Research Paper

An Assessment Of Alternative To Crime Control Mechanism In Hawul, Borno State, Nigeria.

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ABSTRACT:-The existence of crime in our society dates back from time immemorial and its control mechanism varies fro society to society.

However, there is no specific method or technique about crime control that can be referred to as perfect because of its dynamism. Some opine for the formal method that involves the police and other formal security agencies.

While others are of the view that the informal methods of crime control is the best and that involves the active participation of the community or alternatively community policing.

In as much as there are lots of improvements and inventions about ways to curb crime in our society, the same thing implies to the rising levels and types of crimes and most recently the emergence of terrorism in Nigeria.

It is against this backdrop that this paper attempts to analyze an alternative or informal ways to curb crime and suggest possible recommendations to reduce to the menace in localities of Nigeria.

I.   INTRODUCTION

Crime is an endemic phenomena or social problem found in almost every human society. This has magnetise the attention of the media, the general public, those in the academic and the government, the sociological approach to understand crime started with a re-known French sociologist called Emile Durkheim. He emphasize an evident fact that crime is in evitable and normal to society (Durkheim, 1895, 1938) it is a phenomena which are known and which its history and preponderance can not be overlooked or neglected.

In Nigeria crime has assumed alarming proportion in most localities like Hawul Local Government Area as part of Borno State; Nigeria can not be excluded from some. Some of the crime committed considered in alarming proportion in this Local Government Area includes robbery, killing for rituals (removing of human parts), abortion (illegal or unauthorised), thieves, drug trafficking, rape, child abuse, assault etc. Climard and Abott (1973) have provided us with formula for assessing crime situation. According to them, the alternative method of assessing crime situation is the public concern about criminality. Also news media remain important means of transmitting public anxieties, although according to them, public opinion surveys are probably the best measure. As john (1994) put it, "it is indeed disheartening to note that almost all efforts aimed at stemming the tide has come to nought, the criminals and delinquents are having a field day. Many have raised question as whether those agencies responsible for the task of controlling crime have failed, are ineffective or insufficient. Having this question in mind and the close examination of the preponderance or intensity and frequency of crime commission, makes it necessary for the popular in this area (Hawul Local Government area) to look for alternative and effective methods for reducing crime.

II.   HISTORICAL ANTECEDENTS

Collectively, responses to crime have a significant long history and to put it differently, crime started as far back as creation. Early German raised a hue and cry, took up arms, blew horns, chased suspects and

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occasionally lynched them (Pound, 1921). Also, ancient Roman plebeians engaged in community self help when they threw offenders from the Tarpeian rock (Conklin, 1989). More recently probably than that of the ancient Romans was that of the pre-colonial Nigeria, Kingdoms from both south and Northern part of the Country have various informal groups who are crime control and disputes settlement oriented. They are known with different names or group names across Nigeria even today. Tanumo (1970) said that even among the Ibos they have what is called "agre grades sets" who performed policing function and were also skilled warriors as many ethnic respects especially in crime control. On the same line, in Yoruba land they have group of hunters comprise of able bodied men. Additionally, in some other societies, priest served as detectives, hidden crime were uncovered by consulting the Oracle. Also law and order were informally enforced through religious teachings. Tanumo maintains that traditional religion played a cardinal role in maintenance of law and order and the preservation of public safety. Therefore according to him religion becomes the engine of law and order.

In recent years new informal groups of crime control emerged, some of them have specific area of operation but others are not restricted as to their place of patrol. These groups were established in response to a perceived lack of social order or insecurity and the insufficiency of formal crime control measures. This is predicated on the fact that the number of police is too small in relation to the population.

In most localities in Borno state like Hawul Local Government Area, the use of local weapon is on the increase and it has become a common feature in any disputes or confrontation among the villagers. Among some of these local weapons most frequently used are knives, poison, horns, and bows and arrows. There were even some incidences which were practically witnessed in Marama town and another one in Whitambaya village where a man slaughtered his son wife under the influence of drugs on (Sam, 1993).

It is generally believed that majority of Nigerians population live in the rural areas and almost with no means of formal security. Some of these localities like Whitambaya, Yelwa, Yimirshika, Ngwa, Bantali and many other large villages in Hawul Local Government area have virtually no police at all, while the fortunate ones like that of Marama, Sakwa, Kwajaffa, Vinadam and others remaining outpost or substations do not have enough personnel compared to number of persons who need their services and almost scattered in far away distances. Most of the police stations laks enough personnels especially those of Shaffa, Tashan Alade, Vinadam, Ghuma, Marama and Sakwa in Hawul Local Government Area, has only three to four (3 – 4) personnel, who were expected to patrol and control vast areas comprising of typically remote and inaccessible villages in terms of roads and other communication networks. Moreover most of the above mentioned substations has about fifteen to twenty thousand (15 – 20) persons within their patrol boundary. It is very glaring for one to observe and comment now that this type of measure to some extent is the worse type as far as or if at all property and lives were to be protected, however and to ensure peace among members of the society. Because this makes it impossible to notice and arrest crime situation. Bayley(1969) in his book titled "the police and political development in India" as noted by Clinard and Abbott (1973), maintained that:

Unless the police force is ubiquitous crime can only be recognise if it is reported by the citizen, whether as victims or witnesses, there are many reasons why people may be reluctant to do so. The offences may be too trivial, the distances to the police station may be too far and costly to be reached and great; the expectation of productive outcome measure, as in the case of cycle thief; reporting may expose the individual to harassment from the criminal or his friends; the individual family, or group may not welcome the intrusion of outsiders and prefer to handle the matter themselves. The offence may be embarrassing to the victim as in the case of sex offence (Bayley 1969).

To this end therefore, the need for the introduction of informal crime control mechanism becomes a matter of enormous concern for the community members in most localities of Nigeria, this is because these informal groups interact with the public more frequently than the formal crime control agencies and seemed to be in better position to help solve or discover some of these itching problems. This view seemed to be shared by Brown (1924) argued that:

For whatever strategies police employ to combat crime and disorder, in whatever ways and means appropriate to particular offences and offenders in particular environments, they will finally be judged by their societies not so much by their arrest statistics as by their capability to ensure that the public feel secure individually and collectively in going about their every day business, leading their everyday lives, expect through strategies based on contact, consultation and collaboration with the public they serve (Brown 1924).

Some of these informal organisations or groups were in conjunction with the police. In other word they serve to supplement the effort of the police to control crime. Prominent or notably among these informal organisations or groups in the locality of Hawul Local Government Area are the Yanbanga Vigilante National

Union of Road Transport workers (NURTW) Vigilante patrol group, Yanbaka (hunters) vigilante group and traditional or religious leaders.

The effectiveness of these informal groups or ways of crime control in this local government area can however be apparently understood by comparing the rate of crime before the inception of these patrol or informal crime control organisations (i.e. in the agonising days of perceived in security) with the level of crime commission after the establishment of these informal groups studied. Also Clinard and Abbott (1973) formula for accessing crime situation can equally be applied to measure the effectiveness of these informal groups operations or activities, this can be done by seeking public opinion on how they feel or whether there is any reduction of crime commission after the emergence of these groups.

Some of the methods or tactics employed by these vigilante patrol groups include organising public disgrace whereby the accused were taken round the town or village being followed by singing crowd. The idea was to make the accused or the criminal loose face. Other methods employed include alienation from participating in rituals activities eating and even interacting with members as a religious and traditional sanctions or even punishment and threat. Thus it is the focus of this research to look at the instruments available and measures used by these informal groups or organisations and resources invested is to them to enhance their potency.

1.2   Problem Of Crime And Control

The desire at this research is to study the problem of crime, and the need for affective mechanism of control. The crime rate keep on sky rocketing in the past which almost make the area as a crime zone, the state made an unstable intervention through the launching of "Operation Damisa" in the 1980s which was a national wide chapter of the operation and later again "Operation Zaki" was launched but it was just temporarily organized. However this kind of unsteady character of such operations always made the criminals to create resistance, this is just as when malaria finds to create resistance to chloroquine for lack of proper medication. This means after the operation tenure criminals raised their ugly heads again. Some ran or escaped into the neighbouring States where there was no such an operation and subsequently come back after the operation had been called off. And the recent emergence of terrorise activities have led to the formation of joint tasks force (JTF) in most part of the northern and southern Nigeria in order to curb the increasing insecurity.

The informal crime control mechanism was introduced in Hawul Local Government Areas because of the community's and the public concern for security by the door post. In the past people felt insecure about their lives, properties and even free movement to interact with other fellows from long distance because of activities of armed robbers, ritual killers, sexually aggressive men etc. In other parts of the state most communities have resorted to the formation of the informal crime control mechanism which gave rise to the formation of the civilian JTF as a result of the incessant insurgency in most part of Borno state, Nigeria. It has actually yielded a positive result as a result of the cooperation people were giving in terms of information to the security agencies and exposing those involve that were initially in hiding.

Objectives Of The Research

In the light of the above research problem the basic objectives or aims of this research are designed:-
(i)   To examine and ascertain the problems of crime and its control in Hawul LGA.
(ii)   To find out the mechanisms employed by the informal groups or organisation in controlling crime.
(iii)   To find out the effectiveness of these mechanisms and the rational behind.
(iv)   To assess the status of the informal control mechanism.
(v)   Additionally it is the objective of this study to make certain suggestions and recommendations based on its findings.

Research Questions

In order to understand the above objectives of this research, the following questions may be asked:-
(1)   What are the problems of crime control in Hawul Local Government Area?
(2)   What are the mechanisms employed by the informal groups to control crime?
(3)   Whether these mechanisms are effective and if their rationales are achieved in the society?
(4)   How can the method and sources of data collection adequately bring about the true picture of the situation on ground?

Significance Of The Research

The research will be highly significant in the following ways:-
*   It will contribute immensely in the cycle of the academic world especially for the school research purposes in our public and school libraries.

- It will also be significant to policy making and implementation because it will real an insight of the situation in Hawul Local Government Area.
- It will also help to understand why and how these groups are effective in Hawul Local government.

III.   LITERATURE REVIEW

It is absolutely an indisputable fact that the history of society started with the emergence of man, while the roots and shape of crime was gained from both. The basic clue behind this was that man drew a solid margin between the wanted and unwanted substances of the society. However society grows correspondingly with the number of persons involves in the violation of norms, and hence the need to control it becomes a public issue. Thus as capacity of the society to produce crime increases, its capacity to intensify effort and employ varying measures of controlling crime becomes a necessity. Indeed when taken into cognizance the pervasive inclination of crime and crime related activities in our contemporary world, the effectiveness of informal crime control measures need not to be over emphasized.

To this end therefore, in order to enable me come up with visible dimension of informal crime control mechanism and also to explore the realities of their effectiveness, I have to take excursion into the work of some prominent scholars whose effort has made a tremendous contribution to the understanding of crime and its control measures particularly the informal mechanism.

Aristotle (384 – 422 BC) considered crime as one of the factors enforcing the cycle of social change. The concept has been of concern to philosophers and men of learning from the earliest time. Thus the question as why some people conform to social standard and others do not worried Aristotle.

Mbosowo (1989) in his own view posits that "crime is a common place term meaning a variety of things to individual". According to him the interpretation and images we think of when we hear of the term depended greatly upon ones or our personal experience. Here, crime can relatively be defined based on ones experience or by being a victim. Mbosowo argued for example

An aged man who has been victimized by robbery, a farmer who return from his farm to find that burglars have visited his house, and who also discovered that his farm products and equipment have been stolen and a trader who discovered that his bicycle was stolen, all view crime in relation to their experience (Mbosowo, 1989) .

So to him "crime is a broad and pluralistic term used to define specific acts and behaviour which our society has legislatively prohibited".

Durkheim (1895, 1933) sees crime as behaviour that shocks the sentiment found in all "healthy" conscience. According to Durkheim, this sentiment are intensely held and specific to particular situation, and commonly form the basis of criminal codes. Therefore crime is a behaviour that break shared sense of what is valued and worth pursuing, and punishment or sanctioning is a reaction to that behaviour. Here Durkheim definition and that of Mbosowo shares a view about the explanation of crime that, a consensus of values in the society is incorporated in its criminal law which define antisocial behaviour.

Durkheim (1858, 1938) argued and maintained that crime is normal to society or features of social life. From this point, it should be understood however, that this view cannot be taken for granted to mean that crime in itself to emphasis is that, crime exist or prevail in all societies and therefore it must be studied in its relationship to the social structure. Thus it seems difficult to regard criminal behaviour in the general sense as being anything abnormal. Since it has become a universal phenomina one can make an inference concerning its prevalence and persistent nature as justification of positive function that crime have served to society. Although it is not the objective of the researcher to go into deep digging or rather devote too much attention on the function of crime to society but Durkheim position about crime delineate what type of behaviour is acceptable to the members of society. Also it creates social solidarity in opposition to people who violate important social standard. For instance when a member of society commits certain crime like raping or infanticide, people tend to forget their difference and unite against such behaviour. Hence crime is seen as explaining the principle of segmentary opposition where people with various background and interest unite to fight against an intruder. Again here crime has served the function or playing an integration role in the society.

Karl Marx (1818 – 1883) who is always associated with the idea of economic determinism looks at crime from the economic perspective where society is divided into classes of the bourgeoisies (capitalist) and the proletariat (workers). According to the principle of economic determinism, the economy makes up the whole superstructure. Therefore the nature of society is base on the economy. Furthermore, Marx the society's economic system determines it legal system. He contended that capitalist domination over the under privilege makes them to commit crime. Marx sees criminal as the freedom fighters who want to free themselves from the noxious bondage of economic deprivation enthrone on them by the bourgeoisie class. Marx believes that people get demoralized about their role and exposed to many forms of crimes because of the cruel economy or due to unemployment.

He attribute the cause of crime to the conflicting according to Marx there is inequality of social and economic privileges where on the far side, you have the owning class and at the other extreme position are the none owning class who are exploited and under privileged. Marx went further to stress that the capitalist create law that legitimize their status quo and to protect the wishes of the owning class.

Marx view of crime as a freedom fighter or under privileged response to forces of domination, has been nullifies by the theory of retribution who believes that "when a citizen commits a crime he is deemed to have violated the right and privileges of others, and thus enjoyed more than his fair share of rights" (Ahire, 1989). However Marx is right to believe that conflicting interest between the class causes crime.

Marx did very little in a way of any formal analysis of crime, but conflict theorist like Bonger, (1969), Quinnery (1974, 1977) and Taylor *et al.* (1973) view criminal behaviour "as a reflection of power differentials in the sense that crime comes to be defined as a function of social class position" (Mbosowo, 1989).

William Bonger is a Dutch Criminologist and adherer of Marxist ideology. In his criminality and economic condition (1916), was the first to develop a theory of crime which incorporated both "crime in streets" and "crime in the suites" (annual review of sociology 1985). Bonger argued that economic factors almost exclusively account for crime. He observed that capitalism has produce an immense increase of antisocial behaviour. According to him this comes about as a result of capitalist economic system that weaken fellow feelings and stimulates criminal motives through its inherent egoism, brutality and embittering the lives of the poor. It was Bonger (1969) who associated poverty with social deviation when he observed that a mental state of criminal is an outgrowth of economic degradation" (Mbosowo, 1989). He argue further that the justice system criminalise the action of the poor while it allows legal opportunity for the rich to pursue their selfish desire. Bonger observed and suggests that crime can be eliminated only in socialist society because it would promote a concern for the welfare of all members and would remove barriers that favour the rich. However his insight was that, to assume poverty causes crime is to neglect the wide spread nature of ruling class crime or the elite crime. Not with standing however, Sutherland (1983) revived Bonger's in sight after it was largely ignored. He define white collor-crime as "a crime committed by a person of respectability and high social status in the course of his occupation". One can explain this definition that the white collor crimes are not likely to be juveniles and are not likely to be poor because these concepts respectability, high social status and occupation which are contained in the definition.

Another scholar who shares Marxist explanation of crime is D.E. Mbosowo (1989) a criminologist. According to Mbosowo (1989) in his paper "crime prevention in rural Nigeria" he argued that the rural crime problem exist side by side with problem of poverty, economic in equality and unemployment. He noted that, it becomes apparent that the multifaced problems of rural crimes can not be prevented through simple programme. Since the elite and the powerless have different interest, whatever benefit the elite will work against the interest of the powerless. He sees the role of Mamzer as "just educating rural dwellers to adjust to their poor condition rather than changing the system to suit the demands of the rural citizen" (Mbosowo, 1989). From this Mbosowo's position, one can see Mamser as an economic and political propaganda machine for fashioning out a new ideology in the heart of the rural dwellers so that the elite and the properties owners can maintain their status quo. From this point Mbosowo noted that, "what we need is a comprehensive effort to make change in the social structure that produce factors associated with crime" (Mbosowo, 1989). He went on further to argue that the rural poor can neither feed their families nor educate their children, and such children eventually drop out of school to form delinquent and criminal gangs, while the rich are able to feed and educate their children. This he observed, the cycle of inequality is maintained. A clear example of Mbosowo's position is the effect of government economic polices and programmes like the SAP (Structural Adjustment Programme) and the World Bank/IMF conditionalities which are manifested in deregulations and devaluation of our essential commodities and currency respectively. This has now widen the gap between the poor and the rich beyond calculations. Mbosowo observed and maintained that low income people with unbearable condition may be forced into committing crime of thief for survival. However Mbosowo (1989) was quick to tell his audience that,

Crime causation argument have indicated that crime cuts across all strata of people in the society in respect of their economic status, and that not all poor people commit crime, poverty is not strongly associated with crime (Mbosowo, 1989).

From this quotation above, one got to be sceptical about the proper relationship between crime and economic condition. A simple observation can reveal many conflicting ideas about this because I have seen many rich men who had achieve what they need in life yet they engaged in serious criminal activity like ritual killing and removing of body parts. This means therefore that there is still an outstanding argument on this issue. Mbosowo's paper seems relevant to this particular research because both have interest in the study of crime problems in the rural areas particularly in this country (Nigeria).

Crime control (informal)

Clifford (1974) posit that "when we think of crime,. We have a general notion of thief, murder, assault, rape, fraud and other deleterious behaviour". He argued that this kind of conduct cannot be allowed free vein without disruption of order, a decline of public security and a steady decent into social chaos. Obviously according to him, to protect lives and property and safe guard the social order such offence should be controlled.

Social reaction to crime often leads to social control a process that bring about conformity to society's norm and laws. To control crime require a rational calculations than a common sensical guessing in order to serve as effective working tools on the field. Thus any control mechanism can not be said to be effective unless people began to accept and appreciate their functional effort.

According to Johnson (1973), crime control model is dedicated to efficiency of law enforcement as a safe-guard for public order. He was of the view that success requires a high rate of apprehension and conviction. But to examine this view critically with regard to Nigeria's criminal justice system, one can find that the police and court establishment have insufficient resources for the number of apprehended offenders, therefore, a speedy processing can be sought through reliance on informal and standardized procedures.

Conklin (1989), define informal control as "the reaction of individual and groups that bring about conformity to norms and laws which include peer and community pressures bystander intervention in crime, and collective responses such as citizen patrol group" however, in this definition one can express sceptism about the role of bystander in the crime control process. According to Ratcliffe (1966) in Conklin (1989) bystander response to exigency such as crime has been called the "good Samaritan problem". This is because they act only at their convenience so to say, for the fear of what they consider as being involved. Candidly, one can observe here that bystander can only intervene base on outline conditions.

In the case of Nigeria, people fear people police questioning and other process of interrogations as a witness. Thus it limit the intervention of nearby or whoever comes across a scene of crime situation. Generally to my own observation, bystander intervention can not play very effective role in crime control process, because to control crime, a more swift and possible approach is needed to help the victim.

Again Conklin (1989) sees informal sanction such as group censure as more paramount in controlling criminal justice system. He explain 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 that by a criminal conviction (Conklin, 1989).

Another similar comment is be 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 police man" seems to induce conformity out of fear of losing face (Clifford, 1976).

Conklin (1975, 1989) argue that by creating fear, mistrust and suspicion, crime can reduce interaction among the residents of a community. From this observation one can claim that informal crime control measures if accorded some recognition can be an effective mechanism of crime control particularly in the researchers study area. Because there are neurotic criminal who can not be deterred even though he might be well informed about the threatening consequences attached to his behaviour. For those therefore who are totally withdrawn from the society, societal sanctions and norms has been totally forgotten behind. Yet one thing to consider even in criminal sub-group, loss of esteem in the eyes of the group members has very much impact on deviating members.

Conklin did not fold his arms but he keep himself busy by providing us with another formula of informal crime control. According to him less interaction in public place may decrease informal crime control leading to both the actual and perceived crime rate which again can decrease public interaction. They are interdependent strategies whereby a failure in one lead to the failure of the other and subsequently the whole. Conklin (1989) believes that "the presence of people on the streets create surveillance for public places and attracts the attention of others to the streets, thereby reducing opportunity for crime. He argue that fear of venturing out of door at night means that the (1961 in Conklin, 1989) she believes that "feeling unsafe in an urban neighbourhood usually means not having a sense of security when in public palaces such as streets, side walks and parks". This view totally nullifies the view of some people who had emphasise that there is no correlation between crime rate and the number of security agent offer per residents. It has a correlation because going by the explanation above, if our streets or main road and any other place of human interaction are deserted, it will attract the criminal to go after their potential victim. So the need for vigilante group to supplement the effort of the police is necessary if our street and neighbourhood are to be safe. Their patrol activities in the night, on the high ways and in the bush creates a surveillance for these various places of human interaction there by reducing the rate of crime commission.

Harrington (1979) in his "voluntaries, consent and coercion in adjudication minor disputes" he explain that in the case of violence, some informalization reforms have claimed that disputes arising out of ongoing

relationship are more suitable for processing through the informal setting. He argue that the rationale was the since this setting lacks coercive power (e.g. use of weapon), it may resort to the sanctioning power which is intrinsic or inherent to those type of relationship. Harrington's view seems to agree or come into consensus with that of Ahire, Philip (1989). Where they recognise punishment administered by the criminal justice system, as not the only means to an ends. This is as a result of our personality difference, status and attitude to any threat situation.

In the realm of law and justice, Hofricher (1978) in the international journal of sociology of law (1980) sees legalization becomes over legalization and accessibility, over accessibility. This belief is reinforced by the economic model that the court system is said to be costly bureaucratic apparatus and the informalization reform will make up spending cut possible in this area by taking away from the court system certain types of conflict and issues to be processed and settled in informal setting at a lower cost (Hofrichter, 1978).

This Hofricher's position on dispute processing through informal measure to reduce cost for the criminal justice system, if pursued or adopted by government, would reduce the cost of some unyielding operation on the part of the formal crime control mechanism. Such operation as under cover surveillance are costly especially when using highly technical and specialized forms like video cameras, hidden microphones, etc. but informal crime control mechanism such as the vigilante patrol groups and traditional and religious can as well achieve this at less cost. This will help the government cut the huge spending on crime control there by reorganising the already disorganise, lack of professionalism and lack of discipline in our criminal justice system.

Another scholar in the field of counselling whose idea would have a great impact on crime control an most particular informal crime control mechanism is Babatunde Ipaye (1987). In his paper "social support and social control, strategies and traditional approaches to discipline" he emphasise that there were social support strategies which cooperatively ensured good behaviour. According to Ipaye traditional social support strategies provided a behaviour modification paradigm which help to teach individuals directly as well or helps individual acquire the skill to control themselves. The social support strategies he argued,

Did not only evoke overt behaviour but also the unseeable, unanalysable element called the 'conscience' which reminds the individual of unseen members/elements of the social agencies (Ipaye, 1987).

He contend that some of these social support and social control strategies include, the family, the age group the council of elders, the community meeting, unseen/inanimate social control agencies which consist of the ancestral patronage and verbalization.

Family as we all know formed the starting place for socialization. In a family, child rearing is not only the responsibility of the biological parents along. This type of practice is not only restricted to members within a particular family in Christian ethnics but also to members or all Christian. This practice are done through "child dedication" to God where members in the church take an oath or rather make promise of advising and discipline the child when an wherever the child found wanting or go contrary to the expected behaviour.

Although it is an ethics but much rarely practiced for various reasons. Also in the family many things arise, for example, some parents may not always want to see their child being flog by another person. However Ipaye's position was that this should be done without the fear of any legal action or retribution. He maintain that the family strive hard to protect the corporateness, the good name, and the sanctity of the family.

In another dimension age group is another strategy. According to Ipaye (1987) he point out that age groups usually had its own control mechanism, its rules and regulations to reinforce certain behaviour and punish others. The arrangement were such that no individual can afford to belong to an age group. So to maintain your membership one has to behave act in a disciplined manner consonant with the values the norms and the ethics of the age-group or the society in which it become the overall expectations.

The council of elders is also another strategies on the list. Ipaye explain that a misbehaviour that could not be handled at the family or age-group level and had to go to the council of elders "was usually viewed as very serious", again one clear think about this council is that they are not judges or in short they do not operate as court. They sometime operate according to him as a counselling group or as a behavioural assessment forum or also as advisory body. This council he further explain, they directly or indirectly enforce adherence to and compliance with societally acceptable behaviour.

Another variable in Ipaye's social support and social control strategy is community meetings. In this community meeting's Ipaye observed that, it usually took the form of counselling and guidance where the participant are expected to go back to their various group or family to further deliberate on the issue raised and offered advice.

Lastly according to Ipaye (1987) unseen/inanimate is part of the social control agencies. These include the ancestral patronage and verbalizations. Here members are always reminded of the presence of the ancestors who are unseen. He argued that any infringement even those not seen or discovered by human beings are seen and punished by ancestor. This is a believe system but people are socialised into it which can help preserve the mental health and discipline in the community.

His view about verbalization has been shared by wood 1974 and Conklin 1989. according to him such verbalization as proverbs, song, adages, idioms, wise saying etc are used to warn, to guide to counsel etc. for wood, he talk of informal negative sanction which includes, blame, moral disapproval, discrediting exclusion from association etc it should be noted however, that Ipaye's rehabilitative approach to the control of criminal behaviour and that is through counselling. This also can be less costly in terms of administration compared to the use of the threatening agencies like the police court and others.

2.2   Theoretical Framework

As guiding principle a researcher need to have a theoretical perspective. Thus for the purpose of this research I considered the structural functionalist's perspective to be relevant in addressing the issue behind the effectiveness of the informal crime control mechanism. The theory has its sociological origin in the work of Auguste Comte (1798 – 1857) and some prominent functionalist scholars. The structural functionalism view society as an organic whole and consequently a change in one part of a society leads to change in another parts. This whole has needs for it to exist in its "normal" state. If certain needs are not met a pathological condition develops. Durkheim posits that a society with too much crime is a pathological society and for society to become normal such crime should be controlled.

Within the context of this work which focused on the society as a whole, one need to understand that the tremendous rise in the rate of crime committed in the society signifies that some parts of that which made up the society as a whole are not functioning effectively as they are supposed to so that the whole would exist peacefully. To this end therefore one should understand that the introduction of the informal means of crime control is timely, because the pathologies is the need to be purged since the formal means has proved to be not sufficient in controlling the situation.

IV.   CONCLUSION

By and large, the fundamental issue which the discussed in this paper focused on examining and ascertaining the effectiveness of the informal crime control mechanisms, the rationale behind their effectiveness and also to find out the problems that militate against effective crime control. However, this has been thoroughly done by utilizing the research techniques. This will help greatly in formulating policy that is directed toward an effective crime control mechanism and solving the problems of crime control which also has been of social concern to many societies today which are common in most localities of Nigeria. Thus any attempt to control crime without proper understanding of the militating problems will not produce any meaningful result. Hence policy makers should first addressed the problems of crime control before any attempt or effort toward the control of crime.

V.   RECOMMENDATION

Crime control is not an easy task because it is costly and requires professionalism, thus recommend the followings:

(i)   Government should ensure that crime control agents get proper and desired training to be crime control conscious. Because some of the law enforcement agents are not conscious about the law they were trained to enforced. Moreover many of them lack professional skills to perform their duties well.

(ii)   Government, individual and group or organisations to help equip the crime control group so that they can face the enemy out there. By closer looking at both informal and formal crime control agencies one can find that they are poorly equipped in terms of operational tools.

(iii)   Government should introduce a form of allowance to the informal groups to motivate them in carrying out their work. These informal groups were not on any form of salary but depend on the community individual and groups or organisation assistance to enhance their operation.

(iv)   Ways should be evolved so as to prevent conflict of means to reach the goal for which the society expects them to achieve. This include the informal groups at one side and the other crime control agents on the other e.g. police and volunteer group. On many occasion, the informal crime control groups members have been victims of arrest by the above mentioned groups because of lack of uniform and identity.

(v)   Government or policy makers to study the rationale behind the informal crime control groups effectiveness so that if possible other crime control agencies can be trained to acquire those skills. If other crime control groups are trained to acquire those rationales, it will produce effective measure against crime control.

(vi)   The informal groups should be recognised and be organised under professional leaders who have experience in this field and to provide easy monitoring and administering the groups. By doing this, it will give respect to the groups and they can hold offices.

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