

The Place of Women in Crime Control in Igalaland

Akoji Ocheja (Ph.D)

Department of Criminology and Security Studies,
Faculty of Social Sciences. National Open University of Nigeria, Abuja

Abstract:- This paper critically examines the role of women in crime prevention in Igalaland, Nigeria. The resurgence of corrupt practices and illegal activities has become a significant issue for government bodies and institutions in the country. Official crime statistics are substantial, resulting in numerous costs such as lost lives, injuries, and property loss. The paper suggests that the reduction of crime rates in Nigeria requires a multidimensional strategy that involves various role players. Nigerian women, along with the government police service, play a crucial role in controlling and preventing crime in Igalaland. The paper uses the documentary approach and social structural theories of Trade and Durkheim to investigate the role of women in crime prevention in Igalaland. It recommends that interventions and preventions integrate a gender perspective and that education for women related to crime prevention be undertaken by city or rural governments to enhance their ability to recognize and report anti-social or criminal activities in their neighborhoods.

Keywords:- *Criminality, Women, Crime prevention and Igalaland.*

I. INTRODUCTION

Crime has always been a problem in every culture throughout history. To put it another way, the history of crime is as old as mankind. Cain, the first son of Adam and Eve, committed the first crime when he murdered his brother Abel out of jealousy. In every culture, criminality is a major source of instability and discomfort. This social issue has eaten deeply into the fabric of our society, affecting both people and property. And, because of its insidious and widespread existence, it has an impact on everyone in society, either directly or indirectly. With its pandemic and spontaneous nature in modern cultures, crime is similar to a social epidemic. Given the poverty level based on unemployment, crime has become the primary means of survival in Nigeria (Agbaegbu, 2011). Given this, there is little doubt that crime has a high monetary and psychological cost. Because of the structure of our culture, which places so much emphasis on "survival of the fittest," young people who are unable to obtain paid employment rapidly turn to social vices. However, every community on the planet has its own set of issues and challenges. Nigeria is no different. As a developing country, she has her own set of social, political, economic, and cultural issues that have had a negative impact on the populace's well-being. Youth unemployment and a rising tide of crime are two of the country's major issues, both of which have substantial repercussions for national growth.

There is no single definition of crime that is universally accepted. However, crime is defined differently in different circumstances. Some individuals describe crime as something that does substantial harm to the community or is widely perceived to be capable of doing so. Crime can also be defined as something that offends society's morality or something that defies divine law. The law defines crime as any act or omission that violates the law and is penalised by the state. It involves both the act itself (*actus rea*) and the purpose of committing the act (*men rea*) (Cario, 2016). In certain communities, such as Igaland, which consists of nine local government areas in Kogi East Senatorial District of Kogi State, crime is defined as any behaviour that disrupts order and reduces public security. Crime merely denotes a continuous decline into societal anarchy in other countries (Giodan, 2012). Indeed, any relevant part of sociological thought about crime, according to Edwards (2012), should emphasise the links between conformity and deviance in various social situations. It can also be viewed as anti-social behaviour, that is, behaviour that violates societal norms.

A norm is any guideline or regulation that governs what humans should or should not think, say, or do under certain conditions. This sociological definition of crime is much broader and more inclusive than the narrower legal definition of crime. Since the late 1980s, crime in Nigeria has climbed drastically. While recent evidence suggests that much of the country's recorded crime occurs in major cities and urbanised areas characterised by rapid growth and change, stark economic inequality and deprivation, social disorganisation, and inadequate government service and law enforcement capabilities, this is not to overlook those unaccounted for even in rural areas.

According to Obi (2017), published crime statistics are likely grossly understated because the police are concentrated in urban areas where only about 25% of the population lives, and public distrust of the police has contributed to the underreporting of crimes. Crime has skyrocketed in this environment. Area boys, armed robbers, and the like have taken over market areas and neighbourhoods; there have been reports of widespread armed muggings, assaults, burglaries, carjacking, and extortion, often involving violence; and roadblock robberies and armed break-ins occur frequently, with victims sometimes shot by assailants for no apparent reason. Reports of armed robberies in broad daylight on rural highways in the country's northern half appear to be on the rise. According to Welsh (2016), the crime wave is compounded by poor economic conditions as well as the law enforcement authorities' ineffectiveness, efficiency, and corruption. In recent years, crime has become the bane of Nigerian society. No one appears to be immune to its negative consequences, as crime has become a palpable

malaise that pervades practically every section of the country. The negative effects of crime on society, which have reached practically epidemic proportions, cannot be overstated. It extends well beyond the loss and significant agony experienced by crime victims; it also discourages investment, growth, and long-term development, among other things. As a result, it is critical to comprehend and expose the variables that contribute to crime in society.

The role of women in crime control in Igala Land influenced this paper. For example, according to Obi's (2017b) summary of crime statistics in Kogi East of Kogi State, the number of crime incidences such as child stealing, armed robbery, kidnapping, burglary, pocket picking, motorbike/car snatching, hostage taking, cultism, assassinations, and murder has increased tremendously since 2003 to date, and the security architecture appears to be passive in mitigating these threats. Similarly, in the victim survey conducted by Obi (2017), Ogbuke and Obi (2016), Uche and Obi (2018), and Enojo and Obi (2016), the findings indicated that three out of every twenty Igalas are afraid of becoming victims of crime, whether through thuggery, criminality, or cultism, among other things. This conclusion is indicative of 75% of the Kogi East population. According to the same data, one in every three people in the population was a victim of crime in 2018. This development has a negative impact on Igala Land's overall development. Based on the foregoing, this article intends to investigate the role of women in crime control in Igalaland.

II. THEORETICAL REVIEW

The Imitation Suggestion theory was used in this paper's analysis of the factors contributing to crime in Igala-Land and the larger society. This crime theory seeks to clarify the relationship between many phenomena and criminal activity. The physical typology theories of Lombroso and his adherents were criticised by French sociologist Gabriel Tarde in the late 1880s. Even though Tarde acknowledged that biological factors can contribute to the development of criminal tendencies, he argued that social variables account for the majority of crime-related reasons. His fundamental idea of criminal behaviour was based on rules of imitation. According to Tarde, those with criminal tendencies are drawn to crime by the behaviour of other criminals. He also believed that the specific crimes committed and the ways in which they were performed were imitations. While a variety of factors contribute to the propensity for crime, the offender's social milieu—particularly the environment of his formative years—explains it the best. One of the first to study professional criminals was Tarde. He mentioned that some criminals go on to become criminals. These professional criminals may participate in apprenticeship training programmes that resemble those that are typical of preparation for other professions. Bohn and Haley (2002)

Emile Durkheim, a fellow French social theorist, held the view that society itself contains the seeds of crime. According to Durkheim, societal instability is a factor in crime. The bewilderment and feelings of alienation brought on by the dissolution of social ties were described by Durkheim as anomie. According to Durkheim, people nowadays tend to feel less a part of society than did their forebears, and as a result, their behaviour is less influenced by social standards. Sociological theories of crime have been focusing on identifying the specific social groupings that influence criminal motivation and the process by which criminal socialisation takes place ever since Tarde and Durkheim's seminal work suggested a link between social interactions and criminal motivation. It is clear from the foregoing that social interactions, group formation, changing environmental trends, and technical advancement are responsible for the widespread crime in Igalaland. In order to comprehend the role of women in crime prevention in Igala-land, the paper used a documentary analytic approach. There are five sections in the paper. The first section focuses on the introduction to the paper, the second on a theoretical review, the third on an analysis of the study's core issues, the fourth on the conclusion, and the fifth on recommendations.

III. FRAMEWORK OF ANALYSIS

A. *The Socio-economic/Historicity of Igala-land*

Ane Igala (Igalaland), a region inhabited by the Igala people in the state of Kogi, is the largest region inhabited by a single ethnic group. Before the 19th century, the entire triangular shape of territories along the banks of the Niger and Benue rivers was inhabited. In the 15th and 16th centuries, the Igala kingdom encompassed portions of Yoruba territory, including Nupe, Ebira, and Edima (Asogwa, 2003). The settlement of the Igala-speaking people is also situated on the right bank of the confluence of the Niger and Benue rivers. Igalaland is circumscribed on the north by the Benue River, on the west by the Niger, on the south by the Igbo-speaking people, and on the east by Edoma. Igalaland is located in a transition zone between the moist high forests of the south and the arid Savannah zone of the north. Although the Igala region is primarily inhabited by the Igala monolingual group, there are also two separate ethnic groups, the Bassa Nge and Bassa Komo, who reside along the right banks of the Benue River. Igalaland encompassed a total land area of approximately 4000–9100 square miles (Arisukwu, 2017). Igalaland is situated in a favourable region in the Middle Belt Zone, between the conventional northern and southern rainfall patterns. The adequate and well-distributed rainfall and red sandy soil give rise to high forest vegetation and the growth of forest inter-space with areas of close growing, which supports the cultivation of, among other crops, yam, coco yam, maize, cassava, meal suguime, benni-seed, and rice. During the colonial period, Igalaland was divided between Nigeria's northern and southern provinces. From 1900 to 1906, it belonged to the Northern Province. Ankpa was assigned to the Muslim Province, while Idah and Dekina were assigned to the Bassa Province (Arisukwu & Okunola, 2013).



Map 1: A MAP OF IGALALAND, SHOWING THE LOCAL GOVERNMENTS AND MAJOR TOWNS

Source: Department of Geography and Environmental Studies, Kogi State University, Anyigba, 2023

When the Protectorate of Northern and Southern Nigeria was made in 1906, Igalaland was divided again. The Idah Division was given to Onitsha Province in the south, while the Ankpa and Dekina Divisions were given to the Muslim and Bassa Provinces in the north. Igalaland was put back together under the Muslim Province in 1919. By 1926, the whole area had been moved to Kabba Province, where it stayed until the end of British rule. Idah, a town on the bank of the Niger River, has always been and still is the capital of Igalaland.

B. The Origin of the Igala people

A lot of debate has been sparked by the question of where the Igala people actually came from. As a direct consequence of this, a great number of hypotheses have been proposed with regard to the origin of the Igala people, but none of them have received unqualified approval. However, one thing that seems to be evident about the Igala

people is that the Igala race in the distant past has cohabited with various ethnic groups in Nigeria before each relocated to their present domicile; the ethnic groups are the Yoruba, the Igbo, the Jukun, the Idoma, and the Bini (Asaju and Arome 2020). This is one thing that appears to be clear about the Igala people. However, it is essential to emphasise that the Igala and Yoruba races share a linguistic relationship, which seems to be more suggestive of a similar ancestry than the other ethnic groups described in the previous paragraph. For instance, the Igala language and the Yoruba language both have words for the following:

Table 1: Dialectical Similarities between the Igala and the Yoruba

Igala	Yoruba	Meaning
Oko	Oko	Farm
Omi	Omi	Water
Eju	Eju	Eye
Obi	Obi	Kolanut

Source: J. S. Boston, *The Igala Kingdom...*, p. 14

In response to the above, Boston says that the strong linguistic ties between the Igala and Yoruba languages make it likely that the two ethnic groups came from the same place a long time ago and then split up and moved to where they are now (Musa, 2013). Armstrong is trying to find out where the Igala people came from. He thinks that they came from the same place as the Yoruba. Armstrong also says that the most certain historical fact about the Igala people is that they came from the same place as the Yoruba and that they were separated from them for a long enough time for their languages to be very different. Okwoli, a well-known Igala historian, agrees with this point of view. "When people speak the same language or languages that are similar, there is every reason to think that they came from the same place or met somewhere," he said (Abdulkadir, 2019). From what has been said so far, it is clear that there is no single story about where the Igala people came from. Even though there is a lot of disagreement about where the Igala came from, one thing is for sure: the Igala country came from the area around them and was its own thing before it merged with other cultures. Before the colonial masters came, there were several important black countries in the forest belt. These included Ashanti in Ghana, Dahomey in what is now the Benin Republic, Ife, the Oyo Empire, the Bini Kingdom, the Igala Kingdom, and the Jukun Kingdom (Abdulkadir, 2011).

C. Economy of Igalaland

The geographical position of the Igala people has made a significant contribution to their economic activities, and the zone that they occupy is economically blessed as a result of the natural habitat they live in. The climates of the dry Savannah Vegetation to the north and the wet Woodland Zone to the south provide the Igala people, who live in the central belt of Nigeria, with distinct advantages. According to Aliyu and Murtala (2014), the residents of Igala engage in a variety of economic activities, including farming, trading, fishing, hunting, poetry, and blacksmithing.

D. Farming

Agriculture is the mainstay of the Igala people's economy. It is majorly carried out by those in the rural areas of the kingdom. Because of the fertile vegetation for various crops, many people are engaged in full time farming activities. Men assisted by women dominate this occupation. The main crops produced are yams, cassava, millet guinea corn, bean, barbara nuts, melon, cashew nuts, cotton, okra, sweet potato, rice and maize, among others. Of worth of note also is that oil palms are also found in many parts of Igalaland (Ukwedeh, 2003). For example, palm oil production is noticeable in all the local government areas in Igalaland. Furthermore, from the palm trees and raffia palms, palm wine is tapped locally. Local gin is equally made out of the palm wine. Local brooms are also made out

of the oil palm fronds and the palm fronds of the raffia palms are used as local roofing sheets.

E. Trading

Trade is another economic activities carried out by both Igala men and women. All kinds of commodities are traded by the merchants. The major markets in Igalaland where trading activities take place are Ega market in Idah, Ejule market, Anyigba market, Itobe market and Afogamgam. It should be noted that the strategic locations of these markets enable people to come by road and water within and outside Igalaland for various trading activities. This trading activity enables the Igala people to make up for the goods and services they cannot provide locally (Yahaya, 1980).

F. Fishing

Fishing occupation is done by few people in Igalaland, particularly those along the riverine areas, for example areas like Ibaji, Idah and Itobe are well known for their fishing occupation. Fishing activity on a large scale is done by men and women. The Igala people who are involved in fishing occupation over the years have made great fortune from that aspect of economic activities in the river areas. Many people from neighboring States come to these areas to buy quality fish for food and also for commercial purposes in their home states (Muhammad, 2015).

G. Pottery

Pottery is also a major economic occupation among the Igala people which is mainly carried out by women. This occupation is localized in the sense that those who specialize in the art are found in areas where special clay exists. For example, places like Ojuwo-Ocha, Okete and Ajaka are known for this occupation. The pottery experts using their local materials and technology produce various sizes and shapes of pots. Some of the pots they make are, storage water pots, cooking pots, pots for cooking local herbs, pots for fetching water from stream and pots for saving money for the purpose of local banking, (Ochefu, 2005).

H. Hunting

The forest in Igalaland is endowed with many animals and birds which local hunters kill for food and sell to people particularly those who cook and sell. Bush meat is a special delicacy in both local and modern restaurants. Some of the animals, birds and reptiles hunted are grass cutters, baboon, spotted hyena, squirrel, leopard, gorilla, monkey and deer (Abdulkadir, 2014). Furthermore, many of the parts of the animals, birds and reptiles the local hunters kill, also serves as herbal medications.

I. *Traditional and Political Development of Igalaland*

The pre-Jukun dynasty Igalaland operated as a decentralized state within the Idah axis. Politically, the form of government in the illuminated epoch was in hands of the Igalamela under the leadership of the Achadu who is the eldest in the groups. The Igalamela constitutes the nine elders of the leading communities around Idah prior to the emergence of the Jukun Dynasty. Suffice it to say that this form of governance or the supremacy of the Igalamela at this point was restricted or limited to the Idah area alone (Abdulkadir, 2014). However, the decentralized political structure in Idah was later transform into a centralized one with emergence of the Jukun dynasty. The emergence of this dynasty introduced a monarchical system of government in Idah while the Igalamela were reformed and made the king's maker under the Achadu. In this new development, the Achadu maintain a palace at Igala Ogba where he try cases and give judgment. Beside, despite the emergence of the Jukun dynasty, the supremacy of the ruling house never went beyond Idah. It was as a result of the reorganization and reformation of the government by Attah Ayegba that the influence of the dynasty was extended far beyond Idah, thus, giving Igalaland a well plan political structure. In doing this, he sent his sons and relatives to other communities outside Idah to rule under the supremacy of Idah. The above marked the emergence of the Onu-ane and Gogos and Madaki(s) in Igalaland.

More so, since the emergence of the Jukun dynasty, Igalaland has remained under its accompanying monarchical form of government. A critical historical study in all the districts in Igalaland will show the nexus between the districts and Idah. Talking about the political structure of the Igala after the emergence of the Jukun dynasty, Abdulkadir, states that the Igala have a centralized political system with the Attah at the Apex. The Attah is assisted by the state officials whose political titles and offices were largely hereditary within their clans. Abdulkadir further stressed that the Igala credited Attah Ayegba – the fifth Attah with the transformation of Igala into a real state. To him, Ayegba organized a participatory form of government through the re-organization of the state and the introduction of provincial administration in the 17th Century, (Abdulkadir, 2014).

He formed a council which comprised of the Achadu and the Igalamela clan heads. In addition to these clans, five riverine clans were represented. They were Agaidoku, Abokko Onukwu Attah, Onupia, Olimane and Ocheja, all headed by the Agaidoko. The Attah controlled the leaders of the clan. However, the Achadu is the head of the body that select and installs new Attah and also serve as counters to Royal excesses and autocracy and could depose any Attah who became unpopular. The members of this body were not royal nobles and thus, can never become the Attah. In addendum, with the aid of the Amoma-Ayata, the royal Councillors, the Edibo and the Ammoji, the Attah maintain law and orders. In the districts, the system of administration was/is similar to that of the centre. On appointment by the Attah, the provincial rulers formed their own cabinets after their titles had been approved by the Attah. The Attah officially present the district head, Onu or Onu-Ane, Chief

of the land with the Oka which formed the visible sign of his authority.

The authority of the Onu-Ane are hereditary within the clan, whilst the clan's sovereignty is acknowledged by the members of other descent groups principally through the payment of tributes in kind to the Onu-Ane¹⁹. Communication between the Onu-Ane and the Attah was done through selected Edibo-Onoyi who made sure that regular tributes are paid and the laws of the land were obeyed. The functions of the Onu-Ane were purely ritual duties and administrative roles, including the control of trade, the collection of tribute and the provision of canoes and men for war or trade for the state. They settle minor disputes and criminal cases, while cases of murder, treason and land disputes were transferred to Idah, (Abdulkadir, 2014).

J. *Highlight of Socio-Cultural Development of Igalaland*

The nuclear family is the smallest social unit, although this is inextricably related to the extended family system that involves the lineage and the clan. The socio-cultural evolution of the Igala communities is organised according to the family setting. Their social organisation is primarily kin-based. According to Abdulkadir (2014), it is the nuclear families that eventually coalesce into clans. All of the members of these nuclear families perceive themselves as brothers and sisters. His authority could be moral in nature because it is believed that he is the custodian of wisdom, which is based on his long years of living and the experiences gained from the various events that have occurred in the past. At the clan level, they have the office of the clan heads, which is often the eldest member of the uppermost age group. He exercises authority over the entire clan. At the clan level, they have the office of the clan heads. At the clan level, they have the office of the clan heads.

The people who speak Igala have a proverb that goes as follows: "What the older person sees when lying flat, the young person may never notice it even if he or she climbs a tree nine times making the attempt" (ewnk'ogijo dachi odadala k'ili, imoto nugo er'onumela ineke li). The clan head also serves as the spiritual leader; he is seen as a symbol of unity between the clan and the dead; in the event of any misfortune, he consults the oracle known to the people as "ifa" and performs the ritual on behalf of the younger generation; he mediates between the ancestors and their descendants; and the staff of his office can only be transferred to the next eldest person in the clan when he dies (Abdulkadir, 2014).

IV. CAUSES/CRIME RATE IN IGALA-LAND

A. *The Concept of Criminality*

Like most terms in the social sciences, crime lacks a universally recognised definition. "A crime is held to be an offence that goes beyond the personal and into the public sphere, breaking prohibitory rules or laws to which legitimate punishments or sanctions are attached, and which requires the intervention of a public authority," states the Oxford Dictionary of Sociology (2009). A crime must be

detected and dealt with by an administrative system or enforcement agency in order to be recognised as such. It must be reported and documented by the police (or other investigator), after which it may or may not be investigated, become part of criminal statistics, and result in a court case. According to Dambazau (2014), a crime is defined as an action against the public interest that is prohibited by law that has been passed by the legislature in the interests of the entire society and to which a specific punishment is attached in the event of a violation. Crime is governed by four major principles: public wrong, moral wrong, law, and punishment for the criminal. Crime is also viewed as a breach of the social norms that all members of the community have committed to upholding, for which the rest of the community will impose punishment on the offender. The same justification underlies the judicial system's perception of crime as a social and moral evil. In his 1935 book "The Rules of Sociological Method," Emile Durkheim makes the case that crime is an essential and typical feature of social life that exists in all societies. This aims to show that crime is a fundamental component of all good communities, making it unavoidable since not every person in society can be equally dedicated to the collective feelings, which are the common values and moral beliefs of societies. And the reason for this is that people are exposed to various influences and situations, which prevents them from becoming alike. In connection with the aforementioned, he (Durkheim) observed that while crime is unavoidable, it may also be functional.

It only turns detrimental when the rate is particularly high, which explains why any societal transformation starts with some sort of deviation. This suggests, however, that in order for change to take place, yesterday's exception must become today's standard. The classical and positivist schools have a common perspective on crime. According to this school of thought, a crime is an act or omission that transgresses societal norms and values. These are ideals and principles that a community has agreed upon and have taken the form of laws. In 2018 (Haralambos). More specifically, Zumue (2011) pointed out that a crime is any act or omission that violates the terms of the criminal or penal code and that is sanctioned by the government. In a similar vein, the Oxford Dictionary of Sociology refers to it as the public realm, which necessitates the participation of a public authority and involves breaching prohibitory regulations or laws. Regarding criminality, Lord Devlin (1959) acknowledged that there are public wrongs, or wrongs committed against society, which include acts of physical violence like murder and rape, violations of property rights, which include theft, fraud, and burglary, as well as crimes against health, morals, and public safety, such as prostitution, gambling, homosexuality (in Nigeria), and drug abuse. In light of everything said above, it is important to emphasise that actions that are considered criminal must unavoidably breach both the social contract and the criminal law. As a result, they must be punished appropriately, and their punishment must be based on statutes. Everyone should be really concerned about how common crime is in today's world. By destroying the feeling of safety and security, it threatens the social fabric. Depending on the type and severity of the crime, there are

many different ways that it affects society. It becomes a problem when it is so pervasive in society that it threatens the security of people and their property, as well as social order and solidarity (Ogbuke & Obi, 2016). Crime poses a threat to a country's economic, political, and social security and is a major contributor to underdevelopment because it deters both domestic and foreign investment, lowers the standard of living, destroys human and social capital, ruins relationships between citizens and the states, and undermines democracy, the rule of law, and a nation's capacity to foster development. The growth of societies with a focus on westernisation has not improved the situation; on the contrary, it has undermined the social and cultural values of the society. Urbanisation, which is extending farther and faster than improvements in the social and economic situation, is one reason for the rise in crime in Nigeria. Public safety is seriously threatened by crime. It results in severe personal misery, extensive property loss, and a huge strain on the urban social network. Globally, 60% of city dwellers experience some form of crime every five years, and more than half of these crimes include personal crimes (arson, fraud, deceit, the 419 syndrome, forgery, etc.). Cities in Nigeria have been observed to be favourable environments for criminal activity because they offer the necessary anonymity (Okafor, 2011).

V. CAUSES/CRIME RATE IN IGALA-LAND

There are series of causes of crime in Igalaland, which are as follows;

A. *Unemployment and Poverty*

Criminality in Igala-Land is also caused by the prevalence of unemployment in the country's labour market (Inyang, 2019; Umoh, 2010 cited in Chidi, 2014:3-7; Adegoke, 2014:4-5; Chidi, 2014:3). It was discovered that "most criminals were unemployed and economically unstable youths." It is widely believed that poverty is the leading cause of crime in Nigeria (Hino, 2015, cited in Chidi, Uchem, and Uche, 2015:5). According to research, a person who lives on less than \$1.65 per day is considered to be poor. As a result, many Nigerians survive on less than \$1 per day, and poverty has become a driving force that encourages idle hands to seek solace in crime (Nnamani, 2015, 37). According to reports, many abduction victims who survived the ordeal divulged that the abductors are predominantly young, educated men who complain of hunger and unemployment (Olajide, 2016:2).

B. *Deficient Security Service*

While it is necessary to denounce these criminal acts, it is also necessary to condemn the security agents for their incompetence and complicity (Chidi, 2014:6). The overwhelming majority of kidnappings, perhaps 70 percent, go unreported out of fear of retaliation or a lack of trust in law enforcement (Dobbs, 2012:2). In regions or countries where there is little respect for the law and officials and police ignore offences or, worse, take an active role, criminality is likely to be one of many crimes. Criminality thrives in Nigeria due to the porous nature of our security network and the failure to prosecute past perpetrators (Okengwu, 2011:4; Chidi, 2014:10). Dobbs (2012:13)

notes that criminality is not restricted to developing nations but that hostage-taking for monetary gain is uncommon in developed nations with well-organised security services. The police in these nations give criminality a high priority and have a strong track record of recovering victims (The Overseas Security Advisory Council, 2014). In some nations, such as Mexico and Kenya, there is concern that the police are implicated in criminal activity. (Bornemann, 2017) .

C. *No Respect for Societal Value*

The issue of "moral decadence" has been identified as one of the factors that contribute to illicit behaviour (Inyang and Abraham, 2013:3). Onovo (2019) concludes that the high rate of crime in the country, particularly in the South-east and South-south, is primarily the result of materialism and the loss of societal values, observing that people were willing to do anything to become wealthy and admired by society. Nonetheless, it is commonly believed that in regions where crimes such as criminality flourish, the perpetrators receive the blessings of the community's most powerful leaders (Okengwu, 2011:3). Other possible causes include a lack of proper home orientation by parents and guardians, an unnecessary public display of wealth, incorrect societal values, a lack of integrity or corrupt practises by government officers, and others. (Ogwu, 2010; cited in Ottuh and Aitufe, 2014:8). Access to Dangerous Drugs Obi (207) attributes the rise in crime in Nigeria to the high consumption and trafficking of hard narcotics. He used Kogi State to illustrate the relationship between crime and heavy drug use. According to him, Kogi State is admired for its commerce and thriving enterprises, which have made significant contributions to the nation's economy. The drug barons have ensured that drugs are readily available not only in Igalaland but also in other regions of the state. This has resulted in an increase in violent crimes and criminality in the states. Every day, a plethora of drug distribution hubs rise up where criminal activities are planned, perfected, and carried out.

D. *Progress in Communication*

According to Adegoke (2014:5), one of the causes of criminality in Nigeria is the increase in communication. Immediately after being kidnapped, victims are instructed to use their GSM phones to contact family members (wife, spouse, children, or siblings) regarding the ransom demand, and then to turn off their phones" (Edukogho in Vanguard, April 27, 2013). Dobbs (2012:1) notes that electronic media has altered both the speed and method of negotiation. For kidnappers to pursue the high-volume, quick-turnaround kidnap-for-ransom model, modern technology provides inexpensive, simple access to relatively sophisticated tools. Kidnappers can now exert intense pressure and demand ransom payments by contacting the victim's family or employer multiple times per hour via telephone or instant messaging. In 2015, the majority of incidents were resolved in less than seven days, resulting in the victim's safe release (White, 2015: 3). According to the United Kingdom Foreign Policy Centre (2011:13), "for economic criminality to function as a profitable enterprise, it must operate via organised networks." These organisations facilitate

communication, allow the group to operate over great distances, and provide the stability that makes them extremely difficult to dismantle.

E. *Corruption*

Endemic corruption has been identified as one of the causes of criminality, and corruption appears to have become second nature to the majority of Nigerians, particularly at the leadership levels (Olajide, 2016:2). In addition, corruption among law enforcement agents frequently undermines crime prevention efforts. This was the opinion of Bias Ople, the president of the Philippine Senate, who noted that 52 percent of crimes in the Philippines involve active and retired police and military personnel (Inyang and Abraham, 2013:3). Asobie (2010) discussed criminality as a national issue and how prejudice has clouded numerous criminal investigations. He noted that in Nigeria, organised crime connects the highest-ranking police officers with the local populace. In Mexico, widespread corruption allows kidnappers to buy or intimidate their way out of prosecution (The United Kingdom Foreign Policy Centre, 2011:16). In Colombia, the primary issue is the legal system's weakness. There are many more jurisdictions with weak or corrupt police, the centre adds.

From the foregoing, it is clear that, over the years, criminality has grown as an industry involving every level of society and motivated by numerous factors. The true causes of crime in modern times are political and economic in nature. In the past, it was possible to obtain the release of a prisoner without paying a ransom, but these days, a ransom must be paid prior to the release of a prisoner. Such ransom appears helpful for funding the involved organised groups. As we have seen, there is some overlap between political and economic criminality: political gangs may kidnap for economic reasons in order to fund their struggle, politically motivated criminality may be resolved financially, and economic cases may contain a political element, depending on the group involved. However, economic criminality is referred to in this study when the primary motivation for the act is financial, even if the money is used to pursue a political objective.

Table 2: CRIME RATE (Spatio-Temporal Patterns of Criminality) in IGALA-LAND

S/N	Year	Month	Local Government	Ransom
1	2013	May	Dekina	One Million Five Hundred Thousand Naira (₦1.5m)
		October	Dekina	
2	2014	January	Ankpa	Three Million Naira (₦3,000,000.)
		September	Ankpa	
3	2015	March	Olamaboro	One Million Five Hundred Thousand Naira (₦1.5m)
		September	Olamaboro	Two Million Naira (₦ 2,000,000)
4	2016	June	Omala	
5	2017	January	Omala	Five million naira (₦ 5,000,000)
		September	Omala	Three Million Naira (₦ 3,000,000.)
6	2018	January	Idah	
		May	Idah	
		October	Bassa	Two Million Naira (₦ 2,000,000)
7	2019	March	Igalamela	Six Hundred Thousands Naira (₦ 600,000)
		August	Ofu	Two Million Naira (₦ 2,000,000)

F. Effect of Criminality In Igalaland

According to Obi (2017), criminality is rapidly undermining economic prosperity and threatens the survival of the Igalaland nation. In some regions, factories are closing, fewer people are visiting their hometowns, and economic and social activities are dwindling (Chidi, 2014). Nnamani (2015:4) notes that relatives of victims in Kogi east Nigeria (Anyigba, Ojkipadala, Lokoja Road, Ankpa, and Dekini LGA) paid ransoms totaling up to N15 billion to secure the release of their loved ones between 2016 and 2019 (up to N15 billion per victim). On the level of the government, the economic repercussions of kidnapping include spending on security and security agents. It was also reported that the Kogi State Government spent three billion naira in two years on security alone. Ottuh and Aitufe (2014:8) discovered that abduction activities have significantly impacted socioeconomic life in numerous ways. First, there have been many fatalities. The majority of victims who attempted to resist abduction or were unable to pay the ransom demanded by captors or on time have been murdered.

VI. THE PLACE OF IGALA WOMEN IN CRIME PREVENTION IN IGALAND

A. Crime Prevention

Crime prevention is the name for actions that are meant to lessen or stop certain types of crime (or the fear of them). This can be done by changing the environment where they happen or by taking action on a larger scale to change social or other factors that are thought to cause them. Welsh and Farrington (2016) say that reducing crime also requires a process of analysis to figure out what causes certain types of crimes (and how much they cost certain groups of victims) as well as the coordination of resources and skills of a variety of role players to come up with and put into action the right solutions. Because of these needs, crime prevention schemes are more likely to work if they are made in the area where the crime is happening rather than at the national level. To do this, you need a targeted method that focuses on a single crime problem and uses different activities to solve it. The best ways to stop crime are those

that focus on a specific crime or group of crimes and try to put in place a targeted set of protective measures.

Metiboba (2010) is part of a school of thought that says there can't be effective crime control in poor countries until something is done about poverty and ignorance, which are things that most people in these countries have to deal with every day. This is why the National Crime Prevention Council, in the year 2022, said that property crimes like theft, arson, burglary, etc. are getting worse quickly and are becoming one of Nigeria's biggest problems with its growth. The person, his family, and his social group are all involved, and changes in the economy affect how much crime there is. The job of a social reformer is to figure out why crime happens in a certain society and take steps to fix and stop it. From a sociological point of view, which takes into account the bigger picture in which crime happens, a sociological understanding of crime will help reformers get a good knowledge of crime and be very strong when fighting it.

Varrassi (2011) says that primary prevention must take into account factors at the person and family level that are linked to criminal behaviour. He says that the socialisation process is the thing that stands between crime and family. This is because the family is the basic unit of society and is where most early socialisation takes place. So, having reliable parenting skills and taking part in activities that help society are likely to lower the chances of getting involved in crime. Preventing crime is everyone's job in the community, and the government sees it as a top goal for the country as a whole. This is true not only for the Cabinet and the departments that deal with security and law, but also for everyone else in the public who can help bring down crime rates. So, it is a tool for building and pushing down partnerships or networks to stop crime.

Ilabija's recent studies on why young people commit crimes in society showed that 53.6% of them were influenced by their friends and 46.4% said it was because they didn't feel like their parents cared about them. The study also found that unemployment, bad housing, and other social problems, like kids trying to fit in with the

subcultural norms in their homes or among their peers, lead to an increase in social problems. Sutherland said that being a thief was not something you were born with but something you learned. If a young person is unhappy with his or her social standing and has been exposed to crime by family or friends, the young person may decide to get involved in crime. Good ties with parents, teachers, an employer, or the community could make these bad things less likely to happen.

VII. WHAT ROLE CAN IGALAWOMEN PLAY FOR CRIME PREVENTION AT IGALALAND?

Reducing crime in Igalaland requires a multifaceted strategy that draws on the resources and expertise of a wide range of stakeholders. This is due to the fact that policing alone cannot stop crime. The concept of general crime prevention is that private citizens can play a significant role in preventing crime in their neighbourhoods. Their programmes aim to increase the participation of individual individuals, small groups (women and youths), and volunteer community organisations in activities aimed at reducing crime and improving the quality of life in their neighbourhoods. According to the theory of informal social control, crime prevention entails strengthening or resurrecting traditional social control agencies such as families, churches, schools, ethnic solidarity, and traditional values, as well as increasing community cohesion. Clark (2017) contends that in traditional societies such as Nigeria, the family can be a veritable strategy for long-term crime prevention and control within the scope of its socialisation role because the family wields more influence than other socialisation agents such as peer groups, schools, churches or mosques, and the mass media. It is also crucial to highlight that each individual's personality develops inside the family, which assumes that children can be led in each community so that they can become fully integrated into cultural norms and values. Parents, particularly women in households, play critical roles in the early formative stages of a child's development.

The kind of foundation that these parents and family members constructed for the children in such homes during their formative period will, to a considerable extent, form the genesis of desirable or unwanted behaviour that these youngsters will show in their lives later in life. Deckard (2016) considers a healthy home environment to be the single most essential factor in preventing children from becoming delinquent. To that end, she defines women's roles as dedication and devotion to their families, a role that earns them the trust of their male counterparts while also conforming to the traditional conception of women as carers at home and in the community at large, a role that has been defined and shaped along biological and cultural lines. In terms of national development, Nigerian women have come a long way. They have proven their worth when given the chance to perform any role. He highlighted that in many nations, women have made varied degrees of progress in the field of criminal prevention and are increasingly filling jobs traditionally held by men, such as correctional officers, wardens, attorneys, judges, and law enforcement officers.

Women are often thought to be patient, self-sufficient, and proactive, and their work is thought to be objective and thorough. In truth, women are natural mothers, and their greatest pleasure and true fulfilment come from beginning peace and contributing to the whole process of nation-building. In this context, women can use their learning capacity to be a channel for crime prevention and control. Internalisation of norms and values will occur as they fulfil their learning roles towards their members, allowing individuals to become integrated into society.

Women are not excluded from the fight against criminal activity. They play a key role in the country's ongoing crime prevention and control programme. If Nigeria is to actually achieve its goal of crime control, women must be involved and encouraged to participate. Clearly, more women are needed in this field. Women, in collaboration with the Nigerian police force and a range of other stakeholders, play a vital role in crime control and prevention (Fein, 2017).

It is critical to recognise the advantages of involving women in crime prevention. One of these advantages is that the link brings together a larger number of players and stakeholders involved with crime prevention and committed to developing successful prevention techniques in general. Following a UN Security Council open debate on women and peace and security on October 28, 2011, in New York, Secretary-General Ban Ki-moon repeatedly emphasised that involving women in crime and conflict prevention and mediation is critical for building peace and strengthening democratic foundations. This understanding was further validated by the awarding of the Nobel Peace Prize to three exceptional women peacemakers and crime fighters: Liberia's President Ellen Johnson-Sirleaf and Leymah Gbowee, and Yemen's Tawakkul Karman. He went on to say that their examples should motivate other countries' governments to step up efforts to secure women's full participation in all crime prevention and conflict resolution processes, particularly at the grassroots level.

Gill (2014) observed that because women are the most vulnerable victims of violence and crime, they are often eager to implement more proactive prevention strategies, making them critical role players in strengthening the capacities of national, regional, and international actors in security programmes and policies. He went on to say that women's participation in recognising and preventing crimes is not optional but rather a necessary component of nation-building, and that it would mean moving women from the fringes of crime prevention and conflict resolution to the core, where they belong. Adequate crime data is essential for effective crime control. He emphasised the importance of increasing public awareness and fostering greater citizen responsibility and involvement in crime prevention. In this regard, women are superior tools for raising crime awareness, exchanging information and experience, and fostering strong community values and social pressure against criminals. Women have become police "eyes and ears," documenting and reporting suspicious behaviour to authorities and keeping a watchful eye out for one another's houses.

According to Manu (2018), women already take precautions in their daily lives and have comprehensive measures in place to minimise their exposure to men's violence and crime. He believes that women are already skilled at surviving danger. "Most women don't simply stroll down the street at night," they write; "the walk involves being aware of who is on the street, where others are, and what they are doing; they examine alternate routes and act assertively." This demonstrates that women bear the primary responsibility for preventing opportunistic crime. These basic roles have the potential to significantly reduce crime.

Many diverse variables contribute to crime. All organisations with the ability to change these issues must participate in community safety projects. Because each of these organisations has a unique set of perspectives and skills, their crime prevention efforts must be formalised and coordinated. Structures should be built to strengthen the capacity to collaborate across government agencies with non-governmental organisations, women's groups, and community youths at the national and local levels. The effectiveness of women's safety measures is frequently tied to the quality of relationships maintained among many sectors and stakeholders, such as government, business, civil society, non-governmental organisations, and others. The role of women as active leaders in crime prevention should be investigated. Instruments such as safety audits, tools, awareness-raising initiatives, and so on should be developed to aid in the execution of effective, evidence-based programmes. Women can be offered personal safety courses on a regular basis, educating them about risk reduction techniques and crime prevention tactics; instilling self-reliance through employment; assisting women in understanding the responsibility of making wise and safe decisions and the proper use of self-defence; and increasing women's knowledge of their own physical power.

VIII. CONCLUSION

A turning point in the fight against crime has been reached with the implementation of a gender-inclusive crime prevention strategy. Given that fewer women than men participate in criminal activity in society, women are effective tools for crime prevention and control. It needs the backing of all women who don't want to be victims or live in terror for it to succeed effectively. Women in both urban and rural settings have testified that they felt more aware of their surroundings, conscious of choices that could endanger them, and self-assured of their ability to protect themselves in the event of an assault. The creation of parallel streams of work on crime prevention and control is described in this study, and it makes the case that women must be included in a concerted gendered strategy, particularly at the municipal level. It is based on recent research on women's safety, gender, and the influence of women on policy in Igala-land.

IX. RECOMMENDATION

It is a well-known and widely recognised reality that some of the reasons for crime are deeply ingrained and tied to our society's history and socioeconomic realities. As a result, a complete approach must go beyond simply providing good policing. It must also include provisions for the mobilisation and engagement of civil society and youth groups in addressing crime.

- In order to effectively reduce crime, government must be transformed and reorganised, as well as meaningful community participation encouraged. Women must be assisted in weaving a new social fabric that is strong enough to withstand the stresses of fast social transformation. The importance of education in crime prevention and control cannot be overstated. Most essentially, this plan necessitates that the government move beyond crisis management and reaction.
- The government must ensure that effective planning and long-term success in reducing crime will last well into the next century, and a long-term prevention strategy should be fostered to assure the survival of a crime-free and quiet society. Policies that encourage citizen engagement and security agencies' cooperation will need to be developed. The current restrictive environment, which inhibits women from providing their best due to conditions of abuse and vulnerability, must be changed to one that fosters cooperation and women's empowerment. There is little doubt that major measures must be taken to reduce women's vulnerability to crime and violence. This will only be fully realised when discrimination against women is removed and women have equal access to the whole range of civil, social, economic, political, and cultural rights in society.
- At the same time, legislation should ensure that victims are not stigmatised as a result of insensitive inquiry and prosecution. Local governments should encourage integrated spatial and socioeconomic development that is socially just and equal for men and women in the community. This implies that ideas of crime prevention are interwoven with other areas of local development, such as economic development. Local governments should be encouraged to create partnerships with community organisations, particularly if these organisations have competencies that local governments lack (for example, experience in crime prevention).

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