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EXAMINATION OF TRADITIONAL METHODS OF CRIME PREVENTION AND CONTROL STRATEGIES IN DOMA LOCAL GOVERNMENT AREA, NASARAWA STATE-NIGERIA

SarkinNoma Yahaya Sabo

*Department of Sociology,
Nasarawa State University, Keffi-Nigeria*

ABSTRACT

Strive by all societies for improvement in peaceful coexistence among people and the eventual development of its society is a moral obligation for policy-makers at all levels. This paper is an examination of the traditional methods of Crime prevention and control strategies in Doma Local Government Area of Nasarawa State-Nigeria. The social survey research design was adopted for this paper. Data were collected using quantitative and qualitative methods. 382 questionnaires were distributed and 356 retrieved from respondents from four selected electoral wards in Doma Local Government Area of Nasarawa State-Nigeria, through cluster and snowball sampling techniques. The technique used in the analysis of data for the paper was the quantitative data analyzed using univariate analysis for this study, content analysis for qualitative data and transcribed verbatim into English, together with observational notes. Data collected showed that traditional norms and values ensure crime prevention control through taboos and diseases. However, the majority of the respondents are not satisfied with the traditional strategy of crime control and prevention because it is a rudimentary and ancient method of crime control that has not evolved to contend with the current crime realities. The paper recommends that the government must enhance the cooperation and relationship between the traditional system, the vigilante groups, and the police in Doma Local Government Area of Nasarawa State-Nigeria. This cooperation can be realized through the legislative framework. Also, the government and concerned stakeholders must continue to encourage and advocate for the improvement of vigilante group activities through increased funding and capacity development of its members since they are closer and accepted by their various communities. This will lead to crime prevention and control at the community-based level and indeed, the general society.

Keywords: *Traditional, Crime, Crime Prevention, Crime Control, Doma,*

INTRODUCTION

Crime is universal. Strive by all societies for improvement in peaceful coexistence among people and the eventual development of its society is a moral obligation for policy-makers at all levels (National and International). This goal has been a driving force behind the adoption of different crime prevention strategies (formal and informal) at different times by different societies. Thus, the success or failure of all crime prevention policies and programmes depends on the kind of strategies adopted by stakeholders.

Crime is a social reality that has lived among humans for ages. Much of this truth is revealed through the historical records of scholars who had written about crime. These records touched on the causes and possible remedies and much is owed to the wisdom displayed by the ancient philosophers by modern criminology (Adler, Mueller, & Laufer, 2003). In re-echoing this truth, Ribadu (2004), in a stakeholders' summit on 'corrupt practices and financial crimes in Nigeria' organized by the House of Representatives Committee on Anti-corruption, National Ethics and Values, at the International Conference Center, Trade fair complex, Kaduna (23rd to 25th November 2004) stated that crime and criminality have been associated with man since his fall. It remains elusive and ever strives to hide in most unlikely places.

Different nations have adopted different strategies to contend with the crime, depending on their nature and the extent to which it affects the generality of such a society. However, one thing is certain; a nation with a high incidence of crime cannot develop or prosper. This is because the resources for national development will be stolen away by those who have access to the national treasury and the peace that is needed for cohesion will be taken away by criminals. It means by implication that crime is the anti-thesis of development. Nigeria has been adjudged as corrupt by other nations of the world. For example, according to a report on the corruption index by Transparency International (2018), Nigeria is ranked 48th position in the world due to widespread corruption within and outside government offices in Nigeria. Although, a position that has been debunked by the current Muhammadu Buhari's led administration. Although, there is certainly a crime in Nigeria and at a high rate even as it differs from one location to another.

However, because of the modern communication technology, the world is reduced to a global village where ideas and ideologies, including crime prevention strategies, are easily diffused into different countries within a short time, one needs to elsewhere, were already developed strategies of crime prevention of this nature had been earlier developed, such societies offer steady and faster approaches to the prevention of crime in different countries. By looking for a workable solution to the problems of the crime beyond the shores of Nigeria, one automatically finds his/herself in the realm of comparative criminological research.

Comparative criminological research over the years has revealed that most crime problems are unique in a single community or country. So are the challenges to develop strategies jointly with other countries to establish crime prevention and crime control programs that will benefit all (Adler *et al.*, 2003). This is particularly necessary for those crime problems that have international implications as well as violating the legal codes of many countries.

Although crime is a universal issue, different societies select different mechanisms to prevent and respond to it. Although there are many ways to prevent crime, they fall into two major categories, formal and informal strategies (Angel, & Thoits, 1987, Udoh, 2015). Formal crime prevention strategies refer to legal control imposed by law or implemented by official or governmental organizations. Also, it is carried out as a last option when the desired behaviour is not possible through informal strategy or social control. Agents such as the courts, military and police, the school systems and government agencies enforce formal crime prevention strategies following the extant state laws (Jiang, Lambert, & Jenkins, 2010; Udoh, 2015), whereas informal crime prevention strategy refers to control carried out by

unofficial controlling groups or individuals based on moral rules (Jiang, *et al.*, 2010). The informal crime prevention strategy or means of social control grow themselves into society; no special agency is required to create them. It is an exercise through customs, traditions, folkways, mores, religion, and ridicule among other things. Informal prevention strategy prevails over all the aspects of man's life. Agents such as vigilante groups, friends, neighborhoods, and workgroups, and families enforce informal crime prevention strategies (Udoh, 2015). It is, however, given this fact that this paper examined the traditional methods of Crime prevention and control strategies in Doma Local Government Area of Nasarawa State-Nigeria.

Statement of the Problem

Various crime prevention and control strategies have been adopted throughout the ages to control crime. These strategies can be broadly categorized into the "Formal and Informal" crime prevention mechanism. However, over time these strategies have been used at various times in different places. Research has shown that as a result of the complexity of the modern society on one hand, and as a result of cultural and territorial differences, on the other hand, the choice of crime prevention mechanisms has become a problem. Scholars like (Hirsch, 1989; Agnew, 1985; Weidbourd, 1991) had argued for the adoption of informal strategies. They stated that if and when an attachment to the values and conventional norms of the rules of the society, as well as proper internationalization of the rules of the society, are not sufficient in the citizenry, crime is bound to increase.

In opposition, other groups of scholars have argued in favour of the formal strategies of crime prevention which are rooted in the positive codes of various countries in the world. According to Holmes (1937), formal strategies or laws are the best tools for dealing with criminal behaviour in society. Holmes sees legal sanction as the best method to prevent or control criminality in society, Holmes further asserted that given the natural moral endowment alone some people who naturally develop will still transgress the grand-norm of society by offering bad services to the society. If the peace and harmony which all men seek are to be attained, such morally underdeveloped people need to be curtailed through a legal sanction (Holmes, 1937) hence the need for formal strategies.

This dilemma of choice has become a real problem that needs to be subjected to scientific inquiry if proper and substantial administration of justice is to be attained. However, in a situation like this, it is imperative to consider some fundamental categories of both strategies' workability and other possible application at various stages or levels of decision-making processes of criminal justice administration. The Nigerian state is said to have unleashed on the world what is known as '419'. Some nations have now tagged Nigeria as a financial terrorist on the account of the volume of financial crime that emanates from Nigeria. This picture that was highlighted by the former attorney-general of the federation Prince Bola Ajibola in 1988 at a national conference in Lagos between the 13th and 15th December 1988 under the auspices of the Federal Ministry of Justice asserted that corruption looms very large within the public and private sectors. And crimes such as embezzlement, over-invoicing, fraudulent act, overproduction, and diversification of products, currency manipulation, and large-scale bank and insurance frauds form the centerpiece of economic crime. These kinds of criminal acts persist in Nigeria as the situation keeps getting worse as time passes by.

While we now have the legislative body to regulate the conduct of both public officers and private sectors for corrupt practices and other crimes, the social vice is still very much in Nigeria, Nasarawa State, and indeed Doma Local Government Area. Crimes such as arm robbery, cultism, theft, rape, stealing, herdsmen attacks, harassment and intimidation, armed banditry and prostitution, dishonesty in the transaction, and production of fake products for the market among many other criminal activities.

Several studies, for example, Udoh (2015) gave a comparative study of the strategies of crime control in Abuja Municipal Area Council, Abuja, Nigeria found that although the formal crime control strategies which include the use of police, courts, military, and other bureaucratic agencies of crime control is effective, however, informal control strategies still proved to be highly effective and complimentary of the formal strategy because it is sourced from the general culture of the people. Also, Yahaya (2016) carried out a study on the efficacy of vigilante group in crime control in Keffi Local Government Area of Nasarawa State, Nigeria and found that vigilante group has demonstrated to be a tool to rely on for security because the police are not adequate in carrying out their functions and duties effectively. In another study by Olaniyi (2005) noted that the rate of crime became low after the formation of vigilante groups in Kano metropolis from 1985-2005. Olaniyi further stated that the emergence of vigilante groups is a result of a high increase in crime such as armed banditry, rape, or lack of confidence in the police, and a reduction by the state in social provisioning. Thus, the researcher has reviewed a series of literature on strategies of crime prevention in Nigeria and has found a gap particularly in the study area as no such study was done. In addition to the continuous rise in crime and criminal activities, herdsmen-farmer clashes, and other social vices, the study examined the traditional methods of Crime prevention and control strategies in Doma Local Government Area of Nasarawa State-Nigeria.

Research Questions

The research addresses the following research questions:

- i. What are the traditional methods of crime prevention and control in Doma Local Government Area of Nasarawa State, Nigeria?
- ii. What are the roles of the vigilante group in crime prevention and control in Doma Local Government Area of Nasarawa State, Nigeria?

CONCEPTUAL AND THEORETICAL FRAMEWORK

Crime

Crime has been defined in various ways by different scholars. The perception of the term crime varied greatly across geographical areas, socio-cultural and economic differences of societies as well as time. This kind of variation makes it difficult to universally define crime. What may constitute a crime in one location may not be a crime in another and what is considered crime yesterday and today may no longer be considered as such in the future. For instant, prostitution and homosexuality are crimes in many regions especially where religion dictates, while in many others, they are not. A few decades ago, dumping toxic waste has not been classified as a crime but presently it is a serious crime and violation of laws in countries like Nigeria (Dambazau, 2007; Usman, Yakubu, & Bello 2012; Tenibiaje, 2010). Therefore, the perception of an act to be a crime varies with time and location. Similarly, crime is ubiquitous, but certain societies have higher criminal activities than others and variation can be found in the same society between urban and rural areas where

criminal activities are prevalent in some locations over others. Within the same city, criminal activities tend to be higher in city centers than in the suburbs (Soh, 2012). This may be the result of the activities which give impetus for criminal tendencies among people.

According to Onoge (1993) crime is an act or omission which renders the person doing the act or making the omission liable to punishment under any order in council, ordinance, law, or statute. Habibullah, Baharom, and Tan (2013) defined crime as a violation of 'property rights' where the focus was prioritized on crime against property. This will not give a comprehensive understanding of crime; hence there are many other areas where crimes are committed. For instance, crimes can be established in corruption, rape, terrorism, kidnapping, human trafficking, assault, vagrancy and failure to pay public tax, utility bills or transport, drugs and narcotics abuse, wanton environmental destruction, and unauthorized dumping of toxic substances (Tenibiaje, 2010; Tretter, 2013). From socio-cultural ethical perspectives, crime is viewed as a violation of societal norms and values. However, despite the differences in the definitions and conceptualization of crime given by these authors, there is a point of convergence, which is 'violation' of societal norms and values or laws that have a penalty or punishment as a consequence. Therefore, in this study, crime refers to a violation of state laws or deviant acts prohibited by state laws that are subjected to punishment under the set of laws. These include all types of deviant acts or offences against lawful authority, against the local act, against a person, and property.

Theoretical Framework

This paper is positioned within the opportunity theory. Felson and Clark, (1986) have suggested that the best way to explain why and where offending occurs is to use Opportunity Theory. They suggest that the likelihood of an offence occurring depends upon two factors: target attractiveness and accessibility. Target attractiveness refers to how attractive the object to be stolen is to the offender- for example, most thieves would prefer something portable and highly valuable (a laptop computer, jewelry) over an immobile low-value object (e.g. a refrigerator). Accessibility refers to how easy the object to steal is in terms of access to it, ease of escape, and the likelihood of the offence being witnessed.

Opportunity Theory states that "the probability that a violation will occur at any specific time and place might be taken as a function of the convergence of likely offenders and suitable target in the absence of capable guardians" (Cohen & Felson, 1979). Certainly, because of a lack of capable guardians, crimes will occur. Routine Activity Theory seeks to explain how changes in society in the number of "suitable targets" for crime, or the number of capable guardians" against crime results can lead to more or less crime.

The Routine Activities Theory developed by (Cohen & Felson, 1979) draws upon control theories and explains crime in terms of crime opportunities that occur in everyday life. A crime opportunity requires that elements converge in time and place including (1) a motivated offender (2) a suitable target or victim (3) lack of a capable guardian. A guardian at a place such as a street could include security guards or even ordinary pedestrians who would witness the criminal act and possibly intervene or report it to the police.

Routine Activities Theory was expanded by John Eck, who added a fourth element of 'place manager' such as rental property managers who can take nuisance abatement measures. The theory holds that crime is normal and depends on the opportunities available. If a target is not protected enough, and if the reward is worth it, crime will happen. Crime only needs an opportunity to occur (Cohen & Felson, 1979). The minimum

requirement of crime is the convergence in time and place of a motivated offender, a suitable target in the absence of a capable guardian.

The point is that criminal opportunities vary with routine activities that provide for basic needs such as food and shelter. In other words, crime in the neighbourhood is motivated in time and space, consequent upon a vacuum created by the absence of members of a household. The vacuum, in this case, is associated with the economic activities of a capable guardian that is mobile to sustain body and soul. As routine activity patterns disperse people away from their families and households, offenders will find targets lacking capable guardians and crime will occur.

The vigilante groups render valuable service to the community by fighting crimes and preventing criminals from having access to the community or society where they operate. Their services thus complement the efforts of the police to achieve security of lives and property and reduce crimes in the community of domicile to the barest minimum. The inadequate coverage of Nigeria by the police necessitates the use of vigilante groups and other security agencies to prevent and control crimes. The use of vigilante groups in our communities will deter crimes and keep criminals at the check, as there will be no opportunity for armed robbers and criminals to operate at will or unchallenged. The presence of vigilantes will keep criminals at bay and reduce crimes to their lowest ebb.

LITERATURE REVIEW

Traditional Method of Crime Prevention and Control in Nigeria

The traditional method of crime control is the rudimentary and ancient method of crime control that is relative to every culture and environment. The traditional method represents one of the informal means of crime prevention. The traditional method serves as a social reaction and control to crime within a cultural environment. Social reaction to crime often leads to social control – a process that brings about conformity to society's norms and laws. To control crime, require some rational calculations than commonsensical guessing to serve as effective working tools on the field. Thus, any control mechanism cannot be said to be effective unless people began to accept and appreciate their functional effort (Mari, Musa & Bukar, 2014).

The traditional strategy of crime control is imposed and administered by ordinary citizens without external influences, and offenders are informally sanctioned based on shared norms and values in the community. Informal social controls "emerge as products of role relationships established for other purposes" (Kornhauser, 1978; Manaliyo & Muzindutsi, 2013). The role of traditional methods of social controls may not even be noticed to the fact that they are part and parcel of cultural values and norms of communities. Informal social controls, however, work effectively when community residents are willing to participate in solving their local crime problems. When a community has strong and effective informal social controls crime rates are often low because the informal social controls act as an important mediator between neighborhood residents and crime (Silver & Miller, 2004).

Furthermore, the traditional crime control method according to Abel (1982) is said to be unofficial (dissociated from state power) non-coercive (dependent rather than force), non-bureaucratic, decentralized, relatively undifferentiated, and non-professional; its substantive and procedural rules are imprecise, unwritten, democratic, flexible, ad-hoc, and

particularistic. No concrete informal legal institution will embody all these qualities, but each will exhibit some.

Again Conklin (1989) sees traditional sanctions such as group censure as more paramount in controlling the criminal justice system. Conklin explains that loss of esteem in the eyes of relatives and peer group may be a more significant cost for an offender than a courts' judgment that a crime has been committed, for instance, white-collar offender seems to be affected more by accusation and indictment than by a criminal conviction (Conklin, 1989). Another similar comment is by Clifford in Conklin (1989) noted that Concern for the good opinion of friends' relatives and neighbours is also a strong force of controlling deviant behaviour, where an internal social policeman" seems to induce conformity out of fear of losing face (Clifford, 1976).

The traditional method of crime control relies on moral and social institutions (e.g., family, peer groups/age-grades, or religious bodies) to promote lawful behavior. The traditional means of crime control grow into society; no special agency is required to create them. It is an exercise through customs, traditions, folkways, modes, religion, ridicule, etc. informal control prevails over all the aspects of man's life. Agents such as deities, age grades, the council of elders, family, and community police enforce the traditional control strategy of crime control. It is exercised by a society without stating any rules or laws. It is expressed through norms and customs. Traditional social control is performed by informal agents acting on their own in an unofficial capacity. Traditional societies mostly embed this strategy of social control into the culture to establish social order (Udoh, 2015).

According to Udoh (2015) shame, sarcasm, criticism, ridicule, and disapproval are some of the informal sanctions. Social discrimination and exclusion are included in traditional control in extreme deviant cases. Self-identity, self-worth, and self-esteem are affected in traditional control through the loss of group approval or membership. The severity and nature of these control mechanisms differ from varied individuals, groups, and societies. Udoh (2015) added that the traditional method is more effective in small group settings including friends, family, neighbourhood, workgroup, and others. However, in some large, urban, or complex societies with cultural divergence, traditional social control and disapproval are ignored easily. In such situations, it is necessary to follow the formal and semi-formal control strategies such as the police, vigilante groups, neighborhood watches, and surveillance by neighbors are effective forms of crime control.

Finally, the effectiveness of the traditional method of social sanctions depends on different factors including low economic status, ethnic heterogeneity, residential mobility, and family disruption (Sampson & Groves, 1989). These factors erode the ability and willingness of community residents to practice or adopt this type of social control. Thus, community residents work individually rather than collectively to deter and control criminal behaviours. Residential mobility with a high influx of new-comers for example acts as a barrier to the development of extensive friendship, kinship, trust, network, and collaboration (Sampson & Groves, 1989).

METHODOLOGY

The study was conducted in Doma Local Government Area of Nasarawa State, Nigeria. A social survey design was adopted in this study where information was gathered from a sample of individuals. According to the National Population Census Commission (2006), Doma Local Government Area has a population figure of 139,607. However, the target

population is 51,325 people being the population of people living in the four electoral wards which include both males and females between the ages of eighteen (18) years and above who are residents within the four selected electoral wards. The population of the four selected electoral wards has been projected at 75,776 as of 2020 based on the annual growth rate of 3.3% using the geometric formula. The formula for determining sample size for a finite population by Krejcie and Morgan (1970), was used to determine the number of respondents for this study. This is explained below as thus:

$$S = \frac{X^2 NP(1 \pm P)}{d^2 (N \pm 1) + X^2 P(1 \pm P)}.$$

Where;

S = required sample size.

X^2 = the table value of chi-square for 1 degree of freedom at the desired confidence level (3.841).

N = the population size.

P = the population proportion (assumed to be 0.5 (50%) – this provides the maximum sample size).

D = the degree of accuracy expressed as a proportion (.05).

$$s = \frac{3.841 \times 75776 \times 0.5 (1-0.5)}{0.05^2 (75776-1) + 3.841 \times 0.5(1-0.5)}$$

$$s = \frac{3.841 \times 31372 \times 0.5 (0.5)}{0.0025 (75775) + 3.841 \times 0.5(0.5)}$$

$$s = \frac{3.841 \times 75776 \times 0.25}{189.43 + 3.841 \times 0.25}$$

$$s = \frac{72763.904}{189.43 + 0.96025}$$

$$s = \frac{72763.904}{190.397}$$

$$s = 382$$

In collecting data quantitatively, a multi-stage cluster sampling technique was adopted. Firstly, Doma Local Government Area represented a cluster and from this cluster, seven communities of Doma Local Government Area were identified purposefully selected for the study. In each of the selected communities, the snowball sampling technique was adopted in selecting respondents from each of the identified communities (1 respondent above the minimum sample generated) which according to Babbie and Mouton (2012) is acceptable in social research. The paper used a quantitative method of data. Data for the study was collected from the Doma Local Government Area. A questionnaire was used for the collection of quantitative data and consists of some questions printed or typed in a definite order on a form or set of forms. The researcher chose the questionnaire instrument

because of anonymity, as it gives greater confidence to the respondents to express themselves freely. Also, questions are factually answered, uniformity is achieved due to standardized questions and it facilitates data processing. The questionnaire was administered to the respondents and they have to answer the questions on their own. The data was organized and then analyzed with the use of the Statistical Package for Social Sciences (SPSS). Quantitative data analyzed using univariate analysis for this study. For the in-depth interview, the purposive sampling technique was employed in the selection of participants for the study. The qualitative data were analyzed using content analysis and transcribed verbatim into English, together with observational notes.

Table 1: Responses on Whether Cultural Norms and Values (Tradition) Can Control Crime

Response	Frequency	Percentage (%)
Yes	298	83.7
No	58	16.3
Total	356	100.0

Source: Field Survey, 2021

Table 1 revealed that almost all the respondents (83.7%) have confirmed that cultural norms and values have been used as a means to control crime in their communities. On the contrary, 16.3% disagreed that cultural norms and values can control crime. This indicated that cultural norms and values have strong control over people's behaviours.

This was further reiterated by participants interviewed who consider who confirmed the above information that culture has been a strong strategy for crime control in Doma Local Government Area. One of the respondents buttressed that:

"Our culture here has been good in controlling young boys and girls from disrespecting us. It helps us to stop those people that would have gone to steal our farm produce because if you do so, you will have either die of a disease or your hands will hook there in the process of stealing. (IDI/Male/54years/ Doma Community).

Another respondent added that;

"Culture can control crime but that was then oh. Now, these young people use guns everywhere. Again, the beginning of Fulani and farmer's crisis in our area has made culture to lose its strong control over people's behaviour". (IDI/Male/49years/ Alagye Community).

Table 2: Responses on the means through which the traditional method ensures crime control and prevention

Responses	Frequency	Percentage (%)
Shaming	69	19.4
Sarcasm and ridicule	6	1.7
Taboos	98	27.5
Diseases	96	27.0
Neighbourhood watch	38	10.7
Death sentence	49	13.8
Total	356	100.0

Source: Field Survey, 2021

Table 2 revealed that crime control and prevention through the traditional method of enforced through different means to put people under check. These include shaming, sarcasm and ridicule, taboos, deceases, and death sentences sometimes. However, among these means of crime control and prevention, taboos (27.5%) and diseases (27.0%) are the most used traditional means of controlling crime according to respondents.

Table 3: Responses on How Respondents Are Satisfied with the Traditional Means of Crime Control and Prevention

Responses	Frequency	Percentage (%)
Very satisfied	24	6.7
Satisfied	130	36.5
Very unsatisfied	24	6.7
Not satisfied	178	50.0
Total	356	100.0

Source: Field Survey, 2021

Table 3 shows that exactly half (50.0%) of respondents said they are not satisfied with the traditional mechanism of crime control and prevention. While 36.5 percent said they are satisfied with it. The dissatisfaction can be adduced to increased urbanization of study areas where cultural norms and values are losing grip of the people especially the younger generation.

In an interview with participants, they affirmed the result in the table that they are not satisfied with the current strength of culture in crime control and prevention in Doma Local Government Area. A participant shared this view:

“Although culture remains strong in our society but the way it used to have total control of people is no longer the same as many people act unlawfully, yet, they escape without being punished. This is because most people are now going to church and don’t pay full allegiance to the cultural prohibitions”. (IDI/Female/38years/Osabonya Community).

Table 4: Responses on the agents of the Traditional method of Crime Control and Prevention

Agents	Frequency	Percentage (%)
The family	141	39.6
Deities/ religion	71	19.9
Age grade	19	5.3
Council of elders	111	31.2
Neighbourhood watch	14	3.9
Total	356	100.0

Source: Field Survey, 2021

Table 4 shows that the traditional method of crime control has several agencies that execute or enforce it. However, the most renowned among these agencies include the family with the highest percentage of 39.6 followed by council of elder which occupies 31.2 percent and deities/religion which has 19.9 percent of the total responses. This means that family is the first point where all members of a culture are taught the norms and values of their society.

In an interview with respondent regarding the agents of traditional strategy of crime control and prevention, one of the respondents said this:

“Apart from the family as a place where the child learns the norms and values of our Alago culture, a council of elders takes most decisions that have to do with people’s wellbeing. They control the people through declarations”.(IDI/Male/29years/Burumburum Community).

Table 5: Responses on Whether Crime Has Reduced Since Vigilante Groups Were Involved in Crime Prevention and Control

Response	Frequency	Percentage (%)
Yes	323	90.7
No	33	9.3
Total	356	100.0

Source: Field Survey, 2021

Table 5 indicates that most of the respondents believe that crime and criminal activities have reduced since the vigilante group became involved in crime prevention and control. This is reported by the overwhelming majority (90.9%) of the respondents. This suggests that vigilante groups have been effective. The result on this table further justifies why the vigilante group members are mostly seen on daily basis by respondents.

Table 6: Responses on the performance of Vigilante Group

Response	Frequency	Percentage
Excellent	81	22.8
Good	171	48.0
Fair	51	14.3
Poor	53	14.9
Total	356	100.0

Source: Field Survey, 2021

Table 6 revealed that respondents believe that vigilante groups in their different communities have performed beyond average in terms of crime control and prevention. This is supported by a majority with 70.8 percent of the total responses. This explains why there is a proliferation of vigilante groups across the study area as a security strategy.

DISCUSSION OF FINDINGS

On the traditional methods of crime prevention and control in Doma Local Government Area, the findings of the study revealed that 83.7% of people in the Doma Local

Government Area believe that traditional norms and values ensure crime control through taboos and diseases. However, over 50% of them are not satisfied with the traditional strategy of crime control and prevention because it is a rudimentary and ancient method of crime control that has not evolved to contend with the current crime realities. This finding agrees with the works of Kornhauser (1978), Manaliyo, and Muzindutsi (2013) who noted that the traditional strategy of crime control is imposed and administered by ordinary citizens without external influences; and offenders are informally sanctioned based on shared norms and values in the community. As a result, it has become inadequate in crime control and prevention in the present era of urbanization and globalization where crime has become sophisticated. Mari, Musa, and Bukar (2014) extends that to control crime, any strategy requires some rational calculations than common-sensical guessing to serve as effective working tools on the field. In addition, Udoh (2015) added that the traditional method is more effective in small group settings including friends, family, neighbourhood, workgroup, and others. However, in some large, urban, or complex societies with cultural divergence, traditional social control and disapproval are ignored easily. In such situations, it is necessary to follow the formal and semi-formal control strategies such as the police, vigilante groups, neighbourhood watches, and surveillance by neighbours are effective forms of crime control.

Finding on the role of the vigilante group in crime prevention in the Doma Local Government Area revealed that 70.8% of respondents rated the vigilante group to be effective in crime prevention. This is because the vigilante group operates at all times but mostly at night times. According to Alemika and Chukwuma (2004), reports indicate that as high as 50% of Nigerians patronize the services of these community-based security operatives such as the vigilante groups for their protection from criminal attacks. Amnesty International (2002) and Akinyele (2008) added that some state governments in Nigeria are also known to have tacitly or openly endorsed armed vigilante groups as part of their campaign against crime.

CONCLUSION AND RECOMMENDATIONS

Crime continues to increase despite increased spending on the side of both the government and private individuals. This is because the government in most cases focuses on the formal strategy of crime prevention and control whereas, to contend with the evolving nature of the crime, one cannot rely on a single approach, method or strategy. There is a need to explore all options available if the crime is to be effectively combated in Nigeria. In this study, findings revealed that a combination of the informal (tradition or culture), the semi-formal (vigilante group) and the formal (the police, other sister forces, and bureaucratic institutions) strategies of crime prevention will enhance better security for people of all types of residences (urban and rural). This is because each of these strategies has inherent weaknesses as such, a synergy between and among them will complement their shortfalls. Therefore, it is consequential to adopt the traditional and vigilante group into the Nigeria security architecture for better security of lives and property. This will not only secure lives alone but also foster social and development. Based on the findings of the study, the following recommendations are made;

1. Since no crime control strategy is absolute, the government must enhance the cooperation and relationship between the traditional system, the vigilante groups, and

the police in Nasarawa State. This cooperation can be realized through the legislative framework.

2. Government and concerned stakeholders must continue to encourage and advocate for the improvement of vigilante group activities through increased funding and capacity development of its members since they are closer and accepted by their various communities. This will lead to crime prevention and control at the community-based level and indeed, the general society.
3. The government should increase Nigeria Police manpower and funding in Nasarawa State to increase police presence for effective performance. This is because the inadequate police presence within all communities in Doma Local Government has given rise to increasing crime rates.

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