion and the eventual introduction of the colonial system of crime control, Africa had established well-defined and refined mechanisms of crime control. For example, Nigeria in general and the North Central States, in particular, had the elders of the land who have been saddled with the responsibility of addressing all criminal cases, they are to judge all matters, and they can hire and fire, through this elders’ sanctions in times of fines are meted to deserving criminals (Agena, 2018, Okafo, 2017).According to Lackey (2019), the use of the modern mechanism of crime control to her is a misplacement of priority in the sense that it constitutes a drawback when it comes to immediate attention to who needs help the most, for instance, it concentrates on prosecuting state officials who master mind conflict instead of looking for how to rescue the locals who are the survivor of the conflict.

Lackey (2019) confirms that the modern mechanisms are inaccessible to the ordinary citizen, it is slow, costly and only able to prosecute the top-notch members of society, while the indigenous mechanisms are accessible, familiar and enjoy greater legitimacy among the locals. Additionally, they are more sustainable because they are inexpensive.The Tiv ethnic group, for example, has a deeply rooted council of elders known as *Atejir;* it is a palace court at the Gwer level; Gwer are second-class chiefs in charge of every local government's areas, also *Jir-Tamen*, this is presided over by the Tor Tiv the paramount ruler of the Tiv kingdom, *Jir-Tamen* is an equivalent of the supreme court, who serves as the "custodians of traditional culture" and whose duties include "making and carrying out tribe rules, listening to and resolving conflicts, and passing down tribal knowledge and customs across generations" (Lashima, 2021).

The same applies to the other ethnic group's understudies, such as the Idoma, Igede, Igala, Ebira, Owe, Igbomina and Nupe, with a well-defined palace court known as or referred to as council of elders, such as the Oba in council, Olomu in council, Onko among the Owe. Among the Igede is the family, clan and community head. Igede operates via the family, clan and community head; here, a plane ground for decision-making involving only men to discuss and judge all cases, including criminal matters. When a criminal case is established, the criminal is invited to make his statement and judgment is passed.

 Sanction is placed on the culprit as a measure of the weight of the crime committed. For murder cases within the offender’s father’s compound, such will be banished to the mother’s place to escape death; the culprit is made to foot the bill for the burial expenses. Besides the family, clan and community head, the Igede has the Angbeje, which comprises of youth saddled with the responsibility of keeping watch over the community, and whenever a criminal case comes up, a communal search for investigation is instituted.

## 2.2.2 Indigenous Crime Control Mechanisms

The Indigenous crime control mechanism is as old as man and society; this concept cannot be divorced from the history of Nigeria. It predates formalized policing and the recent development of community policing or the idea of state police. The structure and the potentials of the indigenous crime control mechanisms are essential for consideration in a study of this nature; this is to emphasize the mechanisms' essence to bring about crime control. The institutions cum the instruments rightly define the mechanisms, structures and operations.Okafo (2017) opined that to solve any problem attempt should be made first to look inward; he said that a local problem needs a local solution; to him, the indigenous mechanisms are efficient, effective and most credible of all options for crime control, he contended that law that is grounded on a people is sure to serve them better than a law that is grounded on a foreign standard.

Therefore, according to him, exploring the local, home-grown idea is necessary before looking elsewhere. Mari, Musa and Bukar (2014), sharing the same thought on the need to have a home-grown mechanism, posits that the informal groups for crime control are more at home with the people, it is easily accessible and seems to be in a better position to help solve or discover some of those itching problems.Studies have shown that the state government has recognized the potential inherent in the indigenous mechanisms of crime control should properly recognise and promote the indigenous crime control mechanisms, Olanipekun (2016) equally suggest that the satisfaction derived by the public should serve as the basis for which this be incorporated into the mainstream crime control mechanisms. For instance, many academics have argued that Britain forced the English-based common law system of social control on Nigeria through its colonial government (Okafor, 2017); this imposed legal system is at odds with the practices of the Nigerian people.

## 2.2.3 Effectiveness of Indigenous Crime Control Mechanisms

The effectiveness of mechanisms connotes the swiftness and the adequacy of the crime control mechanisms; the people as rational thinkers will patronize based on the level of satisfaction derived from the indigenous crime control mechanisms. Since crime is a common phenomenon in every society, it, therefore, becomes imperative to make efforts to curb it (Onyeozili and Ebbe, 2012). Therefore, indigenous crime control mechanisms have been discovered to have an impact on crime control in societies.Secret societies, cults, vigilantism, witchcraft, city keepers, and other indigenous militias have been identified as crucial in addressing crime. The effectiveness of the indigenous crime control mechanisms in deterring, apprehending, punishing, preventing and controlling crime cannot be overemphasised in both rural and urban communities. Before Colonial incursion into Nigeria and North Central Nigeria, African societies were seen to be diplomatic in using symbols, pledges, and oaths as peaceful methods of resolving conflict and all criminal issues (Agena, 2018).

References have been made to scholarly articles, journals and books across disciplines on the state criminal justice system's inability and futility in curbing and controlling the ever-increasing high rate of crime and criminality in Nigeria. According to Owumi and Ajayi (2013), the western cultures employed to control crime do not align with the Nigerian heritage. The indigenous crime control mechanisms are less expensive than the English Justice System, and it does not take a longer time to accomplish or produce results (Okafo, 2017); this is why the indigenous people still prefer the use of indigenous crime control mechanisms of crime control to the State Criminal Justice System. Nigerians would gratefully accept a fast, efficient and reliable system, and the indigenous crime control mechanisms seem to be the kind of resolution they would reckon with.

## 2.2.4 Crime Prevention

According to Walklate (2011), prevention is usually a good thing; whether concerning health, poverty or crime, because social problems are seen to be bad things. Crime prevention is the measure put in place to address crime in society before it is perpetrated; the natural state of man states that man has a natural tendency to offend, this is also one of the basic assumptions of the social control theory, and that is the more reason why measures are to be established to ameliorate the condition to offend in the society. Matsukawa and Tatsuki (2018) cited earlier researchers like Paul Brantingham and Frederic Fraust, who compared crime prevention with the idea of immunology and public health that there are three stages of prevention, primary, secondary and tertiary prevention, so also is crime prevention.

Matsukawa and Tatsuki (2018) emphasize three basic prevention approaches, positing that from a criminological perspective, there are three types of crime prevention models: the primary model aims to prevent crime from happening by maintaining safe surroundings, while the second model focuses on dealing with improper behaviour and deviances before they result in criminal activity. Last but not least, the tertiary crime prevention strategy aims to rehabilitate offenders through punishment, correction, probation, parole, and community support.Walklate (2011) further states that there are different understandings of the concept of crime perpetration, which impinges on the actions of crime prevention.

Ken (2002) cited in Walklate (2011), argued that a better understanding of the causes of crime can enable society's crime rate to decline. According to him, people who believe that the criminal mind is the root of crime may choose remedies that place a strong focus on deterrence or incapacitation. While those who hold the perspective that circumstances created the opportunity for criminal behaviour look for answers by altering the social or physical environment in which crime occurs. The structural approach also assumes that measures to reduce social and economic inequality are necessary for crime prevention. Further study suggests that a weak institution, rather than social and economic inequality, maybe the cause of crime. (Osisiogu and Mmahi, 2020).The following are some of the indigenous crime prevention mechanisms cum the indigenous institutions from the study area, *alile, ofo-ase, aluwo, petu-petu, okigbe, ojiga*-a voodoo to arrest criminal, *Kwagh-Yangen*, City’s keeper, Ego (age group/grade), *Angbeje*.

## 2.2.5 Crime Detection

Most time, crime is not committed in the open but in secret, and the offenders seem to conceal it; when it is observed, society then makes a conscious effort to discover it together with the offender for deterrence and rehabilitation of both the offender, so, the process of discovering it is referred to as the detection of crime. Detecting crime usually follows certain procedures, either with the criminal justice system or the indigenous crime control mechanisms. If society would enjoy relative peace, then the sophistication of crime detection should far outweigh the criminal efforts or perpetration (Onyenekenwa, 2010). The indigenous crime control mechanism is unique in crime detection in that it relies on using both natural and supernatural forces; this includes divination and some fraternity to scoop out hidden crime. Onyenekenwa (2010) advances the need for active participation of communities well before any event occurs.

The theory applies to this study because there is a nexus between Nigeria’s domestic environment and its international environment. This implies that Nigeria’s domestic problem such as corruption, insecurity, and cybercrime among others affects its international image in the international system. The international environment also shapes Nigeria’s domestic environment. In this regard, the international media projection of Nigeria’s domestic environment influences its external image.

However, Tourism can be used to influence the external image of Nigeria through cultural heritage, festivals, and attraction areas among others. Tourism can change the stereotypical perception of the outside world about Nigerians because when foreign tourists come to Nigeria, they will have practical life experience with Nigerians and its domestic environment, these experiences can influence Nigeria’s external environment through the feedback of the foreign tourists in their respective countries. Since they are representatives of their home countries. On the other hand, Nigeria’s external environment can influence its domestic environment because the good experience of foreign tourists in their countries can lead to the influx of foreign tourists to Nigeria.

## 2.2.6 Crime Punishment

Punishment of crime is viewed as an outcome of deviancy from the indigenous crime control perspective. Functionalist theorists like Radcliff Brown and Branislaw Malinowski see punishment as a social control mechanism and a part of the structure of the society meant to perform certain functions for the society's existence, sustenance and continuity. According to Scott and Flynn (2014), punishment is an act intentionally meant to inflict pain, harm and suffering on another person, perhaps in response to an illegal act. Punishment serves principally for the treatment of an offender, In Mabbotts (2009), Professor Andrew Flew (1954) offered a concise definition and defence of punishment, making the case that an act must adhere to the subsequent five fundamental principles to be classified as a punishment. According to him, "punishment must cause human suffering; it must result directly from the commission of an offence; it must only be directed at the offender; it must be the deliberate creation of other humans as retaliation for that offence; and it must be inflicted by an authorized body representing the embodiment of the rules or laws of the society in which the offence was committed" (Walklate, 2011: 77).

Beccaria and Bentham argued that punishment, rather than being arbitrary and cruel, should be consistent, predictable and determined by law; it further states that the overall purpose of exacting pain through punishment should be to change the mindset of the reasoning criminal (Scott and Flynn, 2014). Punishment also serves the following purpose, retribution, incapacitation, deterrence, rehabilitation and reparation. The question is, how well do the crime control mechanisms justify this purpose? Unfortunately, the government, through the criminal justice system, has committed so much to punishing offenders that many offenders have been convicted without addressing the crime issue. The indigenous crime control mechanisms through the punishment of offenders maintain a social equilibrium which is the major concern of social order in society.

It is noteworthy that because crime is an unhealthy act against the entire social structure, punishment is therefore employed as retribution by society for those who have transgressed its code of morals. According to Osisiogu and Mmahi (2020), most communities in Nigeria engage the indigenous crime control mechanisms to address the criminal issue in the country both to investigate and punish crime. It further states that the purpose of punishment is to restore damaged social relations in the community; in doing this, the offender is identified and punished accordingly. This is supported by Ajayi (2018), who looked at the traditional ways that Ilogbo-Ekiti (a Yoruba community) maintained security. He discovered that the community did this by applying the rules through the imposition of punishments, which, depending on the offence committed, may include humiliation, ostracism, ex-communication, or even death.

Furthermore, Ordu-Nnam (2017) opined that those behaviours considered harmful to society should be declared illegal and laws prohibiting such conduct should be upheld to protect lives and property in the community. Okoraforezeke (2003), opined that communities ostracized erring members of the community as a way of punishing them for their wrongs, and also set up groups charged with the responsibility of implementing the norms of the community.

## 2.3 Cultural study of Crime, Crime and Culture, Culture and Crime

Crime is culturally constructed (Snajdr, 2019), and this reflects in the variability of crime from place to place. The cultural construction of crime in the studied communities of the North Central States of Nigeria does not in totality follow the general conception of the State Apparatus’ description of the crime, in other words, it varies from place to place. This again, reinforces the idea that society is the womb of crime, to Snajdr (2019), culture plays a crucial role in shaping what crime represents. It will, therefore, be an exercise in futility to formulate a universal standard to address this cultural variation.

## 2.3.1 Nigeria's Belief System and Customary Laws

Before the colonial incursion, Nigeria was regarded as an independent state, chiefdom and kingdom with peculiar and relative systems of control; this collection of independent states, chiefdoms and kingdoms later formed what is today known as Nigeria. Consequently, the mechanisms of crime control are peculiar to the various units, giving much preference to the heads of those units; for instance, in the North, we have the Islamic jurisprudence of the Maliki school, and in the west (Yoruba and Benin) the Obas and other chiefs with the Ogboni society, in the east the elders of the land at various family. As in other communities in the North Central Geo-Political Zone of Nigeria, the Yoruba culture, for instance, is composed of stringent laws, conventions, and mores that dictate how a person behaves.

As a result, a cultural individual residing in a traditional community must conform to the norms of his or her society or group. To do this, he or she must recognize the usefulness of social control systems and absorb through socialization particular societal values linked with these mechanisms (Ayodele and Aderinto, 2016). The features of the indigenous control mechanisms are as follows; the operations of societal norms and the achievement of justice were relatively simple, inexpensive, prompt and group-oriented. For example, among the Yoruba, new norms were discussed and passed to members of the society at various levels, such as the lineage, age groups, and the Oba’s council; among the Igbo, new rules were usually discussed by the elders, especially in the market place or such common centres in the community where many members of the public could be made aware of what had been discussed and pass the information on to others (Oloruntimehin, 1984)

Again, justice is usually prompt among most indigenous communities; at times, minor cases might be settled at any level, such as the family head or ward head; here, cases of theft and other criminal matters are usually dealt with instantly. Thus, if the offender is caught in the guilt is apparent, summary justice is executed on the offender, and the verdict is carried out on the spot (Okafo, 2017). The judicial process involves many members of the public, especially the elders of the community, as well as members of the families of the offenders and victims. Therefore, those present at the proceeding can participate through cross-examination and offer suggestions for proper settlement (Okafo, 2017, Oloruntimehin, 1984).

## 2.3.3 Cultural Beliefs in Selected Studied Areas

Culture is believed to coordinate human actions in society (Jeannotte, 2017); thus, controlling crime also takes its root from the culture of the people, making it efficient and effective. Culture varies from place to place and reflects in our belief system. Various cultures have evolved their belief in addressing crime and criminal matters. Norms and values are veritable tools used to govern the conduct of actions and behaviour in every social system. For example, amidst the Idoma, it is an offence that is punishable to insult a woman with her private part; this is embedded in the culture of the people. Religion embedded in the people's culture equally plays a prominent role in the indigenous crime control mechanisms (Zalanga,2018; Akubor,2016). It is believed that there is a supreme being to consult when a crime situation is dicey or becomes too challenging.

According to Adebisi and Babajide (2018), using indigenous crime control mechanisms is embedded in the religion cum belief system of the people, and every effort must be put in place to ensure its continuity. Again, Emile Durkheim maintains that religion is universal and a unified system of beliefs and practices related to sacred things, including belief, ritual and experience (Haralambos and Holborn, 2008).

## 2.4 Empirical Review

Some extant studies have mainly focused on modern methods of crime control over the years, which have not yielded any significant results because their modes of operation are at variance with the custom and culture of the people (Oke, 2019). Some studies have opined that the police and the military saddled with the responsibility of maintaining peace and order and preserving and protecting the territorial integrity of the nation have not been able to live up to expectations due to some of the following reasons, the number of security men is grossly inadequate to address the challenge in term of police-citizen ratio, also corruption among the security personnel and the processes used which are at variant with the culture and tradition of the people (Karimu, 2014: Oke, 2019).Conscious efforts are required to ameliorate crime conditions in society; the successful, efficient and effective solutions to conflict and crime in society are critical to the development of such society (Oke, 2019).

Oke (2019) noted that the once peaceful, accommodating, and friendly society has now been riddled with a paradigm shift to an arena of violence and gradual disintegration.

Adebisi & Babajide (2018) studied the traditional African method of social control in Ogun State, Nigeria. The work was built on the theoretical foundation of the deterrence theory that Caesar Beccaria developed in 1764, which is deeply rooted in the principle of rationality. It pointed out the justification for the punishment of an offender as deterrence. The pioneer of this theory believed that the more severe a punishment is, the more a rational, calculating human being will desist from criminal acts. The assumption here is that punishment that is not severe enough will not deter criminals from committing crimes.

Furthermore, the certainty of punishment means ensuring that punishment occurs whenever a criminal act is committed. To curb farm theft in the studied area, according to Adebisi & Babajide (2018), the farmer in the study areas consulted with ‘’Mari o’’, which was the charm gotten to address it; to some, it is ‘’ale’’. A descriptive cross-sectional research design was adopted for the study, where vital information relevant to the study was elicited from the respondents through a well-structured in-depth interview and key informant interview guide. Adebisi & Babajide (2018) purposively chose Ogun state in southwest Nigeria for the study. The findings of the study conclude that native charms are strong, insurmountable and better felt than words of mouth and that native charms have all the elements of deterrence (celerity, severity and certainty), which are instrumental in discouraging people from engaging in acts that are injurious to other people and the society at large.

In another work, Anleu (1998) opined that using civil remedies to control criminal or antisocial behaviour has a long history. This study also justifies the claims that Nigeria had a system of justice and adjudication hinged on fear of deities, which attracted instant sanctions and punishments long before the advent of colonial rule, hence, making the people conform to the ethos of the community. According to Okafo (2006), native African concepts and systems of justice are better adapted for maintaining social order in African countries. Africans should favour the concepts and models for a variety of reasons, including the fact that native African legal and judicial systems are derived from African societies rather than from other cultures.

A cursory look at the works of Hobbes and Rousseau on the state of nature, and the social contract, they stated that man the state of nature lived in an undesirable state that is characterized by every form of danger, and to respond to this state he, therefore, had to submit openly or tacitly his power to a leader (Friday and Eze, 2019). At a certain stage of societal development, Kings and tribal lords took over the reins of their kingdoms, where they provided the rules that govern their activities. During this period, according to Hale, tribal chieftains performed the duties of decision-makers, law enforcers, administrators and arbiters. Friday and Eze (2019), in crime control in traditional African societies, reviewed crime control in Nigeria and stated that crime is never a recent development since it was dated back to the bible time when Cain murdered Abel, and that serves as the first-ever record of crime, it further revealed that the first record of criminal code in modern time was in Babylon under King Hammurabi, this criminal code was to facilitate the administration of justice, and it specifies individual responsibility.

To them, crime and crime control were explained via the perspectives of the social contract and the interventions by kings. Scholars and philosophers like Hobbes, Rousseau, Locke, and De Mariana all contributed to the concept of a social contract where man is in a state of nature, freedom lived like a beast, here no laws, institutions, private property, civilization, or culture, it was a natural state filled with danger, and on the other hand, the intervention by kings posed the king as the lord where he instituted and collected fines, this brought the era of the state of nature to an end. Liu & Miyazawa (2018), presented Japan’s violent crime rate as the lowest among all industrialized countries, contrasting the modernization and social change theories from Durkheim ‘s time.

This position became a criminological mystery that drew the criminologist's attention to the puzzle. The idea of the departure philosophy was a review of and adaptability of Western ideas in Asian realities and how applicable the theories developed in the West in Asia. This departure philosophy births Asian Criminology (Liu & Miyazawa, 2018). The work identified family, neighbours/neighborhood, peers as the components of the informal mechanism of social control, and the court, police, and correctional facilities as the components of the formal mechanism of social control. There are many gaps identified in the course of the reviews of works of literature in this study, various factors were identified regarding access to justice and justice dispensing cum crime detection and prevention. Some work relied on methods and data collection instruments with other sampling techniques, which this work will modify and adapt. The purposive sampling procedure will be adopted cum the accidental or convenience, which will be appropriate for the current work.

## 2.5 Community Policing

The concept of community policing was traced to the introduction of the Bobbies in 1829 by Sir Robbert Peel, who felt that the police should not be separated from the public. It became a new concept in the United States in the 1960s. However, according to Gbenemene and Adishi (2017), the concept is new in Nigeria as people heard about it in early 2000. Community policing was introduced to cement police-public relations, gain confidence and crime prevention; it was introduced in Nigeria in the year 2004 (Gbenemene and Adishi,2017). Studies indicate that community policing was introduced to bring about the police-citizen partnership in curbing crime by recognising police strength as inadequate and the inability to penetrate dangerous criminal areas and unravel some mysteries connected to crime control.

The Nigerian police force which is saddled with the constitutional responsibility of securing the entire nation is faced with the many troubles of an upsurge of crime that is overwhelming. This overwhelming nature of the experience of the criminal justice system has occasioned the adoption of the concept of community policing; thus, bringing about the import of police collaborating with indigenous communities to combat crime which culminates in the introduction of community policing. But because of the way the police interact with the community, which is marked by mistrust and a refusal to share information with citizens, little progress has been accomplished in this alleged union between the police and the people. Gbenemene and Adishi (2017) opined that the slow development of community policing in Nigeria is due mainly to the police history built on a semi-military communal structure, where the police are used to the use of force and brutality.

Onuoha, Ekpechu and Arua (2021) posit that community policing was mere rhetoric rather than practical. The work opined that the involvement of the indigenes by the police in crime control to prevent crime was hampered by the lapses observed in the current policing structure in Nigeria; this led to a decline in public confidence in the exercise. Recent works have established the inability of the police to fight crime alone without the involvement of the public to identify the problem of crime and disorder to develop solutions within.Onuoha, Ekpechu and Arua (2021) likened community policing to the age-grade model practised in the Igbo community long before colonial incursion into Africa and Nigeria. They opined that it is an efficient way of promoting public safety.

However, the current reality of the operation of community policing suggests an exercise controlled exclusively by the police. The only area for community involvement is to take instruction from the police and not input decision-making. From the above observation on the operations of the exercise of community policing, it is seen as an appendage of the police. Moreover, establishing the union has not yielded the expected result; this inability to achieve public safety has necessitated various police reform programmes that are yet to bring about a positive outcome.The present realities of the operation of community policing are not in tandem with what it is outlined to carry out; that is, community policing is meant to achieve the following; the rebuilding of solid communities, appropriate use of discretion by the police, ensuring the establishment of security agencies as a friendly force, to ensure better communication and understanding between the public and the force, to encourage more liberal and tolerant attitude towards offenders (Okafor and Aniche, 2018)

The term community policing has been represented at various levels thus, such as policing for the community, policing with the community, policing by the community, democratic policing, people-oriented policing, and community-oriented policing. The issue is not in the various names crafted for its operation but in the orientation and implementation of the ethos of the new concept of synergizing the community with the police to fight crime. This concept is expected to be people-centric or people-oriented which is a paradigm shift from state-centric to community-centric, and people-centric: Abi-Saad (2019) further state that since the late nineteenth century even the international legal system with the features of the Peace of Westphalia in 1648 had transformed from the state-centric to the community-centric system.

## 2.6 Factors Influencing Crime Control Mechanisms

The following are the factors influencing crime control mechanisms in the study area, modernization and technological advancement, westernization, globalization, Christianity, etc. These factors changed the course of the event in the indigenous society. Before westernization, Nigeria and Africa had indigenous means of social control employed in crime control, apprehension, detection, and correction measures. According to Anthony Giddens, the emergence of modernity has affected the existence and the essence of indigenous societies (Steven, 2006).

## 2.6.1 Changes Influencing Crime Control

Before the advent of colonialism, African societies (Nigeria and North Central Nigeria had their unique crime control mechanisms. But like other nations of the world had experienced many challenges, some of which are monumental had actually changed the cause of things in the country (Chulu, 2015). The traditional African(Nigeria and North Central Nigeria is not left out of the heavy impact of science and technology on the indigenous crime control mechanisms (Agena, 2018).

## 2.6.2 Christianity

Christianity is believed to be part of the influence affecting the use and patronage of indigenous crime control mechanism. The missionaries that brought Christianity to a large extent shifted the attention of the people of the North Central region away from the well-organized indigenous crime control mechanisms (Akubor, 2016). From literatures, the North Central region are predominantly Christian (Chulu, 2015; Durowaiye, 2017), this is as a result of the embrace of Christianity and also a neglect of the indigenous mechanisms of crime control. Studies have therefore shown that this neglect or rejection of the indigenous mechanisms at some quarter had given room to the perpetration of some heinous crime in various communities (Lashima, 2021).

How curses, spells and judgments are said to be cancelled or reversed is worrisome; there is a pomp display of arrogance and ignorance on the part of those breaking those curses; for instance, there should be the interrogation of the causes of the spell, but venturing into the breaking of those curses, no wonder the deliverer is found in bondage and needing someone to deliver them, while some die in the course of that (Agena, 2018; Lashima, 2021).

## 2.6.3 Colonial Administration

Before the advent of the colonization of Nigeria by the British government, communities in the North Central geo-political zone as a people had well-established societal values; they had their system of government and crime control. However, Africans' social, cultural, political, and economic well-being were all affected by colonialism, most fundamentally and radically (Ebbe,2020), and the North Central Communities are not left out. Africans were subjected to colonialism, which imposed a western legal culture founded on Anglo-American jurisprudential philosophy.Colonialism portrayed everything that was barbaric to African and incapable of serving any useful purpose. Ali A. Mazrui claims that as a result of all of these, African indigenous institutions were either destroyed or, in cases where they couldn't be eliminated, were rendered ineffectual.

Courts were established by the colonialists to decide matters by their legal code. The police force was also expanded at the same time, and cases that had previously been brought before African indigenous institutions for amicable resolution were now brought before colonialist courts, where they are typically not adequately resolved (Agena, 2018:135). This has further promoted a cultural nostalgia where there is a severe erosion of respect for the (elders) and the traditional hierarchy of authority necessary for maintaining the hegemony of the indigenous approach, particularly covenant-making to conflict resolution by the youths.

Lamenting colonial influence on justice and adjudication in African societies, Okafo (2017) states that; social order and control from the colonial ideal is not supporting nor recognise the African system of justice that is deemed appropriate and effective. Colonialism has eroded communalism which is being practised in the study area. Communalism is rapidly giving way to individualism and the private accumulation of wealth. He asserts that the dilution of traditional religious and cultural practices gave rise to the emergence of new concepts, the most important being individualism and egalitarianism. They are concepts which are alien to the culture of the studied group.

The consequences are that communal societies like the communities of the North Central are finding it difficult to secure their society with the present predicament of poverty and the like which the modern mechanisms have no answer to. The indigenous crime control mechanisms in apprehending and preventing crime are being challenged as their observance of peace and tranquillity no longer seems relevant. The judicial arm of the government has not helped matters. Instead of administering judgment to an erring individual or party, justice is awarded to the highest bidder or the corrupt party.

## 2.6.4 Westernization

The contact with the West had resulted into the adoption of their culture, this has also influenced greatly the political, economic and the socio-cultural pattern of the lives of an average Africans, addressing crime in the society also follows this Western culture to the detriment of the indigenous mechanisms in the sense that the indigenous mechanisms is becoming unpopular with the people (Zhou, 2022). This western cultures equally influences the ideas and lifestyles of cultures in the process of culture contact. Westernisation, as observed in some quarters, gave birth to globalisation which in turn propagates Western culture (Oke, 2021)**.** Globalisation on the other hand is a process by which societies are integrated into a global network of communication. It is a concerted effort to diminish or eliminate differences among nations of the world and thereby make the entire world a global village. The North Central society during the pre-colonial period had its peculiar culture as evidenced in their ways of life, such as communal living and crime control measures.

 However, their eventual contact with Western culture, Christianity, colonialism, science and technology and with the subsequent upsurge of globalisation, these values, particularly indigenous crime control mechanisms as a measure to prevent, detect and reduce crime, have been demonized and trivialized, which is almost leading to it been eroded. The encroachments of the white colonizers into the studied area left the indelible mark of the subjugation of the tribe and their commercial enterprises (Lashima, 2021, Akubor, 2016).

## 2.6.5 Science and Technology

The introduction of modern gadgets and sophisticated equipment in running the day cum crime control business has in no small way affected the use of indigenous crime control mechanisms. The effect on life and property is dangerous as the life of the people no longer matter to owners of these sophisticated gadgets. Science and technology form the basis of human cultural development. It enables humans to exploit their environment through the development of tools which they produce for their welfare and survival, for instance, forlorn, CCTV Cameral, Geospatial digital technology, fingerprint graphology, and national data bank which are meant to stem the tide of crime are been manipulated to the favour of the perpetrator of various anti-social behaviour.

Again, the advancement of science and technology has resulted in the production of more sophisticated and destructive weapons that, rather promote warfare instead of crime control and prevention. Those who possess such a weapon of war do not see any need for honouring the terms of peaceful coexistence, being law-abiding and abiding by the common values of the society, and avoiding the break of law and regulations of the people. The confidence in weapons of education has given more room for the erosion of cultural values, and the use of indigenous mechanisms of crime control inclusive. The development of weapons of ever-increasing destructive power has progressed through history from clubs to nuclear weapons.

## 2.7 Theoretical Framework

The theoretical framework for this study is anchored on two theories- Travis Hirschi’s (1969) theory of social control, and the broken window theory of Wilson and Kelling (1982). These theoretical foundations provide a platform to operationalize the analytical activities needed to gain an understanding of the subject matter (Adegbola & Oluwole, 2018). These theories capture the essence of this work, it addresses why members of the society will conform to the rule rather than break the rule and that when there is a breakdown of the rule there should be prompt attention to address it to avoid further breakdown of the rules and regulations governing the society.

## 2.7.1 Hirschi’s Social Control Theory of Crime

Travis Hirschi 1969 introduced a brand of the social control theory to criminology known as the Social Bond, more recently known as the Social Control. This theory, states that members of society will behave in conformity with societal standards and expectations with the appropriate control in place.The social bond theory articulated by Travis Hirschi is a dominant version of social control theory. Hirschi posits that criminality is a result of the weakening of the ties that bound people together in society. According to Him, every human has the propensity to violate laws but the fear that the behaviour would hamper their relationship with members of the public such as their neighbours, parents, friends, and teachers checked their behaviour.

But people easily go into a crime where this is weak and people are not sensitive to the interest of others. He suggests that in all elements of society, people vary in how they respond to conventional social rules and values. Among all ethnic, religious, racial and social groups, people whose bond to society is weak may fall prey to criminogenic behavioural patterns (Hirschi, 1969). “Social control theory maintains that people have the potential to violate the law and that modern society presents many opportunities for illegal activities” (Crawford,2014). Crimes like drug usage, burglary, auto theft and kidnapping are frequently fascinating activities that promise quick rewards and satisfaction (Crawford, 2014).

According to the social control theory, people obey the law because both internal and external forces have power over their behaviour and passions. Some people possess self-control that is exhibited by a strong moral sense, which prevents them from harming others or flouting social rules. Others establish a commitment to conformity, which is upheld because there is a valid reason to follow societal norms in the present, the future, and logically. People may feel that being found guilty of a crime will harm a parent they adore, put their prospects of receiving a scholarship or graduating from college in jeopardy, or they may think that losing their employment if they get into the issue with the law.

## 2.7.2 Assumptions and Elements of Social Bond

Common assumptions of the social control theory are; that human-animal requires nurturing. Hirschi’s position is stating why an individual will stay away from delinquent or criminal activity. He argued that we all have the natural tendency to exhibit criminal behaviour but the constraining influences provided by the bond to family, school, peers, community associations and some significant orders serve as a check (Hirschi, 1969)

According to Hirschi's social control theory (1969), deteriorating social ties are a direct cause of crime. Hirschi (1969) asserts that each person possesses the potential to break the law. They refrain from breaking the law because of concern for how it would affect their relationships with their loved ones, friends, neighbours, coworkers, and the community.

As a result, the absence of social ties makes people commit delinquent acts or crimes. When the ties that people have with others become weakened, they start breaking the law. He asserts that there are four fundamental relationships that people form that affect whether they engage in a criminal act. The fundamental relationship is stated thus: attachment, commitment, involvement, and belief. According to the Attachment Bond, "the degree of psychological attachment one has for persons and organizations." That is, one's level of empathy and care for others. People must be connected to their parents, friends, schools, jobs, or the community, to name a few things, for their behaviour to be managed and their propensity for criminal behaviour to be prevented.

People cherish their social connections, which they would not want to risk compromising by engaging in unlawful or immoral behaviour. This is the commitment bond. It is comparable to investing time, effort, and money in things like education, a profession, and expanding businesses. People who have put a lot of effort into these endeavours are less likely than those who have put little or no effort into them to engage in behaviours that might jeopardize what they have laboured to develop through time.

The Involvement Bond relates to “the opportunity costs associated with how people spend their time, it is often said that “idle hands are the devil’s workshop”. When people are engaged in lawful or traditional activities like work, school, and religion, that prevent them from having time to think about committing a crime, they are disengaged from crime (Gombar, 2016).

Belief refers to “the degree to which one adheres to the values associated with behaviours that conform to the law”. This belief asserts that the more important a person’s values are concerning a certain crime (such as using illegal drugs, trafficking, theft, kidnapping, etc.), the less likely they are to commit said crime. A society's or a group's members who belong to that society or group all share the same moral standards. These are societal norms that are upheld to diligence, cooperation, peace, refraining from "evil," etc., and are observed if they form the moral foundation of that civilization. Criminals and other troublemakers are people who lack these convictions or whose respect for society's moral standards has deteriorated (Osisiogu and Mmahi, 2020).

Social control theory contributes to explaining factors in society’s involvement and engagement in criminal activity. According to Hirschi (1969), conscience does not naturally exist in humans from birth but rather develops over time as a result of interactions with significant individuals and environments. Our parents, churches, and schools impart morality and values to us. Our parents, schools, courts, and police indoctrinate us with the laws and social mores. Our religious convictions are instilled in us by our families and churches, and they have a significant impact on how we act and make decisions. In addition to teaching their children responsibility and social skills, parents enrol their kids in extracurricular activities to occupy some of their free time and keep them out of trouble. The absence of this proper guide results in committing criminal acts (Hirschi, 1969).

## 2.7.3 Broken Window Theory -Wilson and Kelling

This is another theory used to explain the need for urgent attention required in controlling crime in society. According to Wilson and Kelling (1982), to properly control crime there is the need to integrate hands around rather than solely leaving this in the hands of the law enforcement agency to face the music of curtailing criminal matters in the society, hence, the need for members of the community to rise to the occasion of an informal control of crime in their locality (Olusegun, 2016). The broken window theory contends that when civilizations start tolerating relatively minor violations of public order and do not take the necessary proactive steps to address this threat, the disorder will eventually spread throughout a community (Brian, 2012). Since justice delay is believed to be justice denied, one major strength of the indigenous crime control mechanisms is the quick dispensation of justices and not the usual administrative bottleneck of the modern crime control mechanisms.

Again, the theory focuses on an indigent measure, a home-grown mechanism, that controls behaviours that are incongruent with the orders of society. It stresses that in controlling crime this should not be left in the hands of strangers that the modern mechanisms represent. It holds that members of the community are in a better position to properly or better ride the society of all criminal displays; they work in the community and also watch at all times. They also know who those potential criminals are and how best to checkmate them (Lanfear, Matsueda, and Beach, 2020).

## 2.7.4 Assumptions and Application of the Theory

The theory stipulates that when disorder and crime are not checked criminality is encouraged. This indicates a flow of information since the perception of chaos and criminality signals the lack of social control. Residents who experience disorder tend to withdraw from the community, which weakens the goal of informal social control and encourages more crime.Both physical disorders (such as abandoned houses, graffiti, and trash) and social disorders (such as street people, the homeless, and unsupervised children) have direct and indirect causal consequences on crime. Directly, disorder tells potential criminals that locals don't care about crime, giving them the confidence to do it anyhow. This causal mechanism at the person level suggests a logical actor: Motivated criminals view chaos as the absence of competent caretakers (Cohen & Felson 1979).

Indirectly, chaos makes people afraid of crime, which makes them shun strange people, limit their travel to safe places, and retreat from social interactions. Fearful locals who are disengaged from the area are beginning to believe that others should be fighting crime and unrest on their behalf. Ironically, citizens who observe indicators of local disorder fear crime because they believe that disorder causes crime. Over time, as disorder and crime worsen, wealthy locals start to leave the area, taking their money with them. This depletes neighbourhood resources as well as the ability for informal social control (Wilson & Kelling 1982). This indirect effect is caused at the local level by the following: Residents withdraw in the face of rampant chaos, which weakens community control and encourages crime. As a result of these two pathways' feedback loops, crime and disorder spread throughout physical areas (Lanfear, Matsueda, and Beach, 2020).

The Application of the broken window theory to crime control in Nigeria is the adaptation of the instances of a stitch in time saves nine. The theory posits that crime originated from disorder and that if disorder were eliminated, then serious crime would not occur, as disorder increases it increases fears in the people that the area is not safe which will eventually drive people away, this withdrawer will eventually weaken social control that keeps criminal in a check. Corruptions have eaten deep into the social fabric of Nigeria with the recent revelations of frauds of diverse kinds, with the NNPC, NDCD, NDDC, EFCC and many more, this has become endemic. The broken windows indicate that when a crack is not quickly attended to, with time other criminal issues begin to manifest.

## 2.7.5 Conceptual Framework of the Study

The conceptual framework the author utilized is displayed in fig. 1 below. The framework illustrates or described the interaction between the independent and dependent variables. This model provides an excellent summary of the major process that affect and explain crime and its control in the communities. The conceptual framework for this work is the researcher’s conception emanating from the theoretical framework and literature.



Figure 1**: Conceptual Framework of the study**

**Source: Author’s Conception 2022**

NOTE:

SOCIAL CONTROL THEORY-HIRSCHI

BROKEN WINDOWS THEORY-

INDIGENOUS CRIME CONTROL MECHANISMS

PREVENTION: crime prevention

DETECTION: crime detection

PUNISHMENT: crime punishment.

Conceptually, this thesis reckons with variables that interact to address crime from the indigenous crime control perspective, as the core aim is towards control of crime in society. In light of the many analytical categories, a more detailed description of the conceptual variables is provided. The indigenous mechanisms overview of crime control is believed to be beyond humans because of man’s innate tendency and disposition to commit crime always and so, the resolve is to divinity to address heinous criminal perpetration in the community. To this end, there are established institutions that entrench belief systems in society. The independent and dependent variables achieve the desired crime control through this instrumentality of the indigenous crime control mechanisms.

1. The social institutions: - the fraternity, the deity, the hunter (vigilante), community leaders, and rulers.
2. The social beliefs: it is an age-long, time-tested, impartiality of the gods, faith in the system, and belief in the supernatural knowledge of the gods.
3. Results: rapid investigation, rapid judgement, rapid response and prompt action, this is believed to be very high in crime detection, prevention, treatment of the offenders and the general control of crime in the selected communities.

## 2.7.6 Gaps in the Literature

The majority of previous studies on crime control have focused on the criminal justice system, which is the state apparatus. However, this study aimed to address this gap by examining the indigenous crime control mechanisms in North Central Nigeria. The literature review revealed some conceptual gaps, including the misconception that community policing represents an indigenous crime control mechanism or a community-based control method. In reality, community policing was created and orchestrated by the police, and its principles differ from those governing indigenous crime control mechanisms. This may be one reason why purely indigenous crime control mechanisms have been overlooked and neglected, and community policing has been substituted instead. The government may see indigenous crime control as a duplication of duties and efforts.

According to Gbenemene and Adishi (2017), this research has shown that the indigenous methods of controlling crime do not necessarily have to come from the police but can instead arise from the customs and culture of the local population. Furthermore, this study found that the existing literature does not fully encompass the range of criminal activity in the study area. Specifically, the language used to describe crime in the region differs from the terminology used in literature, and the criteria for defining what constitutes a crime also varies. Therefore, relying solely on the penal code definition of crime, as most literature does, is inadequate and does not meet the needs of the area under investigation.

After understanding that humans have a natural tendency towards committing crimes and recognizing the challenges in curbing criminal behavior without divine intervention, it becomes evident that the persistent increase in crime will continue unchecked. Therefore, the resolution of the issue of crime in the study area largely depends on the intervention of a Supreme Being. However, this approach differs significantly from that of the criminal justice system, which disregards supernatural influence and instead relies on the unreliable Reid techniques (Thaher, 2016). The belief that crime control exceeds human understanding is the reason why there is a reliance on seeking the help of spirits for assistance.

Numerous studies have called for the implementation of indigenous crime control methods in Nigeria, particularly in regions outside of the North Central States (Anyo and Zumve, 2020). However, previous works have focused on identifying various institutions with minimal attention given to indigenous mechanisms. This paper argues for government-funded support for indigenous mechanisms, specifically through patenting, to curb the spread of institutions and methods that contradict local customs. Drawing inspiration from the previous discourse on healthcare management, traditional healing methods utilized by indigenous communities were heavily criticized for their all-encompassing approach to treating illnesses.

These practices, which are also referred to as traditional health practices, were accused of lacking standardization due to their perceived use of a one-size-fits-all approach to treating multiple ailments. Consequently, it was expected that traditional healing practices should adopt a standardized approach by providing a specific cure for each ailment and using specific measurements. In light of this, it is imperative to consider specific attention to the various types of crime in a heterogeneous country that presents various pathological challenges. Thus, each culture should be permitted to handle crime according to their cultural practices.

The ongoing debate has highlighted the shortcomings of the criminal justice system, which has been criticized for taking a one-size-fits-all approach to addressing crime across a nation of over 200 million people, with 520 languages and 371 ethnic groups. This approach fails to account for the significant variations in cultural norms and practices (Oke, 2021). The criminal justice system was established during the colonial era, replacing traditional cultural practices that had been used to address crime on a case-by-case basis. This study seeks to explore the effectiveness of indigenous crime control mechanisms in North Central Nigeria, using both the social control theory and the broken windows theory.

# CHAPTER THREE

# METHODS OF DATA COLLECTION

## 3.0 Introduction

This chapter describes the methods that were adopted for this study. Sakyi, Musona and Mweshi (2020) provide distinctions between research methods and research methodology thus; that research methods are about how data were collected, it speaks on data collection instruments such as questionnaires, interviews, focus group discussions and other instruments while research methodology is about research perspectives, approaches, beliefs and philosophies. Thus, the methods for this study consist of the techniques used for gathering data, summarizing and analyzing the data collected in other to make available the necessary solutions to the research questions.

The methodological approach for this work addresses indigenous crime control mechanisms as a factor in crime prevention, detection, reduction and control in the study area. A research methodology is "a strategy, plan of action, technique, or design used in conjunction with the selection and application of particular procedures to achieve a practical aim" (Crotty 1998). It would outline the numerous procedures that will be taken during the data collection and analysis process. This study aimed at gaining an understanding of the use of indigenous crime control mechanisms in North Central Nigeria

The study used a mixed method of qualitative and quantitative data collection. This enabled us to answer the questions raised as clearly as possible while at the same time dealing with the logical problems raised. This section provides a comprehensive account of the methodological standpoint that informed the generation of relevant data to answer the research questions. Additionally, it describes the study's methodology. It includes the geographic scope, participants, sample size, sampling methods, research equipment, and data collection and analysis processes for the study (Nwadinigwe, 2018).

## 3.1 Research Design

Nwankwo and Emunemu (2015) described research design as the strategy chosen to integrate the study components thereby ensuring that adequate attention to the research problem is achieved, it constitutes the blueprint for the collection, measurement, and analysis of data. Akhtar (2016), states that research design may be thought of as the framework for research. It is essentially the "glue" that binds all of the components of a research project together. Most literature has the following as the types of research design, social surveys, experiments and field research also known as ethnography (Tomaszewski, Zarestky and Gonzalez, 2020; Huyler and McGill, 2019; Creswell and Creswell, 2018; Nwadinigwe, 2018, Babatunde and Durowaiye, 2015).

According to Blaikie (2006), the fundamental requirement of a research design is to answer three basic questions, what will be studied? Why will it be studied? And how will it be studied? In answering how this work intends to study the subject of focus which is indigenous crime control mechanisms as a mechanism for the overall control of crime in the selected communities, the following were taken into consideration, they are, the research strategy put in place, where the data comes from, the manner at which the data are collected and analysed, and the different stages of carrying out the research. The study used a mixed method design, the qualitative and quantitative research approaches were combined which helped in exploring the indigenous mechanism of crime control in Kabba, Okene, Idah (Kogi State); Katsina-Ala, Makurdi, Otukpo, Oju (Benue State) Omu-Aran, Patigi (Kwara State) in North Central Nigeria.

Several research tools were utilized to obtain data for this work, and as it was not possible to include the full population also known as the target or sampling frame in the study, a sample from it was used. Although not all sampling techniques are appropriate for all types of research, the purposive sampling methodology was used in this study because it allowed for the utilization of the suggested number of respondents.

## 3.2 Study Area

Nigeria is made up of six geo-political zones, which comprise North West, North Central, North East, South West, South-South and South East. The North Central is the third largest geo-political zones by population (NPC, 2021, Jimoh, 2020). From the border with Cameroon to the border with Benin, the North Central region spans the whole width of the nation. The Guinean forest-savanna mosaic predominates in terms of the ecosystem. With well above 20 million residents, the region makes up around 11% of the nation's overall population. The North Central zones is a gateway zone linking all other parts of the country.

The research was conducted in the North Central States of Nigeria, specifically in Benue, Kogi, and Kwara. This region is known for having the highest number of ethnic groups among all six geopolitical zones in Nigeria and is also the third most populous. According to the National Population Commission (NPC) in 2016, the North Central zone has a population of 29 million. The study focused on exploring indigenous crime control mechanisms within these three states. Nigeria is divided into six geopolitical zones, which include the North West, North East, North Central, South West, South East, and South-South zones. The population of each zone varies, with the North West having the largest population of 48 million and the South East having the smallest population of 21 million, and South-South 28 million.

For this study, the North Central Geopolitical Zone in Nigeria was deliberately selected, which comprises the Federal Capital Territory and six states: Plateau, Benue, Nasarawa, Kogi, Niger, and Kwara. From these six states, Benue, Kogi, and Kwara were purposively chosen. According to the National Population Commission (NPC) in 2021 and Jimoh in 2020, the North Central Geopolitical Zone was selected for this study. In the 2006 Census, the population of the North Central Geopolitical Zone was 20,360,956, with each state's population as follows: Plateau (3,206,531), Benue (4,253,641), Nasarawa (1,860,377), Kogi (3, 314, 043), Niger (3, 954, 772), Kwara (2, 365, 353), Federal Capital Territory (1, 406, 239) (NPC, 2006). The 2016 projection for each state was used because of the recent data; Benue State (5,741,800), Kogi State (4,473,500), and Kwara State (3,192,900).

For the study, Benue (4,253,641), Kogi (3,314,043), and Kwara (2,365,353) were chosen as the target states. Each state was subdivided into Senatorial Districts, from which a specific community was purposefully selected for the study. However, in Benue South Senatorial District, Kogi East Senatorial District, and Kwara North Senatorial District, two communities were selected each. The chosen communities and their respective 2016 population projections are as follows: Makurdi (405,500), Katsina-Ala (304,400), Otukpo (359,600), Oju (227,400), Idah (107,700), Ankpa (359,300), Okene (439,500), Kabba (195,200); Omu-Aran (199,200); Patigi (149,600); Lafiaji (272,200) (2016 population projection).

The decision to include certain States in Nigeria's North Central Geopolitical Zone was based on various factors, such as the high rate of crime, significant historical events, regional conditions, cultural and historical significance, the aim to demonstrate diversity and inclusivity, and the personal experiences of the individuals involved in the decision-making process.

Table 3 1**: SHOWING STUDY AREA**

**BENUE STATE**

|  |  |  |  |
| --- | --- | --- | --- |
| S/N | BENUE NORTH WEST | BENUE NORTH EAST | BENUE SOUTH |
| 1 | BURUKU | **KATSINA-ALA** | **OTUKPO** |
| 2 | GBOKO | LOGO | ADO |
| 3 | GUMA | UKUM | AGATU |
| 4 | GWER EAST | KONSHISHA | APA |
| 5 | GWER WEST | VANDEIKYA | OBI |
| 6 | **MAKURDI** | KWANDE | OGBADIBO |
| 7 | TARKA | USHONGO | OHIMINI |
| 8 |  |  | **OJU** |
| 9 |  |  | OKPOKWU |

**Source: Researchers Field work (2022)**

**KOGI STATE**

|  |  |  |  |
| --- | --- | --- | --- |
| S/N | KOGI WEST | KOGI CENTRAL | KOGI EAST |
| 1 | **KABBA/BUNU** | ADAVI | **ANKPA** |
| 2 | IJUMU | AJAOKUTA | IBAJI |
| 3 | KOGI | OGORI/MAGONGO | BASSA |
| 4 | LOKOJA | OKEHI | DEKINA |
| 5 | MOPA-AMURO | **OKENE** | **IDAH** |
| 6 | YAGBA EAST |  | IGALAMELA/ODOLU |
| 7 | YAGBA WEST |  | OFU |
| 8 |  |  | ALAMABORO |
| 9 |  |  | OMALA |

**Source: Researchers Field work (2022)**

**KWARA STATE**

|  |  |  |  |
| --- | --- | --- | --- |
| S/N | KWARA SOUTH | KWARA NORTH | KWARA CENTRAL |
| 1 | EKITI | BARUTEN | ASA |
| 2 | OKE-ERO | **EDU** | ILORIN EAST |
| 3 | IFELODUN | **PATIGI** | ILORIN SOUTH |
| 4 | **IREPODUN** | KAIAMA | ILORIN WEST |
| 5 | ISIN | MORO | OFFA |
| 6 | OYUN |  |  |

**Source: Researchers Field work (2022)**

## 3.3 Study Population

This study investigated respondents aged 18 and above in the selected community in North Central Nigeria. These respondents are exclusively indigent members of the selected communities from the age of accountability and of different age groups, religious affiliations, educational backgrounds, employment and marital status.

## 3.4 Sampling Techniques and Sample Size

The purpose of sampling is usually to study a representative subsection of a precisely defined population to make inferences about the whole population. The sampling procedure for the study was purposive and snowball for the qualitative study and multi-stage for the quantitative study. Due to closeness and the prevalence of crime, three states were chosen out of the six as the first step of the sampling technique. The second stage involved identifying the three senatorial districts in each state where a community was chosen. A proportional number was randomly chosen using simple random selection in the third stage, proportionate to each community. This sample will ensure efficiency and cut costs, allowing for the research of the entire population, which would not have been possible before (Blaikie, 2006).

The qualitative study was based on the point of saturation (Saunders, Slim, Kingstone, Baker, Waterfield, Bartlam, Boroughs and Jinks, 2018).The inclusion criteria for the research approach are the selection of major ethnic groups in the selected states, these major ethnic group predominantly occupies at least two local government areas in the state. For instance, the purposively selected states are Benue with over four million populations, Kogi with over three million populations and Kwara with over two million populations. The major ethnic groups located in each state are, Benue: Tiv (occupying 14 LGA), Idoma (occupying 7 LGA), Igede (occupying 2 LGA); Kogi: Igala (9 LGA), Ebira (4 LGA), and Okun (6 LGA) and Kwara: Nupe (2 LGA) and Igbomina (2 LGA).

The senatorial headquarters were selected, followed by the local government area headquarters and the selected communities. The following are the Senatorial areas for the States selected, they are Benue North West, North East, and South. Kogi West, Kogi Central and Kogi East, while Kwara South, North and Central represent the Kwara States.

## 3.4.1 Sample Size for the Qualitative Analysis

In determining the sample size for qualitative data, the following are considered. The researcher is to check whether the nature of the population is homogeneous or heterogeneous, the more homogenous the smaller the population to be considered while the more heterogeneous the population the bigger the sample size. The researcher also checks for the scope of the question or the phenomenon explored, the narrower the question being explored or the phenomenon being studied, the smaller the sample size.

Lastly, the researcher also checked the point of redundancy which is the point of saturation; this is a situation where the researcher could not get new information other than the one gotten before. It is expected of the researcher to sample only to the point of saturation, the researcher stops sampling when no new information emerges this is in line with Saunders *et al.* (2018).The above consideration has been fulfilled for this study, the sample size for the qualitative study is 25 respondents, while the quantitative data sample size is to complement the sample size for the qualitative data.

## 3.4.2 Reasons for Choosing a Qualitative Approach

The qualitative approach to data generation aims to investigate how social norms impact access to crime control and prevention. Mason (2002), opined that the qualitative technique is a viable choice that provides a rounded and contextual understanding with detailed data. Denzin and Lincoln, (2003) said that qualitative research always looks for vivid accounts of individual experiences. Similar to this, research aiming to extract the contextualized character of experience and action and make an effort to produce analysis that is thorough, "thick and integrative" have frequently been advised to use the qualitative approach of data generation. (Liamputtongs and Ezzy, 2005).

The qualitative approach helps where the quantitative approach is unable to gather sufficient data on the subject of focus and vice versa. Researches into crime control mechanisms, particularly in African countries and the world at large, has overemphasized the frequent occurrence of the use of the criminal justice system at the expense of the indigenous crime control mechanism. The qualitative approach is thus suitable for learning how indigenous crime control mechanisms emanate from the various dominant norms, traditional beliefs and practices that impacted crime prevention, reduction, and investigation.

In addition, eight reasons were taken into account before choosing this approach by Creswell's (1998) remark on qualitative research. In contrast to quantitative methodologies, which primarily ask explanatory questions. The first is if an attempt is made to assess whether a study's research questions begin with how or what. The second is whether the research issue merits investigation as opposed to just explanation. The third is if the research aims to provide a thorough understanding of the subject. The fourth criteria are that people must be studied in their natural environment. The fifth question is: Would the author be acknowledged? The sixth is if there is enough time and money set out for creating, gathering, and analyzing data. The seventh requirement is whether a target audience (such as a supervisor and other disciplines) is open to the methodology and results of qualitative research. The requirement that the researcher presents himself as an active student rather than an expert is the eighth justification for qualitative research, this is also corroborated by Islam and Aldaihani (2022). The current study essentially satisfies all or most of the aforementioned requirements.

## 3.4.3 Sample Size for the Quantitative Analysis

 The essence of a sample size for data generation is to get an unbiased representative size where the entire population is too large to be covered. The determination of sample size in a quantitative research study is premised on three basic factors, they are the significance level, power and effect of size. The confidence level has to do with the confidence in correctness and the confidence interval is the margin of error. The Taro Yamane formula for sample size determination was adopted for the quantitative data. Therefore, the population of the selected area of study with the formula at the 0.05 significance level which is 3,019,600 into the formula produces 400 sample sizes. The sample size of 400 respondents is adequate and sufficient for this study in line with Yamane's (1967) simplified formula to calculate the sample size.

The formula is n=N/1+Ne2.

3,019,600/1 + 1/3,019,600(0.5)2

= 3, 019,600/1 + 1/ 3, 019,600(0.0025)

= 3, 019,600/1 + 1/7549

=3,019,600/7549= 400

Where:

n= is the sample size.

N= population size which represents the population of the study.

e= precision or level of significance, that is the margin error in the calculation.

The sample size of 400 respondents was gotten with the application of the formula

at 0.5% significant level and 95% confidence level.

## 3.4.4 Reasons for Choosing a Quantitative Approach

A quantitative approach to data collection is also deemed appropriate for this study. The objectives of the study are driven by the requirement to make findings more broadly applicable (Creswell, 1999, 2003). Utilizing a quantitative technique enhanced content validation of the study's findings. As a result, generalizations from this work are possible in different contexts. Because of this, using the quantitative approach to data collection improves the representativeness or external validation of the study's findings beyond the sample to other people or settings, including settings that take into account the relationships between social and cultural groups and various data collection methods (Creswell, 2003; Fankforth-Nachmias and Nachmias, 1996).

According to Creswell (2003), “quantitative data is an important research technique for gathering original data, particularly using research tools like surveys to collect numerical data”. According to Nwadinigwe (2018), the utilization of quantitative data offers a particular strategy to transform this study into a descriptive one because it tries to respond to research queries regarding the present condition of the study respondents. That is, how crime is being committed and curbed by using local crime control mechanisms. The degree of subjectivity of judgment in the research process is greatly reduced when a quantitative technique is used, which must be emphasized (Fankforth-Nachmias and Nachmias, 1996).

## 3.5 Data Collection Methods

A mixed method research design was utilized in this study, which involved collecting and analyzing data across various sections. The study examined the historical origins and unique cultural practices of selected communities to determine their influence on crime prevention and control. The culture of these communities plays a crucial role in their approach to dealing with crime, as it coordinates all aspects of their lives, including economic, political, health, and crime control measures. The people's laws are derived from their culture and determine how they administer and coordinate their affairs. The study focused on three states in Nigeria's northern central geopolitical zone, namely Benue, Kogi, and Kwara.

In Benue and Kogi State, the first three major ethnic groups were selected, while in Kwara the first two major ethnic groups were selected. The following are the selected ethnic group and towns, TIV: Makurdi, Katsina-Ala, IDOMA: Otukpo, IGEDE: Oju (are all in Benue State), EBIRA: Okene, OWE-OKUN: Kabba, IGALA, Ankpa and Idah (are all in Kogi State), NUPE: Patigi, Lafiaji, IGBOMINA: Omu-Aran. Some of the selected ethnic groups share a common historical origin, heritage and ancestors, some to Yoruba and others to Kwararafa.

## 3.5.1 Explanation for Using a (Mixed) Triangulated Method

Triangulation is a research strategy that assembles data from numerous sources with a similar focus to highlight similarities and contrasts in various contexts. Brewer and Hunter (1989; Mitchell, 1986). There are four different kinds of triangulations, according to Mitchell (1986), including triangulations based on data, investigator, theory, and methodology. The first method, known as data triangulation, involves using several data sources with overlapping foci. Second, when multiple investigators are working on the same study, it is known as investigator triangulation. While the most prevalent type of triangulation is methodological, the third type, theoretical triangulation, use many hypotheses that are taken into account within the same body of data (Mitchell, 1986; Duffy 1987). This calls for combining two or more data collection techniques into a single study.

The triangulation (mixed) method became increasingly relevant as a result of the validity of the research's data (Crotty, 1998; Lincoln and Guba, 1985, Patton 1987; Brewer and Hunter, 1989; Silverman, 2001; McPherson and Leydon, 2002).

According to the aforementioned claims, the triangulating strategy or approach enables the strength of one research method to outweigh the weaknesses of the other methodologies used. Additionally, it has been suggested that the use of quantitative and qualitative methodologies depends on the theoretical and methodological frameworks for any given research rather than being mutually exclusive. As noted by Johnson and Onwuegbuzie (2004), what is vital in this situation is that the triangulation approach must be used appropriately for the study to produce trustworthy results.

The bottom line is that it's crucial to combine research methods in a way that gives us the highest chance of finding answers to pressing concerns (Johnson and Onwuegbuzie, 2004:16). Data triangulation and methodological triangulation were both used in this investigation. Among the methods used to collect data were individual key informant interviews (KII) and the use of a questionnaire (quantitative technique) (qualitative method). With the aid of triangulation, this study was able to gain a thorough understanding of the complexity of crime, native crime-control techniques, community-held beliefs, and the degree to which these have been linked to crime control and prevention in the study area (both qualitatively and quantitatively). The study has also been able to overcome potential flaws in each research approach because of the mixed-methods methodology.

## 3.5.2 Strengths and Limitations of Triangulation Design

The mixed-methods design used in this work is a major strength as it adopts a sequential exploratory mixed-methods design. The use of this approach in exploring the intersections between crime control and the use of the indigenous crime control mechanisms in arresting, punishing, preventing and generally controlling crime thereby restoring order to the society is unique, as a monolithic methodological approach dominates the literature. Nevertheless, despite the advantages of triangulation methods described above, using multiple approaches may take additional time and resources for data gathering and analysis.

## 3.5.3 Examining Participant's Access and Recruitment

The fieldwork was conducted between August 2021 and January 2022 and the locations of the fieldwork/research are specifically Benue (Makurdi, Katsina-Ala, Otukpo and Oju) (being local government headquarters, senatorial districts headquarters and locations for the first three major ethnic groups, above all they are the traditional headquarters of the ethnic groups studied), Kogi (Okene, Kabba, Idah and Ankpa being local government headquarters, senatorial districts headquarters and the first three major ethnic group, above all they are the traditional headquarters of the ethnic groups studied), and Kwara (Patigi, Lafiaji and Omu-Aran, being local government headquarters and two of the major ethnic groups in the state), all in North-Central region of Nigeria. North Central Nigeria is one of the Six Geo-Political regions of the country, Nigeria.

## 3.5.4 Recruitment and Training of Field Workers

The data collection exercise requires that some individual be recruited in the administration of the questionnaire and also serve as a link between the researchers and the locals, to this end two supervisors and eight interviewers (seven men and one woman as interviewers and to administers the questionnaires) were chosen and trained. The eight interviewers consist of farmers, builders and artisans who are all literate. Of the two supervisors was a former primary school headmaster and National Certificate of Education (NCE) holder, and the other supervisor was a village chief with a university degree who is currently self-employed. The majority of these field workers, who are natives of the chosen communities, were chosen on the basis that they are fluent in both their native tongue and the common language of the population.

Additionally, these field workers were acquainted with the locals' inhabitants and cultural practices. As a result, their training was easier than it would have been if outsiders lacking these traits had been hired. The field workers were trained in person and via mail on two Saturdays in a row, specifically the third and fourth Saturdays in July 2021. The reason for choosing these eight research assistants for the exercise of interviews and questionnaire administration was to ease data gathering among the various ethnic groups selected and to address the language barrier that would have hampered the exercise, the research assistants were proficient in both the local languages and English. The respondents were mixed and the sampled population was composed of different ages, sex, religion, level of education, and geographic location of the chosen communities.

 This made it easier to administer the questionnaires. To ensure accuracy, the research assistants were required to translate the instrument into their native tongues and English after the training. This is because part of the individuals sampled for the key informant interview could not read and write in English but could only speak the local tongue. The researcher conducted the training, which mostly focused on using the research tool to elicit responses and crucial data from the intended audience.

The field workers were informed of the study's purpose and the importance of each questionnaire item. The interviewers and the researcher went over each question one at a time, in both English and the participants' native tongues. The interviewers also gave presentations in both languages to make sure the questions were understood. This was required to make insightful modifications that would help the study population, which includes both literate and non-literate respondents, achieve a high response rate. The two supervisors, two elderly and experienced men, were of great help to the researcher. Due to their abundance of expertise, they actively participated in the interview process in addition to helping to supervise the other hired field workers during the fieldwork.

## 3.6 Instrument of Data Collection

This work employed the use of two major instruments for data collection and they are the key informant interview and the questionnaire. They both represent the qualitative and quantitative instruments respectively. Both primary and secondary data sources were used in this investigation. Key informant interviews and questionnaires were used to acquire primary data directly and personally from the sampled community. Other information for this study was also gotten from books, journals/periodicals, government records, and other published printed sources. Primary data were collected from the sampled population through the use of key informant interviews (telephone and face-to-face) and a questionnaire. Information for this study was gathered from published printed sources (books, journals/periodicals, official documents, research papers, and published electronic sources (such as academic journals and other publications) (e-journals, websites, and the internet).

The survey's inputs, which reflected respondents' opinions in the questionnaire, are what are used to collect the data. The survey has seven sections, numbered A to H, and the questions were designed to capture the research variables. The demographic information of the respondents, including their gender, age, religion, level of education, work status, and marital status, was contained in Section A. Questions in Sections B to H are centred on the study's independent variables (crime control mechanisms) and dependent variables (crime prevention, crime detection, crime punishment and crime control).

The questionnaire was used to gather the quantitative responses, this ensured that the collected information was appropriate, reliable, and objective, to this extent four hundred copies of the questionnaire were administered to the respondents in the selected communities for the study on the proportional distributions. For the self-administered questionnaire, a structured questionnaire was prepared and administered, the survey had eight (8) parts and thirty (30) items, all of which needed responses. Starting with the respondent's biographical information and ending with the study's objectives, each segment covers particular research questions and objectives. The sections with the Likert scale had the following options for responders to select from: strongly disagreed, disagreed, no view, agreed, and highly agreed.

## 3.6.1 Key Informant Interviews (KIIs)

To obtain thorough and reliable information that questionnaires and other approaches are unable to elicit, key informant interviews of carefully chosen men and women across the research areas were used in this study. An interview guide was created for the key informant interview to make sure all pertinent study themes were covered, as outlined in the objectives and research questions and to help the interviewer stay within the confines of the goals and objectives of the study. The researcher gathered information using telephone interviews, audiotapes, and field notes.Based on the purposeful selection of the key informant interview, the respondents were contacted in two different ways, one of which involved face-to-face meetings and secondly over the phone at locations that the respondents thought would be most conducive to the interview.

This is consistent with Nwadinigwe's (2018) viewpoint on the conduct of interviews.According to Ali, David and Ching (2013), a key informant interview is interviewing people who have a particularly informed perspective on an aspect of what is being explored and who are selected for firsthand information. Here the information gathered comes from people who have relevant knowledge and insight. The interview was conducted using a total of twelve questions that were pertinent to the study's subject besides the demographic variables. Twenty-five interviewees in total, including religious leaders and tradition keepers as well as major community stakeholders, were spoken with during this study.

 However, all of the participants were chosen based on their depth of wisdom, knowledge, and experience, placing them in a unique position to make major contributions to the research issue. In the course of the face-to-face personal interview, the respondents' ideas and opinions were recorded using a tape recorder, pictures, and note-taking. Where the researcher does not understand the language of the people, the interviewer bridges the gap, as earlier stated they were recruited from among the people, so, they could speak their language and they understood the culture of the people, the interviewer and supervisors, who could speak both English and the respondents' native tongues with ease, had no trouble connecting with the non-English speaking interviewees during the interview process. The information obtained from the key informant interview was organized, processed, translated, and analyzed by the goals of the study.

## 3.6.2 Pretesting of instrument

A pilot study was carried out to assess the instruments' suitability and dependability. This help in concluding the reliability of the instrument, as it is required. The pilot study tested the workability and reliability of the research protocol (Nwadinigwe,2018), and also identified confusing and unclear terms in the questionnaire, it tests the study on one of the locations to sort all possible hitches that might lead to the failure of the research process.

## 3.6.3 Validity of research instrument

The qualitative instrument's main strength was its trustworthiness, which encompasses credibility, dependability, adherence to the qualitative approach, and transferability. While the quantitative approach's cornerstone was the instrument's validity and reliability (Nwadinigwe, 2018). The ideas of validity, transferability, dependability, and conformability were discussed in light of this.The transferability of the instruments was assessed to see if they could be used for another study with little or no modification. This was evaluated by academics both inside and outside of the sociology department, and it was determined to have satisfied the standards.

The credibility criteria were applied for the qualitative reliability of the study in response to the qualitative study, which means that the instrument used to address the researcher's representation of those realities as well as the constructed realities of those who were observed (Guba & Lincoln, 1989) was based on the idea that it could have multiple meanings. The degree to which this theme was covered in the data also affected how the instrument would be judged for credibility.

Finally, the confirmability criterion was established to know the extent to which the instrument is rooted in context and not some figments of the imagination of the researcher. To do this, the imagination of the researcher must be removed and is achieved using inter-rater reliability. This involves two researchers or respondents from different cultural backgrounds being asked to code and report what they think should be in each category and the categories chosen were in the same order.

## 3.6.4 Reliability of Research Instruments

Veal (2006) sees reliability as the degree to which the findings got from undertaken research align when tested at a later time with a different sample. According to Nwadinigwe (2018), it is the factors that make the finding and conclusion tenable. The study’s reliability captured the qualitative and quantitative instruments.

## 3.6.5 Reliability of research instrument for quantitative instruments

The internal consistency method was chosen for the study among other forms of reliability tests such as test re-test, equivalent or multiple-form, and reliability tests. A scale reliability check was done on the scales to make sure that their internal consistency was very dependable to confirm the reliability of the scales utilized for this investigation. The split-half approach was employed to evaluate the instrument's dependability. The instrument's dependability coefficient result came out to be 0.98. To determine the validity of the survey instrument, one of the most popular measures of internal consistency, Cronbach's alpha coefficient, was used.

The study employed Cronbach's alpha, the most widely recognized metric for dependability, which is coefficient alpha (Pallant, 2005). Since Cronbach alpha ranges from 0 to 1, the closer the value is to 1, the more likely it is that the result will be accepted for the study. Using SPSS version 25, the internal consistency of the Cronbach alpha of the questionnaire items was investigated. The scale that was used in this study is described in full in the table below.

## 3.6.6 Reliability of research instrument for qualitative instrument

This criterion assesses the weight of the questions included in the interview guide about the instrument's dependability. So, the interview guide is approved as reliable for consistently measuring the same thing.

## 3.6.7 Field Work

The study is both descriptive and inferential, it employs a cross-sectional design which is deemed appropriate for this study as it sought to describe and infer through an in-depth study of the indigenous crime control mechanisms. It also increases our comprehension of the unit of analysis and fulfils our scientific curiosity.The unit of analysis is a cross-section of the population made up of adults (traditional rulers, hunters, vigilantes, and the custodian of the deity worship).The fieldwork was conducted in selected communities in North Central Nigeria. The study covers three states and a community each selected from the senatorial district of each state. The three states and communities are Kogi (Kabba, Okene, Idah and Ankpa), Benue (Makurdi, Katsina-Ala, Otukpo and Oju), and Kwara (Omu-Aran, Patigi and Lafiaji).The choice of the study areas was due to the high incidence of crime, prevalence and patronage of the indigenous crime control mechanisms. There is a belief in the indigenous mechanisms and there are testimonies of their effectiveness in curbing crime in those communities by which generalizations could be made.

## 3.6.8 Problems encountered during Data Collection

Finding key informants for interviews, getting people to share information that is considered sacred, and dealing with the government's opinion that the indigenous procedures are not scientific were some of the problems that were identified during the research's execution. The researcher with research assistance appears as a member of the community, for example, where the researcher does not speak the language of the subjects being studied, the research assistant does and so could communicate better and amicably by getting the subjects to see reason with the researcher on data to be gathered. The presence of the research assistant greatly facilitates both finding the key Informant and getting the respondents' cooperation.The cost of undertaking a study of this magnitude is in no small way herculean, the gaining of the audience and attention of the respondents was also highly tasking.

There are difficulties encountered in the course of this work particularly owing to the peculiar nature of this investigation. These difficulties specifically concern the extensive research undertaken for the part of the work dealing with the indigenous mechanisms of crime control. Typically, a scientific dissertation's research relies significantly on textual sources, published works, and documents. But in our situation, there wasn't much to go on. Aside from a few minor articles that are mentioned throughout this thesis, to the knowledge of the researcher there are very few works published to date on the north central communities studied in relation to the indigenous crime control mechanisms, despite the fact that there is a fairly extensive bibliography of printed works on various aspects of the culture and religion of the Nigerian people in general.

However, the few available work had enriched this research, much of our information has been obtained through informal conversations.

## 3.7 Ethical Consideration

Research that is efficient and meaningful now incorporates ethics as its cornerstone. As a result, the ethical conduct of certain researchers is closely scrutinized (Trimble & Fisher, 2006). To begin with, an ethical letter of introduction was given by the department of Sociology for the purpose of this research, thereafter the consent of the respondents were sought, educational researchers must respect the rights, privacy, dignity, and sensitivity (sensibility) of the research populations they are studying, as well as the objectivity of the respondents to the study (Cortney, Eric, Marjory, Tepring and Carlos, 2019). To ensure that respondents are aware of the context and motivation for the research, the researcher took this precaution.

The study kept participant names and other identifiable information private. All identities used in the analytical chapters were aliases, and participants' preferred settings were used for all interviews. Every respondent was given the choice, though, to remain anonymous, add their involvement as they saw fit, and have their responses kept private. Ethical principles were properly followed in the present study. All ethical guides known to research were taken into consideration. No respondent was coerced into the exercise.

## 3.8 Methods for Data Analysis

The analysis of the data was qualitatively and quantitatively carried out. The investigation of respondents' sociodemographic and other pertinent variable associations employed a descriptive statistical method. A representative sample is required in quantitative research since it can help statistical findings and the development of theories have a probabilistic basis (Creswell, 1998, 2003). The study question(s) posed and the sort of data gathered determines the proper statistical approach. The quantitative data from the self-administered questionnaire that was collected from the returned and correctly filled questionnaires were appropriately sorted, coded, and subjected to various statistical analyses and testing using the Statistical Package for Social Sciences (SPSS, version 25.0).

The qualitative data is gotten from the non-numerical examination and interpretation of interviews. It is the continuous interplay of theory and analysis or data collection through the grounded theory method, semiotics and conversation analysis. It involves the analysis of the culture of the people, a detailed knowledge of the history of the culture of the people will help the outsider to know why the culture is the way it is.

The conducted interviews (both in-person and over the phone) were transcribed and subjected to content analysis to validate or dispute the conclusions drawn from the quantitative data examined. Content analysis was used for the report analysis of the qualitative data. Key informant replies from the study locations were immediately extracted from the audio recordings and transcribed.

The data collected from the field were thus analyzed. These are the responses of the respondents that were interviewed. A total of twenty-five (25) respondents were successfully interviewed for this purpose. Persons vast in the knowledge and operations of the indigenous crime control mechanisms were purposively contacted for the interview; the following are the respondents that make the lists: include some farmers, members of the traditional council of the community, hunters, custodians of some of the deity worship. Having met the conditions of saturation, the data collection then was terminated since there were no new insights (Lofland, 1995; Bryman, 2004).

 Table 3 2**: Metrics Table for Analysis**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Research Instruments | Analysis  | Analysis |
| Objective 1 | Qualitative & Quantitative  | Descriptive  | Percentage point. |
| Objective 2 |  Qualitative & Quantitative  | Content analysis | Percentage point. |
| Objective 3 | Qualitative & Quantitative | Content analysis & Inferential | Regression |
| Objective 4 | Qualitative & Quantitative | Content analysis & Inferential | Regression |
| Objective 5 | Qualitative & Quantitative | Content analysis & Inferential | Regression |
|  Objectives | Statistical measures |
| To identify the various types of indigenous crime control mechanisms in the study location.  | Content analysis |
| To examine principles and characteristics common to the indigenous crime control mechanisms in the study areas. | Content analysis |
| To investigate the potency of the indigenous crime control mechanisms in preventing crime in the study areas.To explore the efficiency of the indigenous crime control mechanisms in detecting crime in the study areas. | Single RegressionSimple Regression |
| To assess the usefulness of the indigenous crime control mechanisms in punishing crime in the study areas. | Simple Regression |
|  |  |

# CHAPTER FOUR

# DATA ANALYSIS, PRESENTATION OF RESULTS AND INTERPRETATION

## 4.1 Introduction

The objective of this research was to examine the effectiveness of indigenous crime control methods and crime prevention in North Central Nigeria. The participants of the study were interviewed to gain insight into their experiences and understanding of local crime prevention measures in the research area. This chapter presents the results of the study's data analysis, which involved both descriptive and inferential statistical methods. Initially, descriptive statistics were utilized to provide a comprehensive overview of the demographic variables. Subsequently, inferential statistics, specifically regression statistics, were used to test the study's hypotheses.

To initiate the data presentation and analysis of this research, the frequency distribution of respondents was analyzed. The frequency table revealed crucial insights into the data collected from the field work. The information provided by the respondents was utilized to establish a correlation between the research effort and its significance in advancing the study's objectives. The primary focus of this research is to explore the crime control mechanisms used by indigenous communities and their efficacy in controlling crime in the North Central region of Nigeria. The independent variable examined in this study is the indigenous crime control mechanism, while the dependent variables are crime prevention, crime detection, and crime punishment in the selected communities.

## 4.1.1 Distributions of respondents by the response rates

The chapter adopted a content analysis approach to presenting and analyzing the qualitative findings related to the use of indigenous crime control mechanisms, a total of twenty-five (25) respondents were used for the qualitative study. The quantitative results were presented in a complementary manner where possible with the qualitative findings. This is in line with the mixed methodological orientation of the research questions. The findings were analyzed and contextualized using social control theory (Hirschi, 1969) and Broken window theory (Wilson and Kelling, 1982). While a questionnaire was utilized to collect quantitative data from the general population and had a completion rate of 98.3%, a key informant interview guide was employed to gather information for qualitative data.

Table 4 1**:** **Analysis of General Response Rate for the Quantitative Analysis by Study Area**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Location | Questionnaire  | Frequency returned  | Frequency not returned | Percentage |
| Makurdi | 54 | 54 | 0 | 100 |
| Katsina-Ala | 40 | 37 | 3 | 92.5 |
| Otukpo | 48 | 47 | 1 | 97.9 |
| Oju | 30 | 30 | 0 | 100 |
| Idah | 14 | 14 | 0 | 100 |
| Ankpa | 48 | 46 | 2 | 95.8 |
| Okene | 58 | 58 | 0 | 100 |
| Kabba | 26 | 26 | 0 | 100 |
| Omu-Aran | 26 | 26 | 0 | 100 |
| Patigi | 20 | 20 | 0 | 100 |
| Lafiaji | 36 | 35 | 1 | 97.2 |
| Total  | 400 | 393 | 7 | 98.3 |

**Source:** **researchers’ Field work (2022)**

According to Yamane (1967), the sample size for this study at a ninety-five per cent confidence level is 400. As a result, 400 questionnaires were given, 393 of which were returned and accurately completed, representing a response rate of 98.3% for the study. The response rate reflects the level of exposure and general knowledge in terms of the awareness of the respondents of indigenous crime control mechanisms. The majority of the location of study turn in one hundred per cent. This is in line with Arisukwu, *et al.* (2020) that there is a growing focus on crime control in contemporary society.

Table 4.2 **Analysis of Key Informant Interview Response Rate for the Qualitative Analysis by Study Area.**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| S/N | COMMUNITIES | PARTICIPANT | TIME  | AGE  | EXPERIENCE |
| 1 | **Makurdi**  | R1 | **Jan 2022** | **Above 60** | **4 decades** |
| 2 | **Makurdi**  | R2 | **Jan 2022** | Above 50 | 3 decades |
| 3 | **Katsina-Ala** | R3 | **Jan 2022** | Above 30 | A decade |
| 4 | **Katsina-Ala** | R4 | **Jan 2022** | Above 40 | 2 decades |
| 5 | **Otukpo** | R5 | **Jan 2022** | Above 60 | 3 decades |
| 6 | **Otukpo**  | R6 | **Jan 2022** | Above 40 | 3 decades |
| 7 | **Oju**  | R7 | **Jan 2022** | Above 50 | 3 decades |
| 8 | **Oju**  | R8 | **Jan 2022** | Above 30 | 2 decades |
| 9 | **Idah**  | R9 | **Dec 2021** | Above 40 | 2 decades |
| 10 | **Idah**  | R10 | **Dec 2021** | Above 50 | 2 decades |
| 11 | **Ankpa**  | R11 | **Dec 2021** | Above 40 | A decade |
| 12 | **Ankpa**  | R12 | **Dec 2021** | Above 50 | 3 decades |
| 13 | **Okene**  | R13 | **Dec 2021** | Above 40 | 2 decades |
| 14 | **Okene**  | R14 | **Dec 2021** | Above 50 | 3 decades |
| 15 | **Okene**  | R15 | **Dec 2021** | Above 50 | 3 decades |
| 16 | **Kabba**  | R16 | **Nov 2021** | Above 70 | 5 decades |
| 17 | **Kabba**  | R17 | **Nov 2021** | Above 30 | A decade |
| 18 | **Kabba**  | R18 | **Nov 2021** | Above 50 | 4 decades |
| 19 | **Omu-Aran** | R19 | **Sept 2021** | Above 70 | 5 decades |
| 20 | **Omu-Aran** | R20 | **Sept 2021** | Above 60 | 4 decades |
| 21 | **Omu-Aran** | R21 | **Sept 2021** | Above 40 | 2 decades |
| 22 | **Patigi**  | R22 | **July 2021** | Above 40 | 3 decades |
| 23 | **Patigi**  | R23 | **July 2021** | Above 50 | 4 decades |
| 24 | **Lafiaji**  | R24 | **July 2021** | Above 40 | 3 decades |
| 25 | **Lafiaji**  | R25 | **July 2021** | Above 60 | 4 decades |

**Source: researchers’ Field work (2022)**

## 4.2 Socio-Demographic Characteristics of Respondents

This study employed socio-demographic variables, including Sex, Age, Religion, Marital Status, Educational Qualification, and Employment Status, to gather data from respondents. The data was collected using a Likert scale, which is an ordinal measurement method that produces nominal groups. However, during the analysis phase, the Likert scale responses were grouped into three categories by combining highly agreed and agreed responses, strongly disagreed and disagreed responses, and No view responses. This produced three distinct categories of Likert scale responses. One of the significant advantages of the questionnaire used in this study is its relative cost-effectiveness and time-saving features.

According to Gall, Gall, and Borg (2007), the primary weakness of questionnaires is their inability to explore the deep-seated beliefs, attitudes, and experiences of respondents. Therefore, the study opted to use questionnaire responses as a complement rather than a substitute for qualitative data collection methods. Table 4 presents the sociodemographic characteristics of the respondents, including their gender, age, religious affiliation, education level, employment status, and marital status. This section provides the findings and interpretations of these demographic details.

## 4.2.1 Gender Distribution

Table 4 displays the socio-demographic characteristics of the study area's respondents, revealing that 265 (67.4%) of the participants were male and 128 (32.6%) were female. The data suggests that a higher number of males than females took part in the study across the selected communities in North Central, Nigeria. This pattern is a typical reflection of the patriarchal nature of the North Central Geo-Political Zone of Nigeria, where men typically represent their families at significant societal gatherings. These findings indicate that while males were the majority, females also demonstrated an equal involvement in communal matters, debunking the misconception that females are solely responsible for domestic chores. Additionally, as the study focused on cultural matters, it is evident that men are more engaged in cultural, the African community is a patriarchal society where household heads are more involved in the study than the women.

## 4.2.2 Age Distribution

The data indicates that out of the total respondents, 149 (37.9%) fell within the age range of 18-37 years, while 194 (49.4%) fell within the age range of 38-57 years. Furthermore, 47 (12%) respondents were aged between 58-77 years, while only 3 (0.8%) respondents were 78 years or older. Age is a significant factor that affects various aspects of people's lives in a community. Based on the study's findings, the majority of the participants were between the ages of 38-57, which suggests that the youth and young adults in the community are actively engaged and have a high level of understanding of the indigenous crime control mechanisms.

The study's participants were primarily aged between 38 and 57 years old, with the most commonly occurring age falling within this range. Almost half of the sample belonged to our age group, which has been shown to be the most productive in both reproductive and sociocultural aspects. These findings emphasize the importance of community-wide responsibility for crime control, as leaving it in the hands of apathetic individuals is not an option. In indigenous communities, age is a valuable asset when it comes to crime control.

This implies that a significant number of those surveyed were in their prime years, a demographic that has been thoroughly integrated into the societal norms and values. They have firsthand experience and can provide a detailed account of the effectiveness of the traditional crime control methods. It is anticipated that this same demographic will transmit the principles of the native crime control systems to future generations. Over 80% of all respondents fell within the 18-37 and 38-57 age ranges, which constitute the population's reproductive age group.

## 4.2.3 Religious affiliation

The distribution of respondents by religious affiliation shows that 258 (65.6%) identify as Christian, 114 (29%) as Muslim, and 21 (5.3%) as belonging to other religions. This data highlights the strong identification of people with Christianity in the research region, which is primarily located in the North-Central States of Nigeria, where Christianity is the predominant religion. This is in contrast to the core Northern region of the nation, where Islam is predominantly practiced, as noted by Durowaiye (2017). The prevalence of Christianity in the study area can be traced back to Nigeria's colonial history when local communities in the North Central region were converted to Christianity. This historical trend has contributed significantly to the majority of Christian respondents in the research region.

According to Agena (2018), the practice of the Christian religion in the study area does not discourage the use of indigenous crime control mechanisms in combating crime. Despite the fact that the majority of respondents are Christians and Muslims, they still prefer using these traditional methods. Nigeria is a deeply religious country where many people hold on to ancient traditional beliefs that are deeply tied to their respective regions. Once more, the data indicates that individuals held religious practices in high esteem, and a significant proportion of the participants adhere to such practices.

However, religion was not included as a demographic variable in the 2006 census, which means we cannot make a blanket statement about the entire country regarding religious matters. Nonetheless, other sources reveal that Christianity and Islam are the dominant religions in the state in question. Several sociological studies have demonstrated a correlation between valuing religion and engaging in regular religious practices with increased peace and stability within a region (Adamczyk and Lafree, 2019; Adamczyk, Freilich and Klim, 2017; Johnson and Schroeder, 2014; Salvatore and Rubin, 2018; Sumter, Wood, Whitaker and Berger-Hill, 2018).

An excerpt from a key informant on religious affiliation stated thus:

Igbagbo ooni ama soro ile babawa meaning my going to church does not forbid my participation in the festival in the shrine, this further reiterates why the majority of the respondents are Christian, but that does not stop them patronizing the indigenous crime control mechanisms, even if it involves sacrifices provided there is an answer to address crime in the community **(KII/Male/Community leader/Kabba/2021)**.

Another key informant said:

 we all serve the same God; the way we choose to serve is what is different. (KII/Male/Community leader/Idah/2021).

## 4.2.4 Educational Status

The data reveals the educational qualifications of the respondents, with 33 (8.4%) having completed primary school, 165 (42%) holding an NCE/ND, 139 (35.45%) having obtained an HND/B.Sc., and 56 (14.2%) possessing an M.Sc. The results indicate that the majority of the participants have a high level of education, potentially enabling them to form well-informed opinions regarding crime control measures suitable for their area. The data indicates that the population is well-educated and enlightened, yet it appears that their educational background does not deter them from utilizing and supporting traditional methods of crime control.

Despite their level of education, their inclination towards indigenous crime control mechanisms does not seem to be affected. Interestingly, the majority of key informants in the qualitative study had no formal education. This suggests that educational attainment does not necessarily determine one's preference for traditional crime control methods.

The qualitative response to the educational attainment of key informants is captured in the excerpts that follow:

I do not have the privilege to go to school, even though I love to, but then my love for my father could not allow me to abandon him to do all the farming and hunting expeditions all alone **(KII/Male/Community leader & Farmer/Kabba/2021).**

## 4.2.5 Employment Status

According to the results, 214 (54.5%) of the respondents are employed, 149 (37.9%) are self-employed, 26 (6.6%) are unemployed, and 4 (1%) are students. These findings suggest that the majority of the respondents are actively involved in work that provides them with financial benefits. However, despite the majority being employed, there is a prevailing notion that modern crime control mechanisms are costly, and therefore, individuals should prioritize other important expenses over these measures. Given that their income is insufficient to cover the expenses associated with state-run crime control, individuals may be better off using their resources for other pressing needs.

This suggests that the indigenous communities have instilled a respect for the value of work, and as a result, a workforce that is meaningfully employed is less likely to engage in criminal behavior. The saying, "an idle hand is the devil's workshop," reinforces this idea. Additionally, research by Karimu (2014) has shown that high unemployment rates often lead to an increase in crime rates.

## 4.2.6 Marital Status

According to the results, the respondents can be classified by marital status as follows: 68 individuals (17%) are single, 294 (75%) are married, 29 (7%) are divorced, and 2 (0.5%) are widows or widowers. Research has suggested that marriage may contribute to a reduction in crime, as married individuals tend to feel they have more to lose. Additionally, spouses tend to consider the potential reactions of their partners when making decisions about their behavior. The fact that over 70% of the respondents are married confirms the societal value placed on marriage and family, which is emphasized in literature as a fundamental component of indigenous mechanisms for driving moral values. Furthermore, married individuals are less likely to engage in criminal activities or associate with individuals who promote deviant (Skardhamar, Salvolainen, Aase and Lyngstad 2015). The married are equally saddled with the responsibility of providing leadership role in the society, thereby encouraging and instilling into the younger generation the virtue of an appropriate behavior. It is from here the values of the communities are inculcated through the process of socialization into members of the society.

Table 4.2 1 **Distribution of Respondent’s Social Demographic**

 **Characteristics**

|  |  |  |
| --- | --- | --- |
| Variables  | Frequency | Percent |
| Gender  |  |  |
| Male  | 265 | 67 |
| Female  | 128  | 33 |
| Total  | 393 | 100 |
| Age  |  |  |
| 18-37 | 149 | 37.9 |
| 38-57 | 194 | 49.4 |
| 58-77 | 47 | 12.0 |
| 78+ | 3 | 0.8 |
| Total  | 393 | 100 |
| Religion  |  |  |
| Christianity  | 258 | 65.6 |
| Islam  | 114 | 29.0 |
| Traditional  | 21 | 5.3 |
| Total  | 393 | 100 |
| Educational qualification |  |  |
| PRY/SSCE | 33 | 8.4 |
| NCE/ND | 165 | 42.0 |
| HND/BSC | 139 | 35.4 |
| MSC/OTHERS | 56 | 14.2 |
| Total | 393 | 100 |
| Employment status |  |  |
| Self-employed  | 149 | 37.9  |
| Employed  | 214 | 54.5 |
| Unemployed  | 26 | 6.6 |
| Student  | 4 | 1.0 |
| Total  | 393 | 100 |
| Marital status |  |  |
| Single  | 68 | 17 |
| Married  | 294 | 75 |
| Divorced  | 29 | 7 |
| Widow/widower | 2  | 0.5 |
| Total  | 393 | 100 |

**Source: Researchers’ field work (2022)**

## 4.3 Distributions of Respondents on Awareness of Indigenous Crime

## Control Mechanisms

Table 4.2.1 presents the respondents' level of awareness regarding the use of indigenous crime control mechanisms. Of the total respondents, 368 (93.6%) confirmed being fully aware of the use of these mechanisms in the study area, while only 25 (6.4%) claimed not to be aware of them. This high percentage of awareness indicates that the indigenous crime control mechanisms are fully operational in the study area and should not be underutilized. It suggests that these mechanisms should be fully engaged in crime prevention. Based on this high level of awareness, the present study proceeded to verify the usefulness, appropriateness, efficiency, and potency of these mechanisms.

Table 4.2 2**: Awareness of the use of ICCM**

|  |  |  |
| --- | --- | --- |
| Statement | Yes  | No  |
| My community employs the use of Indigenous Crime Control Mechanisms for justice administration | 368(93.6) | 25(6.4) |

## 4.3.1 Identification and Distribution of Indigenous Crime Control

## Mechanisms from the Study Area

Several indigenous crime control mechanisms from the study area have been identified, this is not to say that these are all the indigenous crime control mechanisms from the communities, there are several others meant for some specific assignment, the following were made known to the researcher in the course of this study, the operations of these mechanisms range from the prevention, detection to the punishment of crime. It is important to note that these mechanisms are derived from the norms and values of the people, it is indigent, time-tested and age-long, and it is trusted because of their attendant testimonies.

One more interesting part of the mechanisms is that some possess the ability to perform more than one role, for instance, some could function to prevent crime and also to detect or punish crime, in all, the goal of crime control is achieved. The effectiveness of this mechanism has endeared it to the people, this has also thrown caution to the criminal element in such areas in the sense that no crime perpetrated can be swept under carpet or hidden that cannot be uncovered. Moreover, the nature of the punishment is prompt, with immediacy, possessing the attribute of severity, certainty and celerity as captured by the deterrence theory advocated by Beccaria.

## 4.3.2 Crime Prevention Mechanisms

The following are the indigenous crime prevention mechanisms in the study area-*Ojiga, ekuu, alile, ele, petupetu, Kwagh-yangen*, these preventive mechanisms identified from the study area have been adjudged by the people of the various communities to be very effective in preventing and also arresting criminals. It was observed from the study area that some of the mechanisms have dual functions, to arrest and punish or to prevent and punish, this, therefore, authenticates the potency of the indigenous crime control mechanisms and crime prevention.

From the statistics gotten from the analysis of this study, the indigenous crime prevention mechanism is positively related to crime prevention and control in the study area this is in line with Tade and Olaitan (2015) that the indigenous crime prevention and control mechanisms despite the presence of the state apparatus of crime control still enjoys wide patronage from the member of the society.

## 4.3.3 Crime Detection Mechanisms

When criminals are not caught in the act it then becomes difficult to institute a case against them, in the selected communities for this study there are established indigenous mechanisms adopted to give evidence that the acts were committed by the offenders. This is supported by the work of Igbo and Ugwuoke, (2013), the following are the indigenous crime detection mechanisms in the study area: Anjenu, Olugono, Abebe-Atona, aaje, Ebasanci, one of the objectives of this work is to explore the efficiency of the indigenous crime control mechanisms in crime detection which this work had carried out.

Excerpts from respondents: key informant interview (Kabba)

On the occasion of an invasion by bandits where kidnapping was done in which they escape with individuals that fell prey to them. We employ abebe-atona (a local compass) for direction and as a guide, an Abebe which is an atona is a compass used purposely to trace criminals, in one of the attacks on the community by bandits, we trace them into the path they followed but got to a point where we could not find them, so I brought out my atona and pointed it for direction, the compass redirected us to another route and as we followed we met the bandit and their captive, the captives were rescued and the bandit handed over to the police, the usage was to point the atona and the name of the captive mentioned and wherever they are the atona leads there **(KII/Male/Asipa-Hunter/2021).**

## 4.3.4 Crime Control Mechanisms (Punishment and Treatment of

## Offenders)

The following are the indigenous punitive mechanisms in the study area, *Mtsaha, Opa, Apara, Onko, Atejir, Jir-Tamen, Mbayev-ikyaior, Mba-Kwav, Olode, Oyomkpo* Cult, *Achukwu, Ego, Adaku-Adaku, Angbeje*. This work assesses the usefulness of indigenous crime control mechanisms in crime punishment. The indigenous crime control mechanisms in the study area have structures, the paramount ruler is believed to have overall control of the community, so presiding over the community also entails checking the issue of crime control, all the officers for crime prevention, detection and punishment submit to the head of the community.

Table 4.2 3**: Identified Indigenous Crime Control Mechanisms in the Study**

**Area**

|  |  |  |  |
| --- | --- | --- | --- |
| **Location**  | **Crime Prevention** | **Crime Detection** | **Crime Punishment** |
| Tiv  | Kwagh-Yangen, Mbayev-Ikyaior (Vigilante) | Tov, Ker | Mtsaha  |
| Idoma  | Ego (Age-Grade) | Ego (Age-group), adaku-adaku (Vigilante) | Achukwu (Masquerade), Oyomkpo (Men’s cult) |
| Igede  | Ojiga (voodoo to arrest), Angbeje (Youth-age grade) | Olugono (Diviner), Ajenu (Medium) | Ojiga (Voodoo to arrest and punish criminal offender) |
| Igala  | Ébo | Épu  | Èrané |
| Ebira  | Aturisa –Eeku | Eeku | Ahonihin-eba, Ira Chen (fire) |
| Owe  | Alile (voodoo to prevent &arrest) Opa (Rod to detect crime) | Aaje, Opa, ababe-atona | Opa, apara |
| Igbomina  | Aale, ofo-ase | Petupetu, Aluwo | Aara, Okigbe |
| Nupe  | Nda chezi | Shiriya, Giaria,Ebasanci | Sagi nya gachi, ladi |

## 4.3.5 Distributions of Respondents on Factors Necessitating the Use of

## Indigenous Crime Control Mechanisms in the Study Area

The responses on the awareness of the use of indigenous crime control mechanisms and to what extent show that a larger proportion of the people are fully aware of its usage. The mean shows a very strong response of 2.17 and a standard deviation of 1.006, this is immensely important for testing predictions about indigenous crime control mechanisms and crime control in the study area.The increase in crime rate and the incipient failure of the modern crime control mechanism called for an alternative measure to salvage the situation.

Table 4.2 4**: Factors Necessitating the Use of Indigenous Crime Control**

**Mechanisms**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| Statement | SD | D | NV | A | SA | MEAN | S.Dev |
| To what extent do you agree that the following are factors which make the use of indigenous crime control mechanisms necessary in your community? |  |  |  |  |  |  |  |
| **Increase in crime:** | 32(8.1) | 41(10.4) | 52(13.2) | 192(48.9) | 76(19.3) | 2.39 | 1.151 |
| **Ineffectiveness of the police:** | 40(10.2) | 32(8.1) | 57(14.5) | 193(49.1) | 71(18.1) | 2.43 | 1.176 |
| **Connivance with criminals by the officials of criminal justice system:** | 40(10.2) | 38(9.7) | 72(18.3) | 168(42.7) | 75(19.1) | 2.46 | 1.200 |
| **Need for quick response of enforcement:** | 40(10.2) | 38(9.7) | 63(16.0) | 176(44.8) | 76(19.3) | 2.47 | 1.201 |
| **Cost effective crime control:** | 40(10.2) | 38(9.7) | 63(16.0) | 176(44.8) | 76(19.3) | 2.49 | 1.127 |

**Source: Researchers’ Field work (2022)**

## 4.3.6 Classes of People Patronizing Indigenous Crime Control

## Mechanisms

From the results shown in table 4.3.2, the patronage of the indigenous crime control mechanisms is highest with the lower class 173 (44%), the middle class 113(28.8%) and the upper class 107(27.2%). The results are not in tandem with the popular notion that western education dissociated the people from indigenous crime control so also is the class members of the selected communities belong to. The continuous failure of the criminal justice system and the effectiveness of the indigenous crime control mechanisms have persistently led to the majority desiring the use of the indigenous crime control mechanisms and jettisoning the modern crime control mechanisms.

Table 4.2 5**: Classes of People Who Patronizes ICCM**

|  |  |  |  |
| --- | --- | --- | --- |
| Statement | Upper  | Middle | Lower  |
| **What classes of people patronizes the indigenous crime control mechanisms?** | 107(27.2) | 113(28.8) | 173(44.0) |

## 4.3.7 Distribution of Respondents on Common Crime in the Study Area

The results show that over three hundred respondents to have agreed on the nature of crime in the study area, again the results also show the agrarian nature of the North Central Zone studied and that is the more reason why farm theft is also ranked more as one of the prevailing crimes in the study area. This is in line with Adebisi and Babajide (2018) that there is a persistent rise in farm theft in the country and the North Central Zone is not left out.

A key informant respondent asserts thus:

All my farm products were almost gone, not until when I have to get a charm to arrest the criminal hurting me, the charm does not fail and cannot be manipulated, the charm works like thunder (ara onikoso ayanran, kin gbabode) when this protective measure is applied either to protect farm or other belongings, it is firmly secured, the consequences are always devastating, it could come with thunder, it could be snake bite or bee stung **(KII/Male/Farmer/ Omu-Aran /2021).**

A similar response was recorded with a key informant from Okene in Kogi State.

I use ekuu, aturisa-ekuu to detect theft on my farm, as a result of this I am free from theft, those criminal individuals know my farm and so do not make any attempt to steal on my farm, I have also encouraged those around me to do same and ever since there has been relative peace around us here (KII/Male/Farmer/ Okene/2022).

Kidnapping and assassination as other types of crime prevalent in the study area, it was an experience common to all the community selected for the study. The fear of kidnappers had become the beginning of wisdom, with the advent of Boko haram, Fulani militias attack and bandits in North Central, most of the communities in the area had been affected by the activities of these individuals.

Responses on kidnapping and assassination across selected communities are as follows:

The bandit will not try to operate around this place again, because the last time they tried it they met with their waterloo, when it became clear to the community that they were here the paramount ruler gave the head of the witches the marching order and the rest is a story that we all live to tell, they all die from a distance to the community **(KII/Male/Farmer & Hunter, Patigi /2022).**

Violence and cultism were also recorded as criminal activities in the study areas.

Conflicts ranging from communal clashes to violent extremisms were witnessed in Okene, Katsina-Ala, and Makurdi metropolis, this was also responded to by some community leaders or titular heads. Conflicts are avoided by understanding their consequences in society, there is a need to intensify more on socializing the people into the nitty-gritty of the custom and traditions of the people **(KII/Male/Farmer/ Okene, Makurdi /2022).**

On-street fighting, a respondent remarked thus:

As an Ololu eminently qualified by traditions to set up an onko (palace or titular court) one of the preoccupations is to address all issues of concerns bordering on the welfare, peaceful coexistence among members of the society and so on. While settling fracas between members of the society, an opportunity to pass across to whoever comes around the norms and values of the society also takes place. One of the popular sayings here is kabadolowe amo moragha, that is, there is nowhere we stay in the town that we don’t know ourselves; we are so close to ourselves that we cannot afford to harm ourselves, there should be no barrier between us, and on that note, all quarrel is settled **(KII/Male/Farmer/** **Kabba/2021).**

Table 4.2 6**: Distributions of Respondents by Most Common Crime in**

**the Locality**

|  |  |
| --- | --- |
|  |  |
| STATEMENT | SD | D | NV | A | SA | Mean | S.Dev |  |
| To what extent do you agree that the following are the most common crime in your communityFarm TheftBurglaryKidnapping /AssassinationCultism/ViolenceStreet Fighting (Affray) | 18(4.6)28(7.1)14(3.6)13(3.3)14(3.6) | 38(9.7)28(7.1)58(14.8)45(11.5)47(12.0) | 9(2.3)9(2.3)23(5.9)15(3.8)24(6.1) | 261(66.4)261(66.4)235(59.8)244(62.1)241(61.3) | 67(17.0)67(17.0)63(16.0)76(19.3)67(17.0) | 2.182.212.302.172.24 | .9801.0391.021.980.988 |  |

**Source: Researchers’ Field work (2022)**

## 4.3.8 Distributions of Respondents on the Crime Rate in the Study Area

The results show that the crime rate is high with 203 respondents which are 51% of the total population, by implication more than half of the respondents’ assert that the crime rate is high. So many factors can explain this assertion and are supported from literature, they are the socio-economic condition of the people and the poor package of the law enforcement agency, a weak social institution to address crime, also the fact that the indigenous crime control mechanism is yet to be accorded full recognition by the government for crime control. The broken windows theory encourages that all gaps in term of crime perpetration should be closed immediately, minor disorder should not be allowed to linger.

Table 4.2 7**: Distributions of Respondents on Crime Rate in the Study**

**Area**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| STATEMENT | VERY LOW | LOW | AVERAGE | HIGH | VERY HIGH | MEAN | S.DEV |
| How would you describe the rate of crime in your community? | 2(.5) | 18(4.6) | 159(40.5) | 203(51.7) | 11(2.8) | 2.48 | .655 |

**Source: researchers’ Field work (2022).**

## 4.3.9 Distribution of Respondents by the Most Preferred Crime Control

## Mechanisms for Investigation and Detection of Crime

The results show that 273 (69.5%) respondents preferred the indigenous crime control mechanisms for the investigation of crime, 45 (11.5%) preferred modern crime control mechanisms and 75(19.1%) do not know meaning they are indifferent to whichever mechanisms used the most essential to them is to get results. The finding implies that the majority preferred the indigenous crime control mechanisms this is in line with Ayodele and Aderinto (2016) that there are sociocultural conditions that discourage the patronage of modern crime control mechanisms.

One respondent stated thus:

The cumbersome nature of the investigation and never-ending exercise of the law enforcement agents discourage me from wanting the state apparatus for crime control, also, coupled with the easy access and never compromising results of the indigenous crime control mechanisms endeared me to its patronage and usage **(KII/Male/Farmer/ Lafiaji/2022).**

Table 4.2 8**: Preferred ICCM for Investigation**

|  |
| --- |
|  |
| Statement | ICCM  | MCCM | I don’t know  | Mean | Standard Deviation |
| When there is a criminal case, which type of mechanism is preferred by the community people for investigation? | 273(69.5) | 45(11.5) | 75(19.1) | 1.50 | .796 |

**Source: researchers’ Field work (2022).**

## 4.3.10 Distribution of Respondents by the Most Preferred Crime Control Mechanisms for Judgment and Punishment of Crime (Treatment of Offenders)

In connection with the above, a respondent opined that:

The indigenous crime control mechanism is in use in their community and in the neighboring community, it is equally very significant in crime prevention and reduction (KII/Male/Farmer/ Idah-Kogi/2022).

On the factor necessitating the use of indigenous crime control mechanisms, responses from key informants’ interview indicate, that all the factors listed are responsible for the use of indigenous crime control mechanisms.

Crime is increasing daily, and the police are ineffective in curbing crime due largely to inadequate resources for combatting it (KII/Male/Farmer/ Makurdi/2021).

We have to revert to the use we inherited from our fathers (indigenous crime control mechanisms) in full because it is evident that the government can no longer protect us, so, we employ it for our defense and security--(KII/Male/Farmer/ Kabba /2021).

The cost of accessing the modern mechanisms is high as compared to the indigenous crime control mechanisms, therefore it provides relief for those of us that are not financially buoyant to approach the modern mechanisms- -(KII/Male/community leader & hunter/ Ankpa /2021).

The results from the table show that 67.2% of the participant said the indigenous crime control mechanism is most preferred to handle criminal cases.

The judgement by the indigenous crime control mechanisms is honest, accurate and can be trusted by all and that is one of the reasons I patronize the mechanisms for redress and adjudication- -(KII/Male/Hunter & Farmer/ Omu-Aran/2021).

The above assertions align with Drown (2014) that the criminal justice system is a complicated one therefore, alternative measures should be looked into for the safety of the public.

Table 4.2 9**: Preferred Crime Control Mechanisms for Punishment**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Statement | ICCM | MCCM | I don’t Know | Mean | Standard Deviation |
| When there is a criminal case, which types of mechanisms is preferred by the community people for judgment? | 264(67.2) | 56(14.2) | 73(18.6) | 1.51 | .789 |

**Source: researchers’ Field work (2022).**

## 4.3.11 Distribution of Respondents by the Level of Satisfaction with the Adoption of Indigenous Crime Control Mechanisms for Crime Control

The level of satisfaction with the use of indigenous crime control mechanisms is very encouraging in the sense that justice and compensation are given to whom it is due. This is in line with Tade and Olaitan (2015) that the indigenous crime control mechanism is capable of addressing crime issues in society. Every party are usually adequately attended to. Table 13 shows 155 (39.4) are fairly satisfied most time, 107 (27.2) are very satisfied usually, 81(20.6) are neutral, 35(8.9) are occasionally dissatisfied, and 15 (3.8) are unsatisfied. The level of satisfaction is higher with the use of indigenous crime control mechanisms.

Table 4.2 10**: Satisfaction with the Use of Indigenous Crime Control**

**Mechanisms**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| Statement  | UNS | OCD | N | FSMT | VSU | Mean  | S.Dev. |
| How satisfied are the parties after indigenous crime control mechanisms had been used for crime control? | 15(3.8) | 35(8.9) | 81(20.6) | 155(39.4) | 107(27.2) | 2.23 | 1.063 |

**Source: researchers’ Field work (2022).**

## 4.3.12 Distributions of Respondents on Factors Inducing Preference for

## Indigenous Crime Control Mechanisms

The modern crime control mechanisms had been criticized more for the corrupt dealings and compromise which is antithetical to proper handling of crime control, from the table shown above, respondents' preference was further enhanced by its minimization of corrupt dealing, it is effective in arresting and preventing crime, it also accommodates speed and accuracy which the criminal justice system was not built for, this is in line with Dickson (2013) that the criminal justice system was not built for immediacy. Pratt and Turanovic (2018) performed the most exhaustive survey to date on the effects of speedy punishments on crime. Their conclusion: “The bottom line from the criminological literature is that there is no clear evidence of celerity effects in criminal justice.

Table 4.2 11**: Factors Encouraging the Use of Indigenous Crime**

**Control Mechanisms**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| Statement  | Accuracy | Speed  | Effectiveness in arresting crime | Effectiveness in preventing crime | Minimization of corrupt dealing | Mean | S. Dev |
| If you prefer the indigenous crime control mechanisms, which of the following factors influences your preference | 22(5.6) | 35(8.) | 83(21.1) | 56(14.2) | 197(50.1) | 3.94 | 1.254 |

**Source: researchers’ Field work (2022)**

In the above analysis on ways to improve indigenous crime control mechanisms, the majority of the respondents 155(39.4%) said training in human and legal issues is needed followed by the provision for crime-fighting equipment 94(23.9%), adequate funding 91(23.2%) and provision for logistic 53(13.5%). The table shows respondents' views on how to improve the use of indigenous crime control mechanisms in achieving the desired results. From the figures shown above training in human and legal issues in crime control matters is the immediate need, other areas like the provisions of crime-fighting equipment, adequate funding and the provision of logistics are equally very important, when these are put in place there will be a smooth operation of the indigenous mechanism.

Table 4.2 12**: Distributions of Respondents on How to Improve**

**Indigenous Crime Control Mechanisms**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Statement  | Adequate funding | Provision of crime-fighting equipment | Provision of logistics | Training in human and legal issues in crime control | Mean | S. Dev |
| In what ways can indigenous crime control be improved? |  |  |  |  |  |  |
|  | 91(23.2) | 94(23.9) | 53(13.5) | 155(39.4) | 2.69 | 1.212 |

**Source: researchers’ Field work (2022).**

## 4.3.14 Distributions of Respondents on the Effectiveness of indigenous crime control mechanisms for detection, punishments and prevention of crime

Table 4.3.10 presents the results of the various indigenous crime control mechanisms for the detection, punishment and prevention of crime in other to achieve crime control resulting in a reduction of crime and public safety in the study areas. The ranking is from one to five on the Likert scale showing the highest to be one for each instrument of crime detection, punishment and prevention. Vigilantism (X=2.13) ranked highest for crime prevention, this is consistent with Anyo and Zumve (2020) and Chikwendu, Nwankwo and Oli (2016) on the significant roles of the vigilante group in curbing crime in society.

The palace court in the study area has lived up to expectations by providing leadership for the communities, it has provided succour for those oppressed to seek redress and justices had been prompt, accurate and not compromised, this is consistent with Abdulqadir's (2016) assertion that traditional chiefs in Nigerian communities have a vital role in crime prevention and control. An average of sixty-five per cent agreed with indigenous crime control mechanisms in the studied area of their effectiveness with a strong mean correlating the result. The palace court, the vigilante for security, crime detection, punishment and prevention have not fared badly from the result shown above.

Table 4.2 13**: Effectiveness of Indigenous Crime Control Mechanisms in**

**Crime Control**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| Statement | SD | D | NV | A | SA | Mean | S.Dev |
| For crime detection | 2(.5) | 43(10.9) | 79(20.1) | 212(53.9) | 57(14.5) | 2.29 | .864 |
| For crime detection | 2(.5) | 46(11.7) | 64(16.3) | 199(50.6) | 82(20.9) | 2.20 | .920 |
| For punishment | 4(1.0) | 50(12.7) | 61(15.5) | 208(52.9) | 70(17.8) | 2.26 | .931 |
| For punishment | 6(1.5) | 50(12.7) | 58(14.8) | 197(50.1) | 82(20.9) | 2.24 | .974 |
| Vigilantisms  | 4(1.0) | 38(9.7) | 48(12.2) | 234(59.5) | 69(17.6) | 2.17 | .865 |
| Vigilantisms for crime prevention and security | 2(.5) | 40(10.2) | 47(12.0) | 221(56.2) | 83(21.1) | 2.13 | .877 |
| For crime prevention | 16(4.1) | 42(10.7 | 60(15.3) | 203(51.7) | 70(17.8) | 2.31 | 1.018 |
| For prevention | 15(3.8) | 41(10.4 | 71(18.1) | 191(48.6) | 75(19.1) | 2.31 | 1.018 |
| Palace court for adjudication | 5(1.3) | 35(8.9) | 42(10.7) | 238(60.6) | 73(18.6) | 2.14 | .864 |
| Palace court for crime prevention | 2(.5) | 37(9.4) | 55(14.0) | 235(59.8) | 64(16.3) | 2.18 | .833 |
| For prevention | 12(3.1) | 35(8.9) | 76(19.3) | 223(56.7) | 47(12.0) | 2.34 | .910 |
| For prevention | 15(3.8) | 37(9.4) | 73(18.6) | 212(53.9) | 56(14.2) | 2.35 | .965 |

**Source: researchers’ Field work (2022).**

## 4.4 Test of Hypotheses and Presentations of Results

For verification of the three formulated hypotheses for this research, the statistical instrument employed for the testing and analysis is the use of linear and simple regressions. The study, therefore, presented the results of the regression analyses, the variables of dependent and independent were regressed, which are crime prevention, crime detection, crime punishment, crime control (dependent variables), and indigenous crime control mechanisms (independent variable). These compute the effect of the independent variable on the dependent variables in line with the objectives and research question for the study at a 5% level of significance. When the significance level is lower than 0.05, the regression decision process rejects the null hypothesis. When the significance threshold is greater than 0.05, never reject the hypothesis.

## 4.4.1 Test of Hypothesis One

The initial hypothesis was generated by the research topic and purpose.

Research Objective 3: how potent is the indigenous crime control mechanism in crime prevention?

Research Question 3: to investigate the potency of the indigenous crime control mechanism in crime prevention.

Research Hypothesis One

H0 - Indigenous crime control mechanism does not have a significant effect in preventing crime in the study areas

H1 - Indigenous crime control mechanism has a significant effect in preventing crime in the study areas.

Using simple regression, hypothesis one was statistically tested to (i) determine whether there is a relationship and (ii) assess the strength of the relationship between the independent variable, (that is, Indigenous crime control mechanism) and dependent variable (preventing crime); (iii) to determine the variables' predictive value, and (iv) to assess the substantial impact of the variables under consideration.

**H0: Indigenous Crime Control Mechanism Has a Significant Effect in**

**Preventing Crime in the Study Areas**

|  |
| --- |
| Table 4.4: **Model Summary** |
| Model | R | R Square | Adjusted R Square | Std. Error of the Estimate |
| 1 | .680a | .462 | .461 | .53323 |
| a. Predictors: (Constant), ICCM |

The model summary table displays the proportion of the independent variable's variance that is explained by the dependent variable's (preventing crime) variance (Indigenous crime control mechanism). In this instance, the R square displays a coefficient determination R square (R2) of around 0.462, or 46.2% when represented as a percentage. This implies that the methods of preventing crime are responsible for 46.2% of the variety in Indigenous criminal control mechanisms.

The Indigenous crime control mechanism's variability was shown by the adjusted R square of 0.461 (46.1%), while the estimate's standard error of.53323 denotes the error term. This shows that Indigenous crime control mechanisms account for 46.1% of the variance in preventing crime. The results of the Analysis of Variance ANOVA (F test), which showed that neither the model nor any of the parameters were equal to zero, support the findings.

|  |
| --- |
| **ANOVAa** |
| Model | Sum of Squares | Df | Mean Square | F | Sig. |
| 1 | Regression | 95.528 | 1 | 95.528 | 335.973 | .000b |
| Residual | 111.174 | 391 | .284 |  |  |
| Total | 206.703 | 392 |  |  |  |
| a. Dependent Variable: CP |
| b. Predictors: (Constant), ICCM |

Decision Rule: If the significance level is less than 0.05, reject the null hypothesis.

If the significance value is more than 0.05, don't dismiss the hypothesis.

Interpretation of the Findings: The F value is 335.973 at a.000b significance level, according to the ANOVA table. The implication is that the studied areas' indigenous crime control mechanisms significantly contribute to reducing crime.

Decision: Reject the null hypothesis. Therefore, the Indigenous crime control mechanism has a significant effect on preventing crime in the study areas.

|  |
| --- |
| **Coefficients** |
| Model | Unstandardized Coefficients | Standardized Coefficients | T | Sig. |
| B | Std. Error | Beta |
| 1 | (Constant) | .045 | .112 |  | .405 | .686 |
| ICCM | .856 | .047 | .680 | 18.330 | .000 |
| a. Dependent Variable: CP |

The coefficient table above shows the basic model's statistically significant contribution to the dependent variable's prediction, which is expressed as the percentage of the model's included variables that made a difference. A two-sided test with an absolute value of the test statistics (T) greater than or equal to the critical value of 1.96 was used to determine the significance level. This level was based on a level of 0.05. The model showed that the Indigenous crime control mechanism has statistical significance in predicting crime prevention with high beta values (beta =.680) and Tval (18.330) higher than 1.96 (sig..000 p .05). This indicates that crime prevention in the area is explained by the requirement for a community to utilize the Indigenous crime control mechanism. This suggests that there are up to 680 unit gains in crime prevention for every unit increase in Indigenous crime control mechanisms.

**Decision:** Statistical confidence above 95% is implied by a significance level of less than 0.05. This suggests that the existence of indigenous crime prevention techniques affects crime prevention. The alternative hypothesis (H1) states that the Indigenous crime control mechanism has a considerable impact on preventing crime in the study areas, while the null hypothesis (H0) was therefore rejected. The above is been supported by the qualitative analysis of the potency of the indigenous crime control mechanisms in addressing criminal matters in the study areas.

The following key informant asserted thus:

To detect and apprehend is not an issue here, there are measures to address the criminal elements, and there are some for deterring potential burglars from entering the farm or your land. Another one is that the burglar would bring the product from your farm to your house after harvesting it (as a way of introducing themselves). (KII/Male/Farmer/ Omu-Aran/2022).

Respondent also remarked on the potency of the indigenous crime control mechanisms thus:

Ha! It is very potent; you don’t joke with it. I belief because I have heard of different cases of people who fell victim of it. (KII/Male/Farmer/ Omu-Aran/2022).

 I use the indigenous mechanism because I believe it would work for me. (KII/Male/Farmer/ Lafiaji/2022).

I cannot use it because I am afraid what if someone close to me committed the offence, because, there is no remedy. (KII/Male/Farmer/ Katsina Ala/2022).

## 4.4.2 Test of Hypothesis Two

The second hypothesis was generated based on the research question and objective.

Research Objective 4: to explore the efficiency of the indigenous crime control mechanisms in crime detection in the study areas.

Research Question 4: how efficient are the indigenous crime control mechanisms in crime detection.

Research Hypothesis two

H0 - Indigenous crime control mechanisms are not effective in detecting crime in the study area

H1 - Indigenous crime control mechanisms are effective in detecting crime in the study area

To (i) determine whether there is a relationship between the independent variable (that is, Indigenous crime control mechanism) and dependent variable (detecting crime), (ii) examine the degree of the relationship, (iii) access the predictive relevance of the variables, and (iv) access the significant influence of the variables under research.

H0: - Indigenous crime control mechanisms in the study area are effective in detecting crime in the study areas

|  |
| --- |
| **Model Summary** |
| Model | R | R Square | Adjusted R Square | Std. Error of the Estimate |
| 1 | .679a | .460 | .459 | .52694 |
| a. Predictors: (Constant), ICCM |

The model summary table displays the proportion of the independent variable's variation that is explained by the dependent variable's (controlling crime) variance (Indigenous crime control mechanism). In this instance, the R square displays a coefficient determination R square (R2) of around 0. 460, which is equal to 46% when represented as a percentage. This implies that the methods of detecting crime can predict 46% of the variation in Indigenous criminal control mechanisms.

The Indigenous crime control mechanism's variability was shown by the adjusted R square of 0.459 (45.9%), whereas the error term was denoted by the estimate's standard error of.52694. This shows that Indigenous crime control mechanisms account for 45.9% of the variance in crime detection. The results of the Analysis of Variance ANOVA (F test), which showed that neither the model nor any of the parameters were equal to zero, support the findings.

|  |
| --- |
| **ANOVAa** |
| Model | Sum of Squares | Df | Mean Square | F | Sig. |
| 1 | Regression | 92.662 | 1 | 92.662 | 333.718 | .000b |
| Residual | 108.568 | 391 | .278 |  |  |
| Total | 201.230 | 392 |  |  |  |
| a. Dependent Variable: CD |
| b. Predictors: (Constant), ICCM |

**Decision Rule:** If the significance level is less than 0.05, reject the null hypothesis.

If the significance value is more than 0.05, don't reject the hypothesis.

Interpretation of the Findings: The F value is 333.718 at a.000b significance level, according to the ANOVA table. The implication is that indigenous crime prevention strategies work well at reducing crime.

**Decision:** Reject the null hypothesis. Therefore, the Indigenous crime control mechanism does not have a significant effect on detecting crime in the study areas.

|  |
| --- |
| **Coefficientsa** |
| Model | Unstandardized Coefficients | Standardized Coefficients | T | Sig. |
| B | Std. Error | Beta |
| 1 | (Constant) | -.067 | .111 |  | -.603 | .547 |
| ICCM | .843 | .046 | .679 | 18.268 | .000 |
| a. Dependent Variable: CD |

The coefficient table above shows the simple model's statistically significant contribution, which expresses how much each model component contributed to the dependent variable's prediction. The level of significance was determined using a threshold of 0.05 for a two-sided test when the absolute value of the test statistics (T) was more than or equal to the critical value of 1.96.

The model demonstrated that the Indigenous crime control mechanism showed statistical significance in identifying crime with high beta values (beta =.579) and Tval (18.268) higher than 1.96 (sig..000 p .05). Therefore, the success of detecting criminal activity in a given area can be explained by the requirement for a community to utilize Indigenous crime control mechanisms. According to this, there could be up to.579 units more crime detected for every unit increase in the Indigenous crime control system.

**Decision:** A statistical confidence level exceeding 95% is implied by a significance level below 0.05. This suggests that crime detection is influenced by the presence of indigenous crime control mechanisms. The alternative hypothesis (H1), which states that Indigenous crime control methods in the study region are effective in detecting crime in the study areas, thereby claims that the null hypothesis (H0) was rejected.

In probing deeper in this work, the qualitative analysis adopted revealed the efficiency of the use of indigenous crime control mechanisms in detecting crime in the study area. There were cases of kidnapping that the modern mechanisms could not unraveled but with the use of the local compass (atona-abebe), the perpetrators were detected or apprehended and thus handed over to the police, a key informant asserts that they would have attended to the kidnapper from their end but for the restriction by the law, they gave it up

## 4.4.3 Test of Hypothesis Three

Based on the research question and objective, the third hypothesis was developed,

Research Objective 5: to assess the usefulness/appropriateness of the indigenous crime control mechanisms in crime punishment

Research Question 5: how useful/appropriate is the indigenous crime control mechanisms in crime punishment

Research Hypothesis Three

H0 - Indigenous crime control mechanisms in the study area are not useful/appropriate in punishing crime

H1 - Indigenous crime control mechanisms in the study area are useful/appropriate in punishing crime.

In order to (i) determine whether there is a relationship between the independent variable (that is, Indigenous crime control mechanism) and dependent variable (punishing crime), (ii) examine the degree of the relationship, (iii) find out how important the variables' predictors are, and (iv) access the significant effect of the variables under study, hypothesis three was statistically tested using simple regression.

H1: Indigenous crime control mechanism has a significant effect in punishing crime in the study areas.

|  |
| --- |
| **Model Summary** |
| Model | R | R Square | Adjusted R Square | Std. Error of the Estimate |
| 1 | .688a | .474 | .472 | .57127 |
| a. Predictors: (Constant), ICCM |

Indicated in the model summary table is the percentage of variance in the dependent variable (punishing crime) that can be accounted for by the independent variable (Indigenous crime control mechanism). In this situation, the R square displays a coefficient determination R square (R2) of around 0.474, or 47.4%, when represented as a percentage. This implies that the methods of crime punishment can forecast the 47.4% diversity of Indigenous crime control mechanisms.

The Indigenous crime control mechanism's variability was shown by the adjusted R square of 0.472 (47.2%), while the estimate's standard error of.57127 denotes the error term. This suggests that the Indigenous crime control mechanism accounts for 47.2% of the variances in punishing crime.

The conclusions are supported by the results of the Analysis of Variance ANOVA (F test), which demonstrated that neither the model nor any of the parameters were equal to zero.

|  |
| --- |
| **ANOVAa** |
| Model | Sum of Squares | Df | Mean Square | F | Sig. |
| 1 | Regression | 114.805 | 1 | 114.805 | 351.780 | .000b |
| Residual | 127.605 | 391 | .326 |  |  |
| Total | 242.410 | 392 |  |  |  |
| a. Dependent Variable: CPU |
| b. Predictors: (Constant), ICCM |

**Decision Rule:** Whenever the significance level is less than 0.05, reject the null hypothesis.

If the significance value is more than 0.05, don't reject the hypothesis.

Interpretation of the Findings: The F value is 351.780 at a.000b significance level, according to the ANOVA table. The implication is that Indigenous crime control mechanisms are effective in punishing crime

**Decision:** Reject the null hypothesis. Therefore, the Indigenous crime control mechanism does not have a significant effect in punishing crime in the study areas.

|  |
| --- |
| **Coefficients** |
| Model | Unstandardized Coefficients | Standardized Coefficients | T | Sig. |
| B | Std. Error | Beta |
| 1 | (Constant) | -.624 | .120 |  | -5.196 | .000 |
| ICCM | .938 | .050 | .688 | 18.756 | .000 |
| a. Dependent Variable: CPU |

The coefficient table above shows the basic model's statistically significant contribution, which expresses how much each model component affected the dependent variable's ability to be predicted. For a two-sided test, the level of significance had to be significant if the absolute value of the test statistics (T) was more than or equal to the critical value of 1.96. The model found that the Indigenous crime control mechanism had statistically significant predictions for punishing crime with high beta values (beta =.688) and Tval (18.756) higher than 1.96. (sig..000 p .05). This indicates that the efficiency of criminal punishment strategies in the area is explained by the necessity for a community to engage the Indigenous crime control mechanism. This suggests that there are up to.688-unit increases in crime penalty for every unit rise in Indigenous crime control mechanisms.

**Decision:** The significance level below0.05 implies statistical confidence of above 95%. This implies that the presence of Indigenous crime control mechanisms influences preventing crime. Thus, the null hypothesis (H0) was rejected, while the alternate hypothesis (H1) states that the Indigenous crime control mechanisms in the study area are effective in punishing crime in the study areas.

The quantitative analysis has been supported qualitatively through the content analysis of key informants, several of the key informants reported that the indigenous mechanisms of punishing offenders are very useful and deemed appropriate.

Additionally, some key informants seem to like using these methods to catch thieves and punish them. They agreed that it was the best option and suited to their needs. One person said, "I cannot be working and someone would be devouring my labour, thus I prefer the indigenous mechanism." When thieves come to pack your possessions, they don't just choose a few or one items; instead, they pack everything in a way that will negatively impact you. If that person experiences bad luck, it is not a... for me **(KII/Male/Farmer/2022).**

**4.5 Discussion of Findings**

The findings of this study were discussed based on the following items, the objectives, literature, theories, qualitative and quantitative analysis, hypothetical position and contribution to knowledge. The study reviewed relevant literature from a variety of academics around the world. The literature reviewed was on vital topical areas of the study. The reviewed literature is in the area of crime and crime control, Nigeria's belief system, indigenous crime control, indigenous structures of crime control, crime prevention, detection, and punishment. The study identified gaps in the literature, as well as theoretical and methodological gaps.

The key informants interviewed in the selected communities are as follows: TIV- community leaders, IDOMA-community leaders, IGEDE-community leaders, EBIRA-community leaders, farmers, hunters, IGALA-community leaders, KABBA- community leaders, hunter (ASIPA), farmer, custodian of deity, NUPE-hunter, community leaders, IGBOMINA (Omu-Aran)-hunter, community leaders. In all the locations of study, the paramount rulers are the first stakeholder in terms of crime control, they are primus inter pares, they preside over the community, the Tor Tiv is the overall leader of the Tiv people, and the Gwer are the local chiefs who presides over their various communities on behalf of the overall leader, the Oche presides over the Idoma kingdom, the Ohinoyi presides over the Ebira kingdom, the Attah presides over the Igala kingdom, the Obaro of Owe land presides over Owe Kingdom, the Olomu presides over Omu-Aran in Igbomina kingdom, the Etsu of Nupe presides over the Nupe Kingdom in the selected communities of Patigi and Lafiaji, other stakeholders in Nupe land include the Sagi nya gachiz (head of the witches), and Nda Chezi (hunter), hunters, age grades, etc.

The major stakeholders from the study locations are the paramount ruler as earlier stated, operating through the palace court. The hunters (the vigilante, the city’s keeper, night watch or guard), and the fraternity, an example is the Ogboni cult found in Kabba, Omu-Aran and in other parts of the selected communities of study, The custodian of the deity (Ebora, Masquerade), The diviner (Aaje, Anjenu, Olugono).

In Benue State, the first three major ethnic groups were purposively selected for the study; these major ethnic groups are the Tiv, Idoma and Igede, the state was further subdivided into the three senatorial districts, Benue North West, Benue North East and Benue South, Makurdi as the senatorial headquarter for Benue North West was selected; Katsina-Ala, as the senatorial headquarter for Benue North East, was also selected, while Otukpo as the senatorial headquarter for Benue South was also selected and to include the last and third major group in Benue Oju community in Oju Local Government Area was selected. A total of nine key informant interviews were conducted in Benue State.

Tiv: according to Anyo & Zumve, (2020) and Agena, (2018), Vigilante and witchcraft are powerful tools employed to address crime among the Tiv, they had played a prominent role in crime control which had gone a long way in bringing about peace and order in the society as crime perpetration had been detected, punished, prevented and controlled. The following mechanisms serve various purposes of crime prevention, detection and punishment, “*Kwagh-yangen”* is for crime prevention, “*Akumbu*” is for investigation and crime detection, while “*Mtsaha*” is punishment, this punishment is dreaded by the people, because it could carry a death penalty called “*Wuav*” that is to kill, or “Yavmbumulu” (swollen belly) or the use of “*Openhensho*” (thunder) by “*Onogensho*” (a juju priest). “*Atejir*” is referred to as the palace court of the “*Gwer*”, “*Mbayev-Ikyaior*” is the vigilantes, “*Mba-Kwav”* is the youth arm of the community specially dedicated for security. These all played prominent role in crime control amidst the Tiv people group.

Idoma: The “*Oyomkpo”* is the men's cult in Idoma land, they have a unique approach to settlement of disputes in the community, this is organized through dance, the parties involved are invited and the “*Oyomkpo*” declare to both parties the judgment. The “*Adaku-adaku*” are the vigilante group who perform special roles of securing the community, while the “*Olode*” are special community keepers who identify strange faces in the community and among them are town criers appointed who give information to the members of the society, the ego is an age-group with special roles of enforcing compliance among members of their group. “*Achukwu*” handles complicated cases, for example, worse criminal matters.

Igede: The Igede runs a family, clan and community approach from where disputes are settled, and fines are meted out to deserving individuals. “*Ojiga*” is a mechanism for apprehending criminals a type of the “*Eku”*, “*Alile”* of the other groups studied. “*Olugono*” specializes in detecting crime through a special means that is extremely unique to the Igede group; this is done with the use of a discerning spirit, the “*Olugono”* can detect criminals and bring such back with all the stolen items, suffice it to say that it is with much precision and never guesswork. “*Anjenu*” for divination, “*Angbeje*” as watchmen, are also other indigenous of crime control.

In Kogi State, the first three major ethnic groups were purposively selected for the study; these major ethnic groups are Ebira, Igala and Okun, the senatorial headquarters for the state are Okene, Idah and Kabba, and four communities were selected in Kogi State for the study, they are Okene, Idah, Ankpa and Kabba. A total of ten key informant interviews were conducted in Kogi State

Igala: The following are the object of analysis for justice to crime control among the Igala people, “Epu”, “Achan Ebo”-divination, “Okute”, “Erane”, and “Achokolobia”-youth leader.

"èbô" and"épu" exist but are not as respected as in the yore. Culture has been eroded and so is that system, once in a while, you hear of it, people use Christianity and Islam to avoid swearing. As for effectiveness, the result is that, most often, those caught confess to the crime due to the effect of the oracle, sometimes swollen stomach, sleeplessness and itching of the body.

As for infidelity, the men are always not culpable. A married woman who indulges in the act is besieged with one or all of the following, convulsion, scorpion bite, death in the process of delivery of a child that's outside of wedlock except, you confess.

They are different and function differently. Épu is dropped in the eyes, if no reaction, the person is innocent but if the person complains of peppers itching, then he or she is presumed guilty, the pains will not abate until there is a confession. **(KII/Male/ Youth Leader/2022) Key Informant Idah**

 Ébo on the other hand is an object (fetish) used in divination, it is. ifa like.

A Land dispute was also handled by elders; witnesses are called as to whose father or grandfather worked or owned it. If the argument does not abate, then, the persons involved are taken to Èrané (sacred ground) where the Okuté (objects of worship and divination) is sworn to’ **(KII/Male/Youth leader/2022) Key Informant Ankpa**

Ebira: The Ebira group use “Eku” which is a local charm to address all criminal cases and masquerade, the “Eku” is the prefix to the charms applied to various issues.

Okun- Owe (Kabba): the indigenous crime control mechanisms employed for crime control are as follows, alile, aaje, ebora, etc.

There are three major stakeholders involved in crime control and prevention in Kabba, they are the palace court, the city keepers (hunters), and the custodian of the deity of ebora and masquerade, the palace court is known as onko for the settlement of disputes of all kinds, ranging from land dispute to family issues like domestic violence, marital infidelity or unfaithfulness, theft in the community, this becomes a yardstick to the appointment into the leadership of the community because he who must preside over cases of this must not fall a victim of those cases, he who must come to equity must come with an open hand, such must of a necessity be knowledgeable in the customs and traditions of the land.

There are city keepers who were recruited by the hunters for the security of the town; they operate to keep the communities safe and sane. In security matters they are rated first among the hunters, native doctors and witches, A respondent who is the ASIPA said this:

“The hunters are seniors to the native doctors and they are husbands to witches, they assist the native doctors or herbalists in their work as regards where some herbs could be located and what some of those herbs are used for, they also work hand in hand with the witches given them some clue about matters of the community.” **-(KII/Male/Farmer & Hunter/** **Asipa- kabba/2022)**.

The custodian of the deity of *ebora* and masquerade is the priest making prayers for the community, they inquire of the lord on matters bordering on community safety and protection, and they receive direction and leading for the community, just as observed in King David’s time when he inquires of the Lord on whether to pursue the enemy or not 1 Samuel 30:.7,8. From this, we inferred that the people are homo religious, ACTS 17:22,23 from the words of Apostle Paul “I see in every way you are very religious”. There is a belief in a supreme being who intervenes in the affairs of man, so, the security, safety and protection of the people and the entire community should also be committed to him.

The following are the instruments of crime detection, punishment, prevention and control among the Owe people of Kabba, Kogi State: Aaje- for detecting crime, Opa –for detecting and punishing crime. Abebe-Atona, is a compass-like instrument used to trace criminals, it locates criminals in their hideouts. Ele (Alile) –for preventing and arresting criminals, there are variants of this as Idiwo, Eyonu, Aluwo, Ayelala and so on.

**In Kwara State,**three communities were selected from the two major ethnic groups of Kwara State; they are Patigi, Lafiaji (Nupe Ethnic Group) Omu-Aran (Igbomina). A total of six key informant interview was conducted in Kwara State, three from Nupe and three from Igbomina.

The various indigenous crime control mechanisms from the studied areas include the following. The mechanisms were identified from the groups where the study was carried out and are stated as follows:

Nupe: The following are the Nupe Indigenous Crime Control mechanisms, Sagi nda gachiz (the leader of the witches), the Etsu is the paramount ruler who presides over the community and when there are great challenges the Nda chezi (hunters) could not handle overcome, the Etsu will beckon on the Sagi nda gachiz to intervene, the nda chezi are always fully kitted with the local gun which is specially prepared for battles.

Igbomina – Aluwo, Okigbe, Petu petu- this is a commanding tone that is used generally in Yoruba land and one of the special instruments of crime control amidst the Igbomina, this is used to divert the attention of robbers into a different direction entirely.

From the Yoruba-speaking area of the study location which is Kabba and Omu-Aran, the role of the traditional ruler cum the community leaders cannot be overemphasized, they preside over the community, and the paramount ruler which is the king has councils of chiefs that administer the communities or sections of the communities with the king, the king and his operations are described thus as “Oba to ba lori oungbogbo” meaning he sits over everything, he presides over every matter in the community, his words are laws. The king is expected to have the wisdom of his ancestors, to be able to see far and predict and also secure his community from any invasion.

The mechanisms used in crime detection, punishment, prevention and control in the study areas were explored and the various types were identified. The protocols involved in the indigenous crime control mechanisms are very unique; the actual usage of the mechanisms of control is not made open to all though patronage is encouraged, and the priests and the handlers of the various means of control are always handy for any assistance. The process of arrest or detection of crime and criminal does not require a warrant of arrest like the criminal justice system, it is the means that will arrest or apprehend even without the presence of anyone.

The preventive mechanisms as explained by the respondents are the reliance on cultural cum religious factors (the supernatural) and that necessitates the consultation and the prayers made. At every point, it is the belief that the ‘’*Ifa’’,* which is among the Yoruba selected area which is part of Kogi and Kwara State (Kabba and Omu-Aran) is to be approached for direction or guidance, hidden issues are revealed and solutions are proffered.

The prevention of harm and all criminal actions are with the use of the charm or some supernatural means to shift the attention of the criminal away, or the making the criminal lose their memory, they either don’t remember their planned action or they are directed to a different area entirely, this preventive mechanisms also have the power of arrest, as soon as the culprit carried out their planned action the charm begins the arrest and the criminal loses consciousness immediately until the arrival of the owner of the property and the priests for release, the above description is supported by work of (Friday and Eze, 2019; Adebisi and Babajide, 2018; Gbenemene, 2018)

1. **Objective one:**The findings of the study indicate that each of the selected communities has various identified indigenous crime control mechanisms like any other African society; this affirms the position of Tade and Olaitan (2015) of the preference and functionality of the indigenous crime control mechanisms in Sub Saharan African. These mechanisms were identified and further explored in terms of their usage and patronage. The people exude confidence in the system; these identified mechanisms are also very unique in their operations. The members of the community are socialized along the operation of the mechanisms, and as long as the people follow the norms peace and order are guaranteed in the community.
2. **Objective two:** The principles and characteristics of the indigenous crime control mechanisms were examined; these principles are derived from the values and norms and the various social organization of the people and are embedded in their culture and history. The principles and characteristics are that justices are people-centric; it is a community-based approach meant for collective unity, and this is to foster the reconciliation of individuals and groups.

One advantage of this is that it is not controlled by the number of persons involved, unlike the criminal justice system which hinges some of its shortcomings on inadequate personnel, it only requires that the officers or individuals be sincere, transparent and honest and the results of crime control is a secured community. one basic setback in the criminal justice system is the limited officers attending to the huge population, this usually gives room for the major lapses as witnessed in the perverted justices and justice delay.

1. **Objective three:** This objective assesses crime prevention in the selected communities of study, this is an attempt to prevent crime and criminal offending before the actual act has been committed, the importance cannot be overemphasized, every society needs to develop an adequate measure of crime prevention, all hands must be on deck to achieve community safety and security. From the communities studied, there are dimensions toward crime prevention, while some engages the age grade like “*Achokolobia”* by the Igala and the “*Angbeje”* by the Igede, some device other means, it is noteworthy to state that the nature of crime prevalent and committed also determine the mechanisms to be engaged. The indigenous crime control mechanism is guided by the principle of restorative justice, that is, the end result is always to restore the erring member of the society. This is always being achieved by the adoption of stages of crime prevention, the stage of socializing the member of the society into the appropriate behaviours and later the application of the mechanisms of crime control, this corroborates the position of Matsukawa and Tatsuki (2018) of the three stages of crime prevention.

In the study area, the following are the indigenous crime control mechanisms of crime prevention, these had been used over the years and had proved effective. “*Angbeje”, “Ojiga”, “Kwagh-yangen”, “Ego”, “Opa”, “Ofo”, “Ase”, “Alile”, “Aluwo”, “Petu-Petu”, “Okigbe”.* The null hypothesis was tested to determine the degree of influence that the indigenous crime control mechanisms have over crime prevention. The model showed that the Indigenous crime control mechanism has statistical significance in predicting the prevention of crime with high beta values (beta =.680, Tval (18.330) higher than 1.96, sig..000 p .05). This indicates that crime prevention in the area is explained by the requirement for a community to utilize the Indigenous crime control mechanism. This implies that for each unit increase in Indigenous crime control mechanism, there are up to .680-unit increases respectively in crime prevention.

Both the qualitative and quantitative analysis affirms the potency of the indigenous crime control mechanisms in preventing crime in the communities studied, that the indigenous mechanisms are potent to deter members of the community from committing crime. This is consistent with Heber (2018); Matsukawa and Tatsuki (2018), and also confirms the position of Tade and Olaitan (2015) that Nigerians engages the traditional mechanisms more to deter crime. Although Anyo and Zumve (2020) expresses concern of a mob action characterizing the vigilante activities but from the study area it is still very useful.

**Objective four:** Crime detection in an indigenous way suggest so many things to the member of the society, the system does not permit manipulations rather it encourages complete reliance on divinity, and the people try as much as possible not to play prank with the system because the consequences are usually grievous. This is at variance with the Reid techniques that permits the use of human psychology to manipulate persons at the point of interrogation in order to admit to committing the offence. From the quantitative analysis the null hypothesis was tested to explore the efficiency of the indigenous crime control mechanisms on crime detection, and by so doing it further determine the degree of influence that the indigenous crime control mechanisms have over crime detection. The statistical analysis revealed that the indigenous crime control mechanisms had statistical significance in detecting crime. The result indicates a significant level lower than 0.05, which denotes statistical confidence above 95%. This demonstrates the effectiveness of the indigenous crime control mechanisms in identifying or detecting criminal activity. This is consistent with previous work done by Adebisi and Babajide (2018) that indigenous crime control mechanisms are strong, insurmountable and very efficient in crime detection.

**Objective five:** The work assessed the usefulness or appropriateness of the indigenous crime control mechanisms in the punishment of crime in this contemporary age. The research found that despite the influence of the west, the various indigenous crime control mechanisms for punishing crime in the chosen communities of study have not lost their usefulness till date. This is being supported by the work of Agena (2018), the indigenous crime control mechanisms is thorough as it affirms certainty, severity and celerity, further study shows that the criminal justice system is not built for immediacy (Dickson, 2013); the technicality does not permit speedy judgment. Crime control and the treatment of offender is the cumulations of all the mechanisms identified such as prevention, detection, and punishment, the goal is to achieve an overall crime reduction and for peace and order to reign supremely in society.

From hypothesis three, the null hypothesis was tested to assess the usefulness of indigenous crime control mechanisms in the treatment of offenders, it thus determines the degree of influence that the indigenous crime control mechanisms have over crime punishment. The model revealed that the Indigenous crime control mechanism is significantly relevant statistically in predicting and punishing crime with high beta values (*beta* =. .688) with Tval (18.756) higher than 1.96, sig. .000 p < .05). This means that the need for a community to engage the Indigenous crime control mechanism explains the effectiveness of crime punishment tactics in the location.

This implies that for each unit increase in Indigenous crime control mechanism, there are up to .688-unit increases respectively in crime punishment. This is consistent with Adebisi and Babajide (2018) assertion that sanctions imposed through indigenous crime control mechanisms are prompt and almost certain, making them far more deterrent than punishments meted out via the protracted and convoluted processes of the formal court systems. The indigenous crime control mechanisms are affordable with nearly free correctional measures and with simple court systems.

Above all**t**he null hypothesis was tested to determine the degree of influence that the indigenous crime control mechanisms have over crime control**.**The model revealed that the Indigenous crime control mechanism had statistical significance in predicting and controlling crimewith high beta values (*beta* = .529) with Tval (12.315) higher than 1.96, sig. .000 p < .05). This means that the need for a community to engage the Indigenous crime control mechanism explains the effectiveness of controlling crimetactics in the location. This implies that for each unit increase in the Indigenous crime control mechanism, there are up to .529-unit increases respectively in controlling crime.

This is consistent with Abdulqadir (2016), Osisiogu and Mmahi (2020) on the significant role of traditional and community leaders in crime prevention and control, in the business of crime control all hands must be on deck to ensure safety in the community.

Giving the indigenous crime control mechanisms an autonomous power of operation will be very appropriate and the right direction in crime control and prevention for safety and order in society, especially in light of the contributions of the indigenous institutions and mechanisms of crime control in the global context to bringing diversity and richness of civilizations and cultures that constitute the common heritage of mankind. This agrees with the UN General Assembly Declaration of the International decades of the world’s indigenous peoples, it states that indigenous groups and institutions have collections of rights in an independent country, which goes on to strengthen the normative basis for the indigenous crime control mechanisms (Szpak, 2019).

According to Salter (2014), crime prevention was managed communally in England during the early phases of societal formation. Likewise, Hungary in recognizing community institutions made substantial financial obligations towards the civil guard for crime prevention and control (Kerezsi, Ko and Antal, 2011). This study confirmed that crime reporting and statistics are characterised by the state of the dark figure (Walklate, 2011), that is, crime report is not adequate, either because of the cumbersome nature of what people go through when a crime is reported, this study revealed more that there is a general apathy by the people to reporting of crime to constituted state apparatus. This further reinforces the reason for the patronage and commitment to using indigenous crime control mechanisms.

## 4.6 Theoretical and Empirical Findings

Several kinds of literature have taken interest in crime control and its mechanisms with the purpose of crime reduction to achieve safety and order in society. Particularly indigenous crime control mechanisms have been explored, and their potential has been identified. To investigate the theory, data were collected both numerically and in words to gain an empirical understanding of the relationship between indigenous Crime Control Mechanisms and crime prevention, detection, punishment, dispensing of justice and control. Both the qualitative and quantitative data supports the broken windows assumptions that a stitch in time saves nine, and that to better and quickly address crime is to adopt the informal means and to recruit the locals, this will definitely address crime by nipping it at the bud.

Empirical findings: one major finding of this study is that the North Central region or zone of Nigeria is composed of dedicated believers in a Supreme Being, they rely on the Supreme Being for every aspect of life for direction, protection, provision and the like, crime control inclusive. From the study, it was discovered that the public explores this option (the indigenous crime control mechanisms) more to escape the cumbersome nature of reporting to the police when there are crime perpetrations in the society and the likely effect on family harmony.

Indigenous crime control mechanism is less expensive because it uses less expensive forms of corrections and less complex court systems (Okafo, 2017). This research reveals that lack of recognition and improper usage of the indigenous crime control mechanisms account for the inadequacies, and ineffectiveness of crime control in the study area in particular and Nigeria in general.

Another finding reveals that despite the efficacy of the indigenous crime control mechanisms explored and discussed in this work, one major finding with the use of the indigenous mechanisms is that a greater proportion of the people are neither here nor there in the usage, and this account for the no view or I don’t know responses gotten from the quantitative study, that is the proper application of the mechanism to control crime, even though a greater percentage of the populace in the chosen villages is aware of the indigenous crime control mechanisms used, many cannot provide an accurate report of how it is being implemented, the implication is that it limits the dissemination of knowledge, and reduces the level of patronage.

A very serious challenge with crime control that this pose is that when the knowledge is not adequate, the conviction is reduced, and so also is the patronage, coupled with the fact that most persons are equally not vast in the use of the modern mechanisms, there is the general challenge of not knowing how to seek redress, just as the officers at the various level of the criminal justice system are also not too knowledgeable in the skills, schemes and practices of the modern crime control mechanisms.

## 4.7 Structures of Indigenous Crime Control Mechanisms

The operational structure is as follows: the palace court comprises the paramount ruler, the chiefs, the various community leaders; the hunter, vigilantes, night watch or guard as the case may be, the fraternity, witchcraft, and custodian of the various deities. Therefore, it is believed that the palace presides over the community, and every action of the operation of the indigenous crime control in the community must be at the instance of the order from the palace.

In Benue State, the study was conducted among three major ethnic groups: the TIV, IDOMA and IGEDE. Atejir is the palace court at the Gwer level; Gwer are second-class chiefs in Tiv land in charge of the local government areas, while the Jir-Tamen is presided over by the Tor Tiv, who is the paramount ruler of the Tiv people’s group, cases attended to here can no longer be referred elsewhere, it is the supreme court of the Tiv kingdom.

This study further explores the role of the traditional ruler in crime prevention, reduction, control, and community safety; they play a significant role and members of the public repose confidence in them in securing their communities (Abdulqadir, 2016; Ajayi, 2018; Osisiogu and Mmahi, 2020).

The *Onko* is a type of the king’s court (Tade, 2019); this is presided over by the *Ololu*; the Ololu comprises the King and the two Kingmakers in Kabba. These control the traditional political structure of the community. The court presides over the murder, land disputes between families, adultery and fornication. According to Tade (2019), people explore this option because it is more potent with rapid response to issues that need urgent attention, unlike the delay in attending to critical issues being witnessed with modern crime control.

Vigilantes are used for the community's security; they serve the purpose of policing the community; Anyo and Zumve (2020) express that their activities to some had been described as mob vigilantism and a product of the spontaneous reaction. There are variants of the vigilante group in the various communities of study; each community has a unique role for the vigilante group to perform; at the various communities, the following are what they are referred to, the city keepers, Angbeje, night watch just to mention a few.

*Alile* (a scarecrow or marks-charm to secure one’s belongings), there is a variant of the scarecrow that serves as a deterrence to criminal behaviour; it is used against theft, robbery and the likes, whoever dares to tamper which such belongings of another man, the culprit will have himself to blame. This *alile* operates in a different dimension; some, when it is in operation, will prevent a thief from knowing the way to their target; some will get in but, having looted the element they came for upon carrying it, will not be able to put it down, some will pick a broom, or other working implement and such marauder will start working until the arrival of the bona fide owner of such belonging. Some specialists are gifted in providing this object to fortify one’s belonging.

*Molu login “ete”* (leprosy); when a criminal act is committed, and this “mark” scarecrow is in place; the culprit will be unable to find the road or way out of the scene's location until the material is dropped. In another instance, the consequence is when the culprit drinks water, the body swells up, and at another, the body begins to scratch the footstep again will be nailed with a specially prepared niddle and from that day the leg begins to rot, another consequence is being stung by bees, snakes. *Apara* is another crime punishment mechanism of indigenous crime control, (this mechanism uses thunder to strike down the culprit). It is precisely for judgment; this fear deterred crime in the study area. It is still as potent as it was in the days of *yore*; it cannot be compromised; it is said that the fear of *apara* is the beginning of wisdom (Adebisi and Babajide, 2018).

# CHAPTER FIVE

# SUMMARY, CONCLUSION AND RECOMMENDATION

## **5.1 Summary**

**This study investigated the utilization of indigenous crime control methods in selected communities in the North Central region of Nigeria. Specifically, the research examined how these mechanisms help to manage crime in three states in this region. The theoretical underpinnings of the study were the social control theory and the broken windows theory. The researchers constructed a conceptual framework to explicate key concepts and variables, which included indigenous crime control mechanisms as independent variables and their effects on dependent variables such as crime detection, punishment, prevention, and control. The study measured the cultural environment in terms of crime control, by assessing the belief in the cultural and religious expertise (supernatural, divine, religious) and the wisdom of the elders in the society.**

**The research utilized both qualitative and quantitative methods for data collection, with the former being supplemented by the latter. Key informant interviews and a 30-item closed-ended survey questionnaire were the primary research tools employed in the study. The researchers used both purposive and snowball sampling procedures to select participants from urban and rural communities. The selection criteria were based on the prevalence of crime and the implementation of indigenous crime control mechanisms. The community leaders in these areas played an important role in mobilizing the stakeholders involved in crime control and were supportive of the research efforts.** **A 30-item survey was created and given to 400 participants. Out of the 400 surveys, 393 were completed and returned, resulting in a 98.3% completion rate.**

**The completed surveys were used for analysis. The statistical techniques used for the study's three hypotheses' validity tests included frequency distribution tables, simple percentages, and simple regression models. The first hypothesis was tested by examining the relationship between the independent variable, the use of indigenous crime control mechanisms, and the dependent variable, crime prevention. The results showed that the variables had a positive correlation and were statistically significant.** **According to the findings of this study, hypothesis two demonstrates that there exists a positive correlation between the utilization of indigenous crime control mechanisms and crime detection in the study region. Similarly, hypothesis three highlights the connection between indigenous crime control mechanisms and the treatment of offenders in the area under investigation. All the hypotheses tested in this study demonstrate a statistically significant relationship between the independent variable, indigenous crime control mechanisms, and the dependent variable, crime control.**

**The study concludes that indigenous crime control mechanisms are more powerful, appropriate, and efficient compared to any other methods of crime control in the North Central States of Nigeria. Thus, it is recommended that indigenous crime control mechanisms should be preferred, strengthened, advanced, and promoted for various reasons.** **In this chapter, the study's conclusion and recommendations are presented, along with a review of the findings that focuses on both consistent and conflicting positions in the existing literature. Using content analysis, the chapter highlights the major findings of the thesis. While crime has always been a part of society, it has become increasingly prevalent and destructive in the study areas, despite the implementation of various modern measures to combat it. The frequent and devastating nature of crime in these areas has drawn the attention of scholars, government officials, and non-governmental organizations. The Nigerian government has implemented contemporary measures, including the deployment of police officers, courts, and correctional facilities, to address the rising crime rate in the country.**

**However, due to the insufficient number of police officers in relation to the burgeoning population, as well as the lack of adequate skills and training to tackle sophisticated criminal activities, these mechanisms have consistently struggled to cope with the challenge. Furthermore, the court system's prolonged adjudication process has resulted in delayed justice administration, leading to instances of justice being denied. Additionally, correctional facilities in the country are overwhelmed with an abundance of inmates, many of whom are still awaiting trial, and the high rate of recidivism further compounds the problem.**

**The issue of crime and its regulation in society has surpassed the capacity of the state to effectively manage it. The fundamental challenge is that crime control mechanisms that are unfamiliar to the people are bound to fail, regardless of the financial, personnel, and equipment investment made. Studying culture promotes systematic acculturation, resulting in cultural improvement. However, the arrival of colonizers has led to the adoption of modern crime control mechanisms, which have superseded indigenous crime control methods that are rooted in the people's culture.**

**The indigenous crime control mechanism, which encompasses all aspects of people's lives, has been overlooked. As a result, it is crucial to identify a workable solution to the endemic nature of crime in society. Most scholars have studied crime control with a focus on modern mechanisms, neglecting the indigenous mechanism. Therefore, it is essential to employ the time-tested, age-old indigenous crime control mechanism to minimize crime by bringing it to its barest minimum.**

**The aim of this research is to investigate the role of indigenous crime control methods in promoting public order and safety by preventing and reducing crime. The study involves both qualitative and quantitative approaches, utilizing primary and secondary sources. Key informant interviews were conducted with purposively selected participants, while the questionnaire was administered using an accidental sampling procedure. Qualitative data was analyzed through content analysis, while descriptive and inferential statistical tools were used for quantitative analysis.**

**The social control theory and the broken window theory were utilized as the theoretical frameworks for this study. The findings indicated that indigenous crime control mechanisms possess both strengths and weaknesses. The study contended that despite the prevalence of modern mechanisms, such as the palace court, vigilante groups, witchcraft, and fraternity, certain indigenous crime control mechanisms remain relevant for crime control and prevention in the study locations. These traditional methods continue to be popular among members of the community.**

## **5.2 Conclusion**

**Based on the research questions and study objectives, the study has concluded that indigenous crime control mechanisms, specifically the palace court, hunter (vigilante), fraternity, and deities, play a crucial role in controlling crime in selected communities in the North Central region of Nigeria. Despite the government's efforts to curb crime through state apparatus, it is clear that these mechanisms cannot fully and effectively discharge the role of crime control. The study findings have highlighted the importance of recognizing and incorporating these indigenous crime control mechanisms into formal crime control strategies for sustained success and progress. Therefore, based on the study's findings, recommendations have been made to address the significant issues raised in the study.**

**For ages, Nigeria has relied on indigenous crime control mechanisms, which apply sanctions to address crime. Compared to the lengthy and unpredictable processes of formal legal systems, these mechanisms provide swift and almost certain sanctions, making them significantly more effective in deterring crime. However, one contributing factor to the persistence of crime in the study area is the use of imported crime control mechanisms, which operate in an unfamiliar environment and pose challenges that delay justice and impede the speedy execution of justice. Therefore, the study concludes that a locally-grown mechanism of crime control should be established and fully supported by the government. The institutions and apparatus for operation should be homegrown, and the law and system should be group-oriented, emanating from the norms and values of the people.**

**The ultimate goal of crime prevention and reduction is to promote community safety through the use of indigenous crime control mechanisms, a community-based system that has been meticulously crafted in this field. Therefore, the development of such a mechanism cannot be overstated, as it offers immense benefits such as peace and tranquility, which fosters growth and progress. To prioritize the socio-economic and psychological well-being of society, it is crucial to place the creation of an indigenous crime control mechanism on the forefront of the national agenda.**

## **5.3 Contributions to the knowledge**

**The study revealed that indigenous crime control mechanisms exhibit both strengths and weaknesses. However, the strengths of these mechanisms surpass their weaknesses, making them more effective in preventing and controlling crime. Indigenous crime control mechanisms such as the palace court, vigilantes, witchcraft, and fraternity are crucial in crime prevention, detection, punishment, and control. These mechanisms instill confidence in the public through their efficient and effective operations. According to the study, indigenous crime control mechanisms are the most preferred means of controlling crime due to their easy accessibility, affordability, promptness, and effectiveness.**

**The findings suggest that modern or Western systems should acknowledge and utilize the valuable indigenous crime control methods for social regulation in Nigeria as a whole, and particularly in the North Central Geo-Political zone. The study highlights the importance of the public in these areas honoring, preserving, and practicing their indigenous crime control traditions, particularly their unwavering reliance on God (the Supreme Being), which can enhance their comprehension of the contemporary world and their faith communities. The efficacy of the indigenous crime control methods stems from the participation of both human and supernatural entities, as well as other spiritual forces that are beyond manipulation and compromise.**

**The research has contributed to a fresh comprehension of crime management and indigenous crime control approaches within the chosen study communities. Previous assumptions that these indigenous methods were primitive, uncivilized, and insufficient in dealing with criminal activities were proven wrong. The innovative indigenous crime control approaches introduced in this study have demonstrated their effectiveness in curbing crime in these communities, highlighting the distinctiveness of these methods.**

## **5.4 Recommendation**

**The following recommendations were made:**

**Based on the findings of this study, it has been determined that indigenous crime control mechanisms are highly effective in addressing criminal issues with minimal costs. These mechanisms are easily accessible and have a positive impact on the lives of community members. Considering the potential of indigenous crime control mechanisms for preventing and reducing crime to promote public safety, this study recommends providing increased financial support and granting them autonomous power. This acknowledgement of their efficiency and effectiveness is crucial for ensuring the success of these mechanisms.**

**The government of Nigeria and North Central Geo-Political Zone, as well as the State Criminal Justice System, must recognize the effectiveness of indigenous crime control mechanisms that have been tried and tested. These mechanisms can be utilized to maintain peace, promote tranquillity, and control crime. However, it is crucial to avoid undermining the potency of these mechanisms or labeling them as barbaric and unscientific. Such actions could lead to societal demonization, which would be counterproductive. The traditional ruler plays a vital role in fostering peace and creating a conducive atmosphere that allows for a better life for the public. It is imperative to recognize the significance of this role and empower traditional rulers appropriately to strengthen the indigenous crime control mechanisms further. Therefore, it is recommended that the traditional ruler should be further empowered in crime control.**

**It has been disclosed that only a small fraction of the population possess sufficient knowledge about crime control. In order to spearhead crime control efforts among indigenous communities, it is highly recommended to conduct extensive sensitization and awareness campaigns aimed at educating people about effective ways to tackle crime challenges in society. As research is geared towards community benefits, this study suggests the establishment of an intellectual group to maximize the potential of indigenous crime control mechanisms, with the goal of securing intellectual property rights for these mechanisms and their practitioners.**

## **5.5 Suggestions for Further Research**

**Research conducted on indigenous crime control mechanisms and their effectiveness in North Central Nigeria has yielded significant insights that can aid in managing the turbulent nature of crime in the community. By exploring the functions and capabilities of these traditional crime control methods, people's concerns regarding the escalating crime rates and its management have been alleviated.**

**Due to the robust database that has been accumulated during this research, the researcher strongly recommends further studies to be conducted promptly in order to ensure smooth and effective crime control. The researcher's focus is on the utilization of native crime control mechanisms for addressing crime in society. Specifically, the selected communities have been chosen to lead the study among the various ethnic groups located in the North Central States of Nigeria. Thus, these communities should provide a reliable foundation for exploring other regions within Nigeria's context and beyond.**

**Further research can be conducted to explore ways of leveraging the strength of various religious groups to effectively address crime not only in the study area but also in other regions. Additionally, research can be conducted on how the government can support indigenous crime control mechanisms by providing funding, logistical support, and necessary crime-fighting equipment. The government can also provide training in human and legal issues to enhance the effectiveness of these mechanisms. Such research can significantly contribute to reducing crime rates and enhancing community safety.**

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# APPENDIX I

## Questionnaire for the Survey Respondents

I would appreciate your help in answering the following questions about the indigenous crime control mechanism and crime control in North Central Nigerian, (that is, methods of controlling crime in this community that are different from the use of police, court and prison). This is purely academic research; you are assured that your response(s) will be confidentially attended to.

For each item, please indicate appropriately your response.

Section A- Respondents’ Bio-Data

1. Gender: a) Male b) Female
2. Age at last birthday: a)18-37 b) 38-57 c) 58-77 d) 78 +
3. Religious affiliation: a) Christianity b) Islam c) Traditional
4. Educational qualification: PRY/SSCE ( ) NCE/ND ( ) HND/B.Sc. ( ) M.Sc./OTHERS ( )
5. Employment Status: Unemployed/student ( ) Self-employed ( ) Civil servant ( ) politician ( ) Private ; bankers, etc.
6. Marital status: Single ( ) Married ( ) Divorced ( ) Widow ( )

**Section B: Crime Detection, Prevention and Punishment**

Please Tick as Appropriate. The Following Keys Below give a Relevant Guide to the Question

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **SD** | **D** | **NV** | **A** | **SA** |
| **Strongly Disagree** | **Disagree** | **No View** | **Agree** | **Strongly Agree** |

Section B: Awareness of the use of indigenous crime control mechanisms and their effectiveness.

1. My community employs the use of Indigenous Crime Control Mechanisms for justice administration. (a) Yes (b) No
2. To what extent do you agree that your community employs the use of indigenous crime control mechanisms for crime control, prevention and justice administration? (a) Strongly Disagree ( ) (b) Disagreed ( ) (c) No view ( ). (d) Agreed ( ) (e) Strongly Agreed ( )
3. The use of indigenous crime control mechanisms has a significant influence on crime prevention and reduction in my community. (a) Agreed. (b) No view (c) Disagreed.
4. To what extent do the following factors make the use of indigenous crime control mechanisms necessary in this community?

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
|  | SD | D | NV | A | SA |
| Increase in crime |  |  |  |  |  |
| Ineffectiveness of the police |  |  |  |  |  |
| Connivance with criminals by the officials of the criminal Justice System |  |  |  |  |  |
| Need for a quick response of enforcement |  |  |  |  |  |
| Cost-effective crime control |  |  |  |  |  |

1. Who are the types of people that patronize the indigenous crime control mechanisms in this community? (a) upper class ( ), (b) middle class ( ), (c) lower class ( ), others ( )
2. Do you reckon yourself to have the requisite knowledge of the use of indigenous crime control mechanisms? Yes ( ), No ( )
3. Who funds the indigenous mechanisms of crime control in this community? Self/free will funding ( ) community cooperation ( ) corporate organisation ( ) government funding( )
4. How adequate is the funding of the indigenous mechanisms? Very adequate ( ) Adequate ( ) Average ( ) Inadequate ( ) Very inadequate ( )
5. How satisfied are the parties after Indigenous Crime Control Mechanisms had been used for judgement? Very satisfied usually ( ), Fairly satisfied most of the time ( ), Neutral ( ) Occasionally dissatisfied ( ), Usually not satisfied ( )
6. If you prefer the Indigenous Crime Control Mechanisms, which of the following factors influences your preference. Accuracy ( ), Speed, ( ), Effectiveness in arresting criminals ( ), Effectiveness in preventing crime ( ), Minimizations of corrupt dealing ( )
7. Which is used more in crime detection in this community? The Indigenous Crime Control Mechanisms ( ) Modern mechanisms (The Police, Court & Prison) ( )
8. In what ways could the indigenous mechanisms of crime control be strengthened? (a) adequate funding ( ), (b) provision of crime-fighting equipment ( ), (c) provision of logistics ( ). (d) training in human and legal issues relating to crime control ( )

**Section C: Awareness of the Use of Modern Crime Control Mechanisms**

1. How satisfied are the parties after the Modern Crime Control Mechanisms had been used for judgement? Very satisfied usually ( ), Fairly satisfied most of the time ( ), Neutral ( ) Occasionally dissatisfied ( ), Usually not satisfied ( )
2. If you prefer the modern method, which of the following factors influences your preference. Modernity and Legality ( ), No spiritual or Demonic stereotyping ( ), Civility ( ) Efficiency ( ).

 **Section D: Crime prevention**

1. Which is used more in crime prevention in this community? The Indigenous Crime Control Mechanisms ( ) Modern mechanisms (The Police, Court & Prison) ( )

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Crime Prevention Mechanism  | SD | D | NV | A | SA |
| Palace court-adjudication) |  |  |  |  |  |
| Aje (for detecting crime) |  |  |  |  |  |
| Apara (for judgement) |  |  |  |  |  |
| Vigilantism/hunters (security) |  |  |  |  |  |
| Masquerades (prevention) |  |  |  |  |  |

1. To what extent are the following indigenous crime control mechanisms effective in crime prevention in my area:
2. To what extent do the following crime prevention mechanisms enhance the speedy dispensation of justice in my area.

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Crime prevention mechanisms and dispensation of justice, | SD | D | NV | A | SA |
| Onko (palace court-adjudication) |  |  |  |  |  |
| Aje (for detecting crime) |  |  |  |  |  |
| Apara (for judgement) |  |  |  |  |  |
| Vigilantism/hunters (security) |  |  |  |  |  |
| Masquerade (prevention) |  |  |  |  |  |

**Section E: Crime investigation and detection**

1. Which is used more in crime detection in this community? The Indigenous Crime Control Mechanisms ( ) Modern mechanisms (The Police, Court & Prison) ( )
2. When there is a criminal case, which types of mechanisms are preferred by the community people for investigation and detection? Indigenous Mechanisms ( ), Modern Mechanisms ( ), I don’t know ( )

**Section F: Crime Punishment**

1. When there is a criminal case, which types of mechanisms are preferred by the community people for judgment? Indigenous Mechanisms ( ), Modern Mechanisms ( ), I don’t know ( )
2. Which is used more to punish crime in your community? The Indigenous Crime Control Mechanisms ( ) Modern mechanisms (The Police, Court & Prison) ( )

**Section G: Crime control**

1. To what extent do the following indigenous crime control mechanisms have a significant influence on crime control in my area.

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Crime control mechanisms | SD | D | NV | A | SA |
| Palace court-adjudication) |  |  |  |  |  |
|  Detecting crime |  |  |  |  |  |
|  for Judgment |  |  |  |  |  |
| Vigilantism/hunters (security) |  |  |  |  |  |
| Masquerade (prevention) |  |  |  |  |  |

1. To what extent are the following indigenous crime control mechanisms effective in crime control in my area:

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Crime Control Mechanisms | SD | D | NV | A | SA |
| Palace court-adjudication |  |  |  |  |  |
| Detecting crime |  |  |  |  |  |
| Judgment |  |  |  |  |  |
| Vigilantism/hunters (security) |  |  |  |  |  |
| Masquerade (prevention) |  |  |  |  |  |

**Section H: Crime Rate in my Community**

1. How would you describe the rate of crime in my community? Very high ( ) High ( ) Average ( ) Low ( ) Very low ( )
2. The following are the most common crime in my community/locality

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Common crime in my community | SD | D | NV | A | SA |
| Domestic violence |  |  |  |  |  |
| Theft |  |  |  |  |  |
| Kidnapping/ Assassination |  |  |  |  |  |
| Cultism/violence |  |  |  |  |  |
| Street fighting (Affray) |  |  |  |  |  |
| Others |  |  |  |  |  |

# APPENDIX II

## The Key Informant Interview Guide

**Section A: Demographic Data of Respondent**

1. Sex
2. Age
3. Marital Status
4. Level of Education
5. Religion
6. Occupation

**Section B: The use of indigenous crime control mechanisms in combating crime**

1. Are you aware of crime control mechanisms different from the modern crime control methods in your area?
2. What are the types of indigenous crime control mechanisms in your area?
3. Who are the major stakeholders in crime control in your area?
4. What specific roles do they play in combating crime in your area?
5. Do you think the indigenous crime control mechanisms are significant in combating crime in your area?
6. Do you think the member of the society are aware of the indigenous crime control mechanisms?
7. Do you think the member of the society have full knowledge of the operation of the indigenous crime control mechanisms?
8. Kindly describe the operation of the community mechanisms of crime prevention, detection, punishment and treatment of offender in your area.
9. How can you assess the effectiveness of community participation in combating crime?
10. Will you say that the practitioners of the indigenous crime control mechanisms do enjoy the support of the government, community and the individual in the discharge of their duty?
11. What are the challenges of indigenous crime control mechanisms in combating crime in your area?
12. How do you think the indigenous crime control mechanisms in combating crime can be improved?

# APPENDIX III

## Map of North Central States Nigeria

Source: <https://www.researchgate.net/>

APPENDIX IV: ETHICAL CLEARANCE LETTER