Informal Crime Control Mechanisms In Obudu Local Government Area Of Cross River State, Nigeria

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ABSTRACT

The study examines informal crime control mechanism in Obudu Local Government Area of Cross River State, Nigeria. In the process of carrying out this study, two study objectives were raised which guided the formulation of two hypotheses for the study. Empirical and theoretical Literature relevant to the study were reviewed. The survey design was adopted for the study. The study adopted purposive sampling technique, three (3) section, thirty-four (34) point questionnaires was administered to 400 respondents comprising residents from the four selected communities in Obudu Local Government Area, so as to elicit information on the variables under study. The hypotheses were tested using the Pearson Product Moment Correlation at 0.05 level of significance. Findings indicate that, there is considerable relationship between age grade system and crime control in Obudu Local Government Area of Cross River State, Nigeria, there is a significant relationship between deities and crime control in Obudu Local Government Area of Cross River State, Nigeria, The study therefore conclude that informal crime control mechanism have a role in crime control in Obudu Local Government Area of Cross River State, Nigeria. From the finding, it was recommended among others, that informal crime control mechanism should be encouraged to complement the efforts of the security agencies, but the rituals aspects that are repugnant should be removed to natural justice in order to gain the confidence of government and the people, there is need for reacceptance and reinvigoration of the existing traditional social control mechanism in Obudu Local Government Area.

Keywords: informal, crime, control, mechanisms, age grade, and deities

1. INTRODUCTION

Crime is a universal phenomenon, but the rate of occurrence, damage, and means of social control differs from one society to another. Every society, community, and ethnic group in the world have a generally accepted method and pattern of crime control that is accepted by all its members. This underlying essence of social control mechanisms in every society is to guide against deviance from its members. Social control institutions have to do with sustaining conformity and established norms and rules within the society. These social control institutions can be categorised as traditional and formal mechanisms of crime control (Wojowoska, 2008).

In all western society cities, the police and other security outfits are the official mechanism of crime detection and control. Traditional African society depends on its indigenous values and beliefs in combating crime couple with formal means which is the formal mechanism introduced by government (Owumi & Ajayi, 2013). Before the colonial rule, Africa had its own mechanism of social control, moral cleanser and reformation that is unique and based on its cultural practices. According to Ezerribe (1999), these mechanisms of social control are the means that African societies use to encourage conformity to norms and values. These mechanisms included elder’s ccouncil, chiefs, age grade, local vigilantes, secret societies and traditional religious deities among others.
These mechanisms of social control have the duty of adjudicating and interpreting the norms, values, rules, and regulation that guide the behaviour of community members that have been passed down from generations. But modern Africa society has abandoned its traditional methods of crime control and embraced new methods left by colonial masters for fighting crime and keeping peace in the society. Hence, as society becomes complex via industrialisation and urbanisation, crime becomes complex and the western codify systems which are now preferred to control crime has done little or nothing to address the increasing crime rate in societies.

Nigeria like any other developing nation has been bedevilled with crime and even with the media attention given to reporting crimes in Nigeria, criminality in the country is still at an alarming rate (Success & Leke, 2011). In contemporary Nigeria, crime and criminal activities have become a serious social problem. Currently, many rural communities in the country have been plagued by crimes of various description and Obudu Local Government Area is no exception. In Obudu Local Government Area and Nigeria in particular, a lot has been said by scholars, the public, and media about the ineffectiveness of the police and other formal means of crime control that is established by law in handling the increasing rate of crime. Policies have been enacted, suggestions offered and solutions proffered to no avail. The crimes rate continues to increase by the day. More worrisome is how borrowed or foreign technology and advancement in information and communication technology have facilitated crime commission and modern mechanism seem not to be able to find solution to this plague. No community in Nigeria that has not been affected by increasing rate of crime, which has hampered the quality of life, society development and threatens human right to freedom. The research is aimed at x-raying the role of traditional institutions in crime control in Obudu Local Government Area of Cross River State.

2. RESEARCH QUESTIONS

This study is interested in providing answers to the following research questions:

- What is the relationship between activities of age-grade and crime control in Obudu Local Government Area, Cross River State, Nigeria?
- How do deities’ contribute to crime control in Obudu Local Government Area, Cross River State, Nigeria?

3. OBJECTIVES OF THE STUDY

The general objective of the study is to examine the contributions of informal mechanism in crime control in Obudu Local Government Area, Cross River State, Nigeria. Specifically, the study sought to:

- Determine the relationship between activities of age-grade and crime control in Obudu Local Government Area of Cross River State.
4. STATEMENT OF HYPOTHESES

The following hypotheses were tested:

- The activities of age-grade could likely contribute to crime control in Obudu Local Government Area of Cross River State.

- The use of deities could likely contribute to crime control in Obudu Local Government Area of Cross River State.

5. LITERATURE REVIEW

5.1 AGE-GRADE AS FORM OF INFORMAL MECHANISM IN CRIME CONTROL

Age grade according to Ndukwe (2015) is a union of individuals who share similar or about the same age, operating within a given territory or area with the aim of personal, collective and societal transformation/development. According to Wikipedia (2014) age grade is a form of social organization based on age, within a series of such categories through which individuals pass over the course of their lives. This is to say that, it is people in the same age range. Age grade system is said to be an age long socio-cultural institution in most traditional societies, especially in Nigeria. It is one of the oldest institutions used in the administration before the advent of the white missionaries (Ndukwe, 2015). People of the same age – born same year (grade) or within a two or three year period (group) identify themselves and come together to form an organization; and because they are about the same age, democracy becomes the order of the day as issues are raised and decisions taken by simple majority. The age grade in most traditional society in Nigeria are the most important agent of socialization apart from the family. Each age grade has definite role or roles it performs for them or community (Ndukwe, 2015).

The age grade responsibilities include among others enforcement of judicial decisions, by means of OririIwu (retrieving Judgment fine) or igbækpe (publicly shaming and humiliating a criminal) (Okafor & Aniche, 2015). Age grade system was a vital instrument or mechanism for fostering unity, solidarity, unity, good human relation, peace, progress and development among the Igbo (Ezenwaji, 2002; Okeke, 2013; Ndukwe, 2015). The age grade institution was one of the two institutions primarily charged with the responsibility of policing the communities in the Igbo traditional society. Age grade like other Igbo traditional political institutions was a multi-functional institution. Thus, apart from policing the communities, the age grade also performed other functions which included ceremonial or entertainment functions during festivals, ceremonies and burial rites (like dancing, singing, etc.); administrative functions(like defending or protecting the villages and communities.
against external enemy); socialization and social control functions; developmental functions (like sanitation, clearing paths, cutting forests, sweeping markets and squares, maintaining streams, mutual help, etc.) (Fafunwa, 2004; Ibenekwu, 2010).

The younger age grades between the age of 18 and 40 are essentially charged with the responsibility of policing and securing the community in terms of law enforcement, maintaining law and order, etc. The traditional Igbo communities mandated these younger age grades to use commonly sanctioned vigilantism to prevent crimes by identifying, apprehending or arresting and prosecuting persons suspected of committing crimes (Nwosu, 2002; Olisa, 2002; Okore-Ezekere, 2003; Okafo, 2007; Okeke, 2013). Thus, Igbo and Ugwuoke (2013) rightly argued that prior to the advent of colonial rule, there were rudimentary formal and informal policing in traditional Igbo society in which law and order was maintained by age grade vigilantes made up of mainly the young age grades under the guidance and instructions of older age grades. Therefore, the use of vigilante is not new in Igbo society in that in the pre-colonial times, various Igbo communities organized younger age grades into night-watch parties with the aim of securing and protecting their communities from robbers, thieves and other criminal elements.

Age grade vigilantes were made up of able-bodied men who participated effectively in the fight against internal and external breach or breakdown of law and order such as raping, murder, head-hunting, cannibalism, kidnapping for rituals or slavery, vandalism, etc (Igbo & Ugwuoke, 2013). The age grades were the major participants in the vigilantes in most traditional Igbo communities, which were also involved in the collection of dues and fines and punishment of criminals in carrying out their public duties as directed by the council of elders and village assembly (Igbo, 2007; Igbo & Ugwuoke, 2013). The political functions of the age grade were mainly implementation and enforcement of laws, which included execution of the laws, policies and decisions of the council of elders and village assembly (Igbo & Ugwuoke, 2013).

5.2 DEITIES AS FORM OF INFORMAL MECHANISM IN CRIME CONTROL

Traditional institution such as deities have since been in existence before the advent of formal social control in Africa. Most traditional societies have powerful local deities, which according to their beliefs disorganize internal and external forces that may cause misconducts. In traditional societies, people fear local deities because of their beliefs that such deities are capable of monitoring people’s mind and could punish people for mere bad intention, without anti-social or criminal conducts. Dargie (2007) argued that even the in western societies of Europe, there existed deities in crime control. He further stated that in ancient Greece, the Greeks gods acted as judges in adjudicating criminal matters. Oluwabamidele (2004) maintain that in traditional societies in Africa, punishing and checking deviance behaviour is one of the act controlled by the supernatural(deities) inflict severe punishment on those who negate the positive sanctions as well as religious sanction of the society.
Igbo and Ugwuoke (2013), in their study on crime and crime control in traditional Igbo society are of the opinion that deities are used in traditional societies to resolve allegations and claims pertaining to criminal conducts, including fraudulent claims to land ownerships. Mbiti (1969) maintain that indigenous gods are the most reliable and powerful beings that are capable of vindicating the just and expose as well as punish the wicked. As custodian of morality, justice and sincerity, the deities are invoked to witness any social agreement between man and his fellow man. Adebayo (2013) in his study of traditional means of social control in Igbo land argued that, the importance of deities in Igbo land is very important and maintain that deities perform the function assigned to them by custom and tradition to dispense and administer justice. He argued that deities are employed to detect crimes and punish the perpetrator. Nwaka (1976) argued that in most traditional society, there is a major deity with whom the society is associated with. Such deity apart from the people’s dependence on him for their major needs and necessities of life, also exercises control over their daily affairs and ensures that there is moral order, especially obedience to rules and regulation that guide such society.

According to Ajetumobi and Afe (2012), The Ilajes see the deity Ayelala as the most important equitable instrument for the maintenance of order and social justice. The deity is considered to have an uninterrupted extensive power in the traditional administration of justice. The deity is known to be effective in the punishment of crimes of various types. Atolagbe (2011) stated that Ayelala has been proven to very efficient in adjudicating criminal matters and the protection of lives and properties than the Nigeria Police. He cited a typical case in point:” Sometime in 2005, the Oba market in Benin City went up in flames. As the fire raged, hoodlums in the area had a field day looting goods belonging to traders in the market. More disturbing was the fact that many shops not affected by the inferno were found broken into and emptied by looters. The next day, Chief John OsamedeAdun, a.k.a “Born-boy”, a prominent citizen in the area, invited the priest of Ayelala, a goddess widely revered and feared in Benin Kingdom. The Chief priest of Ayelala consequently issued a public warning that as many as have taken away goods which do not belong to them should return same immediately or face the wrath of Ayelala. The following morning, morning, goods earlier carted away resurfaced in the market. The same feat was re-enacted when the popular Uselu Market was gutted by fire a few months after”.In Nigeria, Some villages had powerful deities, which, according to their beliefs, could disorganize internal and external enemies against possible mischief. In most traditional society in Nigeria, people feared community deities because of their belief that such deities were capable of mirroring people’s mind and could punish people for mere bad intention, with or without anti-social or criminal conduct. Some misfortunes that happened to some individuals or groups in those days were seen as havoc brought upon them by deities as punishment for their bad deeds. From this background, the influence of deities and their priests or messengers in traditional society was so widespread that it impinged on the psyche of people and constrained their inclination to engage on serious misconduct, thereby working for the community as a potent deterrence against crime. Deities were also
used in those days to resolve allegations and claims pertaining to criminal conducts, including fraudulent claims to land ownership (Dike & Ekejiuba, 1990).

A typical example of these dreaded deities was the “Ibinukpabi” oracle, popularly known and referred to as the “Long Juju” of Arochukwu in Igbo-land. This was the “highest court of appeal” and the supreme religious and judicial institution among the Igbo in the Niger and Cross River basins (Dike & Ekejiuba, 1990). The ‘Onyili-Ora’ near Nri and the Ogba Ogbunike were other dreaded deities or oracles where people prayed not to be summoned to appear for crime-related issues. Apart from the village deities, some individuals engaged the services of the ‘medicine men’ to conjure the means of protecting them from criminal victimization and other related harms from criminals and ‘bad people’. The magic of the medicine-men were believed to have the power to confuse the criminals from locating their targets or to make them vulnerable to easy apprehension.

5.3 THEORETICAL FRAMEWORK
5.3.1 ROUTINE ACTIVITY THEORY (RAT)

The routine activity theory (RAT) is an offshoot of Amos Hawley’s theory (1950) of human ecology. Cohen and Felson (1979) expanded on the theoretical postulations of Amos Hawley’s by introducing routine activities theory as an ecological perspective on criminal behaviour. Routine activities connote generalized patterns of social activities in a society (i.e., spatial and temporal patterns in family, work, and leisure activities). The fundamental idea is that the structure of routine activities in a social system determines what kinds of situations emerge, and changes in a society’s routine activities cause changes in the kind of situations people confront. Essentially, the theory noted that people act in response to situations, thus, the kinds of situations they encounter in their daily lives influence their crime involvement and changes in people’s exposure to situations may lead to changes in their crime involvement. Routine activity theory links a macro-level structural model (spatial and temporal patterns of routine activities in society) with a micro-level situational model that aims to explain why a crime occurs.

Routine activity theory explains the criminal event through three essential elements that converge in space and time in the course of daily activities:

- Suitable target or victim: According to Cullen and Wilcox (2010), the target may be a person, object, or place. What exposes a person, object, or place to criminal attack is the degree of attractiveness or vulnerability. For example, a person becomes a suitable target when he/she appears physically weak or handicapped, and unable to use self-defence.

- Potential offender: Felson and Clarke (1998) noted that when an accessible suitable target -person, object and place is not kept safe from harm or injury by an individual with the ability, fitness, or quality necessary to do so, there is a likelihood that a crime will occur.
The absence of proficient guardians: A capable guardian, whose presence would discourage a criminal from committing a crime, can be a person or a thing such as a friend, police, lighting, locks, or an alarm system among others (Argun, &Dağlar, 2016).

The theory is relevant to this study in the sense that it provides significant understanding as to how the capable guardianship which could be the physical or symbolic presence of an individual (or group of individuals) that acts (either intentionally or unintentionally) to deter a potential criminal from committing crime. These capable guardians are the deities and the age grade system that functions mainly in the rural areas to check the activities of criminal elements.

6. METHODOLOGY

Survey research design was adopted in this study. Survey research involves the collection of data to accurately and objectively describe existing phenomena (Isangedighi, Joshua, Asim &Ekuri, 2004; Agba. &Ushie, 2010). The study opted for the design because it uncovers data, interpret, synthesize, and integrate data (Cohen, Manion & Morrison, 2000). The study was carried out in Obudu local government area of Cross River State, Nigeria. According to National Population Census of (2006), Obudu L.G.A has a population of 196,271 people. The sample size for this study is 400 respondents purposively selected from the study area, comprising both male and female. The sample comprises all members of the communities that make up Obudu Local Government Area, the sample comprise famers, traders, civil servants, retirees and unemployed youths who are above the age of 18, who reside in the study area, irrespective of their status in the local government area. The Taro Yamane Sample determination technique was adopted for this work. The questionnaire was used as the main instrument of data collection for this study. Data collected from the field were collated, coded and Pearson Product Moment Correlation was applied in the analysis. The data was analysed hypothesis by hypothesis at a significant level of 0.05.

7. DATA PRESENTATION, ANALYSIS AND DISCUSSION OF FINDINGS

7.1 DATA PRESENTATION

In this section, the main variables of the study are identified, their mean and standard deviation calculated. The Statistical package for social sciences (SPSS) version 21 was used to perform frequency; percentages and graphs were first used to analyse the demographic data (sex; age; marital status; educational attainment, occupation, religion and name of community) and the results are presented in Table 1. Out of the 400 administered questionnaire for this study, only 379 respondents representing 94.75% returned questionnaire were properly filled without missing values and mutilation, therefore the said number was used for the data
analysis. This high return rate was possible because the researcher used trained research assistants and local community group heads.

7.2 GENERAL DESCRIPTION OF DATA

Table 1 revealed respondents’ demographic information. The responses to the questionnaire in respect to sex reveal that, most of the respondents 229 (60.4%) were female while 150 (39.6%) were male. This result shows that, there are more female respondents in our sample and this is similar to the population. Also, Table 1 shows that, out of the 379 respondents used in this study, 162 representing 42.7% were 26 - 40 years; 93 (24.5%) were 25 years and below; 82 respondents representing 21.6% were 41 – 55 years while 42 respondents representing 11.1% were 56 years and above. This trend is a true representation of the population, as Nigeria is among the countries with high youths’ population. Distribution of respondents based on marital status reveal that, most of the respondents 185 (48.8%) were married; 164 (43.3%) were single while a very small number 30 (7.9%) were divorced. This result could be so because of the age range of the respondents since there have attain the age of marriage. The distribution of respondents base on educational attainment shows that, most of the respondents’ 101 (26.6%) were Higher National Diploma (HND) or Bachelor (B.Sc/B.Ed/B.A) degree holders; next in the list were 97 (25.6%) were holders of Senior Secondary Certificate; 72 (19.0%) have Ordinary National Diploma (OND) or National Certificate in Education (NCE); 75 (19.8%) were First School Leaving certificate only while 22 (5.8%) of the respondents did not have formal education. This result was expected because the study area is predominantly a rural certain were the struggle to get education is encumbered by several factors.

Out of the 379 respondents used in this study, most of the respondents’ 137 (36.1%) were farmers; 82 (21.6%) respondent were students; 61 (16.1%) were civil servant; 48 (12.7%) respondents were traders; 15 (4.0%) were professional while only 8 (2.1) respondents were retired. The distribution of respondents’ base on religion shows that, more than half of the respondents’ 350 (92.3%) were Christians; 14 (3.7%) claimed were pagans; 8 (2.1%) were Muslim while Africa traditional religion 7(1.8). This result was expected because the study area is predominantly Christians.

<table>
<thead>
<tr>
<th>Table 1: Demographic data of respondents</th>
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<tr>
<td>Variable</td>
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<tr>
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<td>Age</td>
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<td></td>
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<tr>
<td>Total</td>
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<th>Occupation</th>
<th>Student</th>
<th>Farming</th>
<th>Trading</th>
<th>Civil servant</th>
<th>Professional</th>
<th>Retired</th>
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<td>82</td>
<td>137</td>
<td>48</td>
<td>61</td>
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<td>100</td>
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<th>Pagan</th>
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<tr>
<td>Total</td>
<td>379</td>
<td>100</td>
<td>100</td>
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</tr>
</tbody>
</table>

Source: Field survey, 2017

7.3 TEST OF HYPOTHESES

7.3.1 HYPOTHESIS ONE

Hypothesis one states that the activities of age-grade could likely contribute to crime control in Obudu Local Government Area of Cross River State, Nigeria. The independent variable in this hypothesis is age grade while the dependent variable is crime control. Pearson product moment correlation coefficient was used to test this hypothesis at 0.05 level of significance and the result is presented in Table 2. The result in Table 2 revealed that the calculated $r$-value of 0.324** is greater than the critical $r$-value of 0.098 at 0.05 level of significance with 377 degrees of freedom. By this result, the null hypothesis which states that, the activities of age-grade could likely contribute to crime control in Obudu Local Government Area of Cross River State, Nigeria is rejected while the alternate hypothesis is accepted. The correlation coefficient is a standardized measure of an observed effect, it is a commonly used measure of the size of an effect and that values of $\pm 0.1$ represent a small effect, $\pm 0.3$ is a medium effect and $\pm 0.5$ is a large effect.

The squared correlation ($0.324)^2$ which is a measure of effect size indicates the proportion of explained variance on the dependent variable. Therefore, 10.4% of the variance in crime control is accounted for by age grade influence. The magnitude of effect is moderate, this means that age grade influence is key to control crime in the study area. Therefore, we can conclude that, there is statistical considerable relationship between age grade and crime control in Obudu Local Government Area of Cross River State, Nigeria.

7.3.2 HYPOTHESIS TWO

Hypothesis two states that the use of deities could likely contribute to crime control in Obudu Local Government Area of Cross River State, Nigeria. The independent variable in this hypothesis is deities while the dependent variable is crime control. Pearson product moment correlation coefficient was used to test this hypothesis at
0.05 level of significance and the result is presented in Table 3. The result in Table 3 revealed that the calculated r – value of 0.355** is greater than the critical r-value of 0.098 at 0.05 level of significance with 377 degrees of freedom. By this result, the null hypothesis which states that, the use of deities could likely contribute to crime control in Obudu Local Government Area of Cross River State, Nigeria is rejected while the alternate hypothesis is accepted. The correlation coefficient is a standardized measure of an observed effect, it is a commonly used measure of the size of an effect and that values of ±.1 represent a small effect, ±.3 is a medium effect and ±.5 is a large effect.

The squared correlation (0.355)^2 which is a measure of effect size indicates the proportion of explained variance on the dependent variable. Therefore, 12.6% of the variance in crime control is accounted for by deities’ influence. The magnitude of effect is moderate, this means that fear of the wrath of deities helps in crime control in the study area. Therefore, we can conclude that, there is statistical considerable relationship between deities and crime control in Obudu Local Government Area of Cross River State, Nigeria.

Table 2: Pearson product moment correlation of age grade and crime control

<table>
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<tr>
<th>Variable</th>
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<th>Mean</th>
<th>SD</th>
<th>r-value</th>
<th>Sig.</th>
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<td>1.97</td>
<td>0.324**</td>
<td>.000</td>
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<tr>
<td>Crime control</td>
<td>379</td>
<td>12.07</td>
<td>1.95</td>
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<td></td>
</tr>
</tbody>
</table>

*significant at 0.05 level; df = 377 critical r value = 0.098

Source: Field survey, 2017

Table 3: Pearson product moment correlation of deities and crime control

<table>
<thead>
<tr>
<th>Variable</th>
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<th>Mean</th>
<th>SD</th>
<th>r-value</th>
<th>Sig.</th>
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<td>16.72</td>
<td>1.91</td>
<td>0.355**</td>
<td>.000</td>
</tr>
<tr>
<td>Crime control</td>
<td>379</td>
<td>12.07</td>
<td>1.95</td>
<td></td>
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</tr>
</tbody>
</table>

*significant at 0.05 level; df = 377 critical r value = 0.098

Source: Field survey, 2017

7.4 DISCUSSION OF FINDINGS

7.4.1 AGE GRADE AND CRIME CONTROL

The result of this finding indicates, there is statistical considerable relationship between age grade and crime control in Obudu Local Government Area of Cross River State, Nigeria. This is because the calculated r – value of 0.324** is greater than the critical r-value of 0.098 at 0.05 level of significance with 377 degrees of freedom. This result shows that age grade in Obudu have been performing the social function of crime Control in the study area. The result also shows that the age-grade as an organisation in Obudu is functional. The result also gives credence to the long old tradition that the age grade is a source of socialisation and means preventing crime in the society. Findings from the study also revealed that members of age grade when they go against the
norms of the society are sanctioned appropriately. Results also revealed that the age grade also help in drafting the laws that guide members of the society.

**7.4.2 DEITIES AND CRIME CONTROL**

The result from the data analyses reveals that there is statistical considerable relationship between deities and crime control in Obudu Local Government Area of Cross River State, Nigeria. The result revealed that the calculated \( r \) – value of 0.355** is greater than the critical \( r \)-value of 0.098 at 0.05 level of significance with 377 degrees of freedom. This result implies that deities play a part in crime control in Obudu Local Government Area. This findings goes to confirm the fact that traditional religious systems have always been a source of social control in the Obudu traditional society. From the response of the respondents it was also gathered that because of the failure of the formal means of crime control in the society, local people tend to rely on the local deities to solve crimes detection such as theft, murder, burglary among others.

**8. CONCLUSION**

The main objectives of this study was to assess the informal crime control mechanism in Obudu Local Government Area, Cross River State. The need to revisit and employ traditional institutions as a means of social control in Obudu Local Government area of Cross River State because of their role in controlling crime necessitated this study. Traditional institutions have significantly impacted on the lives of the rural people through its contribution in controlling criminal activities in rural communities. The data collected indicated that traditional institutions exist in Obudu Local Government area. Community members believed that age-grade, and deities should be given the responsibility to control crime in their communities.

**9. RECOMMENDATIONS**

There is no doubt that traditional institutions has involved in crime control in Obudu Local Government Area of Cross River State. Based on these findings, the following recommendations were made:

- Traditional methods of crime control should be encouraged to complement the efforts of the security agencies - but the ritual aspect that are repugnant should be removed to natural justice in order to gain the confident of government and the people.

- There is need for the Inclusion of the officials of the age grade in governance to motivate them allow them participate in governance. Government should as a matter of necessity, ensure that the modus operandi of all age grades or clubs, are constitutionally defined to avoid any unwholesome practice. The need to combine or join both modern and traditional methods of social control to bring about a balanced security situation.
10. REFERENCES


