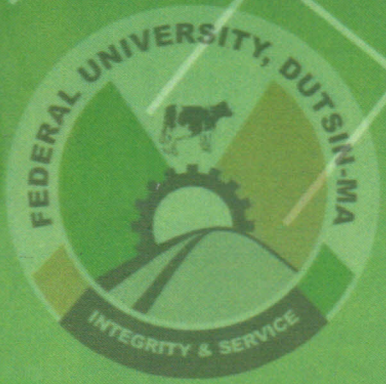


FEDERAL UNIVERSITY DUTSINMA, KATSINA STATE

FUDMA JOURNAL OF POLITICS AND INTERNATIONAL AFFAIRS

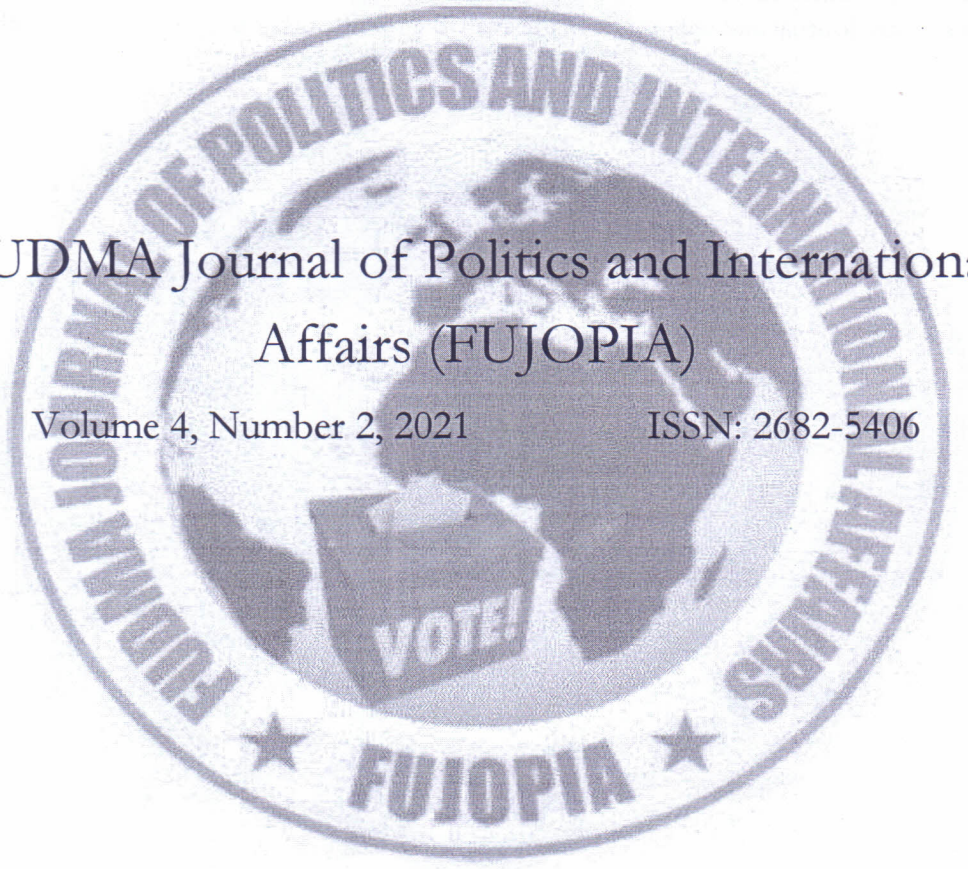
(FUJOPIA)



ISSN: 2682-5406

A Publication of the Department of Political Science
Federal University Dutsin-Ma, Katsina - Nigeria

FUJOPIA - Volume 4 Number 2 2021



FUDMA Journal of Politics and International Affairs (FUJOPIA)

Volume 4, Number 2, 2021 ISSN: 2682-5406

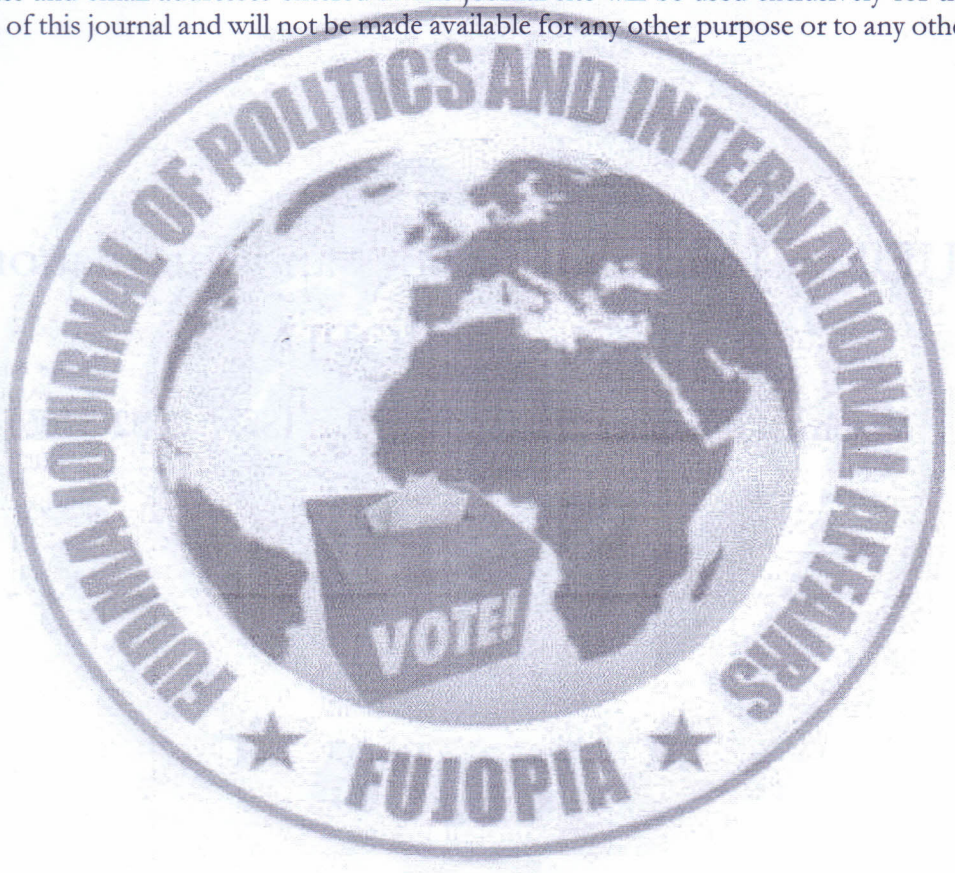
Copyright Notice

Volume 4, Number 2, 2021

By submitting a manuscript to the editor or publisher it is regarded that you have given permission to publish the manuscript and distribute it electronically or in any other form to different databases and abstracting services including libraries, universities and anywhere else.

Privacy Statement

The names and email addresses entered in this journal site will be used exclusively for the stated purposes of this journal and will not be made available for any other purpose or to any other party.



Journal Statement

Volume 4, Number 2, 2021

FUDMA Journal of Politics and International Affairs (FUJOPIA) is a peer-reviewed publication (print and online) of original research papers and book reviews is all aspects of political science: politics, international relations, conflict, peace, security, democracy, public administration, political economy, development, leadership, corruption, public policy, elections and other related areas of political science. Papers publish in FUJOPIA are aimed at being both theoretical and empirical.

Journal Sponsorship Publisher

Volume 4, Number 2, 2021

Department of Political Science, Faculty of Social Science, Federal University Dutsin-Ma Katsina State-Nigeria.

Sponsors

The FUDMA Journal of Politics and International Affairs is supported by both the Department of Political Science and the Federal University Dutsin-Ma Katsina State-Nigeria.



List of Editorial Board Members

Volume 4, Number 2, 2021

Editor-in-Chief

PROFESSOR OGUNDIYA SARAFA
Department of Political Science
Usman Danfodio University Sokoto State

Managing Editor

DR. ISAAC IORHEN AKUVA
Department of Political Science
Federal University Dutsin-Ma Katsina State

Associate Editors

PROFESSOR HABU MOHAMMED
Department of Political Science
Bayero University Kano Kano State

PROFESSOR GAMBO NANVEN AUDU
Department of Political Science
University of Jos Plateau State

PROFESSOR ALOYSIUS OKOLIE
Department of Political Science
University of Nigeria Nsuka Enugu State

PROFESSOR MEMBER GEORGE GENYI
Department of Political Science
Benue State University, Makurdi

DR. AUDU JACOB
Department of Political Science
Ahmadu Bello University Zaria Kaduna State

Editorial Secretary

DIMAS GARBA
Department of Political Science
Federal University Dutsin-Ma Katsina State

Marketing Editor

DR. AUGUSTINE OGBAJI OGOH
Department of Political Science
Federal University Dutsin-Ma Katsina State

Editorial Policies Focus and Scope

Volume 4, Number 2, 2021

The FUDMA Journal of Politics and International affairs (FUJOPIA) is aimed at publishing high-quality academic research papers written in English Language that will fill the gaps in the existing body of knowledge. FUJOPIA publishes original and well researched papers in politics, internal relations, conflict, peace, security, democracy, public administration, political economy, development, leadership, corruption, public policy, elections and other related areas of political science. Papers publish in FUJOPIA are aimed at being both theoretical and empirical.

Peer Review Process

FUJOPIA insist on very sound academic papers. Authors are expected to note that:

1. Contributions must be original, never published or sent for publication elsewhere.
2. It should be written in English Language (preferably United Kingdom English). The format is Microsoft word document, Times New Roman, font size 12, single line spacing, page numbers, maximum of 7,000 words or 17 pages, 200-250 words abstract, maximum of 5 key words and APA referencing style.
3. Articles received will first undergo peer-review before being considered for publication. Feedback for submitted papers will be made within three weeks from the date of receipt of manuscript.
4. The paper shall contain Author's name, affiliation, phone number and email address. Those accepted for publication will have the author's copy right transferred to the Editorial Board of this Journal.

Publication Frequency

Volume 4, Number 2, 2021

FUDMA Journal of Politics and International Affairs publishes 1 volume annually with at least three Issues for each volume

Open Access Policy

This journal provides immediate open access to its content on the principle that making research freely available to the public supports a greater global exchange of knowledge.

Archiving

This journal utilizes the LOCKSS system to create a distributed archiving system among participating libraries and permits those libraries to create permanent archives of the journal for purposes of preservation and restoration.

List of Contributors

Volume 4, Number 2, 2021

Waves of Xenophobic Attacks in Post-Apartheid South Africa: Exploring the Causes of Anti-Migrants' Violence in the Rainbow State
Neville Onebamhoi Obakhedo & Monica Eshi Obakhedo 1-22

Who should Determine the Outcome of an Election: The Court or the Electoral Umpire?
Cinjel Nandes Dickson, Ugwoke Chikaodilli Juliet, Joseph Danjuma & *Silas Ayuba Samaila* 23-37

Job Challenge and Employee's Productivity in the Plateau State Specialist Hospital (PSSH)
Cinjel Nandes Dickson & Fortune Okwah Chujor 38-49

Health Security and Waste Disposal during the Covid-19 Pandemic Lockdown in Port Harcourt City, Nigeria
Ogele, Eziho Promise & Lolo Fubara Sax Hailsham 50-62

Periscoping Social Media and Globalisation: The Problem of Misinformation in the 21st Century
Uchechukwu Ndubuisi & Jeffrey Mataram Ibeh 63-72

The Impact of Administration, Field and Ad-Hoc Staff in Conducting Free, Fair and Credible Elections in Nigeria
Jamilu M. Abdulsalam & Bankole Peace Olwafemi 73-81

Nigerians in Diaspora and the Challenges of Withering Image: Is Citizen Diplomacy an Option?
Aliu Fatimo Omotayo 82-97

Democratization and the Prospects of Opposition Parties in Nigeria's Fourth Republic, 2015 – 2019
Olajubu, Amos. O. 98-113

A Critical Analysis of the Theoretical Models of Deliberative Democracy
Ayaka Simon Silas 114-120

Executive-Legislative Rancour in Nigeria's Fourth Republic and the Challenge to Democratic Consolidation
Abubakar Sani Tambai 121-128

Informal Means of Social Control and Criminal Beraviour in Rural Communities in Asa LGA, Kwara State Nigeria
Raji Abdullateef 129-139

The Land, The Farmers and the Herdsmen: An Inter-Group Relation or Inter Group Conflicts?
Bala Abdullahi Husaini & Mubarak Ahmed Mashi 140-148

Agrarian livelihood practices and farmer-herder conflicts in Tivland of Benue State, Nigeria
Emmanuel Terngu Vanger 149-163

The "Shitholes" in African Politics: Interrogating Africa's Crisis of Governance and Accountability
Emmanuel Zwanbin 164-178

Women and Management of Herder-Farmer Conflict in Taraba State, Nigeria
Adebajo, Adeola Aderayo, Rosenje, Musharafa Olapeju & Adeniyi, Oluwatobi Peter 179-190

The Role of Vigilante Group in Combating Insecurity in Unguwan Dosa Community in Kaduna North Local Government Area of Kaduna State 2015 to 2019
Yakubu Haruna Ja'e, Ibrahim Musa & Lawal Wada 191-206

Elites and Internal Party Democracy in Nigeria: Experience of the Fourth Republic (1999-2021)
Idris Ahmed Jamo 207-215

FUJOPIA JOURNAL OF POLITICS AND INTERNATIONAL AFFAIRS
VOTE!
FUJOPIA

FUDMA Journal of Politics and International Affairs
(FUJOPIA)

Informal Means of Social Control and Criminal Beraviour in Rural Communities in Asa LGA, Kwara State Nigeria

[1]Raji Abdulateef PhD.

Abstract

It is no news that crime in Nigeria is becoming more alarming than ever. This menace has eaten deep into the fabrics of the Nigerian society where law and order are not taken into cognizance by many anymore. Despite the efforts of the country's government in establishing formal social controls (such as the police, courts, formal laws, etc.) to curb this social hazard, the ineffectiveness of these controls are visible. This is why the study was carried out to understand if a supportive control measure (informal social control) could help in reducing or curbing crime. The quantitative method of data collection was used in gathering the data used for the study while Travis Hirschi's social control theory was employed in theorizing the subject matter. The data was gathered through a three-stage sampling technique where one hundred and seventy-seven (177) respondents were chosen as respondents. After the data were gathered, the regression analysis tool was employed in drawing conclusions for the purpose of recommending actions to be taken by all affected stakeholders. the study concluded that native court rulings, fines and compensations, and naming and shaming are the most effective informal social control tools. However, these control tools meet with different challenges, chief of which is the family's inability to socialize its new and existing members to become functional societal member. It was then recommended based on the findings that the family should perform its duties to act as the first agent of socialization while governments at all levels should implement informal means of social controls that have been fading away.

Keywords: Crime, Social, Control, Informal means, Deviant Behaviour

Introduction

Criminality is a global problem. Thus, to prevent it, each culture chooses different techniques, tactics, and strategies by which it exerts its influence over its members and enforces compliance to its norms. These procedures are referred to as social control mechanisms. In virtually all societies, a mix of conformity and deviation is the norm, with the latter being tightly regulated to keep it to an absolute minimum. As a result, all civilizations strive and work for compliance to social norms, regulations, and existing laws through social control mechanisms. These can be divided into two major types: formal control and informal control.

Formal social control manifests itself in the form of statutes, rules, and regulations prohibiting aberrant behavior. The government carries it out through law enforcement mechanisms and agencies (Police, Courts, and Prisons) accompanied by other legal consequences such as fines. On the other side, informal social control is an unofficial procedure that is patterned and aimed at

[1] Department of Sociology,
University of Ilorin, Kwara State.
Lead Author: raji.al@unilorin.edu.ng

Journal Contact Mailing Address

Volume 4, Number 2, 2021

fujopia@fudutsinma.edu.ng
http://journal.fudutsinma.edu.ng/index.php/FUJOPIA/information/authors

Principal Contact

FUDMA Journal of Politics and International Affairs
Editor-in-Chief
Federal University Dutsin-Ma Katsina State-Nigeria
Office of the Head of Department
Department of Political Science
Faculty of Social Science
PMB 5001
Federal University Dutsin-Ma, Katsina State-Nigeria.
Email: fujopia@fudutsinma.edu.ng

Support Contact

Phone: +234(0)8032103989, +234(0)8036557072, +234(0)7062178934
Email: fujopia@fudutsinma.edu.ng

counteracting deviant inclinations. Also, informal social control is the unofficial and spontaneous expression of acceptance or disapproval. Family, peer groups, instructors, pastors, relatives, neighbors, community elders, clubs, and associations are informal social control agents (Peil and Oyeneye, 1998). Shame, scorn, sarcasm, and criticism are examples of informal penalties. Discrimination and exclusion may be used as penalties in extreme instances (Poore, 2007). Informal forms of social control are most linked with traditional towns and villages, or indigenous sections of towns (Peil and Oyeneye, 1988), and they vary from person to person, from one group to another group, as well as from society to society.

Informal social control is the greatest way to manage crime. Informal social controls are how individuals and groups comply with standards and regulations, including peer and community pressures, bystander criminal intervention, and collective responses such as the citizens' patrol. Informal punishment, such as group censorship, is considered more important in controlling the criminal justice system (Conklin, 1989). He continued that the loss of esteem in the eyes of family members and peer groups could cost a criminal more than an outcome in court; for example, the white-collar offender appears to be more harmed by the charges and accusations against him than by a criminal charge. Their concern for the positive opinions of neighbors, friends, and relatives must also be emphasized as a major force to restrict deviant behavior, where an internal social police officer seems to lead to conformity out of fear of a loss of face (Clifford, 1976).

Crime can inhibit the relationship among neighborhood people by causing dread, mistrust, and suspicion. It may be claimed from this observation that if recognized, informal crime control methods can be an effective mechanism of crime control, especially in the study area. However, there exist neurotic criminals who cannot be discouraged even though they may well be aware of the dangerous repercussions of their conduct. They are completely secluded from society have therefore been fully forgotten about social punishments and standards. Yet one element even in a criminal subgroup that has a huge impact on deviating members is the loss of esteem in the eyes of the group members. According to academics, the pre-colonial Yoruba societies were founded on no written rules but oral laws that substantially impact individuals' lives and attitudes towards society (Ade, 2012). In Africa, elderly councils, kings' courts, people's assemblies, age groups, etc., have been utilized to settle disputes and dispense judicial matters (Nwolise, 2004).

All these informal social control types can be found mainly in rural areas. However, rural areas have been neglected, and over recent decades, they have been seriously threatened by depopulation, decreasing levels of income, and rising unemployment. Rural areas serve as the heritage hub of any nation because they house the various customs and traditions of the society and transmit them down from one generation to another. However, due to the migration of people to urban areas (mainly because of the search for greener pastures), rural areas have not been able to preserve customs and traditions, one of which is informal social control. Therefore, it is pertinent to study informal social control concerning rural areas because they are the roots of the larger society.

Statement of the Problem

Nigeria is currently beset by a slew of social challenges, including criminality, socioeconomic issues, and, more lately, the country's security issues. Despite this, it is still referred to as Africa's giant. There is no respect for human life and dignity in Africa's Giant.

Corruption has become a national label for both the young and the aged. Bombings and assassinations have grown to become a lifestyle. The government has not been able to fulfill its obligations to the people, resulting in people not fulfilling their obligations to the country. Our media provide us with heartbreaking news daily, leaving Nigerians in reflective moods, assuming they are ever concerned. However, if it isn't bombings, it's kidnappings or a father raping his 3-year-old daughter; if it isn't bank looting, it is unidentified shooters killing innocent Nigerians. Therefore, the issue of insecurity arises. Despite the government's best efforts to put a stop to this impasse, these have proven ineffective.

The above submissions are the basis for the study of informal social control mechanisms in curbing crime in rural Nigeria. Crime and location studies have tended to focus on urban events, especially in African civilizations. Several studies (Lee & Bartowski, 2004; Barnett & Mencken, 2002; Osgood & Chambers, 2000; and LaFree, & Kriss, 2002) had suggested that criminologists tended to overlook rural crime. Numerous works have been done in crime and informal social control, both separately and jointly. However, little has been done in the study area, so this study is unique and worth conducting. It seeks answers to such questions as What informal means of social control are in selected rural communities in Asa LGA of Kwara state? Are these informal means of control being used in these communities? What challenges are faced by these communities in using informal means of social control? Can informal social control mechanisms be effective in curbing current security challenges?

Objectives

- To determine how social controls are effective in curbing security challenges in the selected communities in Asa LGA, Kwara State; and
- To assess the challenges and setbacks faced by informal social control in curbing criminal activities in Asa LGA, Kwara State.

Conceptual Definitions

Social Control and its Mechanisms

The procedures and methods regulating behavior that violate societal standards and rules are referred to as social control (Scott and Marshall, 2009). The power of social groupings or institutions to make norms or rules effective is referred to as social control (Chriss, 2013). More specifically, social controls are the real or imagined benefits and penalties accrued because of adhering to or departing from cultural norms (Defelem, 2008).

Two types of social regulation exist in general. Formal social control and informal social control (Sampson, Robert J., 2006).

- ***Formal Social Control:*** This refers to the medium through which the government and other organizations use law enforcement and its consequences such as fines and imprisonment to carry out social control (Boundless Sociology, 2019). These means of control include education, formal laws, and coercion (Samiksha, 2021).
- ***Informal Social Control:*** This refers to a person's internalization of particular social standards and ideals. Informal social control is referred to as socialization (2019, Boundless Sociology). These means of control entail values, norms, folkways, mores, ideologies, customs, social suggestions, religions, and art.

Due to the focus of the study, which is on informal social control, we shall delve into some of the means of informal means used by African societies to control individual and social behaviours. These informal means of social control include:

Fines and Compensation: Exerting fines on wrongdoers, often coming as a form of

reimbursement for victims but at times as a ransom for society as a whole. It was essential because social control and acts were tied to the idea of reciprocity between an individual and the community to which he belonged. In addition to being an instrument of social control, it is vital to recognize that this method has also been a good way of resolving disputes, notably between perpetrators and their victims. It also assured those offenders who had restituted the victims appropriately lived in peace and harmony (Onwe and Eze, 2019).

Cleansing Ritual: Violations of some standards and values were regarded as contamination of the soil and, in some cases, directly insulting the gods in traditional civilizations. In such cases, a sort of ritual cleansing was the right remedy. Offenses including adultery, homicide, and incest were frequently punished in this manner. Ritual cleansing, particularly in the case of adultery, exposed women to public contempt and humiliation and acted as a strong deterrent to potential offenders (Onwe and Eze, 2019).

The System of Kinship: Kinship refers to relationships formed by blood, descent, or marriage. The kinship structure is extremely important in traditional Yoruba society for managing and regulating individual behavior. Individuals who belong to the same kin believe they share a common ancestry and blood ties. There is collective accountability, which means that his family and society share an individual's mistakes. A kinship system is a useful tool in deterring members from engaging in aberrant behavior because of this collective obligation (Ajibade, 2011).

Charms and Taboos: Things that are taboo in society are called taboos. The Yoruba word for taboo is "Eewo." It is an abomination, and the consequences of committing such an abomination are always severe. Therefore, the society established the "Eewo" (taboos) to rein down individual excesses. A son, for example, is not permitted to have sexual relations with his mother.

On the other hand, Charms are security tokens worn by traditional Africans (Awolalu, 1981). Some people wear it on their arms, waists, necks, and other parts of their bodies to protect them from adversaries and evil spirits, whether during war or peace. Another system of control prevalent in the old Yoruba society is the use of charm. Charms are often hung on the doorways of homes to deter burglars from entering because stealing is made extremely difficult, if not impossible, when charms are used. In addition, charms are tied at the farm's gate and anyone who goes over the charm to steal kills instantly. "Aale" is the Yoruba word for it. These stop people from stealing what is not theirs (Ajibade, 2011).

Some men also use charm that Yorubas call "Magun" (thunderbolt) on their wives. Outside of her house, a lady who has been placed on Magun is prohibited from having extramarital affairs. If she does, the male who had carnal knowledge of her will die right away. This practice has a significant impact on the rate of promiscuity (Ajibade, 2011).

Native Court: The King had a court in traditional Yoruba society, particularly in the ancient old Oyo Empire, akin to what is today known as the customary court. The judges in this court were the Ogbonis, who had the authority to prosecute anyone, including the monarch, if he committed deviant conduct. The Ifa priests collaborate with the Ogbonis to consult the oracle in determining the facts of cases before the court. Instant justice is served, and the perpetrator is sentenced. If found guilty, the king may be forced to open the calabash, i.e., commit suicide (Echefu, 2002).

Banishment: This involves the act of removing a crime perpetrator from his group for a period, either temporarily or permanently. For Ugwuoke (2002), this practice was also used in traditional civilizations to eliminate

dangerous criminals. It allowed a delinquent to be expelled from his community permanently or temporarily. This strategy was significant because it prohibited the victim's family from taking immediate action or retaliating against the offender's family, allowing them to accept a quiet settlement with the offender's family along with compensation. However, the act of banishment was a despised technique for controlling criminality since it would cause embarrassment to both the lawbreaker and their family (Onwe and Eze, 2019).

Ridicules and Gossips: Social control and behavior were strongly linked to relationships with primary groups in the traditional African setting. In this aspect, deviance from accepted norms and values elicited negative counteractions from peers and friends, notably through gossip and scorn, which served as effective tools for controlling crime. An adulterous woman or a girl who becomes pregnant out of wedlock, for example, inevitably turns into a target of scorn and rumor. As a result, her name frequently becomes the current music in the neighborhood, and her presence at any public event is easily amplified. Thieves and other deviants are frequently subjected to the same treatment. Because most people don't want to embarrass themselves in front of others, they try to avoid aberrant behavior (Clifford, 1974).

Role of Informal Social Control in Curbing Crime

For dealing with criminals, informal social control is an effective option. Individual and group reactions to norms and regulations, such as bystander intervention in crime, community, and peer pressures, and collective responses, such as citizens' patrol agencies, constitute informal social control. However, according to Conklin (1989), informal sanctions such as group censure are more important in managing the criminal judicial system.

A major force in restricting divisive behaviour, where an internal social policeman appears to urge conformity out of the fear of losing face, friends, family, and neighbors (Clifford, 1976). Crime can inhibit the interaction between residents by instilling dread, mistrust, and suspicion. Because there are neurotic criminals who cannot be deterred despite being well informed about the threatening consequences of their behavior, one can conclude that informal crime control measures, if given some recognition, can be an effective mechanism of crime control.

Those who are completely cut off from society, on the other hand, have completely forgotten about societal punishments and conventions. Even among criminal sub-groups, loss of esteem in the eyes of the group members has a significant impact on deviant members. According to historians, social control mechanisms in pre-colonial African civilizations, particularly the Yoruba society of south-western Nigeria, were based on oral laws rather than written laws, which substantially influenced people's lives and attitudes toward the society. In Africa, dispute resolution and justice were handled through elder councils, kings' courts, open people's assemblies, and age-grade organizations, among other things (Nwolise, 2004).

Theoretical Framework

This study is based on the social thinking of Hirschi (1969). The Social Control theory is the best fit for this study because it explains the individual's bond to the family and kinship, which helps facilitate the thinking process.

Hirschi (1969) proposed the bond theory, often referred to as the control theory, as a theoretical grounding that would serve as an explanatory framework. It is related to a criminologist in the U.S. noted for his approach to social control in juvenile crime. This theory's fundamental focus is to find out why people obey the law. Hirschi thought that

a lack of social bonds and attachments induced delinquency. Attachments (teachers, parents, and peers), involvement in traditional activities (social clubs, sports among others), acceptance of social rules (such as the norm that involves avoiding illegal acts), and recognition of the moral validity of laws are the most likely variables that will prevent deviation. These ties are often referred to as social connections. Hirschi (1969) claims that when a person has no social relationships, the risk of participating in anomalous actions increases. Sentiments of integrity, a desire to be a good person, fear of punishment are examples of these restraints (Mcshane and Williams, 2007). According to the notion, the relationships that influence human behavior are usually formed through a normal process rather than formally accepted laws.

Concerning the study, Hirschi's social bond theory explains that these informal social controls are the control mechanisms in play that shape our way and perspective of understanding society's work. When an individual is detached from his family and relations, there is no way this social institution can socialize such a person to become a functional member of society. Family is the first agent of socialization that has to teach an individual the cultural values of society. If this is first lost, it is difficult for other agents of socialization to do their job. Commitment to socially accepted norms and values of institutions in society is impossible because of the loss of attachment to the family. Furthermore, the person is not involved in the activities of such a culture which could include little or no participation in the rituals and rites of the society where he belongs. Therefore, the individual does not see these things as important, which is the belief.

Suffice to say that the major reason people engage in crime in the Nigerian society is the breakdown in the socialization value chain right from the family institution. This breakdown in the socialization process is why people do not see cyber-crime, white-collar crime, street crime, among others, as shameful or deviant acts. If society (especially the family) had taught them the implications of these crimes, their perpetrators could have been reduced. For instance, if naming and shaming were still effective in Nigerian society, the perpetrators of white-collar crimes would be subjected to this while ensuring that no family member holds political positions for several years even if they are qualified; this type of crime will be reduced. This is because they would have tarnished their image and that of their generations to come. This way, white-collar crime perpetrators will be drastically reduced. The same goes for other types of crime and other types of informal social control.

Study Area

The city of Afon serves as the seat of the Asa local government area, which is in Kwara state, North Central part of Nigeria. Ogbondoroko, Afon, Laduba, Aboto, Balah, Eyenkonn, Pampo, Ogele, and Olowokere are among the villages and communities in the Asa LGA. Islam and Christianity are the most widely practiced religions in Asa LGA, including ethnic groupings like the Yoruba, Hausa, and Fulani. Festivals such as the Awon festival and the Egungun festival are held in Asa LGA. Asa Local government area has 15 districts. Asa LGA is noted for growing various crops, including rice, corn, coconut, and vegetables. Farming generally is the main economic activity among the people of Asa LGA. Cloth weaving and dyeing are also two more important economic activities in the region. Markets such as the Alapa market and the Ogbondoroko major market, which draw hundreds of buyers and sellers of various commodities, are also popular with Asa LGA residents.

This study area was chosen because of its rural characteristics that it possesses. In the work of Raji et. al. 2018, it was reiterated that the major economic activity of rural areas is farming and this is common to most rural areas in Nigeria including Asa local government. In addition, Asa local Government is a less industrial area as most food processing operations in the area are manual-driven.

Methodology

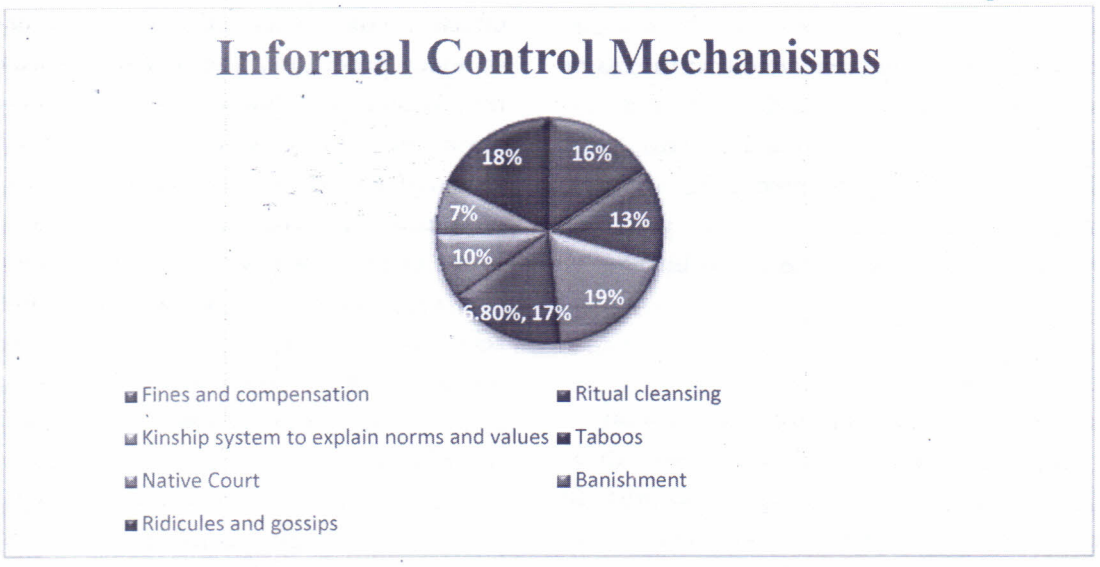
The research design employed for the study is the survey design which allows for data to be collected among a large population without stress, and it is common among sociologists. The study population is all members of the community in the Asa Local government area who are thirty (30) years and above. This age grade is chosen because of their experiences and exposure in the community and society. A fractional part is chosen from this population, which is the sample through a three-stage sampling procedure. The first stage was to use the cluster technique to divide the local government into 15 districts, out of which four (4) were chosen for the study because they have more rural characteristics than the others. These districts include Afon, Owode, Igbo Nla, and Ogbondoroko. The last stage involved selecting 50 participants from each of the districts with purposive sampling totaling 200 respondents. The selection criterion was based on their age which is 30 and above. Copies of the questionnaire were shared among these people to elicit information about the research topic from them. The regression analysis was then used to analyze the responses of the participants.

Results and Findings

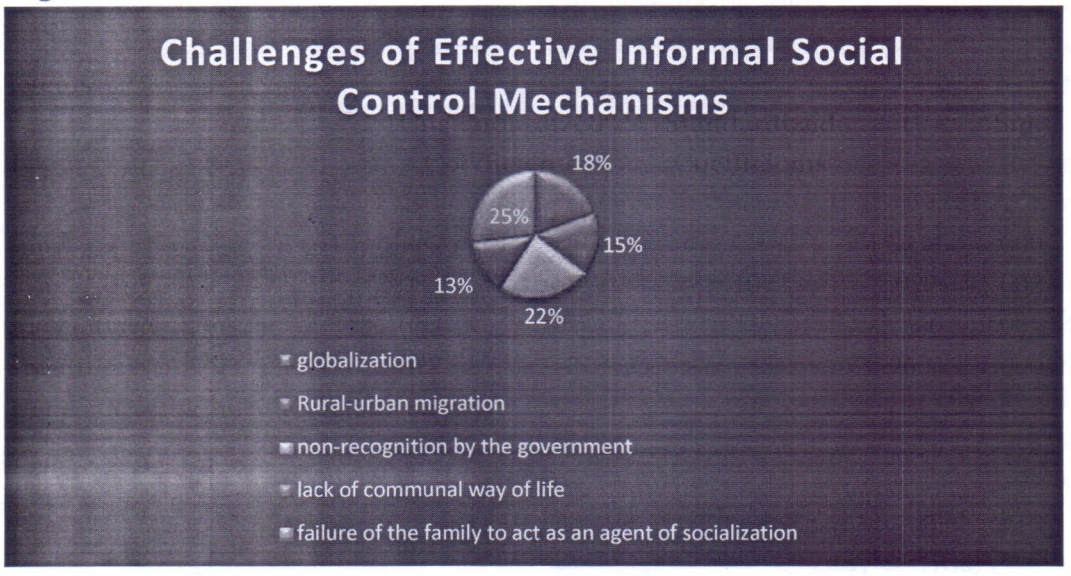
Socio-Demographic Characteristics of Respondents

	Frequency	Percentage
Gender		
Male	98	55.4
Female	79	44.6
Age		
30-35	29	16.4
36-40	68	38.4
41-45	20	11.3
46-55	28	15.8
Above 55 years	32	18.1
Occupation		
Civil/Public servant	30	16.9
Farning	77	43.5
Trading	30	16.9
Self-Employed	20	11.3
Retiree	20	11.3
Duration of Residence		
1-4 years	52	29.4
5-9 years	42	23.7
10-14years	45	25.4
15 years and above	38	21.5
Total	**177**	**100.0**

Informal Social Control Mechanisms Available in Asa LGA and their level of importance



Challenges of Informal Social Control Mechanisms in Asa LGA and their level of Severity



Test of Hypothesis

H_1: Informal social control is effective in crime prevention in Asa Local Government Area, Kwara State.

H_0: Informal social control is ineffective in crime prevention in Asa Local Government Area, Kwara State.

Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	1.862	.149		12.471	.000
Naming and shaming	-.085	.062	.107	1.022	.002
Fines and compensations	-.059	.055	-.299	-2.846	.005
Native courts	-.022	.048	.085	.960	.000

a. Dependent Variable: involvement in crime

Discussion of Findings

The respondents' socio-demographic characteristics show that most of them are male, between the ages of 36 to 40, and have farming as their main occupation. Furthermore, the respondents' length of residence in the study area shows that most of them have lived there for at least four years, which means that they should have grounded knowledge about the study area.

A pie chart depicts the informal social control mechanisms in the Asa Local Government Area of Kwara state and their level of importance to the people. According to this pie chart, the most important social control mechanism in the area is the kinship system, followed closely by ridicules and gossips. This result corroborates the work of Alber, Häberlein, and Martin (2010), the importance of kinship, belonging and mutual support pervades every-day life in Africa. Everywhere, whether among farmers or herders, in urban spaces or in transnational family constellations, kinship relations determine people's lives and survival. Banishment is the least on the chart, which means that it is no longer as important to people as it used to be. An example of this control mechanism is the recent banishment of the Emir of Kano Muhammadu Sanusi, who was dethroned and exiled to a neighboring community in Nassarawa state. There have been different calls that the banishment was unconstitutional, and this brings us to one of the challenges of informal social control, which is a lack of support from the government. If these informal control mechanisms were constitutional or supported by the government, there is the likelihood that no one would contest this decision.

In exerting these social control mechanisms on its citizens, there are challenges that the people of Asa LGA face: globalization, Rural-urban migration, non-recognition by the government, weak communal way of life, and weak family function as an agent of socialization, and weak effective community leadership. Just like the control mechanisms, their challenges were also ranked, and the failure of the family as the first agent of socialization comes first. This socialization function denotes the notion that the structure cannot be strong when the foundation is weak. Therefore, the family institution's weak socialization of its members is a major challenge in employing informal social control in Asa LGA, Kwara state. In the work of Siegel (2012), which is in conformity with the findings of our study, crime comes into being when the bonds among people in society are weakened or broken. These binding forces include the way in which these people are socialized within and among the family. Weak socialization is followed by the non-recognition of the informal social controls by the government, and the case of Emir of Kano is valid in this case. Perhaps a weak communal way of life comes last on the list because the family has not offered much in its job as the first agent. The 'We' mentality has thus been replaced with an 'I' way of thinking, which may be caused by globalization, the third on the list.

A hypothesis was tested with the data gathered. This hypothesis discovered that the independent variables (naming and shaming; fines and compensations; and native courts) have significant relationships with the dependent variable (involvement in crime). This interpretation is because they all have less than 0.005 significance levels. In addition, all three variables have a positive relationship with the dependent variable, meaning that an increase in them leads to an increase in the dependent variable.

Therefore, increased naming and shaming of the perpetrators of crime in the rural area of Asa LGA leads to a decrease in those involved in crime. Shaming an individual who commits a crime in their neighborhood will reduce the likelihood of such wrongdoing happening in the future because the person becomes the talk

of the town. As Africans, it is believed that such wrongdoing brings shame to the family. In addition, increased use of native courts and increased implementation of fines and compensation leads to a reduction in crime committers in rural areas. In essence, naming and shaming, fines and compensations, and native court rulings effectively curb crime in Nigerian rural areas and the country.

Furthermore, as discussed in the literature, the native court in rural areas helps resolve disputes between and among aggrieved parties. This result shows that it is still active in rural areas, and misconduct can be curbed through native courts. Finally, the results show that payment of fines and compensations between and among parties are still active in rural areas. These compensations and fines are paid to victims by offenders, and when the victim is appropriately restituted, both can live in peace and harmony.

Conclusion and Recommendations

The study concludes based on the findings that informal social controls in Nigeria are effective enough to curb or reduce criminal activities in rural areas. These controls include fines and compensations, native court rulings, and naming and shaming.

However, many challenges are facing these rural areas in employing the informal social control mechanisms, the chief of which includes the lack of family to act as a socializing agent to its members, thereby spreading across the society at large. Also, globalization and non-recognition of these informal social controls have done more harm than good to Nigerian society.

Given these, the study recommends that families serve as the first socializing agent to their new and existing members. Teachings about cultural norms and values should be one of the top priorities and the customs and traditions of the community and society at large. This teaching function is not to undermine the socialization function of the school and religious institutions as they still have their roles to play in socializing members of the society.

It should be stated that, if pursued or adopted by the government, informal social control to minimize the cost of the criminal justice system can reduce the expense of some tough operations on the part of the formal crime control mechanism. For example, undercover surveillance is expensive, especially when using highly technical and specialized forms like video cameras, hidden microphones, and so on. Still, informal crime control mechanisms like vigilante patrol groups, shaming, public rejection, and traditional and religious methods can achieve the same results for less money. Moreover, this will assist the government in reducing the massive spending on crime control by modernizing our criminal justice system, which is already disorganized, lacks professionalism, and lacks discipline.

It should also be highlighted that the goal of fostering informal social control is to supplement formal social control because informal measures may not be appropriate for a wider population with diverse cultural and social makeup. Informal social controls are not there to replace the formal means of controlling human behaviours. Instead, they are there to supplement the existing formal controls that have been effective over time, as validated by this study.

References

Ajibade, D. (2011). Informal forms of Social Control in Traditional Yoruba Society and its Relevance in Modern Times. *EBSU Journal of Faculty of Social Sciences*, Ebonyi State. Vol. 1.

Alber, E., Häberlein, T., & Martin, J. (2010). Changing Webs of Kinship: *Spotlights on West Africa. Africa Spectrum,* 45(3), 43–67. http://www.jstor.org/stable/41336265

Awolalu, J. O. (1981). Yoruba Beliefs and Sacrificial Rites. *Essex, UK. Longman Group Limited.*

Boundless Sociology (2021). Social Control. Social Control | Boundless Sociology *(lumenlearning.com).*

Chriss, James J. 2013. Social Control: An Introduction. 2nd ed. *London: Polity Press.*

Clifford, W. (1974) An introduction to Africa criminology: Nairobi: *African University Press.*

CONKLIN, G. H. (1989). Sociology. *The ANNALS of the American Academy of Political and Social Science*, 502(1), 187–187. https://doi.org/10.1177/0002716289502001042

Deflem, Mathieu. (2008). "Sociology of Law: Visions of a Scholarly Tradition." *Cambridge: Cambridge University Press*

Echefu, S. N. (2002). Modern Government for Senior Secondary Schools, Abeokuta. *Millennium Publishing Company.*

Hirschi, T. (1969). Causes of delinquency. Berkeley, CA: *University of California Press.*

LaFree, Gary , and Kriss A. Drass . 2002. Counting crime booms among nations: Evidence for homicide victimization rates, 1956 to 1998. *Criminology 40:769-799.*

Lee, M. R. & Bartkowski, J. P. (2004b). Love thy neighbor? Moral communities, civic engagement, and juvenile homicide in rural areas. *Social Forces, 82, 1001-1035.*

McShane, M. D. Williams, F. P. (2007). Criminological Theory. *Englewood Cliffs, N.J.: Prentice-Hall.*

Nwolise, O.B.C. (2004). The Nigeria Police in International Peacekeeping Under the United Nations. *Ibadan: Spectrum Books.*

Olu-Olu, O. and Jegede, L. I. (2014). Redressing Security and Crime in Nigeria through Traditional Yoruba Social Values and Cultural Practices. *Developing Country Studies.*

Onwe, F. & Eze, O. E. (2019). Crime Control in Traditional African Societies: A Review of Crime Control in Nigeria. *Journal of Social Service and Welfare Volume* 1, Issue 2, 2019, PP 46-49.

Osgood, D. W., & Chambers, J. M. (2000). Social disorganization outside the metropolis: An analysis of rural youth violence. Criminology, 38(1), 81–116 Barnett, C., Mencken, F.C. (2002). Social disorganization theory and the contextual nature of crime in nonmetropolitan counties. *Rural Sociology, 67(3), 372-393.*

Peil, M. & Oyeneye, O. (1998) Consensus, Conflict, and Change: A sociological introduction to African societies. Nairobi, Kampala and Dar es Salaam, East African Educational Publishers. *The Journal of Modern African Studies*, 38(1), 129-162.

Poore, S. (2007). Overview of Social Control Theories, *The Hewett School"*

Samisksha, S. (2021). Social Control: The Meaning, Need, Types and other details *(yourarticlelibrary.com).*

Scott J. and Marshall, G. (2009). A Dictionary of Sociology. *Oxford University Press*

Shain, I. J. (1977). Book Reviews: Crime Control in Japan, by William Clifford. Pp. 200. Lexington, Mass., D. C. Heath, 1976. $16. *Crime & Delinquency,* 23(3), 351–352. https://doi.org/10.1177/001112877702300320

Ugwuoke, C.U (2002). Methods of crime and social control in Nigeria: A traditional perspective. In Onwuka J.O. (ed). Nigerian peoples and cultures: Historical and socio-structural perspectives, *Enugu, Chris and company, Nigeria.*