

ASSESSMENT OF FAITHBASED CRIME PREVENTIVE MEASURES IN A THIRD WORLD CITY: CASE OF IFO, OGUN STATE, NIGERIA

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ABSTRACT

Religion has assumed a prominent position in reducing crime in our modern society with individual faith playing the fundamental role. This study investigates faith based crime prevention measures in the residential areas of Ifo. A total of 267 copies of a structured questionnaire were administered among the residents of the study area using a multi stage sampling technique targeting the household heads. Six indices were developed. These include Crime Incidence Index (CII); Christian Crime Preventive Measure Index (CCPMI); Islamic Crime Preventive Measure Index (ICPMI); Traditional Crime Preventive Measure Index (TCPMI); Effectiveness of Crime Preventive Measures Index (ECPMI) and Reasons for Usage Index (RUI). CII and CCPMI was used to measure residents' perception of crime incidence and level of usage of Christian crime preventive measures while ICPMI and TCPMI was used to measure level of usage of Islamic and traditional crime preventive measures respectively. ECPMI and RUI was used to determine residents' perceived level of effectiveness and reasons for usage of crime preventive measure respectively. ANOVA was used in testing the spatial variation in the level of usage of faith based in the study area. The study observed that house breaking and gambling have the highest level of incidence with CII value of 3.85 and 3.79 respectively. The study revealed that bible is the majorly used (ICPMI =2.78) and the most effective (ECPMI=2.79) Christian crime preventive measures while 'turari' is the majorly used (ICPMI=2.80) and most effective (ECPMI=2.86) Islamic crime preventive measures. The study observed that there is no spatial variation in the level of usage of both Christian and Islamic crime preventive measures among the three residential densities (for CCPMI, $F = 1.264$, $p = 0.301$; for ICPMI, $F = 0.470$, $p = 0.31$). There is however spatial variation in the level of usage of traditional crime preventive measures ($F = 46.557$, $p = 0.000$). 'Eti -agbeko' was the majorly used (TCPMI = 1.57) and most effective (ECPMI = 2.09) traditional crime preventive measure. The study recommended a critical examination of faith based crime control devices because of the seeming abstractness associated with it.

KEYWORDS: Assessment of Faithbased Crime Preventive Measures in a Third World City

INTRODUCTION

The increasing tide of crime has become a nerve racking problem of concern to all stakeholders in the environment. Crime is not just increasing but has serious implication for all facets of human existence covering a whole gamut of residents' wellbeing, livability and imageability of human settlement. These experiences coupled with the ineffectiveness of the criminal justice system in combating crime and insecurity in Nigerian communities necessitated collective and individual crime prevention strategies (Agbola, 2002; Rashidi and Adediran, 2012; Anthony, 2013; Owumi and Ajayi, 2013). Several studies have shown that residents' responses to crime in Nigeria are of various forms including

crime reporting to police (though decreasing in use), individual preventive measures and collective activities against criminal occurrences (Agbola 1997; Afon, 2001; Agbola 2002; Abodunrin 2004; Oredein, 2006). Besides the conventional preventive measures, inherent in individual and collective crime preventive measures is the tradition, culture and religious belief of individuals. This is coined as faith based crime preventive measures in this study.

Four notable categories of response to crime were identified in the literature: control through the conventional justice system (Walklate, 1996; Shaftoe, 2002), Social Crime Prevention (Aguda, 1994; Shaftoe, 2002), African Traditional Protective Devices, ATPDs (Agbola, 1997) and Crime Prevention through Environmental Design CPTED (Jeffery, 1977, Coleman, 1985, Jacobs 1995, Newman, 1995). Criminal Justice System is the most commonly used crime control measures. The faith based crime preventive measures examined in this study encompassed the Africa Protective Devices and two other notable religious based measures.

The faith based crime preventive measures is one of the physical responses to crime in Nigeria. It is a crime preventive measure rooted in culture, tradition and religious believe of Nigerian. As observed by Christopher (2007) all religious traditions share common values of humanity and justices at their cores. Africans developed basis for combating crime and insecurity in their religion, indigenous values and believes (Owumi and Ajayi, 2013). Therefore, individual level of believe or faith is fundamental in selecting an appropriate safety measures. This implies that, faith at times is critical in determining choice of household safety measures. The three prominent faith or religious groups formed the basis for the categorization of faith based crime preventive measures identified in Nigeria societies. These include: Christian crime preventive measures, (Christopher, 2007) Islamic crime preventive measures and traditional crime preventive measures (termed African Protective Devices, Agbola, 1997).

The Christian crime preventive measures cut across the entire major ethnic groups in Nigeria. These measures are used mostly among the Christians to secure their respective household. The Christian crime preventive includes Bible, cross, prayer water, anointing oil, candle, mantle and crucifix. The level of their effectiveness is influenced by the strength of relationship that exists between individual and the Supreme Being (God Almighty). This is because Christians believe that adequate protection comes from God (Awake, 2011; Psalm 23:1).

The Islamic crime preventive measures are various Islamic tools used to prevent the incidence of crime within individual household. The device includes 'kewu', 'turari', 'hantu', 'tira' and Quran. These measures are used according to the Islamic doctrine and their effectiveness is determined by Allah whom the Muslims believe is capable of protecting all (NasimahMajdah, 2013).

Traditional crime preventive measures are developed from tradition, custom and native practice of the Yoruba, Igbo and Hausa. Okafo (2007) described these as social control measures extracted from traditional control system. The traditional crime preventive measure predates the colonial period and is visible across Nigerian cities (Owumi and Ajayi, 2013; Cyril and Emmanuel, 2013). Such measures in Yoruba society include 'EtiAgbeko', etiakanmole', 'ijaya' (dread), 'eru' (fear), 'mayehun', 'afose', 'gbetugbetu', 'olugbohun', 'aluwo', 'agbefuye', 'egbe'/'afeeri' and 'okigbe' (cutlass proof) / 'ayeta' (bullet proof).

It has been argued that there are intricate connections and complex interrelationships between the environment in which urban dwellers live, incidence of crime and, by logical extension, their response to crime (Abodunrin 2004; Adeboyejo and Abodunrin 2005). Crimes occur not only within but are also influenced and may indeed be compounded by

a wide ranging socio-economic and environmental context, summarized in urban residential patterns of various cultural setting (Agbola 1997; Afon 2001; Phillip 2008; Adigun 2012). The dominance of various ethnic and religious groups suggests variation in faith based strategies in different parts of the country. Not only this, within the same city, the diversity in socio economic class evident in quality of residential areas also suggest a serious diversification in the type and level of usage of faith based crime preventive measures. In other words faith based response to crime varies among the three residential areas based on the diversity in social and economic characteristics of the residents as well as level of crime incidences. However irrespective of the city and residential area, the adequacy of any safety measure lies in its ability to prevent or control incidence of and promote household safety in any human habitation. It is against this background that this study tends to assess the faith based control practice in Ifo local government area of Ogun State with a view to evaluate its effectiveness in stemming crime incidence in the area. The study examines the socio economic characteristics of the residents, assesses the residents' perception of crime incidence, as well as evaluates the effectiveness of various faith based crime preventive measures in residential areas of Ifo.

STUDY AREA

Ifo is the headquarter of Local Government Area in Ogun State. The Local Government is predominantly peopled by all the sections of Egbas (that is, Egba-Alake, Egba -Owu, Egba Oke-Ona and Egba-gbadura), the Aworis and all other sub-ethnic groups co-existing in a peaceful atmosphere. Geographically, Ifo local government is located at 6°49'00"N 3°12'00"E and it is physically bordered by Yewa South Local Government in the West, Ewekoro Local Government in the North, Obafemi-Owode Local Government in the East and Ado-Odo\Ota in the South of Ogun south of Ogun State and Kosofe, Ikeja and Ifako-Ijaiye Local Government in Lagos State.

Ifo has a vast land area good for farming practice. The total land area of ifo local government is 521 km. The people in Ifo Local Government area are predominantly farmers, trader and general business people. Ifo local government is the most populated local government in Ogun State. The local government is fast growing with population of 524,837 in the last population census carried out in the year 2006. As at 1991, the local government was estimated to 20,000. The high fertility rate and the proximity of the local government to Lagos state are the major factors responsible for the fast and increasing population.

RESEARCH METHODOLOGY

The study relies on primary data obtained from questionnaire administered on 267 residents selected from the three residential densities in Ifo town. Multistage sampling technique was employed in this study. This involves stratification of the study area into residential densities. Localities with features of each residential density were selected. Buildings were selected at an interval of ten buildings after a random selection of the first one. The questionnaire was distributed using a ratio of 3:2:1 in the high, medium and low residential densities in Ifo. A total of 267copies of questionnaire were administered among residents targeting the household head who are considered the custodian of the family. Authors like Oyedele et al (2012) Adejoh (2013) and Adigun (2013) have employed this sampling technique in their studies.

Six indices were developed. These are Crime Incidence Index (CII), Christian Crime Preventive Measure Index (CCPMI), Islamic Crime Preventive Measure Index (ICPMI), Traditional Crime Preventive Measure Index (TCPMI), Effectiveness of Crime Prevention Measure Index ECPMI and Reason for Usage Index (RUI). The CII was used to

measure perceived level of crime incidence in the area. The CCPMI, ICPMI and TCPMI, were used to examine the level of usage of the Christian, Islamic and Traditional crime preventive measures respectively. The ECPMI was developed to measure the level of effectiveness of the faith based crime preventive measures while the RUI was used to assess the reason for the usage of the faith based crime preventive measures.

The variable indicating CII is measured in the ranking scale of Likert as “Very Frequent”(5), “Frequent”(4), “Just Frequent”(3),” Not Frequent”(2) and “Not Frequent at all”(1). CCPMI, ICPMI and TCPMI were measured in the ranking scale of Likert using “very often”(5), “quite often”(4), “often”(3),” seldomly”(2) and “not at all”(1). The variables indicating ECPMI were measured in the ranking scale of Likert using “Very Effective”(4), “Effective”(3),” Indifferent”(2) and “Not effective”(1) while the RUI was measured using “strongly agreed”(4), “agreed”(3), “disagreed”(2), and “strongly disagreed”(1). All the indices were obtained by dividing the summation of weighted (SWV) value by the total number of respondents. The SWV of each variable is the addition of the product of the proportion of response to it.

Note that, VH = Very Frequent = 5, H = Frequent = 4, M = Just Frequent = 3,

L = Not Frequent= 2 and VL = Not Frequent at all = 1

$$SWV = (ax5) + (bx4) + (cx3) + (dx2) + (ex1)$$

$$CII = \left[\frac{SWV}{No\ of\ respondents} \right]$$

$$\bar{X} = \sum \left[\frac{SWV / NR(f)}{No\ of\ variables} \right]$$

$$D = \frac{SWV}{NR(f)} - \bar{X}$$

$$D^2 = \left[\frac{SWV}{NR(f)} - \bar{X} \right]^2$$

\bar{X} = mean D = Deviation

D² = Standard deviation

SWV = Sum of weight value

NR (f) = No of respondents

The index values calculated for three faith based crime preventive measures were subjected to ANOVA in order to test the spatial variation in their level of usage among the three residential areas.

Table 1: Questionnaire Schedule

S/No	Political Wards	Residential Zones	Localities	Copies of Questionnaire
1	Ifo 1	High	Abekoko, Olumu, and Pakoto	46
		Medium	Ashimolowo and Techno	30
		Low	Agosi	15
	Total			91
2	Ifo II	High	Oniale, Owode and Bosun	38
		Medium	Ilepa II and Ayede	25
		Low	Cele	13
	Total			76

Table 1: Contd.,

3	Ifo III	High	Ibogun, Coker, and Abule Ifo,	50
		Medium	IkoritaMeje and Aderenle	33
		Low	Nitel	17
	Total		100	

(Source: Author’s field survey, 2016.)

RESULTS AND DISCUSSIONS

Residents’ Perception of Crime Incidence in the Study Area

The calculated CII value indicates the residents’ perception of incidence of crime in the study area. With the calculated CII value, the crime types are categorized into two: Crime type with positive deviation above the mean CII value have high incidence while those with negative deviation have low incidence below the city’s average level of crime incidence (CII = 2.85).

The study observed that house breaking has the highest level of incidence with CII value of 4.44. Next in rank is gambling, occultism/witchcraft, store breaking, house burglary, and theft/stealing with CII value of 3.85, 3.79, 3.66, 3.63 and 3.56, respectively. The prevalence of house breaking in the study area might have influenced the application of Faith Based Crime Preventive measures in the study area.

Within the context of residential densities some crime type have higher incidence than others. In the high density area sampled crime of gambling, false pretence/fraud, occultism or witchcraft offenses, bribery and housebreaking are most prevalent crime types with CII value of 4.25, 3.93, 3.69, 3.6 and 3.6 respectively. The level of poverty, unemployment, low income, dense population characteristics of high density provides a suitable ground for high incidence of all ‘quick’ and or unlawful means of acquiring money and properties. One of the typical high density residential areas in traditional urban centres in Nigeria is the core residential area which is a prominent custodian of indigenous heritage, thus practice of occultism and witchcraft is a commonplace. Such areas sampled in the study include Abuleifo, Ikorota meje. Store breaking, housebreaking, gambling, occultism or witchcraft offenses, theft/stealing with CII values of 4.09, 4.02, 3.89, 3.65 and 3.61 prevail in the medium density residential areas. The prevalence of crimes of school robbery (CII = 4.38); house breaking (CII = 3.93); house burglary, grievous harm/wounding/assault occasioning harm; attempt to rape/rape and store breaking each with CII = 3.87 is recorded in the low density residential areas. The situation of crime incidence in medium and low density areas is explained by the fact that residents of these areas are oftentimes office workers who leave home for work in the morning thus rendering their areas relatively a ghost zone suitable for criminals to break through houses especially without capable guidance. Breaking into stores too are perpetrated often time in the night.

Table 2: Incidence of Crime in Ifo Local Government Area

	CII for Residential Areas			CII	\bar{X}	d	d ²
	High	Medium	Low				
House breaking	3.6	4.02	3.93	3.85	3.04	0.81	0.66
Gambling	4.25	3.89	3.22	3.79	3.04	0.75	0.56
Occultism or witchcraft offences	3.69	3.65	3.64	3.66	3.04	0.62	0.38
Store breaking	2.93	4.09	3.87	3.63	3.04	0.59	0.35
House burglary	3.28	3.52	3.87	3.56	3.04	0.52	0.27
Theft/stealing(indicate what was stolen)	3.26	3.61	3.62	3.50	2.95	0.54	0.29
Affray (fighting in the public	3.23	3.44	3.56	3.41	3.04	0.37	0.14
Destruction of properties	3.41	3.3	3.4	3.37	3.04	0.33	0.11
Bribery	3.6	3.35	3.09	3.35	3.04	0.31	0.09

Robbery	2.91	3.08	3.84	3.28	3.04	0.24	0.06
Grievous harm/wounding/assault occasioning harm	3.13	2.85	3.87	3.28	3.04	0.24	0.06
Public unrest/riot	3.06	3.15	2.87	3.03	3.04	-0.01	0.00
Unlawful possession	2.99	2.43	3.24	2.89	3.04	-0.15	0.02
False pretence/fraud	3.93	2.13	2.47	2.84	3.04	-0.20	0.04
Forgery	2.36	3	3.07	2.81	3.04	-0.23	0.05
Assaults	2.75	3.03	2.62	2.80	3.04	-0.24	0.06
Coining offences	2.41	3.59	2.24	2.75	3.04	-0.29	0.09
School robbery	1.5	2.23	4.38	2.70	3.04	-0.34	0.11
Murder	1.13	3.25	3.53	2.64	3.04	-0.40	0.16
Receiving stolen possession	2.42	2.17	3.24	2.61	3.04	-0.43	0.18
Attempt to rape/rape	1.36	2.47	3.87	2.57	3.04	-0.47	0.22
Escape from lawful custody	1.23	2.76	3.71	2.57	3.04	-0.47	0.22
Indecent assault	2.13	2.06	2.62	2.27	3.04	-0.77	0.59
Kidnapping	2.27	1.41	2.47	2.05	3.04	-0.99	0.98
Child stealing	1.36	1.82	2.47	1.88	3.04	-1.16	1.34
Suicide	1.13	1.41	2.69	1.74	3.04	-1.30	1.68
Total				76.81			

Types and Usage of Faith Based Crime Preventive Measures

Nine measures of preventing crime in the Christian way were examined (Table 3). These include Bible (Christian Holy Book); Cross (crucifix), prayer water (water that has been prayed on), anointing oil (olive oil that has been prayed on), 'abela' (candle), and 'amure' (girdle/mantle). The average level of usage of Christian crime preventive measure in Ifo town is 2.25. Prominent Christian measures of crime prevention in the whole area are Bible (CCPMI= 2.78); Cross (CCPMI=2.71) and prayer water (CCPMI= 2.67). The use of Bible (CCPMI = 2.89); Bible and Cross each with CCPMI value of 3.00; and prayer water and mantle each with CCPMI value of 2.51 prevailed in the high, medium and low density residential areas respectively. Other Christian crime preventive measure such as prayer, 'amure'/girdle and 'abela'/candle has the lowest CCPMI value of 1.21, 1.18 and 1.64 respectively. In the high density residential areas such as 'Abekoko', 'Abuleifo' and 'Oniale' the use of Bible prevails with CCPMI value of 2.89. The study observed that there is no spatial variation in the level of usage of Christian crime preventive measures among the three residential densities ($F = 1.264$, $p = 0.301$).

Table 3: Level of Usage Christian Crime Preventive Measures

Measures	CCPMI for Residential Areas			CCPMI	\bar{X}	d	d ²
	High	Medium	Low				
Bible	2.89	3.00	2.44	2.78	2.25	0.53	0.28
Cross	2.81	3.00	2.31	2.71		0.46	0.21
Prayer water	2.67	2.83	2.51	2.67		0.42	0.18
'Abela'/ candle	2.65	2.91	1.00	2.19		-0.06	0.00
Anointing Oil	2.61	2.83	2.16	2.53		0.29	0.08
'Amure'/Girdle	2.53	1.18	1.00	1.57		-0.68	0.46
Mantle	2.22	1.78	2.51	2.17		-0.08	0.01
Crucifix	1.27	2.09	1.89	1.75		-0.50	0.25
Others(prayer,rosery)	1.21	2.32	2.04	1.86		-0.39	0.15
Total				20.22			

(Source: Author's field survey, 2016.)

The Islamic crime preventive measures examined in the study include ‘kewu’ (Islamic citation), ‘turari’ (incense), ‘hantu’ (inscribed Islamic citation), ‘tira’ (object fashioned in an Islamic way) and Quran (Islamic Holy Book). Concerning prevention of crime in the Islamic way, five measures were examined (Table 4). The average level of usage of Islamic preventive measures in the study area is 2.17. The use of ‘turari` is predominant in the high, medium and low density residential areas with ICPMI value of 2.50, 2.53 and 3.49 respectively while Quran has the least ICPMI value of 2.50, 1.38 and 2.07 respectively. In the study area 'Turari', 'Tira', and 'Kewu' with ICPMI values of 2.80, 2.75 and 2.44 are the most prominently used Islamic crime preventive measures. The study observed that there is no spatial variation in the level of usage of Islamic crime preventive measures among the three residential densities (F =0.470, p = 0.31).

Table 4: Level of Usage of Islamic Crime Preventive Measures

Measures	ICPMI for Residential Areas			ICPMI	\bar{X}	D	d ²
	High	Medium	Low				
'Kewu'	2.50	2.14	2.69	2.44	2.24	0.20	0.04
"Turari'	2.38	2.53	3.49	2.80		0.56	0.31
"Tira'	2.37	2.40	3.49	2.75		0.51	0.26
'Hantu'	1.90	1.49	1.18	1.52		-0.72	0.52
Quran	1.65	1.38	2.07	1.70		-0.54	0.30
Total				11.22			

(Source: Author’s field survey, 2016.)

Twelve traditional preventive measures were also examined. This include ‘Etiagbeko’ (charm that is hanged to hinder criminal from entering); ‘Etiakanmole’ (charm that is buried underground to hinder criminal from entering); ‘ijaya’ (to frighten), ‘eru’ (fear), ‘olugbohun’, ‘mayehun’, ‘afose’ (the three enforces criminals to do the biddings of their captors), ‘gbetugbetu’ (spellbinding), ‘aluwo’ (beaten to fall), ‘agbefuye’(body weight loser), ‘egbe’/‘afeeri’ (sudden disappearance) ‘okigbe’ (cutlass proof) ‘ayeta’ (bullet proof).

The average level of usage of all traditional protective measures examined in the study area is 1.26 (Table 5). In the whole study area `Eti Agbeko` has the highest TCPMI value of 1.57. This implies that `Eti Agbeko` is widely used among the residents of Ifo town. Next in rank is ‘Ayeta/ Okigbe’ and `Etiakanmole` with TCPMI value of 1.43 and 1.37 respectively. The least used measure is ‘Mayehun/Afose’ with TCPMI of 1.10. Among various traditional crime prevention measures, `EtiAgbeko` has the highest TCPMI value of 1.91, and 1.61 in the high and low density residential area respectively while `Etiakanmole` has the highest TCPMI value of 1.40 in the medium density residential area.

It is observed that traditional crime preventive measures are used in the three residential areas despite the marked differences in socio economic and environmental attributes of the three areas. Disparity in level of literacy, education, income notwithstanding the rich, poor educated and uneducated employed this measures. There is however spatial variation in the level of usage of traditional crime preventive measures (F = 46.557 p = 0.000).

Table 5: Level of Usage of Traditional Crime Preventive Measures in Ifo Local Government Area

Measures	TCPMI for Residential Areas			TCP Index	\bar{X}	d	d ²
	High	Medium	Low				
'EtiAgbeko'	1.91	1.49	1.31	1.57	1.26	0.31	0.10
'Ayeta/ 'Okigbe'	1.72	1.43	1.13	1.43		0.17	0.03
'Olugbohun'	1.47	1.09	1	1.19		-0.07	0.01
'Eru'	1.46	1.28	1.27	1.34		0.08	0.01
'Agbefuye'	1.46	1.05	1	1.17		-0.09	0.01

'Aluwo'	1.45	1.05	1	1.17		-0.09	0.01
'Gbetugbetu'	1.43	1.1	1	1.18		-0.08	0.01
Other 'Eti'	1.43	1.38	1.04	1.28		0.02	0.001
'Tjaya'	1.32	1.13	1.11	1.19		-0.07	0.01
'Afeeri'/ 'Egbe'	1.36	1.06	1	1.14		-0.12	0.01
'Mayehun/ 'Afose'	1.33	0.97	1	1.1		-0.16	0.03
'EtiAkanmole'	1.22	1.5	1.4	1.37		0.11	0.01
Total				15.12			

(Source: Author's field survey, 2016.)

Effectiveness of the Faith Based Crime Preventive Measures in the Study Area

Based on the effectiveness of the Christian preventive measures in three densities, the study showed that the use of anointing oil, prayer water and cross has the highest ECPMI value of 2.94 in the high density area (Table 6). Next in rank is and bible with ECPMI of 2.81. These measures are considered highly effective in preventing crime in the area. The use of Bible and 'Abela'/ candle with ECPMI of 2.8 and 2.5 respectively are considered most effective measures of crime prevention in medium density residential area. In the low density area Bible (ECPMI = 2.6) and anointing oil (ECPMI = 2.64) are regarded as most effective in preventing crime. Meanwhile, bible is perceived as the most effective Christian crime preventive measure in Ifo with an average ECPMI value of 2.79 and a positive deviation of 0.40 from the mean.

Table 6: Level of Effectiveness of Christian Crime Preventive Measures in the Study Area

Measures	ECPMI for Residential Areas`			ECPMI	\bar{X}	D	d ²
	High	Medium	Low				
Anointing Oil	2.94	2.39	2.6	2.64	2.39	0.25	0.06
Cross	2.94	2.39	2.53	2.62		0.23	0.05
Prayer water	2.94	2.22	2.38	2.51		0.12	0.02
Bible	2.81	2.8	2.76	2.79		0.40	0.16
'Abela'/ candle	2.61	2.5	2	2.37		-0.02	0.00
Mantle	2.57	2.24	2.53	2.45		0.06	0.00
'Amure'/Girdle	2.56	2.09	2	2.22		-0.17	0.03
Others	2.15	0.5	2.38	1.68		-0.71	0.51
Crucifix	2.13	2.36	2.22	2.24		-0.15	0.02
Total				21.51			

(Source: Author's field survey, 2016.)

In the study area, 'kewu' is the perceived as the most effective Islamic Crime Preventive measures with an ECPMI value of 2.86 and a positive deviation from the mean. The study shows that there is variation in the level of effectiveness of the Islamic crime preventive measures across the three densities. In the high and low density residential area, 'kewu' has the highest ECPMI value of 2.75 and 2.64 while in the medium density residential area, 'turari' has the highest ECPMI value of 3.24.

Table 7: Level of Effectiveness of Islamic Crime Preventive Measures in the study area

Measures	ECPMI for Residential Areas			ECPMI	\bar{X}	D	d ²
	High	Medium	Low				
'Turari'	2.75	2.58	3.24	2.86	2.58	0.28	0.08
'Kewu'	2.7	2.64	2.62	2.65		0.08	0.01
'Tira'	2.54	2.55	2.62	2.57		-0.01	0.00
'Hantu'	2.36	2.35	2.18	2.30		-0.28	0.08

Others(Quran)	2.26	2.44	2.8	2.50		-0.08	0.01
Total				12.88			

Source: Author’s field survey, 2016.

On the level of effectiveness of traditional crime preventive measures in the high density residential area of Ifo, the use of ‘EtiAgbeko’ is considered most effective with ECPMI value of 2.43 while etikanmole is regarded most effective in the medium and low density residential area with ECPMI value of 2.32 and 1.73 respectively. The study observed that residents considered ‘Etiakanmole’, ‘EtiAgbeko’ and ‘Ayeta’/ ‘Okigbe’ as the most effective traditional crime preventive measures in Ifo with an average ECPMI of 2.11, 2.09 and 2.02. This is in consonance with the fact they are the mostly used traditional crime preventive measure in the area.

Table 8: Level of Effectiveness of Traditional Crime Preventive Measures in the study area

Measures	ECPMI for Residential Areas			ECPMI	\bar{X}	d	d ²
	High	Medium	Low				
‘EtiAgbeko’	2.43	2.16	1.69	2.09	1.86	0.23	0.05
‘Ayeta’/ ‘Okigbe’	2.33	2.05	1.67	2.02		0.15	0.02
‘EtiAkanmole’	2.29	2.32	1.73	2.11		0.25	0.06
‘Eru’	2.22	2.01	1.69	1.97		0.11	0.01
‘Olugbohun’	2.19	1.87	1.31	1.79		-0.07	0.01
‘Aluwo’	2.18	1.82	1.38	1.79		-0.07	0.01
Other ‘Eti’	2.16	2.07	1.51	1.91		0.05	0.00
‘Agbefuye’	2.16	1.74	1.29	1.73		-0.13	0.02
‘Gbetugbetu’	2.16	1.84	1.31	1.77		-0.09	0.01
‘Afeeri/ Egbe’	2.12	1.76	1.27	1.72		-0.15	0.02
‘Mayehun’/ ‘Afose’	2.11	1.83	1.29	1.74		-0.12	0.01
‘Ijaya’	2.1	1.82	1.24	1.72		-0.14	0.02
Total				22.37			

Source: Author’s field survey, 2016.

Reason for Usage of the Faith Based Crime Preventive Measures

Residents adduced various reasons to the usage of faith based crime preventive measures. In the high density residential area residents perceived the faith based crime preventive measures as an adequate household safety measure (RUI 3.93). In the medium residential density, it is observed to be a reliable (RUI value of 3.69) household safety measure while in the low residential density, the residents affirmed to have confidence (RUI value of 4.87) in the faith based crime preventive measures as household safety measure. Generally in the study area, residents considered faith based crime preventive measures as reliable (RUI = 4.09), adequate and very powerful each with RUI value of 3.64. Residents also perceived that criminals tend to be afraid of these measures (RUI = 3.6.) coupled with the fact that it is convenient (RUI = 3.52).

Table 9: Reason for Usage of the Faith Based Crime Preventive Measures

Reasons	RUI for Residential Areas			RUI	\bar{X}	d	d ²
	High	Medium	Low				
It is adequate	3.93	3.02	3.96	3.64	3.50	0.14	0.02
It is very powerful	3.92	3.05	3.38	3.45		-0.05	0.00
I have confidence in it	3.84	3.69	3.38	3.64		0.14	0.02
Criminals tends to fear faith based crime	3.78	3.39	3.62	3.60		0.10	0.01

measures						
It has quick response	3.69	2.86	3.38	3.31	-0.19	0.04
It is convenient	3.68	2.89	4	3.52	0.03	0.00
It is reliable	3.66	3.24	5.38	4.09	0.60	0.35
It has historical value	3.66	2.67	3.38	3.24	-0.26	0.07
It is easily accessible	3.63	2.75	3.38	3.25	-0.24	0.06
It is economical	3.5	2.86	3.38	3.25	-0.25	0.06
Total				34.98		

Source: Author's field survey, 2016.

CONCLUSIONS AND RECOMMENDATIONS

Religion cannot be isolated from the daily life of the residents in the study area. This is demonstrated in the level at which residents use the faith based crime preventive measures. The view that a combination of two security devices in a residential building will increase its security strength perhaps influence the use of faith based crime preventive alongside conventional safety measures in the study area. It is therefore not a gainsaying that the use of faith based crime control in the study area is not a function of income or literacy but the level of individual faith or believe because it usage cut across all the three residential density in the study area. It is clear that the linkage between faith (religion) and crime control is still visible in the residential environment as established in the study despite increasing technological innovation. However the process of operation of these faith based crime control measure is not visible or physically measurable like other devices or measures thus a measure of abstractness is involved consequently caution must be exercised in its usage.

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