Interrogating the Traditional Methods of Crime Control of the Alago Ethnic Group

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Abstract

This study investigates the Alago traditional methods of crime control. The analysis in the research is predicated on social control theory as the theoretical based. Data was gathered through secondary sources and interview. The study is a synthesis of previous study with the argument that the indigenous methods of crime control are viable for crime prevention in Alago society. The conclusion and recommendations are anchored on the findings discussed in the study.

Key words: Crime; Crime control, Alago; Nasarawa State, Nigeria.

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Introduction

Alago are an ethno-linguistic group or nation in North Central Nigeria, in West Africa. As at end of 2017 projected census, the Alago language was spoken by approximately Seven Hundred and Nine Thousand, Twenty Six (709,026) people in Nigeria (Federal Republic of Nigeria 2017). Most of the language's Nigerian speakers are found in Nasarawa, State of Nigeria. The Alago are found around the Doma, Kyana (Keana), Obi, Assakio, Agwatashi, Aloshi, & Agaza (comprises of 3LGAs and development areas). The Alago possesses a rich cultural heritage. Alago traditional dances have won acclaim at national and international cultural festivals. These dances include ***Odu*** dance, Oba dance and***Arizeni*** dances etc. The Alago provides memorable entertaining in its dramatization of Alago folklore and social commentary. About 90 percent of the total population of Alago derives their livelihood from agriculture (Nasarawa State Government 2020). The Alago were strong adherents of traditional religion prior to their contact with the foreign religions. However, with the coming of the Jihad of Uthman Danfodio and the Christian Missionaries, some Alago reverted and became Muslims while some converted to Christians and most remain as pagans.

The earlier historians are in agreement to the effect that

in spite of fame and height the historic Kwararrafa empire had attained, there is absolute paucity of correct and generally accepted information relating to the exact origin, evolution, growth and internal structural organization of this ancient kingdom. The Alago nation is seriously linked to this mass organization movement and exploits. According to oral tradition which has been the major and reliable source of Africa historical reconstruction, all the modern groups of minute tribes within the vast region of the north central Nigeria that lay claim of inter relatedness to the Jukun group, were possibly parts of a legendary conglomerate called Kwarararfa. These modern groups include but are not limited to the Jukun, Idoma, Igala, Alago, Nupe, Afo (Aho) and Goemai etc. Without doubt the kwararrafa concept has come to be the nucleus of most ethnic nations within the north central region of Nigeria (Abdullahi, 2015).

Arguing further, Shain (2005) posits that, the Apa identity origin of the Alago first emerged in the sixteenth century and at its inception, it linked together the people producing and trading in salt within the Benue River village. To him it is these people that later formed the seventeenth century Alago of the Kwararrafa. Shain maintained that Kwararrafa was highly decentralized, culturally diverse and was never physically contiguous.

Politically, it embodied what Appadurai (1996), referred to as "sovereignty without territoriality". Therefore, Shain argues that kwararrafa was an archipelago state and region composed of economic, religious and political nuclei along the

River Benue valley of Central Nigeria and that it lacked both identifiable boundaries and a spatial focal point. The crux of his argument is that the Apa identity was the product of an enduring alliance of three groups of the many different local salt producers, the Jukun rainmakers, others including Alago and the Hausa speaking Abakwariga salt merchants (Abdullahi,2015).

The history of Alago people (originally Idoma) started from the epoch making migration from Yemen in the Arabian Peninsula along with the Jukun, Igala and other numerous ethnic nationalities of Egypt. The movement continued from there to Dafur and then to Kordafan, all in south Sudan. In the course of migration, they went to kukawa and thereafter proceeded to establish the town of Wadi in present dayWadi Halfa a city in the northern state of Sudan on the shores of Lake Nubia, near the border of Egypt before settling in Ngazargamu (Borno State). Furthermore, the people moved on steadily and settled in kwararafa with the Jukun in Apa, the Headquarter of the kwararafa kingdom. History has it that after the disintegration of the kwararafa kingdom, the Alago migrated to Ogoja in cross River State of Nigeria. Due to their insatiable quest for a suitable place to settle, the Alago left their brethren, the Dama in Ogoja and travelled further to Idah in present day kogi state. It was in Idah that the Alago assisted the Igala in fighting the Iyagi (Yoruba) who constituted a menace to the kingdom.

The two parties entered into an agreement in which the Igala yielded to the Alago to participate in the governance of

the kingdom. However, the Igala within a short period of time reneged in fulfilling the terms of agreement and that led to a chieftaincy tussle between the two groups. In order to avert internecine war between the brethren as a result of the conflict, the Alago people had to leave Idah. The migration out of Idah was led by Andoma Osabonya Ogoshi, who later settled with the people in ***Okpa-Gagana (***River of Gana) in present day ***Okpa-Ganana***, a River along Makurdi. In this encampment, the first protective wall was constructed to stem external aggression from enemies. The movement continued to ***Anankpa*** in present day ***Anankpa*** also a River bank, where walls were also built for people's safeguard. When the Alago migrated to ***Ogyoko***in present day Wurku at the lower level of Benue, Obi and Owusakyo left the community and went back to Wukari in search of their brethren with whom they lost contact.

The people of Obi later came back and settled in Akala, some five kilometers from Doma, before establishing Obi and Assakio at a later time. However, the Idoma brethren of Otukpo, Otukpa et cetra who left Idah with the Andoma decided to remain behind in the southern part of River Benue. From history, Andoma Osabonya Ogoshi led the people out of Ogyogo and crossed River Benue Northward and settled in ***Obasi-Doma*****,** that is Andoma of Idoma's wall, situated in the outskirt of present day Keana, Andoma of Idoma's wall (presently occupied by the Tiv people),before ultimately moving to Doma. For the sake of clarity, the brethren who first settled in***Obasi-Doma*** were Andoma, Akyana, Osoho and

Oseshi. It was the Oseshi (the chief priest) who provided the magic chain which served as a bridge that the people crossed to the northern flank of River Benue. That chain is still there at River Benue around the bank of the River till date. It is known that Andoma Osabonya Ogoshi was a charismatic leader who led a united group of his people to the present day Nasarawa State.

As a Military strategist, the Andoma personally supervised the construction of ***Obasi-Doma*****,** awesome wall that provided a sanctuary for the people against marauders and slave merchants. While sojourning inObasi-Doma, the Andoma instructed reputable farmers in the community to scout for arable land for farming, which was their main occupation. Eventually, the Western part of Obasi-Doma which encompasses the present day Doma L.G.A was found to be very fertile for agrarian purpose and permanent abode. On this ground, therefore, the Andoma Osabonya Ogoshi intimated his brother, Akyana Adi Anyapa of the decision for the community to move fromObasi-Doma to the more convenient area to the west for establishment of a beneficial destination. At the verge of movement to the west, Akyana Adi Anyapa discovered a salt pond but concealed it to the Andoma.

At the instance of Akyana Adi thejourney was postponed many times; and at the commencement of the trip, Akyana informed the Andoma that his youngest wife was ill but assured that he would join the community on her recovery. On settling in Doma, the Andoma sent emissaries several times to Akyana Adi Anyapa to persuade him to join his brethren but

to no avail. The last measure the Andoma employed was to block the major salt pond. On the realization that Akyana was determined to remain behind, even after the action taken, the Andoma then made the pronouncement ***Ela Ga Gogo*** to his brother: meaning, we are at variance with each other. This is the crux of the matter which the tribe derived its name of Alago from. The incident of the salt pond generated a rift between the two brothers and that in fact affected their ancestral spirits. In order to mitigate the wrath of the ancestors for a more cordial relationship, Akyana Adi Anyapa sent the first bag of salt that was mined to the Andoma who, after appeasing the Ancestors, sent ***"Opa"*** or ***Otena,Obagidi*** (a traditional woven cloth with designs) to his junior brother for good salt produce. This conciliatory gesture of yearly exchange of salt and "Opa" between the Osana and the Andoma became a norm and continued from time immemorial to the reign of the immediate past Osana of Keana, His highness Senator EmmanuelOnyatikpo Elayo.

Statement of the Problem

In the pre-colonial era, the Alago ethnic group had various traditional systems of crime control, which were effective for the control of crime and criminal activities. However, with colonization of Africans and indeed, the Alago ethnic group, these traditional systems of crime control were jettisoned and replaced with imposed criminal justice systems. Unfortunately, empirical evidence has shown that most of the crimes and criminal activities, which are rather rising in Alago land, are largely due to failure of the imposed criminal justice

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system to effectively control such crimes and criminal activities (Musdapher, 2014; Nwankwo, 2010; Nnam, 1985; Kasali, Olaniyi, Oyakhilomen and Durojaye. 2010). Yet, not much attempt has been made by scholars to adequately investigate these traditional systems of crime control in Alago land. This study will therefore attempt to investigate some of these Alago traditional systems of crime control amongst the Alago ethnic group of the North central Nigeria.

Furthermore, social bond strand of the social control theories will be used to give an insight as to why a return to these positive Alago traditional systems of crime control is both desirable and sustainable. Especially, that even with the imposition of foreign criminal justice system, Alago society is far from witnessing significant reduction in crime and criminal activities.

Conceptual Considerations and Theoretical Orientation

The imposed criminal justice system: The imposed criminal justice system includes the Police, the Court, and the Prison/Corrections. (Igbo, 1999).Components and functions of this imposed criminal justice system. The Police, the Court, and the Prison. The history of the Criminal justice system in Nigeria dates back to the colonialization of the country in the late 1800s by Europeans, who introduced imprisonment based on their own correctional system. The police forces established by the colonialists in various parts of the country at different times between 1861 and 1960 were organized and deployed as occupation force to suppress the indigenous Nigerian peoples as the colonizers exploited their resources to develop their own

countries (Adewale (1982).

The British colonial government introduced British model courts into the Nigerian colony (and subordinated the traditional legal system to the British system) because of a number of reasons. One major set of reasons is that the traditional legal system could not satisfy the needs and concerns of the colonial administration. Traditional methods of adjudication could not cope with the growing demands of the new administration in the area of law and order maintenance, and as concerning the regulation of lawful trade between British merchants and their local customers.

The modern Nigerian Prison/corrections system is a British invention which took root in Nigeria during the period of British presence in Nigeria however, the Nigerian indigenous society had its own ways of dealing with deviant member of its society. Penal measures ranged from corporal punishment, branding, or maiming, execution by beheading, banishment, slavery, to imprisonment. Prisons thus predated the arrival of the British colonialists although the formerexisted in traditional, undeveloped, pre-modern forms that can best be described as quasi prisons. For instance, among the Hausa/Fulani of Northern Nigeria, Yoruba of southwestern Nigeria, and the Igbos of southeastern Nigeria, there existed designated building where culprits were detained. These community detention houses served as centers where offenders were held pending their subsequent trial or punishment by the community (Adewale 1982).

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Theoretical Orientation

In the light of giving this study the necessary insight, social bond strand of the social control theories will be used as the theoretical orientation. Social bond version or strand of the social control theories was propounded by Hirschi in 1969. The social bond perspective of the social control theory is an approach that seeks to understand the causes of conformity that focus on the ability of society and its institutions, especially the family, the parents, and the community to restrain human behaviors and ensure conformity. The basic premise is that conformity results when societal ties are strong. The social bond approach has four components, namely; attachment, involvement, belief and commitment. These components are positively related to conformity (and to each other) and are thought to have independent effects on deviance and offending.

Attachment' refers to the affective ties that adolescents and subsequently adults, form with others, especially parents, the family and elders. Thus, children, adolescents and adults who are weakly attached to parents, family and elders in the community may become insensitive to their opinions and consequently deviate in response to situational demands and peer pressures. This may result to criminal behaviors. Secondly, 'Involvement' refers to the idea that people may get so caught up in conventional activities that they do not have the time for delinquent and criminal behavior. 'Commitment' is synonymous to the idea of 'stakes inconformity' in that deviation jeopardizes chances for success. 'Belief' refers to

respect for society's laws. If children and adults have been socialized to respect the law, they should be less inclined to commit violations of the society's law. They will most likely conform to society's mores, norms and values. Thus, the social bond perspective can be aptly used to explain both the desirability and sustainability of Alago traditional systems of crime control. Colonialism ensured the imposition of the foreign criminal justice system on Africans, including the Alago of central Nigeria. With this imposition, the social bond that once held and strengthened ties among the Alago people have been slackened. The attachment, involvement, commitment, and belief systems that existed and were part and parcel of Alago customs, norms and values have been destroyed. The destruction of these has consequently given room to deviance and criminal behavior in Alago society and has resulted in a rise in crimes and criminality. The cherished traditional systems of crime control which were desired cherished, promoted, and sustained have been jettisoned and completely replaced with the imposed criminal justice system. For instance, the Alago traditional system of crime control was swift, not like the present criminal justice system where the police take a long period to investigate criminal cases. After investigation, the cases take years in the courts before justice is dispensed.

Discussion of Findings

Results of the study revealed that before colonialism and the imposition of foreign criminal justice system on

Nigeria, the Alago had well-structured traditional systems of crime control. These institutions carried out the task of controlling crime and criminal activities. Traditionally, crime among Alago ethnic group is classified into Crime against the person, Crime against property, and crime against community. Alago traditional systems of crime control in respect to crime against persons: Refers to the category of offence committed against an individual or groups of individuals, such as snatching of another person's wife, fighting that will result to bodily harm. Alago traditional systems of crime control in respect to crime against property. Is the category of offence committed against an individual or groups of individuals, such as stealing and destroying someone's property like farm produce. Alago traditional systems of crime control in respect to crime against the community: Is the category of offence committed against the community which involve offences like incest taboo, offending the ***Aleku***, or a woman who saw a masquerade in his physical appearance. Crime against the person has to do with offences like snatching of another person's wife, fighting within the community, ward or houses. While crime against property include stealing, arson as a result of clashes within the community. Crime against community is when the ancestors were offended by any member of the community.

In the case of crime against the person, it is hardly or difficult to kill someone and eventually If it happen, it become felony. Snatching of someone wife is mostly by act of bullying or force, and a pride to an Alago man. The crime control is

being checked by parental care. Parents usually tell their wards by instruction. “Don't take or collect anything from somebody “either food or money! From the childhood, children are careful with this control mechanism up till when they reach the puberty age, any crime committed from that period will attract sanction since they are no more staying with their parents together, either on the influence of groups. The control is carrying out through spiritual means and belief. There is a strong belief of worship oracle called ***“Aleku***” (Meaning the ancestor). This ***Aleku*** is the spiritual cleaner. For example if someone steal or fornicate in the case of crime against the person, the procedure for punishment is by producing a goat, chicken or wine depending on the gravity of the offences. There are offences that will required production of tortoise or any animal which is so special for sacrifice to the ***Aleku***.The Alago ethnic group have strong belief in ***Aleku*** Because, whatever they do the ***Aleku*** is seeing them. The belief is that, even the crime committed for a long time when reaching the ***Aleku*** it will expose who committed the crime. How Does ***Aleku*** Speak? ***Aleku*** speak through the chief sorcerer called Eba and this is done through incarnation, a ritual recitation of words or sounds believed to have a magical effect. In the part of woman, crime control is being checked by putting a protector round their hands called ***“Ogbayeka”*** (something inform of cowry).

This protect her from committing any crime of formation wherever she is, the ***Ogbayeka*** will expose her if she commit that crime. In the case of crime against the person like

fighting, there are circumstances where dialogue will solve the matter within the house, wards or community. The third one is the crime against the community. If the Alago man violates any community rites or obligatory, there are sanction for such crime. Culturally ***“Odu”*** is an Alago festival there are some rites that goes along with ***Odu*** specifically on the first day of ***Odu*** and it took place in the night. Any Alago man that violates the rules of that ritual, the punishment is by whipping by the men who control the affairs of that ritual.

MASQUARADE: There are numerous masquerades in Alago cultural activities that

Serve as mechanism for punishment. These include:

INANGBO- is a mourning masquerade. They appear only when a title holder dies, anybody they found guilty, will be flogged depending on the gravity of his offence.

ABOKYO- is a disciplinant masquerade. He appears only during ***Odu*** festival.

INARIKO- it comes out also during the ***Odu*** festival. Any person that committed an offence, ***Inariko*** will expose him/her by singing and mentioning the names ofthe offender in the festival ground.

All these masquerades, women are not allowed to see them in their costume either in the day time or in the night.And if she sees, the sanction will be meted on her base on the gravity of the crime committed. The masquerades are ranking in order of seniority. Ancestral spiritual is almost in all household. It is

the belief that those who passed away in the house always came to the ***"Aleku"*** that binds all people of common ancestry. If there is any dispute or aggression against a person(s), it usually settled in the present of the ***"Aleku"*** and names of ancestors are mentioned. And the beer is drunk; it is considered that issues were amicably settled.

The ***"Aleku" go kpa*** is always by the stream at outskirt of the town. This is where new born babies are crescent with names of their forebears. Any wife who goes to the***"Aleku"***with an illegitimate child will suffer some lost due to the fact that, the ***Aleku***do not accept the child out of wedlock. Such a child will surely die after two or three days of being given a name. This practice, curbs promiscuity among the Alago women (Interview with Mallam Abdullahi Akpaki, Madaucin Doma 22nd April,2021).

Obepa is a concoction that is taking by two young men or man of the same lineage who together slept with a woman. This crime of having sex with the woman is considered as incest and abomination. Unless such an ***"Obepa"*** (concoction) is taking by the two men who committed such a crime to appease the ancestors, they will all die within a short interval of each other. (Interview with Mallam Abdullahi Akpaki,Madaucin Doma 22nd April, 2021).

Eba is a sorcery or black magic. Is considered as an arbiter, who settles matters atwill in all communal cases. The sorcerers are vast in the cosmology (the metaphysical study of the origin and nature of the universe) of the people, in deciding

cases. The sorcerers used their Psychology in determining why past event(s) affect people who afflicted by tragedies. For example when snake bite a person, they try to determine why such incident occurred.

Traditionally in Alago community or houses, people where classified into three age categories. Age of six (6) to fifteen, followed by ages of fifteen to adulthood and the elders (old ages), in term of discipline. From the ages of six, children were living in the shrine of their ancestors to be trained and discipline. This started with the way food was served by the elders. The first categories to be serving with the food are the elderly people. These people were from various household but will be converge in one shrine in the community and food from their various houses will be brought there. The elder will eat each portion of the food from various dishes and give the remnant to the next category, which are the adulthood level down to the last category. In each category, the youngest amongst them will hold the plate or dish while eating is going on and most folding his legs. This is to show the sign of respect. (Interview with Mallam Usman Dahiru, the Santalin Doma 23rd April, 2021).

Children (young ones) were not allowed to visit the shrine during sacrifice rites, fear for exposing it out. There are food for sacrifice for shrine like meat which children under age are not allow to eat or even see for fear of league it to women outside. More so, If a child reaches adolescent age, he will now be allow to enter the shrine and also follow elders to the bush

for any sacrifice or fetching leaves for medicinal uses, because they belief he cannot expose such out, up till when a child reaches age 25 and above they, will be fully involve. Mostly, children under age where living or sleeping with their mothers in their rooms, so that proper checks will be done. While living with their mothers, children started to be tempted with some sweetly and oiling food like fish and other food items kept in their mother's room. In the process of picking or steal some of these items, parent especially mothers will start to caution them from not take anything unless they were given

. Even preventing from entering their co-mother's room for fear of either to pick on steals something or receiving poison or witch crafting. Children were also cautioned not to collect or take anything from somebody outside their homes. That is why, if the mother is going out she will provides local food and drink for her children who will sustain them before her return for fear of the children not to go out and look for food elsewhere. To deter people from stealing or picking something by young people, the Alago man belief so much in **cowry**, where they hung it at the entrance of a house or farm as a preventive mechanism.(Interview with Mallam Usman Dahiru, the Santalin Doma 23rd April, 2021).

Generally Alago people are farmers. In the farm, they live for a complete year from beginning of the raining season to the next season i.e. final harvest. The Alagos are also engaged in hunting and fishery both at the farms and at home. In the process of hunting, any big animal caught must take home to

the elders to bless it. Violation of this will attract sanction. Any harvest must be taken to Aleku for blessing beforeStart to eat.

Stealing is a felony offence, most especially when an adult person steals; he will be asking to sweep the town in the public and in the daytime. Some person who is found of committed this act will run away or leave the community because of shame and disgrace. Another punishment for this act is the culprit will be asked to carry what he stole on his head, while a singer with drum will go round with him in the town, most especially during the festival. If the act involves a title holder, a masquerade called ***"Inariko"*** will be singing and mentioning the name of that title holder round the town or during the festivity (like ***"Odu"*** festival) which is the general festival of Alago nation. This also applied to the cases of witch crafting. A witch or witchcraft will be asked or invited to the shrine, where the priest will course the him/her at last, that course will force him/her to confess. While making confession, he/she will be given **Omu ga kye**. This is an oath but in form of concoction will be taken by the witch/witchcraft (Interview with Mr. John Ogah the Ogbole gi Doma 23rd April, 2021).

If the case involve the wife of the chief, or chasing women at night and the person is being caught. The punishment is either by incarceration with a stick of Broom to be put inside his penis or to be buried alive.In the cases of dispute amongst people either disagreement over some issues; ***"ENE"*** will be used before taking to ***"Aleku"***. ***ENE*** is a

medicine or concoction in form of stick which will be suck into the water and be taking by the alleged accused person and he will involve incarnation to proof himself from the allegation. (Interview with Mallam Usman Dahiru, the Santalin Doma 23rd April, 2021).

Oath is very strong among the Alago culture. Accused person will be asked to take an oath for what he is accused of, eventually if is guilty of the offence, the consequence will follow immediately. Alago culture also strongly belief in (shell beads), this is used to be hang in the entrance of the house or in the farm to deter criminals from entry. Alago are been force to belief in 'god' by making sacrifices, using blood and feeders of foul to appease the deity for protections. Decency is a major concern in terms of seeking for marriage. The family must trace the origin of the wife before go into union ship. A woman must stay away from her husband while menstruation, violating this will cause destruction to the 'god'. (Interview withMallam Abdullahi Akpaki, Madaucin Doma 22nd April, 2021).

A visitor or stranger must be identify his presence by the ward head, then the ward head will take him/her to the village head, where the town crier will announce his presence in the community. Any person caught of stealing, if it happen to be a citizen or an indigene, both the accused and his father will be taken to the village head to give wine and foul. A woman who was forcefully married to someone and being impregnated by that forced husband, the man will be sanctioned to bring five

(5) pots of wine and goats. When the rain falls, he will be asked to work on the farm of the victim's father. But in a situation whereby the woman still loves him (the man), he will be asked to pay the charges to some heads of the shrine like the ***Osuza nyaku, Osiki, and Moyi*** under the supervision of the chief, the Osana of keana. If the offender refused to pay the charges, he will be allow to go, but eventually if any calamity befall on him or any member of his family like death, he will be force to buried the death body without any assistance from anybody. That will remain a course to his family (Interview with Alh. Abdulkarim Abiti Sabo keana 16th may,2021).

The study clearly showed that the Alago had revered and well-structured traditional systems of crime control. It was also found that Alago traditional systems of crime control were very effective and transmitted from generation to generation before foreign Criminal justice systems were imposed on Nigeria. The study has further revealed that the Alago traditional systems of crime control were community, based, swift, and free from political, economic and individual interference. The Alago believed in Ayene (be your brother's keeper) and therefore they brought community living and social harmony to bear on their traditional Systems of crime control.

Social bond approach adopted as the theoretical orientation has clearly shown that traditional mode of crime control is to be found in the traditional social mechanisms which are lacking in the imposed Criminal justice systems. For instance, as clearly shown in our investigation of the Alago

traditional system of crime control, the ultimate goal is not just to minimize or control crime but to go a step further to ensure reconciliation and social harmony of the society. This is unlike the imposed Criminal justice system, where every case trial aims to find one party guilty and the other innocent. Little wonder that some Alago have little or no confidence in the imposed Criminal justice system as far as crime control is concerned. Moreover, evidence from the Alago traditional systems of crime control clearly indicated that the systems were properly coordinated. This is lacking in the imposed Criminal justice systems.

Conclusion

The study submits that Alago traditional environment (before colonialism and imposition of foreign Criminal justice system) made it possible for crimes to be effectively controlled. However, with the colonization and imposition of foreign Criminal justice systems, crimes in Alago land increased, largely due to the fact that the traditional principles of crime control such as fairness, sanctity of human life absolute condemnation of spilling of human blood, genuine apology and justice, impartiality and neutrality, embodied in the traditional systems of crime control are lacking in the imposed orforeign Criminal justice system. Secondly, contemporary crime control amongst the Alago of Central Nigeria appears to defy several attempts that are based on the imposed Criminal justice system. There is therefore, the need to revisit, adopt and adapt those Alago traditional systems of crime control that effectively tackled crime in the past as

crimes and criminal activities are localized, and can be best tackled traditionally amongst the Alago.

In the light of the findings of the study, it is recommended that:

(i) Nigeria should make efforts to bring back these cherished and effective Alago traditional systems of crime control among the Alago of north central Nigeria;

(ii) The younger Alago generation should be taught the value of traditional systems of crime control. To do this, the curricula from elementary to tertiary levels of formal education should strongly emphasize It;

(iii) Governments of Nigeria should work with traditional institutions among the Alago to embark on massive campaigns to promote these traditional Systems of crime control; and

(iv) Lawyersworking in Alago land should strongly advise the courts that certain crimes and criminal activities can be best tackled through Alago Traditional systems of crime contro

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