

consequential increase in behaviour that is likely to lead to arrest; drunken behaviour and the violence associated with this.

Giordano and Cerkevich conducted studies in 1979 involving women between the ages of 17 and 29. Their findings suggested that the 'more liberated' the response to questions, the less delinquent participants were. For example, they found that women, who believed women should enter the workforce and a woman's role was not necessarily that of housewife and mother, were the least delinquent. James and Thornton (1980) revealed from studies involving women prisoners that those incarcerated were primarily from impoverished and uneducated backgrounds. When asked why they offended, responses did not appear to be 'liberation' motivated (James and Thornton, 1980). In other words, and contrary to Adler's theory of emancipation, feminism appeared to be a positive force for conformity when there was opportunity to offend.

Some theorists claimed that 'the female role' limits offending. Parsons (1937) claimed that women tend to take up the expressive role in a family – providing emotional support and caring for children as a full-time job, rather than seeking paid work. Due to this obligation, women are seen as having less opportunity to commit crime, being required to stay at home, caring for children. However, nowadays we cannot assume that such obligations are a deterrent against committing crime. New technologies (such as the Internet) enable everyone to commit crime. A woman can be at home looking after her children, and, at the same time, she can be cheating innocent people on websites such as E-bay, or even committing identity theft or fraud.

Parson's theory is obviously quite a dated theory, and we must take into account that, now many women work (and many men stay at home to look after children). The idea of Joint Conjugal

Roles and Dual Burden mean that we cannot blame the lower figures of female criminality completely on the female role. Parsons would also say that women are socialised from an early age into accepting their 'gentle' or 'caring' roles. They are also more closely observed throughout their youth, more likely than males to be chaperoned. However, from a contemporary point of view, this is not always the case. Denscombe (2001) looked at the increase in female risk-taking behaviour, and the new 'ladette' culture where young women want to be seen as anything but the typical stereotyped woman.

Does a traditional female role as described by Parsons in 1937 limit female criminality? Hirschi (1969) believes this to be the case in his 'bond of attachment' theory. Hirschi claimed that the more attached an individual is to certain aspects of society (attachment, commitment, involvement in deviant or criminal activities, and values), the less likely they are to risk it all by committing crime. A woman with children has more at stake by committing crime, because if she is caught and sent to prison, her children will probably be put into care, or at least be very strongly affected by the loss of their mother. However, attachment and commitment are only 50% deterrent for committing crime. Without the conventional values (anomie) or with deviant influence, gender does not become such a factor. Also, even with children, we cannot assume that all women will feel so attached and committed to them that crime is not an option (Hirschi 1969)

2.3 Appearances of New Female Criminal Activities

The word 'feminism' today remains entrenched in some people's minds as the cause of most of societies problems'. Chesney-Lind suggests that 'the invention of the liberated woman has forced women to bear the brunt of the hostility towards the women's movement (Chesney- Lind; 1980:

15). Prominent feminist theorists such as Freda Adler (1975) and her 'Sisters in Crime' seem to have done little to alleviate these negative assumptions. Real problems within the criminal justice system appear to have been obscured and, such deflection may have provided those opposed to the women's movement with scientific evidence of the 'dark side of liberation' (Chesney-Lind, 1980: 16-17) as is discussed below.

Adler believed that the arrival of the Second Wave of Feminism during the 1970s consequently coincided with a 'dramatic' upsurge in women's criminal activity. She claimed that while 'women have demanded equal opportunity in the fields of legitimate endeavours, a similar number of determined women have forced their way into the world of major crime such as white collar crime, murder and robbery' (Adler, 1975: 3). That women criminals today represent a 'new breed' can be demonstrated, according to Adler, by evidence of the changing nature of female involvement in a wide variety of crimes. The emergence of this 'new female criminal' engaged in predatory crimes of violence and corporate fraud has broken into a man's world (Brown, 1986: 373). For example, female white-collar crime has increased since the 'liberation' of women. Adler suggests that as women are 'climbing up the corporate business ladder', they are making use of their 'vocational liberation' to pursue careers in white-collar crime (Adler; 1975).

In recent time, there have been recent criminal activities women engage in, just like their male counterparts, such as kidnapping, armed robbery, house burgling, cult activities, fraud, internet crime (cyber-crime), terrorism, car hijackers, money laundering, prostitution, child trafficking, drugs, etc.

2.4 Factors Influencing Female Involvement in Crime in Nigeria

Over a decade now, numerous cases of women's rights violation such as acid baths, murder of women, rape, widow abuse, and physical assaults, have occurred in Nigeria. Unfortunately it is only extreme cases of women's rights violation which results in death or permanent disability that earns the media attention and the police interests. Critical cases like female circumcision or genital mutilation, wife battery, marital rape, sexual harassment, verbal and emotional abuse, incest, termination of employment as a result of pregnancy, etc. are not considered problematic enough to be highlighted in the media as well as to be taken seriously by the police (retrieved from www.socialistnigeria.org; 2003).

More so that, the victims of violence, especially domestic violence and rape, hardly reported to the appropriate authorities. For instance wife battery is considered a private affair between the husband and wife. Moreover, the tradition or culture and religious beliefs in Nigeria as a typical patriarchal society see the wife as a property of her husband, who has moral right to beat her as penalty for insubordination, and or, perceived wrong doing. In the case of rape, women consider some girls consider it a social stigma if their ordeal becomes a public knowledge (retrieved from www.socialistnigeria.org; 2003). A former Minister for Women and Social Developments, Hajo Sani (1998) at the 19th United Nations Session, in New York, captured the state of women who are victims of violence in Nigeria. She said,

"There is no record of the prevalence of violence against women especially within the home. This is because women hardly report violence to the police for fear of reprisal from both the husband and wider family. In addition, the law enforcement agents do not readily entertain complaints of domestic

violence. They treat such complaint as a minor offence of 'two people fighting' or laugh it off as 'husband and wife problem' ..."

In the same vein, in Nigeria, laws to protect women from violence are inadequate. For example, marital rape is generally not recognised as an offence in any system of law in Nigeria, even when the wife is wounded in the course of forced sexual intercourse. Formal mechanisms to seek redress in cases of domestic violence or rape through police investigation followed by a court proceeding are often ineffective. This particularly is the case in rape cases, where police are not adequately trained to handle such cases, and the burden of proof remains with the prosecution, requiring a woman to prove that she did not consent, or where a woman's testimony, under Muslim law, is not as valid as that of a man. As a result of the foregoing, women's right issues and situation in Nigeria is not given the seriousness it deserves by both government and individuals (retrieved from www.socialistnigeria.org; 2003).

However, certain things like those mentioned arouses women to go wild and behave in a very strange manner that is contrary to the norms guiding the society. Often times, women go to the extent of having extra marital affairs just because of what they are facing in their homes. When they meet fellow women having same or similar problems as theirs, they tend to start a mutual friendship with negative views and ideas most especially, doing things that the society frowns at. One cannot also overlook the influx of people from the neighbouring and far-away countries to the different parts of the country as another cause of crime in Nigeria. These immigrants want to share in the wealth of Nigeria, but when they find it difficult to secure jobs, the unscrupulous ones end up with criminal activities (Punch-newspaper; 2013).

Another cause of high crime rate in Nigeria is the fact that the country is a capitalist society and therefore vulnerable to the differential opportunity theory - a theory that is based on Durkhiem and Merton's theory of anomie. This theory contends that differential access to certain goals in a society and to illegitimate means to achieve these goals accounts for crime. This is why in Nigeria, most of those who do not have the means to achieve their goals engage in different forms of criminal behaviours such as armed robbery, burglary, examination malpractices, smuggling and child abuse (Punch-newspaper; 2013).

Consequently, those who cannot achieve their goals because of what they termed irrelevant bureaucratic red-tapism participate in criminal activities such as forgery, counterfeiting, advanced fee fraud (419), and mundane practices and physical elimination of their superiors by any means. Unemployment problems must be tackled vigorously by both the government and the private sector. The reordering of our societal values which are at present based on the excessive accumulation of material wealth is imperative. Finally, the current transformational agenda of the government which seeks to explore, utilise and streamline differential access to the country's resources and in the process eliminates poverty must be allowed to materialise (Punch-newspaper; 2013).

2.5 Adverse Effect and Threats of Female Involvement in Crime in Nigeria

Without doubt, women and children, two inseparable beings, have continued to be at the receiving end of bad policies and mal-governance in Nigeria. The Nigerian woman and child are maltreated and neglected despite the strategic position they occupy in Nigeria social, political and economic relations. Government at all levels pay lip-service to the issues of the Nigerian woman and child, especially in health and education. As usual, Nigeria joins the global

community to perform the yearly women's and children's day celebration, albeit with unfulfilled promises from government at different levels. Politically, socially and economically, the Nigerian woman, despite her potentials has continued to experience discrimination on account of gender, and unlike Ghana which is matrilineal, Nigeria is a patriarchal society.

This through barbaric belief and harmful traditional practices which relegate women to the background therefore chokes up women's participation. Poverty and societal discrimination against women coupled with harmful and barbaric traditional practices, including marginalization of women in politics, poor health facility for women and children, insecurity, child labour and abuse are still the lot of the Nigerian woman and child (retrieved from Vanguard Newspaper, 2011).

It is becoming more obvious that due to the high poverty level, Nigerian teenagers and young adults are increasingly getting involved in crime. Although the absence of comprehensive data has made it difficult to determine the level of children's involvement in crime in the country, reports have continued to indicate that most violent crimes committed in the country are carried out by either young adults or teenagers. The recent post-elections violence in some parts of the northern Nigeria is a clear indication. Most of the suspects were teenagers and young adults (retrieved from Vanguard Newspaper, 2011).

The historical marginalization of Nigerian women in political and appointive positions is well acknowledge and documented. However, there have been some progress and marginal increase in the number of women into elective positions since 1999 until the last elections of 2007 and 2011, which recorded an unprecedented increase. Though, and as recorded till date the 2007 election with slight increase in the number of women in the federal legislature. In 2003, the

percentage of females was 2.7 percent in the senate and 5 percent in the House of Representatives. In 2007, the figure rose to 8.25 percent in the senate and 7.22 percent in the House of Representatives. At a time, observers were saying that the increments were a far cry from the 30 percent affirmative action prescribed by the international women's conference in Beijing, China in 1985, the figure has gone further down in 2011 (vanguard newspaper 2011), only 7 female senators (7.63 percent) and 19 Reps (5.28 percent) were elected in 2011 as opposed to 9 senators and 25 Reps that sailed through in 2007. Out of those elected in 2007, only 3 female senators and 11 Reps were re-elected in 2011. In spite of women's topsy-turvy march in the National Assembly, most of those elected are women of substance, who are expected to play critical roles in the affairs of the seventh National Assembly. Many people have expressed the view that the future of this generation of women and children really looks bright, since political parties are beginning to open up the political space for women active participation in elective and appointive positions. However, in spite of view expressed above, many are still of the opinion that women are still not accorded enough space in politics and education which imbues their counterparts in other parts of the world with basic life supporting skills (Vanguard Newspaper, 2011).

There is no lie if we say that we are losing our homes, the morals we are to teach our children because the family is the first and most essential agent of socialization. If the family fails to perform its responsibilities by impacting morals to the child, apparently there is going to be real danger and big problem in the society at large. Traditionally, women are said to be the home keepers, they are expected to take care of the house, it is also expected of them to take good and proper care of the children and do many things that ordinarily, men cannot do.

2.6 Female Criminality

The earliest explanations of female criminality, centers on biological understanding. Emphasis then was placed on the role of biological and psychological factors in explaining female involvement in crime. Although, early explanations of crime focused heavily on male criminality and treated female crime as somewhat of an anomaly, some attempts were made to explain female crime. As was the case in criminology, more generally, two competing viewpoints informed the writings on female offending in the late nineteenth and early twentieth century. One viewpoint emphasized the role of biological factors and psychological factors in women and girls' crime, typically postulating that criminal women exhibited masculine biological or psychological orientations (Lombroso 1876 and Freud 1927) or what Igbo (2007) refers to as "penis envy". The second view stressed the role of social or economic forces and assumed that the social and cultural influences affecting male criminality similarly influenced female criminality (Steffensmeier and Schwartz, 2013).

The issue of increase in rate and change in pattern of female crime in Nigeria is alarming. This is because women by their nature are bearers and nurturers of children; and the social responsibilities that go with these biological and social functions demand that they should be worthy in character. Over the years, societies devised ways and means of controlling crime and dealing with those who deviate from its norms and values.

In pre-colonial times women were more or less restricted to their traditional social roles. The communal system of living together added to the internal and external mechanism for crime control, (mainly of ridicule and public disgrace) kept the level of criminal activities by women low. With the coming of westernization (money, economy and emergence of private property)

anchored to colonial period, some women began to seek employment outside the home. With increased labour force participation for them some had the opportunity of getting involved in criminal activities (Adler, 1975; Simon, 1975).

However, attachment and commitment are only 50 percent deterrence for committing crime while the other half can be anchored to Freud (1927) contribution, which posits that criminality is a perversion of, or rebellion against biologically natural female role centered on mother and other female attributes. For him, female criminality is an eloquent testimony of the 'masculinity complex' or what has been described as 'penis envy' and envy of male dominance by females (Igbo, 2007).

Criminology has for most feminist writers and researchers been a constraining rather than a constructive and creative influence. Theories of criminality have been developed from male subjects and validated on male subjects. While there is nothing wrong with this, the problem is that these theories have been extended generally to include all criminals, defendants and prisoners and was assumed that these theories would apply to women; most do not appear to do so. Since women are not expected to be criminal and if they are, they may be described as mad not bad woman. What is clear is that prior to now, women were committing crimes but most of which were not recorded (Feminism and Crime, 2009). In addition, women are involved in certain crimes that are this days ascribed to them, such crimes are: Prostitution, child trafficking, abortion, drug trafficking among others. The incrimination of this act contributed to the increase in female criminal population. Pollock-Byrne (1990):

"The extent of female crime probably approximated that of males, but due to its masked character, female crime was more likely to go undetected".

In addition, the types of crimes women commit include shoplifting, domestic thefts, prostitution, abortions, perjury, among others, are underrepresented in crime statistics. These crimes are easily concealed and seldom reported; even when these crimes are detected and reported, women are less likely than men to be arrested or prosecuted, this is as a result of double standard favourable to women and because women usually play accomplice or less overt roles when co-offending with men.

Recent events involving female Boko Haram members and their arrests are shooting down the widespread notion that terrorism is strictly an all-male affair. In June 2014, a woman, laced with explosive devices concealed inside her Hijab killed herself and a soldier close to the quarter-guard of the 301 Battalion of the Nigerian Army in Gombe. The incident was undoubtedly the first of its kind in Gombe, which was before then seen as the “safest state capital” in the volatile North-East, a region in Nigeria that is plagued by members of the Jama’atu Ahlis Sunnah Lidda’awati Jihad, also known as Boko Haram. It was learnt that soldiers keeping guard at the main entrance of the barracks had asked the woman to turn back but she declined, prompting one of the soldiers to run after her not knowing that she had an Improvised Explosive Device (IED) strapped on. She blew herself up and the soldier, causing pandemonium in the state. The incident brought to limelight the unpredictable nature of Boko Haram’s violence spree, which has been mutating since 2009 when the group launched armed struggle against the Nigerian state. The Nigerian Army released a statement stating that three women who specialized in espionage for Boko Haram had been arrested, as the aftermath of the failed suicide bombing attempt at the 301 Battalion in Gombe, pointing that the suspects had been secretly recruiting ladies into the female wing of the terror group. Even teenagers and girls less than 10 years were not left out (Daily Trust Newspaper, 2014).

The army statement said the suspects, led by Hafsat Usman Bako, include Zainab Idris and Aisha Abubakar and they were nabbed while travelling to Madagali in Adamawa State on their way to now-infamous Sambisa Forest. Findings by Weekly Trust (2014) show that all the suspects are married to Boko Haram members (Daily Trust Newspaper, 2014).

The revelation by security authorities of the involvement of women in Boko Haram's activities shocked many, even though they have been passive supporters of their male counterparts. In June, 2009, preparatory to the declaration of war by Mohammed Yusuf, the late leader of the sect, hundreds of women from Bauchi, Plateau, Adamawa, Gombe, Kano, Kaduna, Damaturu, Darazo, Zaria, Sokoto and many cities in Nigeria accompanied their husbands to Maiduguri for the final briefing that set the flames of the crisis raging. During the time under review, the sect was not proscribed and its members travelled at will. They also preached in the open, especially in Markas (headquarters of the sect) and Anguwan Doki, all in Maiduguri (Daily Trust Newspaper, 2014).

Dozens of Islamiyya schoolgirls equally defied the odds, volunteered and followed their teachers to Maiduguri. Many married women who were not "disposed" to the resolve of their husbands to go for the "Jihad" were divorced and those that agreed to follow suit played the role of housekeepers (Daily Trust Newspaper, 2014).

After the deadly 2009 encounter between Nigerian troops and members of Boko Haram in Maiduguri, Bauchi and Potiskum, hundreds of men were killed, automatically creating many widows. The group went underground for nearly one year. Within that quiet period, most Nigerians, as well as the Federal Government, thought that the sect was completely subdued, until they sprung a surprise in 2010. After the death of Mohammed Yusuf, Abubakar Shekau

took over the leadership of the group, engaged in massive recruitment, coupled with carefully looking for the widows of their slain members and remarrying them to surviving members and new entrants. While the sect carried out violent campaigns, the women of the sect remained silent.

It was in May, 2013 that the womenfolk of the sect began to play active role in the violence, necessitated by the emergence of youth vigilantes known as 'Civilian JTF'. Boko Haram was stifled by the emergence of the vigilantes, so they switched to assigning women key roles. They would even use men who would disguise as women to move weapons. When the new threat became clearer, women volunteers in Maiduguri joined the civilian JTF in their stop-and-search operations. Towards the end of June, 2013 the Joint Task Force (JTF) shot dead three suspected Boko Haram members who disguised as women while attempting an attack on a police station. Witnesses said apart from the three killed, over 20 men, heavily armed and clad in Hijab were arrested there. Since then, many cases of suspected female Boko Haram members were recorded. One of such cases was when a woman was killed by a bomb that was strapped to her back like a baby along Gamboru Road in Maiduguri before she got to her target. Days after, two women who also strapped IEDs, baby-style, were arrested at the Monday Market by youth vigilantes who observed that the suspects were making suspicious movements towards the market. Not long after, three women were arrested by military operatives close to Sanda Kyarimi Zoo Park, also in Maiduguri, when they sought to know what the women were carrying beneath their hijabs, discovered that while some of the women of Boko Haram joined the group because they love their husbands, some observers suggest that some were forcefully indoctrinated, especially those who were kidnapped. It is believed that Boko Haram leaders are now using women as cover to carry out crimes because of the traditional and religious immunity given to women,

which forbids men that are not their Muharrim (custodians) to go close to them (Daily Trust Newspaper, 2014).

In a study on the relationship between gender and violent behaviour, Afghan scholar Amy Caiazza (2002), observed that “Societies that condone and even promote violence against women have shown over and over again that they (women) tend to be violent in other ways as well.” The involvement of women in Boko Haram’s violence remains an alarming antecedent in a region where thousands have been lost and social and economic development truncated.

2.7 Trends in Female Participation in Criminal Activities

Statistics published by Nigerian Prison Service (2007; 2009), revealed that though crime in the past are ascribed to men, today we cannot say the same, because there is steady increase in the population of women involved in crime (Nigerian Prison Service 2007; 2009).

Sutherland and Cressey (1978), in the United States, the rate of arrest is five males to one female, the rate of conviction is ten males to one female, the rate of committal to correctional institutions of all types is fifteen males to one female and the rate of imprisonment and detention in reformatories is twenty males to one female. This trend is similar to what we experienced in Nigeria and across the world in time past. In Nigeria, a study conducted at Enugu prison in 1988 shows that out of a total inmate population of 1,700, only 4% were females, while 96% were males (Igbo, 1990 as cited in Igbo, 2007). These statistics present the impression that crime is exclusively men’s business and that the number of females who engages in crime is negligible and inconsequential. The same cannot be said today, since the number of women taking lead role in crimes is increasing daily. Jacobson (2009) asserts that the number of young women offenders has risen by 17 percent in the past four years compared to just 4.5 percent for males. The most significant increase is for traffic offences and in offences against the justice system, which

include breaches of bail or bonds and obstructing police. In each of these categories, the number of women convicted jumped to about 35 percent between 2003 and 2007.

The universality of gender difference in crime cannot be overestimated. Cutting across all spheres/categories of life, the assertion is that females commit crime less than males, because the people's perception is that committing crime is for man, as such, many efforts to explain crime have been mainly centered on male (International Journal of Advanced Legal Studies and Governance, Vol. 4, No. 2, August 2013). However, the examination of nature and causes of female offending is not completely absent from criminology. Since the last two decades, Nigeria has been witnessing unprecedented rise as well as sophistication in criminal activities. Hardly any day passes without reports of crime and criminal activities in the news media as they happen in different parts of the country.

The new crime wave cuts across all sections of the society, involving men, women and children. Presumed changes in the pattern of crimes by women are drawing the attention of the popular media as well as sociologists and criminologists to notice female contribution to the increase in recent crime statistics. However, before now, studies of female criminality concentrated on two or three main areas: witchcraft, infanticide and prostitution. In recent times, inquiry into female crime has broadened to include such other crimes as drug trafficking, armed robbery and white-collar crimes in government offices (Chukuezi, 2009).

2.8 Conceptual Framework

This study calls for a brief presentation of its findings in a way of framework presented in the figure 1 below. From the figure, factors responsible for poverty in Ado-Ekiti area are unemployment, social inequality, ill economic planning and many more. These factors lead to

mass poverty and people become frustrated. Hence, people are trapped as to how to cope with challenges of livelihood so they become frustrated. In order to cope with these challenges, some might take to crime as a solution to their dilemma.

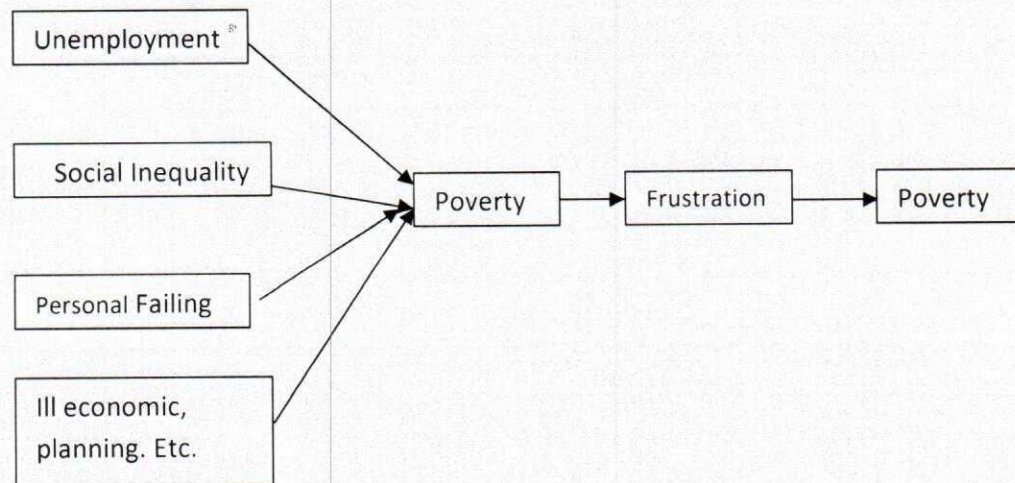


Fig 1. Conceptual Framework

2.9 Theoretical Framework

In the study of women involvement in criminal activities, various theoretical formulations have been advanced to explain the growing incidence in developing countries. For this study, Marxist Theory and Anomie Theories of Emile Durkheim and Robert K Merton were used to guide this research.

2.9.1 Marxist Theory

Marxist theory gave a boost to the understanding of the pervasive problem of women involvement in criminal activities because it is based largely on the principle of the exploitation of labour.

The Marxist perspective is multi-faceted. The perspective is divided into materialistic and radical perspectives. The materialistic perspective is often called the Marxist materialistic problem that emanates from the unequal system of capitalism; hence, crime results from the inherent contradiction embedded in the capitalist economic system which distributes economic resources properties and wealth to citizens unevenly, with special preference given to the 'powerful' at the expense of the 'powerless'. Consequently, crime occurs from the struggle for power between the rich and the poor. In order to safeguard the power, the most powerful groups use the criminal laws to formulate their norms and values which will serve to incapacitate the powerless from challenging their power.

The radical perspective argues that the origin of crime is rooted in social conditions that give impetus to economic inequality in the society which gives power and privileges to some citizens at the expense of others. Iwarimie-Jaja (2013) argues that supporters of the radical perspective believe that capitalism as an economic system is developed on the principle of competition on an unequal platform; hence, it breeds crime as a result of the competition it creates among the rich, and the poor, than between the rich and the poor. Chambliss (1978) opines that what is responsible for criminal behaviours is the coercive power of the state to enforce and consolidate the will of the ruling class.

Ihonvbere and Iwarimie-Jaja (1991), the menace of crime in Nigeria is aided by the class conflicts and contradictions of the economic system which deepens socio-economic crisis, causing alienation, tension, depression, frustration, dehumanization, and conflicts arising from the patterns of production, consumption and the use of hegemonic power. Again, Odekunle (1978) summarizes that the 'uneven and ill-planned urbanization process and industrial-economic development' worsen the problem of crime in the country owing to the fact capitalism breeds graft/hard-work, marginal and outright unemployment, abject and relative poverty, high inflation rates, disorganized homes/broken homes, insecurity to life and property. Odekunle (1983) continues by saying that the criminal law has been structured in a way that it is biased and systematically applied to unequal individuals to strengthen the existing structure of inequality which pushes some individuals to consider taking to crime. The theory presents the socio-economic structure as ultimately polarised due to the contradictions between the owners (bourgeoisie) and non-owners (proletariats) of the means of production. The proletariats, who have no direct control and access to the means of production, sell their labour to the bourgeoisie in order to survive. In return, the bourgeoisie, pay wages for the services rendered by the proletariat. However, the relationship takes up an exploitative nature as the proletariat is alienated from the product she/he produces, the production process, co-workers and herself.

As the proletariat gets alienated, she cannot determine the price of her products. Likewise, the profit which accrues from the sale of her products does not belong to her. It rather goes to the bourgeoisie, who extracts surplus value from the proletariat and gives wage in return. Indeed, he/she pays (compensates) the proletariat for her labour, but what he/she pays is not a 'family wage'. Thus, it is so meagre that the proletariat can hardly take good and proper care of her family from what she earns. Thus, the proletariat is faced with the dilemma of working to earn

her survival along with that of her family. In a bid to achieve this, a sub-class of working women is created out of the class of proletariat families. These women too, consequently yield their labour, both directly and indirectly to the bourgeoisie, who inevitably subject them to similar state of exploitation as some of their husbands are. This presents a state of anomie within which the proletariat women have to survive still. This is further spotlighted in the anomie theories of Durkheim and Merton below.

2.9.2 Durkheim's Theory of Anomie

Emile Durkheim's theory of anomie assumes that behaviour and expectations of human beings are subject to social control and restrictions in a situation of equilibrium. When this equilibrium is disturbed or removed, human beings seeks inextinguishable novelties and pleasures in a situation characterized by disorientation, de-institutionalisation and immoralisation. Women involvement in crime in Nigeria has thus been attributed to anomic institutional collapse, which implies normlessness. Firstly, there was the bastardisation of Nigeria's value system by military rule leading to 'new' laws, morals expectations and social order inculcating all kinds of corruptive tendencies and anomie. Also, the prolonged military rule itself was an anomie condition which increased economic criminality and hardships (Okafor & Bode Okuade; 2003).

Durkheim (1995), when the limits between what is possible and impossible are unknown, a state of normlessness or anomie and frustration occurs. This anomie condition is worsened by the rapidly changing values from those informed by morality and patriotism to those induced by the struggle over limited access to scarce materials and resources. Under the condition of anomie, morally corrupt or socially and economically dislocated families prompt or make women engage

in criminal activities and also in all kinds of obnoxious labour in order to satisfy their ever-changing and ever increasing goals and aspirations.

Therefore, in the light of Durkheim's Anomie Theory, the combined effects of maladministration and anomie (or normlessness) are inflation, food shortage, unbearable transportation costs and other socio-economic malfunctioning, which has penetrated into the entire society. This has made the low class women to engage in various criminal activities as the available means of survival. In the process the family, which is the building bedrock of the society becomes weakened in both structure and function as women (mothers) who are expected to take care of the house and cater for their children are not there to perform their role in the family and also won't be able to properly socialize their children. One clear conclusion from Durkheim's theoretical formulation is that the prevalence and practice of crime by women is a mark of a society in disarray.

Another theoretical formulation that can be used as an intellectual frame of analysis of the problem of child labour is Emile Durkheim's Social Change Exposition. With the transformation of Nigeria from a traditional (mechanic solidarity) to a relatively urbanized (organic solidarity) society providing an excellent illustration of social change. Sociologists explain social change as originating from multiple factors such as technology, economy, religion, ideology and stratification, which influences one another in the old and advanced societies.

Essentially, the tradition Nigerian society and economy through agriculture-based provided enough cushion for the less privileged and was able to contain large numbers of families from engaging their women in labourious activities except the household work and the inhabitants are united in an integrated whole. The high degree of communalism in the traditional society secured

the less privileged families and halted their women from income yielding activities except household work. However, with the advent of industrialization and modernization, which has led to the consequent growth of cities, many people moved into the cities. Thus, the characteristics of the society in terms of social change saw the society moving from a state of unity and integration of members to one of individualism and egoism (Boyer, 1978).

With the increasing urban population and complexities inherent in the urban areas of Nigeria, the problem of poverty was influenced by the various economic programmes of the government, such as the Structural Adjustment Programme (SAP) has affected the poor urban dwellers greatly, more often bringing about a chain of consequences on their economic behaviour.

2.9.3 Merton's Theory of Anomie

Another scholar that built on Durkheim's idea of anomie theory is Robert K. Merton. He focused his explanation on the structure of the society. He started from the premise that there is a value consensus, a system of shared values and goals but that there are differences in the status of members of the society. Hence, there are differences in the status of members of the society. Hence, there is differential access to these goals (the status could be related to the different classes we have in the society or this happens because the society is highly stratified). We then have a situation of anomie in which goals and the access to them are not matched and the people seek all kinds of ways to reach the goals which has been denied them. The frustration gives rise to a situation of anomie and it arises where the societal goals is problematic.

Merton argued that individuals respond to the anomic situation in different ways and they include;

1. Conformity – People who adopt this response agree with the goals and accept the means to reach the goals.
2. Innovation – People accept the goals but reject the institutionalized means of access and find their own ways of reaching the goals. People in the lower classes most readily adopt this approach.
3. Ritualism – People who adopt this approach reject success goals. They often lower their sights and would rather not innovate.
4. Retreatism – People withdraw from both the goals and the means of access to them. These are psychopaths and alcoholics.
5. Rebellion – People reject both both the goals and culturally stipulated ways of achieving goals.

Out of the five stages, women involvement in criminal activities can be explained using Merton's second stage, which is innovation. Since women are incapable of catering for their children and homes and family at large, being maltreated by their husbands or being ridiculed in the society for their low standard of living, they end up getting involved in certain criminal activities, such as stealing, kidnapping, fraud etc. The situation has brought a state of anomie such that the family has failed in its functions especially among the low level income earners in the urban areas. Therefore, several factors particularly poverty has led to women involvement in criminal activities. This has brought about the pervasiveness in the nature of women involvement in criminal activities in Nigeria. This issue thus stems from the structure of the society and could also lead to delinquency since they are not under the direct supervision by their husbands as a result of those women whose husbands have passed away, divorced or those that doesn't care about them or their family.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This is the third chapter of this project. Here, processes or procedures on how the entire study will be done are deeply or well discussed or explained. Hence, it includes the population meant for the study, sample size that will represent the population, sampling technique that will make the sample size representative scientifically, appropriate method for data collection and the software for data analysis technique.

3.1 History of Ado Ekiti Community

The community called Ado-Ekiti is situated in a land that has been continuously inhabited/occupied by human communities from time immemorial. Available research shows that human societies of unknown antiquity occupied this neighbourhood about (11,000) years ago. These ancient inhabitants were probably the same or progenitors/ancestors of Igbon near Ogotun, Erijiyan, Ijero, Ulesun and Asin (near Ikole) who were probably autochthones because available traditions shows that they had lived in and near their abodes from time immemorial. As a matter of fact, no one knows where, if any, they came from and for how long they had lived in those ancient sites. Ulesun appears the most well-known apparently on account of its size, the number of its subordinate communities especially Aso, Ulero, Isinla, Ilamoji, Ukere and Agbaun (near Igbemo), its well-organized traditional religion including its festivals etc and its location at the heartland of Ekitiland. These ancient people were the ancestors of Ekiti, they played hosts in the 7th and 8th centuries, about 1,200 years ago, to waves of immigrants from the basins of the rivers Niger and Benue; these settled among the ancient Ekiti, and were fewer in number and so, the hosts culturally absorbed them. Eventually, the people fused as aboriginal people by and by.

After many generations, a new wave of immigrant groups penetrated this homeland; their leader as Ewi, second successor of Prince Biritiokun, Son of Oduduwa, on account of his wanderings all the way from the Benin forests, the leader was nicknamed Awamaro. Ulesun people welcomed them warmly and neighbouring communities came together to assist their settlement (built homesteads for them) at Oke-Ibon in Odo Ijigbo. Eventually, Ewi and his people overthrew the existing political arrangements, conquered Ulesun community, displaced its ruler Elesun and established a new town, Awamaro named Ado, meaning 'here we encamp'. Ewi Awamaro and his successors conquered villages and cottages in the neighbourhood, replaced their rulers with their own loyalists, stalwarts and scions of the royal family.

The important citizens of these conquered communities were relocated in Ado. Ewi supplanted Elesun as sovereign ruler of the aboriginal and settler populations, many of Elesun's Chiefs were confirmed in their offices but they swore oaths of allegiance to the Ewi. Many of the succeeding Ewi expanded the kingdom by force of arms, annexed territories and gave these territories to scions of the royal families, these assumed titles which became hereditary. The expansion and growth of Ado-Ekiti and the kingdom of Ado lasted over 400 years. In the course of this expansion, Ado became associated with certain traits. Citizens of the kingdom in general and those of the mother town, Ado-Ekiti in particular were reputed for great attention to cleanliness. A popular lyrical description of Ado citizenry depicts: *Ira Ule Ado m'etipise fifin seree* (Ado citizens with their usually clean heels). Ado people were, by local standard, tough and brave warriors. Traditions preserve numerous brave citizens of each Ado community, the best known were Ogbigbonihanran of Idolofin quarters, Ogunmonakan of Okelaja, Fasawo, a.k.a Aduloju of Udemo quarters, and Eleyinmi Orogirigbona of Okeyinmi quarters - all of Ado-Ekiti and Ogunbulu, a.k.a Ala l'aju Osoru of Aisegba. The exploits of Ado tough in many parts of

Ekiti formed the basis of the popular orature: Ikara s'oji s'inu agbagba t'emi ukoko (Of two balls of cake in the frying-pan, he insists his share is one). Folk traditions are replete with fond references to Ewi's relationship with some other Ekiti traditional rulers. Ewi's antecedents are depicted as: Elempe Ekiti (mightiest man in Ekiti) On k'emu 'kan o mu meji Oloju k'enu 'kan gba kete re (He is entitled to one, he took two he has a disposition to take everything) Ewi i pe mi udiroko Onitaji i pe mi esunsu (Ewi invites me for his udiroko festival Onitaji invites me for his esunsu festival)

Among the most conspicuous of the great changes were the introduction and expansion of Christianity and Islam. Christian missions especially of the CMS, Roman Catholic, Baptist, African Church and Methodist, later the Cherubum and Seraphim and Apostolic Church took root and expanded during the 20th century. Each of these Christian communities established numerous churches such that by 1970, the CMS (Anglican) and the Roman Catholic had grown so fast that they had become dioceses with their headquarters and seats of bishops in Ado-Ekiti. The two missions had three grammar schools, the number increased to five in 1990. The growth of Christian communities was very rapid between 1970 and 2000; new missions and denominations Pentecostal, Charismatic, Evangelical and Episcopal arose, swelling up existing communions. Altogether over one hundred churches were recorded in the city in the year 2000.

The Muslim community did not lag behind, the faith spread. The central mosque was built about 1930 and thereafter, a number of mosques were built in Idemo, Umayo, Isato (Irona), Ogbonado, Okesa, Oke-Ila etc. The Ansar-Ud-Deen emerged in the early 1940s. As a matter of fact, the number of mosques and the number of Muslims who have performed the Hajj can readily come to hand as indices of expansion. The number of mosques increased substantially

with the growing number of well-to-do muslim who build mosques as annexes to their private homes; by the year 2000, more than forty mosques could be counted in the city. By 1960, only Alhaji Akorede had performed the Hajj but the number of Alhajs increased in the 1970s and steadily increased in the 1980s and 1990s.

In contemporary times, western education had been the vogue throughout Ekiti. Ado-Ekiti took the lead with the number of educational institutions. In March 1896, Old Emmanuel School was established at Odo Aremu. In 1917, the Roman Catholic Mission established St. Patrick's Primary School. By the 1950s, the number of primary and secondary modern schools had increased very substantially. By 1974, the CMS alone had 104 primary schools, 8 secondary schools, and a teachers' college.

In the early 1930s, the Rt. Rev. H. Dallimore superintendent of the CMS mission established a pupil Teachers Institution. It was raised by the priest to a Middle School and finally towards the end of the 1940s it became a full fledged Grammar School. In the early 1950s, the Ekiti Progressive Union built a second grammar school at Ido-Ekiti. Soon after the CMS built a Girls' Grammar School (Christ Girls').

Thenceforth, communities took it in their strides to raise funds and establish a number of community grammar schools. Ado-Ekiti established its own in 1960 and another one towards the end of the 1970s. The number of Grammar Schools kept increasing and by the year 2000, there were twelve pupil grammar schools, private grammar schools numbered six, a total of eighteen. The Federal Government established its polytechnic at Ikewo, Ado-Ekiti, the defunct Ondo State University established its University at Ilewu, Ado-Ekiti.

Tremendous development took place in the cultivation of economic crops, cultivation and collection of forest products such as kolanut (*cola acuminata*, *Obi abata* and *cola nitida*, gbanja) and oil palm produce, commerce and trade. Much of the impetus of all these came initially from Mr. Isaac Itamuboni (later Babamuboni) and a number of early Christians from Lagos, Abeokuta and Ibadan. These men introduced the cultivation of cocoa, maize, brown cocoyam etc to Ekiti. Wage earning labourers from parts of Ekiti who went to work in Ondo, Ijebu and Ife boosted the cultivation of these economic trees. In 1958, pipe-borne water facility was provided making Ado-Ekiti the first town in present Ondo and Ekiti States to enjoy the facility. Two years later, ECN (now NEPA) extended electricity to the city. These facilities enhanced/increased commercial activities and brought immense socio-economic benefit and improved standard of life to the people. From the 1950s, commercial banks, at first the National Bank, the Union Bank, and in the 1960s and 1970s Co-operative Bank and United Bank for West Africa, opened their branch offices in Ado-Ekiti.

Ado-Ekiti grew in size and in population. Some fifty years ago, the city began to grow/expand beyond its peripheries and ancient gates and ramparts. In 1963, the city was the largest urban centre in present Ondo and Ekiti States and its population of 158,000 at the census of that year represented it as the most populous urban centre in Eastern Yorubaland. The 1991 population count confirmed the primacy of the city, at least in Ekiti. The creation of Ekiti State in October 1996 and the establishment of state capital at Ado-Ekiti will further enhance the city's physical development.

The phenomenal growth and development mentioned above have been due to many factors. God has used many people as instruments of His will to work out His purpose, many of

these are citizens of Ado urban, some are citizens of Ado rural, some are stranger elements, a couple of them are even Europeans and other expatriates. The citizenry warmly welcomed this development. For example, when the main road from the National Bank junction, through Erekesan and Ereguru to Ojumose was tarred in 1952 and the major road from Ajilosun through Ijigbo, Orereowu, Okesa and Obada etc a section of Akure - Ilorin road, was tarred in 1956, the very welcome development was rendered in popular juju songs, one of which rang: Baba wa te 'ri oda l'ado (Our fathers walked on tarred roads at Ado) Ko o bi ko e e (what a delight, what a delight) e e o (very well so) Ko o bi ko e e (What a delight, what a delight).

3.2 Research Design

This study by its nature is a descriptive study that explored mixed methods. This was because criminal activities of women in Ado-Ekiti will be explored. To this end, data was sourced from two sources. That is primary and secondary sources. The secondary source will be based on relevant past empirical studies on the subject matter. This includes articles from different journals, text books, academic on-line materials to mention a few. For the primary source of data, both quantitative data will be obtained through the use of semi-structured questionnaire to obtain relevant data or information on the subject matter. Here, data would be collected from some selected areas in Ado-Ekiti.

3.3 Population of the Study

Going by this study, the most appropriate populations for this type of study are women in the general public. They will elicit relevant and current information based on the individual experience on factors that lead women into criminal activities in Ado Ekiti.

3.4 Sample Size

By the capacity of this study, it is impossible to cover everyone in Ado-Ekiti community, hence the need for sample size that represent the population for the study. A total of two hundred (200) respondents were selected to provide relevant quantitative information for this study through the use of questionnaire. The respondents were from the ages of 18 years and above. This is because of the sensitivity of this study. This sample size was drawn from some important areas in Ado Ekiti such as Ekiti State University (EKSU), Afao area, Adebayo area Ajilosun area and bank area.

3.5 Sample Technique

For this sample to be scientifically representative, the two hundred (200) sample sizes for this study were selected using multi stage sampling technique. One, a judgmental sampling technique was used to stratify Ado-Ekiti into different areas where the study covered. Secondly, a grab sampling technique was used to select respondents for the study in each of the identified areas to respond to the semi-structured questionnaire.

3.6 Data Collection

Data for this study were collected solely by the researcher. The researcher administered questionnaires for women in the selected areas for the study in order to obtain quantitative data. The questionnaire was sub-divided into sub-sections based on the objectives of the study. The questions in other sections were designed using between three-five point scales.

3.7 Reliability and Validity of Instrument

Research instrument are always subjected to reliability and validity for any study, it was very necessary for a pilot test to be carried out before actual data collection. In doing this, the questionnaire was tested few days intervals between the pre-test and post –test on some selected

women in Oye-Ekiti. It was then given to data analyst to judge the adequacy of the instruments such that whether or not it would be able to attain the set objectives for the study. The comments of the data analyst immensely contributed to the strength of the instruments in order to attain the set objectives for this study.

3.8 Method of Data Analysis

For the quantitative data, the SPSS computer package software was used to analyze the quantitative data. The descriptive statistics were presented using frequency tables, percentages, mean where necessary and cross tabulations tables.

3.9 Ethical Consideration

This study did not in any way or form step on the fundamental rights of the respondents for this study nor did it encroach into the privacy of the respondents. Nobody was enforced to provide information or data for this study forcefully.

CHAPTER FOUR

DATA ANALYSIS AND INTERPRETATION

4.0 Introduction

This is the chapter four of this project work. It deals with data analysis and interpretation. It is sub-divided into different headings.

4.1 Socio-Demographic Characteristics of the Respondents

Table 1: Age of the Respondents

| Age Range | Frequency | Percentage |
|----------------|------------|--------------|
| 18 – 22 years | 111 | 56.6 |
| 23 – 27 years | 63 | 32.1 |
| 28 – 32 years | 08 | 4.1 |
| 33 – 37 years | 04 | 2.0 |
| 38 – 42 years | 07 | 3.6 |
| 43 years above | 03 | 1.5 |
| Total | 196 | 100.0 |

Source: Field Data, 2015

Table 1 is on the age of the respondents. Majority of the respondents 56.6% were between the age ranges of 18-22 years, 32.1% were between the age of 23-27 years while only 1.5% of the respondents were 43 years and above. This means young girls also have good knowledge and understanding on the issue of crime among women especially among Ado-Ekiti women.

Table 2: Marital Status of the Respondents

| Marital Status | Frequency | Percentage |
|-----------------------------|------------------|-------------------|
| Married | 37 | 18.9 |
| Single due to never married | 92 | 46.9 |
| Single due to separated | 61 | 31.1 |
| Single due to divorce | 05 | 2.6 |
| Single due to widow | 01 | 0.5 |
| Total | 196 | 100.0 |

Source: Field Data, 2015

Table 2 is on the marital status of the respondents from which majority of the respondents 46.9% were single due to never married, 31.1% were single because they were separated, and 18.9% were married while only 0.5% of the respondents was single due to widow. This means most of the respondents were single in different ways.

Table 3: Educational Qualification of Respondents

| Level of Education | Frequency | Percentage |
|---------------------------|------------------|-------------------|
| No formal education | 09 | 4.6 |
| Primary Education | 03 | 1.5 |
| Secondary Education | 47 | 24.0 |
| NCE/ND Education | 14 | 7.1 |
| B.Sc/HND Education | 123 | 62.8 |
| Total | 196 | 100.0 |

Source: Field Data, 2015

In Table 3, most of the respondents 62.8% had either B.Sc or HND, 24.0% had secondary education while only 1.5% had just primary education. This implies that most of the respondents

were literate at one level or the other. That gives them a better understanding of the subject matter and the ability to respond appropriately.

Table 4: Respondents Religious Affiliation

| Religion | Frequency | Percentage |
|---------------|------------|--------------|
| Christianity | 163 | 83.2 |
| Muslim | 31 | 15.8 |
| Free thinkers | 02 | 1.2 |
| Total | 196 | 100.0 |

Source: Field Data, 2015

From Table 4, about 83.2% of the respondents were Christians, 15.8% were Muslims while only 1.2% of the respondents were free thinkers. It depicts the fact that Ado-Ekiti has more Christian followers than people from other religion. It also means that Christianity is the most popular religion in the town.

Table 5: Ethnicity of the Respondents

| Ethnicity | Frequency | Percentage |
|-----------|------------|--------------|
| Yoruba | 175 | 89.3 |
| Igbo | 16 | 8.2 |
| Hausa | 05 | 2.6 |
| Total | 196 | 100.0 |

Source: Field Data, 2015

Table 5 is on the ethnicity of the respondents. About 89.3% of the respondents were Yoruba, 8.2% were Igbo while only 2.6% of the respondents were Hausa. This indicates that

apart from the fact that Ado-Ekiti is Yoruba dominated area; it is a place that accommodates people from different ethnic background.

Table 6: Respondents Occupation

| Occupation | Frequency | Percentage |
|-----------------------|------------|--------------|
| Students | 154 | 78.9 |
| Civil Servant | 11 | 5.6 |
| Trader/Business | 15 | 7.7 |
| Unemployed | 05 | 2.6 |
| Self-employed/Artisan | 11 | 5.6 |
| Total | 196 | 100.0 |

Source: Field Data, 2015

In table 6, majority of the respondents 78.9% were students, 7.7% were traders/business people, 5.6% were either civil servants or self-employed/artisans while only 2.6% of the respondents were unemployed. This means over 95.0% of the respondents were engage or occupy with one thing or the other and not idle.

4.2 Whether Women Participate in Criminal Activities and the Level of Participation

Table 7: If Women participate in Criminal activities and the Level

| Items | SA | A | I | D | SD |
|--|-----------|-----------|-----------|-----------|-----------|
| Women participate in criminal activities | 68(34.7%) | 97(49.5%) | 06(3.1%) | 19(9.7%) | 06(3.1%) |
| It is ideal or good for women to participate in crime like men | 06(3.1%) | 13(6.6%) | 16(8.2%) | 63(32.1%) | 98(50.0%) |
| Women are deeply involved in criminal deeds | 27(13.8%) | 94(48.0%) | 29(14.8%) | 38(19.4%) | 08(4.1%) |

| | | | | | |
|---|-----------|-----------|-----------|-----------|----------|
| The level of women participation in criminal activities is high | 25(12.8%) | 63(32.1%) | 23(11.7%) | 80(40.8%) | 05(2.6%) |
| The frequency of women involvement in criminal activities is constant | 18(9.2%) | 69(35.2%) | 35(17.9%) | 64(32.7%) | 10(5.1%) |

Source: Field Data, 2015

Table measures whether or not women participate in criminal activities and the level of participation in crime, five main indices were used to quantify that. 49.5% of the respondents agree that women participate in criminal activities, 50.0% strongly disagree that it is ideal or good for women to participate in crime like men, 48.0% agree that women are deeply involved in criminal deed, 40.8% disagree that the level of women participation in criminal activities is high and 35.2% of the respondents agree that the frequency of women involvement in criminal activities is constant. This indicates that of a matter of truth, women indeed do participate in different forms of crime as mentioned in table 11. It is noteworthy that the level of participation of women in criminal activities is not high and not constant like that of their male counterpart. This was also supported by the fact that 98(50.0%) of the respondents *strongly disagree* that it is ideal or good for women to participate in crime like men.

4.3 Socio-demographic factors of female who have ever involved in criminal activities

Table 8: Three demographic characteristics of women that have ever participated in criminal acts

| Demographic Characteristics of Women in Crime | Frequency | Percentage |
|--|------------------|-------------------|
| Age | 32 | 16.3 |
| Tribe | 34 | 17.3 |
| Religion | 29 | 14.8 |
| Covetousness | 63 | 32.1 |

| | | |
|-----------------|------------|--------------|
| Economic status | 38 | 19.4 |
| Total | 196 | 100.0 |

Source: Field Data, 2015

Table 8 focuses on the socio-demographic variables of women that have ever participated in crime. 32.1% of the respondents said they were covetous, 19.4% said their economic status, 17.3% said tribe, 16.3% said age while 14.8% said it is religion. This simply means women who have at one point or the other participated in criminal act possess all the aforementioned attributes. It also means the variables mentioned above still push some women into committing crime. For instance, the situation of stunted economy that Nigeria is undergoing could make some women engage in criminal act just to make ends meet.

Table 9: Are there reasons why women participate in criminal activities?

| Options | Frequency | Percentage |
|----------------|------------------|-------------------|
| Yes | 157 | 80.1 |
| No | 12 | 13.8 |
| Don't Know | 27 | 13.8 |
| Total | 196 | 100.0 |

Source: Field Data, 2015

Table 9 shows that most of the respondents 80.1% said yes, there are reasons why women indulge in criminal activities, 13.8% said they don't know while 13.8% of the respondents said no, and there is no reason why women should participate in criminal act. This means nothing happens without a cause. There are several reasons why women engage in criminal activities.

The reason may be a genuine and may be immaterial but the issue is that something must have led them into committing crime.

Table 10: Main determinants of women involvement in criminal activities

| Main Determinant of Women involvement in Crime | Frequency | Percentage |
|---|------------------|-------------------|
| Poverty | 32 | 16.3 |
| Unemployment | 49 | 25.0 |
| Greed | 37 | 18.9 |
| Bad Influence | 24 | 12.2 |
| Poor moral | 25 | 12.8 |
| Hereditary | 29 | 14.8 |
| Total | 196 | 100.0 |

Source: Field Data, 2015

From table 10, 25.0% of the respondents said unemployment is the main determinant of women involvement in crime, 18.9% said greed is the main determinant of crime among women, 16.3% said poverty is the main thing that determines women committing crime while 12.2% of the respondents said bad influence is the main determinant of women indulging in criminal activities. This simply means all the determinants listed above are capable of making women to engage in crime but it is noteworthy that unemployment and greed are the most determinants of women indulging in criminal activities.

Table 11: Main Criminal acts that Women mostly involve in

| Main Criminal act Women are Involved | Frequency | Percentage |
|--------------------------------------|------------|--------------|
| Theft/Robbery | 47 | 24.0 |
| Killing | 16 | 8.2 |
| Drug dealing and trafficking | 66 | 33.7 |
| Kidnapping | 21 | 10.7 |
| Child abuse | 20 | 10.2 |
| Pilfering | 26 | 13.3 |
| Total | 196 | 100.0 |

Source: Field Data, 2015

Table 11 is on the main criminal activities that women indulge in. 33.7% of the respondents maintained that drug dealing and trafficking, 24.0% said it is theft and robbery, 13.3% said it is pilfering while 8.2% of the respondents said it is murder. It means women indulge in varieties of criminal activities ranging from theft or pilfering to robbery, kidnapping and murder. This buttresses the saying, that “what a man can do, women can do even better”.

4.4 Issues of Women participation in Crime

Table 12: Some Issue of participation of Women in Crime

| Items | SA | A | I | D | SD |
|--|------------|-----------|-----------|-----------|------------|
| It is good for women too to involve in criminal acts | 06(3.1%) | 04(2.0%) | 07(3.6%) | 59(30.1%) | 120(61.2%) |
| Level of education encourages women to be involve in crime | 34(17.3%) | 43(21.9%) | 37(18.9%) | 34(17.3%) | 48(24.5%) |
| Unemployment can encourage women to | 118(60.2%) | 61(31.1%) | 05(2.6%) | 09(4.6%) | 03(1.5%) |

| | | | | | |
|---|------------|-----------|----------|----------|----------|
| participate in crime | | | | | |
| Poverty is also a factor for women involvement in criminal acts | 124(63.3%) | 57(29.1%) | 07(3.6%) | 05(2.6%) | 03(1.5%) |
| There is solution to reducing women involvement in crime | 109(55.6%) | 62(31.6%) | 09(4.6%) | 08(4.1%) | 08(4.1%) |

Source: Field Data, 2015

Table 12 again tries to look at some issues on the participation of women in crime. 61.2% of the respondents again strongly disagree that it is good for women too to involve in criminal acts, 24.5% strongly disagree that level of education encourages women to be involve in crime, 60.2% strongly agree that unemployment can encourage women to participate in crime, 63.3% also strongly agree that poverty is also a factor for women involvement in criminal acts and 55.6% strongly agree that there is solution to reducing women involvement in criminal acts. It can be deduced that women have no single reason for getting involved in any form of criminal activities at all. This is because women are fragile human beings and they are seen to be more moral than men.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This is the last chapter of the research project. The chapter is mainly divided into major parts. They include summary of the entire study, conclusion of this study and lastly, the recommendations drawn in the study.

5.1 Summary

The summary of this study will be looked at, chapter by chapter. In chapter one issues such as background to this study, statement of the problem, significance of the study, objectives of the study, research questions and others were discussed. Chapter two was basically on reviewing important and current relevant past works from different scholars were reviewed on the subject matter. Chapter three was the methodology of this study; it has sub-topics like design of the study, historical background of study location, population of the study, instrument for data collection, sample size and sampling technique, method of data analysis and ethical consideration. Chapter four displayed the findings of this study which was done in different sub-headings in accordance with the objectives of the study. Some of the important findings are majority of the respondents 56.6% were between the age ranges of 18-22 years, 46.9% were single due to never married, most of the respondents 62.8% had either B.Sc or HND, about 83.2% of the respondents were Christians, about 89.3% of the respondents were Yoruba, majority of the respondents 78.9% were students.

In the participation of women in criminal activities, 49.5% of the respondents agreed that women participate in criminal activities, 50.0% strongly disagreed that it is ideal or good for women to participate in crime like men, 48.0% agreed that women are deeply involved in

criminal deeds, 40.8% disagreed that the level of women participation in criminal activities is high and 35.2% of the respondents agreed that the frequency of women involvement in criminal activities is constant. The socio-demographic characteristics of women in crime showed that 32.1% of the respondents said they were covetous, 19.4% said their economic status, 17.3% said tribe, and 16.3% said age while 14.8% said it is religion. That most of the respondents 80.1% said yes, there are reasons why women indulge in criminal activities.

In respect to the determinants of crime among women in Ado-Ekiti, 25.0% of the respondents said unemployment is the main determinant of women involvement in crime, 18.9% said greed is the main determinant of crime among women, 16.3% said poverty is the main thing that determines women committing crime while 12.2% of the respondents said bad influence is the main determinant of women indulging in criminal activities. Some of the criminal activities women indulge in are: 33.7% of the respondents maintained that drug dealing and trafficking, 24.0% said it is theft and robbery, 13.3% said it is pilfering while 8.2% of the respondents said it is murder.

Some salient issues on women participation in crime; 61.2% of the respondents again strongly disagreed that it is good for women too to involve in criminal acts, 24.5% strongly disagreed that level of education encourages women to be involve in crime, 60.2% strongly agreed that unemployment can encourage women to participate in crime, 63.3% also strongly agreed that poverty is also a factor for women involvement in criminal acts and 55.6% strongly agreed that there is solution to reducing women involvement in crime.

5.2 Conclusion

In conclusion, the issue of the involvement of women in crime differs from society to society and it is also an individual thing. That is, why some individual takes pleasure in committing crime, some detest crime more than anything. However, there factors that determine women involvement in crime. While some factors are global some may be local. That is they domicile in the criminal's immediate community. It is also important to note that women involvement in crime is almost competing with their male counterparts. This corroborates or coincide with the saying that, "What a man can do, a woman can do even better". No doubt perhaps in some few years to come, women may outsmart men in crime involvement.

5.3 Recommendations

The recommendations for this study are as follows:

- i. Government at all tiers should do everything possible to provide job for all graduates in order to get them engaged which will free their mind from committing crime;
- ii. Children should always be given stern warning to shun sub-culture group. Because evil company corrupts good manners;
- iii. Determinants of crime spread everywhere therefore, all stakes must do everything possible to tidy up his/her own end since only couples give birth to a child but the whole world takes care of the child.
- iv. Parents and guardians should ensure their children or wards are well taking care of in order to be good citizens anywhere they find themselves;

- v. Religious leaders should teach children to fear God and always do the right thing and be contented with whatever they give them anytime they demand for anything;
- vi. Governments and private organizations should always provide empowerment programmes for women and ensure it is properly monitored for optimal result and;
- vii. Women who indulge in crime should be apprehended and rehabilitated and be re-integrated back to the society.

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APPENDIX I - QUESTIONNAIRE
Department of Sociology
Faculty of Humanities and Social Sciences
Federal University Oye-Ekiti

My name is Bakare Oluwafemi; I am a final year student in Department of Sociology at federal University Oye-Ekiti. I am currently carrying out a research and collecting data on the title, "Determinants of Ado-Ekiti Women Involvement in Criminal Activities". I am imploring you to please attend to the questionnaire appropriately. I promise that all your responses will be treated confidentially.

Answer all questions as appropriate.

Section A: Socio-Demographic Characteristics of the Customers

1. Your age as at your last birthday

- (a) <18 – 22 Years ()
- (b) 23 – 27 Years ()
- (c) 28 – 32 Years ()
- (d) 33 – 37 Years ()
- (e) 38 - 42 Years ()
- (f) 43 years and above ()

2. Sex of the Respondents

- (a) Male ()
- (b) Female ()

3. Marital Status:

- (a) Married ()
- (b) Single due to ()
 - (i) Never married ()
 - (ii) Separated ()
 - (iii) Divorced ()
 - (iv) Widowed ()

4. Educational Qualification of Respondents

- (a) No formal education ()
- b) Primary Education ()
- © Secondary Education ()
- (d) NCE/ND Education ()
- (e) B.SC/HND ()

5. Religious Affiliation of the Respondents

- (a) Christianity ()
- (b) Muslim ()
- (c) Traditional Religion ()
- (d) Free thinker ()

6. Ethnicity of the Respondents

- (a) Yoruba ()
- (b) Igbo ()
- (c) Hausa ()

7. Occupation

- (a) Student ()
- (b) Civil Servant ()
- (c) Trader/Business ()
- (d) Unemployed ()
- (e) Self-employed/Artisan ()
- (f) Others Specify.....

Section B: Whether Women participate in Criminal activities and the level of participation

Tick the most appropriate option to each question: SA-Strongly Agreed, A-Agreed, I-Indifference, D-Disagreed, SD-Strongly Disagreed

| | Items | SA | A | I | D | SD |
|----|---|----|---|---|---|----|
| 8 | Women participate in criminal activities | | | | | |
| 9 | It is ideal or good for women to participate in crime like men | | | | | |
| 10 | Women are deeply involved in criminal deeds | | | | | |
| 11 | The level of women participation in criminal activities is high | | | | | |
| 12 | The frequency of women involvement in criminal activities is constant | | | | | |

Section C: Socio-demographic factors of female who have ever involved in criminal activities

13. List three demographic characteristics of women that have ever participated in criminal acts

- i.....
- ii.....
- iii.....

14. Are there reasons why women participate in criminal activities?

- A. Yes ()
- B. No ()
- C. Don't Know ()

15. State three main determinants of women involvement in criminal activities.

- i.....
- ii.....
- iii.....

16. Why do you think women participation in criminal activities has really increase?.....

.....

.....

.....

17. Mention three main criminal acts that women mostly involve

- i.....
- ii.....
- iii.....

Section D: Issues of Women participation in Crime

Tick the most appropriate option to each question: SA-Strongly Agreed, A-Agreed, I-Indifference, D-Disagreed, SD-Strongly Disagreed

| | Items | SA | A | I | D | SD |
|----|---|----|---|---|---|----|
| 18 | It is good for women too to involve in criminal acts | | | | | |
| 19 | Level of education encourages women to be involve in crime | | | | | |
| 20 | Unemployment can push women to participate in crime | | | | | |
| 21 | Poverty is also a factor for women involvement in criminal acts | | | | | |
| 22 | There is solution to reducing women involvement in crime | | | | | |