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UTILIZING NATIVE CULTURAL INTELLIGENCE TO IDENTIFY CRIMINALS AND CRIME PATTERNS IN SOUTH-WEST NIGERIA, USING A CRIMINOLOGICAL THEORY PERSPECTIVE

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Abstract

Given the increasing crime rates in South-West Nigeria, this study explores how native cultural intelligence could improve the ability to identify offenders and crime trends in local communities. Traditional theories of criminology have frequently fallen short in capturing the cultural nuances that shape deviant behaviour in the area. The integration of indigenous knowledge systems-which include customs, community norms, and spiritual practices—into modern crime detection techniques is thus examined in this study. Using a secondary data analysis technique, the study draws on pertinent criminological theories such Cultural Criminology, Social Bond Theory, Labelling Theory, and Functionalist Perspective. Data came from reliable online repositories, government papers, and peer-reviewed scholarly literature. Key patterns relating cultural behaviours to crime prevention and detection were found using thematic analysis. According to the findings, there is a strong indigenous framework for keeping an eye on social order that includes environmental cues, taboo usage, communal surveillance, and spiritual consultations. These systems, which are based on deeply held cultural norms, frequently function without the assistance of official law enforcement. The study emphasises the value of cooperative approaches between local communities and law enforcement to improve responsiveness, trust, and contextual knowledge of crime. But it also brings up moral questions about possible rights abuses, discrimination, and mislabeling. The study concludes that a more complex and successful approach to crime management may be provided by critically and morally integrating local cultural intelligence with contemporary criminological frameworks. In order to guarantee moral and inclusive uses of indigenous customs in crime detection, it suggests that community-based intelligence systems be institutionalised, law enforcement be trained in cultural sensitivity, and additional empirical study be conducted.

Keywords: Criminological Theories, Crime Detection, Indigenous Practices, South-West Nigeria, Native Cultural Intelligence

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1.1 Introduction

The increasing crime rates in South-West Nigeria in recent years have highlighted the urgent need for more creative and contextually appropriate methods of crime prevention and detection. The complex character of criminal activity in the area has proven difficult to address with traditional approaches, which are mostly based on traditional criminological ideas. Native cultural intelligence is still an underutilised yet potentially transformative resource, even with the prevalence of these contemporary frameworks. Local customs, belief systems, and community structures are becoming increasingly valued by academics as a means of comprehending criminal behaviour and identifying trends in crime (Sutherland, 2020; Benson, 2022).

This study examines possibilities of using indigenous cultural intelligence as an additional method to spot criminal patterns and behaviours in South-West Nigeria within the framework of criminological theory. Prioritising elements including social structure, inequality, and psychological makeup, criminological theories have long attempted to explain criminal behaviour (Durkheim, 2021). The influence of indigenous customs and cultural norms that influence behaviour within certain communities is sometimes overlooked, despite the fact that these viewpoints have offered important insights. This study examines how criminological models can be combined with traditional values and indigenous knowledge systems to improve understanding of crime and its manifestations in South-West Nigeria, where various ethnic groups preserve unique cultures, dialects, and belief systems (Ogunleye, 2023).

The importance of cultural environment in preventing and detecting crime has been shown by empirical research more and more. Local communities frequently have deep understanding of behavioural signs and social dynamics that are difficult for traditional law enforcement tactics to decipher. The use of indigenous knowledge to identify potential offenders is a long-standing custom among numerous ethnic groups in South-West Nigeria. By analysing customs, social cues, and local networks, these customs—which are ingrained in the communities' cultural fabric—provide several approaches to spot abnormal behaviour (Adebowale, 2022). Cultural intelligence may provide important insights into the underlying reasons of criminality. This study shows how cultural intelligence and well-established criminological principles can be combined to provide a more comprehensive understanding of regional crime trends.

According to recent studies, law enforcement organisations that work with local communities and utilise their cultural knowledge are able to identify crimes far more effectively (Adeyemo, 2021). In addition to fostering greater collaboration and trust between communities and law enforcement, this kind of approach makes crime prevention tactics more effective and relevant. Examining how the combination of criminological theories and native cultural intelligence can help identify criminal behaviours, detect new patterns of crime early, and assist in the development of culturally sensitive preventative strategies in South-West Nigeria is the main goal of this study.

The overarching objective of this research is to close the gap between the abundance of cultural intelligence present in local communities and traditional criminological theory. The study provides a new framework for evaluating crime and criminality in South-West Nigeria by combining these two perspectives. The development of more durable and successful crime detection and prevention tactics that are adapted to the particular

sociocultural context of the area is expected to be facilitated by this culturally based approach.

2.0 Literature Review

This review of the literature examines how South-West Nigerians use their indigenous cultural intelligence to spot criminals and crime trends. With a foundation in criminological theories, it explores indigenous methods including taboo enforcement, spiritual practices, and community monitoring, emphasising their applicability, efficacy, and moral implications in modern frameworks for crime control.

2.1 Indigenous Crime Detection Mechanisms and Their Criminological Relevance

Indigenous crime detection systems have long been essential tools for upholding social order and guaranteeing communal safety in traditional communities. Mechanisms like communal surveillance, taboo observance, and spiritual consultations have been crucial in spotting criminal behaviour and putting an end to deviant acts in the South-West region of Nigeria, where indigenous cultural intelligence is still deeply ingrained in daily life. Because they strengthen moral discipline in local communities, foster social cohesiveness, and supplement official policing mechanisms, these culturally embedded tactics continue to have criminological relevance.

In South-West Nigeria, communal monitoring is a fundamental indigenous method of detecting criminal activity. Members of the community monitor one another collectively in order to spot trends in behaviour and indications of criminal tendencies. This system, which has its roots in the close-knit structure of ancient Yoruba communities, is facilitated by strong interpersonal links, allowing community members to quickly spot suspicious behaviour or unknown people. In order to maintain continuous supervision of the community's safety, elders, hunters, and night watchmen frequently take part in this watchful procedure. This is consistent with Hirschi's Social Control Theory (1969), which holds that people follow social rules because they have close social ties. The participatory aspect of communal monitoring, where social accountability is shared, is what makes it successful.

The control of behaviour through moral codes and taboos, which serve as both deterrents and sanctions against deviation, is another important mechanism. In addition to discouraging undesired behaviour, taboos-regarded as sacrosanct prohibitions-also entail the risk of social rejection or paranormal repercussions. This is in line with Emile Durkheim's Functionalist Perspective on Crime (1895), which contends that norms and values are crucial to upholding order and that crime upsets the balance of society. Crimes like theft, incest, or the degradation of holy things are strongly condemned by the community and are sometimes seen as calling forth divine retribution in Yoruba cultural contexts. Such cultural ideas strengthen conformity to social standards and instill a deep-seated dread of disobedience.

Indigenous crime detection also heavily relies on spiritual consultations. Suspected people undergo spiritual examination using Ifa divination, traditional oath administration, and other ceremonial processes. These procedures are especially used when major crimes like murder or witchcraft are involved. It is thought that seeking advice from traditional religious leaders, such Ifa priests, might uncover hidden realities and direct the administration of justice. This is consistent with Becker's Labelling Theory (1963), which postulates that social responses to deviation impact social identity and individual behaviour. A common deterrent to criminal activity is the fear of being exposed by supernatural methods.

These indigenous mechanisms' ability to provide community-based justice and enforce informal social control gives them wider criminological significance. Traditional methods place more focus on restorative justice, reconciliation, and reintegration into society than the official criminal justice system, which is reliant on organisations like the police and judiciary. This is in line with Braithwaite's Theory of Reintegrative Shaming (1989), which contends that shaming can successfully lower recidivism and foster social peace when used within a context of respect and reintegration. When combined with contemporary crime detection techniques, these culturally relevant techniques can improve law enforcement, particularly in rural areas where formal policing is frequently viewed as unreliable or ineffectual.

Given the changing nature of crime in modern-day Nigeria, a useful avenue for criminological research and policy development is the deliberate integration of indigenous knowledge and practices into crime detection. There is potential to strengthen crime prevention initiatives in South-West Nigerian communities and improve indigenous police frameworks by recognising the ongoing significance of taboos, spiritual consultations, and communal monitoring.

2.2 Cultural Symbolism and Deviance: A Criminological Interpretation

In indigenous societies, cultural symbolism is crucial in influencing how society views criminality and deviance. Native cultural intelligence serves as a vital tool for recognising criminal activity and comprehending crime trends in South-West Nigeria, where traditional belief systems, rituals, and practices still have a significant impact on societal structures. A useful framework for understanding how communities create, interpret, and react to deviant behaviours is provided by the convergence of criminological theories with cultural indicators, such as body language, dress styles, and traditional omens. Using criminological viewpoints to analyse the role of cultural symbolism in crime detection and prevention, this study investigates the use of indigenous cultural intelligence in identifying criminality in South-West Nigeria.

Labelling theory provides important insight into how cultural symbolism affects how society reacts to transgression from a criminological perspective. According to Becker (1963), deviance is shaped by the label’s society assigns to an act rather than existing in the act itself. For example, among Yoruba societies, some fashions—like dressing entirely in black or decorating oneself with ceremonial beads—are frequently connected to deception, occultism, or involvement in covert cults.

Even in the absence of hard proof, stigma and the assumption of criminal intent are commonly brought about by the collective interpretation of such cultural cues. Similar to this, coded language or particular body language may be used in criminal groups as covert communication methods. In these situations, native cultural intelligence gives locals and security personnel the tools they need to interpret these actions, preventing crime before it starts. Wilson and Kelling (1982) developed the shattered windows theory, which highlights the importance of environmental indicators in reflecting social dysfunction and possible criminal behaviour. This theory supports the criminological relevance of cultural symbolism.

Traditional omens, including the strange arrival of some birds, the abrupt appearance of ceremonial symbols, or the unexplained disappearance of artefacts, are frequently taken as signs of coming crime in the cultural context of South-West Nigeria. These symbolic components, which have their roots in indigenous epistemologies, guide group reaction plans and community vigilance. According to the broken windows theory, these cultural indicators

point to a breakdown in social control and call for prompt action to stop more serious crimes from getting worse.

Cohen (1955) developed subcultural theories of crime, which also offer a helpful explanatory model by looking at how marginalised communities might create alternative value systems that go against accepted legal standards. Certain adolescent subcultures in South-West Nigeria, particularly those engaged in cybercrime or street gangs, tend to deviate from mainstream society by adopting unique speech patterns and dress conventions. Through the application of indigenous knowledge, these symbolic markers provide valuable insights into criminal networks and patterns of activity. Therefore, native intelligence functions as a non-formal but efficient means of recognising and characterising people by their symbolic representations.

However, even if cultural symbolism is a very useful tool for identifying criminal activity, care must be taken to avoid the dangers of stereotyping and incorrect labelling. Critical criminology emphasises the significance of firmly establishing interpretations in factual data and cautions against the criminalisation of cultural identity. Native cultural intelligence improves community-based crime detection efforts, but it works best when combined with professional criminological techniques like technological surveillance and forensic investigations. This combination guarantees a fair and impartial approach to criminal profiling.

In South-West Nigeria, cultural symbolism is still a crucial component of deviance interpretation, significantly influencing how the community views crime and criminality. This study emphasises the significance of indigenous cultural intelligence in detecting and averting crime by applying the labelling theory, broken windows theory, and subcultural theory. However, in order to reduce bias and support efficient, empirically supported crime control techniques, the interpretation of cultural markers needs to be placed within a larger socio-legal framework.

2.3 Social Bond and Control: The Role of Communal Intelligence in Crime Prevention

State-led enforcement strategies are frequently highlighted in conversations about crime prevention. However, crime prevention has historically depended on social cohesion, deeply rooted cultural values, and communal intelligence in many indigenous civilisations, especially in South-West Nigeria. Through the development of a feeling of moral obligation and collective accountability within the community, these indigenous processes offer a strong substitute for formal police. Hirschi's Social Bond Theory (1969) provides a useful criminological lens for understanding how cultural frameworks and social cohesiveness help to deter deviant behaviour in these kinds of situations.

According to the Social Bond Theory, people who have close relationships to their families, adhere to social standards, participate in pro-social activities, and hold traditional values are less likely to commit crimes (Hirschi, 1969; Pratt & Cullen, 2020). Indigenous communities in South-Western Nigeria have traditionally relied on religious institutions, extended family structures, and age-grade connections to maintain social order. These social groups serve as unofficial monitoring systems that encourage conformity to cultural norms and aid in the early identification of abnormal behaviour (Ojedokun & Aderinto, 2021).

South-West Nigeria's close-knit kinship networks and communal lifestyles provide a striking example of the attachment principle, which is at the heart of Social Bond Theory.

Families and larger social networks serve as the first places where people receive moral education and are steered away from antisocial activity. Research indicates that a higher propensity for delinquency is frequently associated with inadequate familial ties (Adeyemi & Ojo, 2022). Elders and traditional leaders in the community also act as moral guardians, upholding social values and settling disputes through traditional arbitration, strengthening ties within the community.

Adherence to cultural values and society objectives serves as an additional deterrent against criminal activity. The social deterrents of humiliation (ìtìjú) and loss of communal respect, for example, are strong mechanisms that prevent misbehaviour in Yoruba culture (Ajayi & Fashola, 2023). This is consistent with Hirschi's claim that people who have contributed to the infrastructure of society are less likely to commit crimes (Bouffard & Rice, 2022). Indigenous practices that support communal ideals, guarantee accountability, and strengthen an individual's dedication to the common good include vigilante groups and customary oath-taking ceremonies.

South-West Nigeria's cultural landscape clearly demonstrates pro-social activity, another pillar of Hirschi's thesis. There is limited possibility for criminal activity or inactivity when one participates in religious festivals, traditional crafts, and community development projects (Ogunleye et al., 2021). According to research, people who actively participate in social networks that encourage shared responsibility and mutual monitoring are less likely to commit crimes (Smith & Eze, 2023).

The persistence of old institutions and customary legal systems reflects the last element of Social Bond Theory, which is confidence in societal rules. For instance, the Yoruba Ogboni culture uses moral and spiritual penalties to enforce communal norms, which frequently discourage criminal activity by instilling a dread of supernatural repercussions (Ogunlana, 2024). Hirschi's theory that shared ideas act as a barrier against deviant impulses is supported by these conventional systems, which foster an internalised sense of right and wrong (Pratt & Cullen, 2020).

Crime prevention in South-West Nigeria is greatly aided by communal intelligence, which is supported by local social organisations. The principles of Social Bond Theory are reflected in the unofficial networks of community involvement, moral counselling, and surveillance. These networks also provide important information for modern crime prevention tactics. By incorporating these customs into official policy frameworks, crime prevention initiatives could be more successful while maintaining the social capital and cultural integrity that are intrinsic to indigenous communities.

2.4 Restorative Justice and Conflict Resolution: Lessons from Yoruba Indigenous Systems

In contrast to traditional criminal justice, restorative justice places more emphasis on community involvement, rehabilitation, and reconciliation than on harsh punishment (Zehr, 2020). Traditionally, age-grade groups, traditional rulers, and religious organisations have been used as native justice processes to resolve conflicts and control crime within the Yoruba indigenous system in South-West Nigeria. These native systems are essential for upholding social harmony, settling conflicts, and reintegrating criminals into society. Criminological theories, in particular social control theory and cultural criminology, can be used to analyse how well they detect criminals and crime trends.

Understanding Yoruba indigenous crime-control strategies is made easier with the help of cultural criminology, which investigates how local cultures affect crime (Ferrell, Hayward, & Young, 2021). The Yoruba traditional judicial system is firmly based on the idea of cultural intelligence, which encompasses the moral principles, customs, and knowledge that control behaviour and social relationships. The collective knowledge of elders, chiefs, and religious leaders is the foundation of this system; they use culturally relevant techniques to spot criminal inclinations, settle conflicts, and administer justice. Yoruba indigenous procedures function through community involvement, making justice more accessible and restorative than the formal legal system, which is frequently seen as remote and bureaucratic.

The function of traditional leaders, such Obas and Baales, who serve as stewards of justice and moral order, is a crucial component in Yoruba conflict resolution (Adewale, 2022). To decide cases and punish criminals, these leaders rely on oral traditions, historical precedents, and community discussions. In order to strengthen social harmony, restorative justice principles are applied within this framework through public apologies, reparations, and reconciliation between victims and offenders. The system's dependence on social surveillance and communal intelligence, with family members, neighbours, and local leaders attentively observing behaviours suggestive of criminal tendencies, is largely responsible for its efficacy in identifying crimes.

Through the promotion of social ties and group responsibility, age-grade groups, or Egbe, also significantly contribute to crime control. These organisations operate as unofficial security networks that monitor and report abnormal activity in local communities. They are made up of young men and women in particular age groups (Ogunleye & Falola, 2023). By applying cultural intelligence, these organisations can spot new trends in crime, such drug use, property theft, and juvenile misbehaviour, before they become more serious offences.

Religious organisations that promote restorative justice through moral instruction, therapy, and intervention programs include indigenous religious systems in addition to Islamic and Christian organisations. Religious leaders frequently mediate conflicts and offer convicts spiritual rehabilitation with a focus on forgiveness and reintegration into society (Ajayi, 2021). The efficacy of cultural intelligence-based crime prevention tactics is increased by these institutions' moral authority.

According to Hirschi's (2020) social control theory, people are deterred from committing crimes by strong social links. This hypothesis is supported by the Yoruba indigenous justice system, which fosters a sense of community and shared accountability. By promoting pro-social ideals and norms, its unofficial but organised approach to crime control through social, cultural, and familial networks reduces the chance of criminal activity.

According to current criminological debates, integrating indigenous cultural intelligence into contemporary crime prevention tactics presents a viable way to improve security in South-West Nigeria. The Yoruba indigenous justice system, which places a strong focus on communal involvement, reconciliation, and culturally appropriate crime control techniques, offers insightful information about restorative justice. Given the difficulties formal legal systems face—such as inefficiency and public mistrust—using indigenous mechanisms could support state-led initiatives to more successfully identify offenders and crime trends.

2.5 Cultural Stereotypes, Criminal Profiling, and Ethical Concerns in Crime Identification

There are advantages and disadvantages to using South-West Nigeria's indigenous cultural intelligence to identify criminals and identify trends in crime. The ability to understand habits, attitudes, and social conventions within a particular cultural setting is known as cultural intelligence, and it can offer important insights on criminal patterns. However, there are significant questions about cultural stereotyping, moral dilemmas, and the accuracy of criminal profiling that are brought up by its use in crime identification. According to criminology, using cultural intelligence to detect offenders may reinforce prejudices, misread social behaviours, and lead to unfair social results, especially when done through the frameworks of Labelling Theory and Differential Association Theory.

1) Cultural Stereotypes and Bias in Crime Identification

The possibility of perpetuating cultural stereotypes is a major worry associated with the application of cultural intelligence in crime detection. Forming broad generalisations about specific social or ethnic groups is known as stereotyping, and it can result in prejudice and false accusations as well as affect how criminal activity is perceived (Smith & Morgan, 2022). With a wide range of traditional rituals, religious beliefs, and communal practices, South-West Nigeria is known for its unique cultural identities. However, law enforcement officers may acquire cognitive biases that influence their investigational methods when particular groups or subcultures are disproportionately linked to criminal activity-typically as a result of past prejudices or isolated incidents.

According to Becker's (1963) Labelling Theory, people who are tagged by society become deviant, creating self-fulfilling prophecies in which the labelled people follow criminal norms. Police personnel may inadvertently perpetuate social stigma when they use cultural intelligence to categorise people based on customary habits, dress, or language traits. Because of this dynamic, marginalised communities are more likely to be monitored and face criminal charges, creating a vicious cycle (Adeyemi & Akinwunmi, 2021).

2) Criminal Profiling and the Influence of Differential Association

Another area where cultural intelligence might introduce distortion is criminal profiling, which entails identifying likely offenders based on behavioural patterns. According to Sutherland's 1947 Differential Association Theory, criminal behaviour is not innate to any particular cultural group but rather is learnt through social contacts. This viewpoint highlights that social learning and association, not cultural characteristics in and of themselves, are what lead to crime. If cultural intelligence is misused, it could confuse cultural traits with criminal tendencies, taking focus away from the socioeconomic causes of crime (Olawale & Adebanjo, 2023).

For instance, communal living and close kinship ties are encouraged by the Yoruba idea of "agboole," or extended family compounds. Although this cultural framework promotes social solidarity, if isolated incidents of crime are extrapolated, law enforcement may wrongly see it as a centre for criminal gangs. This kind of misconception ignores the larger societal factors that greatly influence criminal behaviour, such as unemployment, poverty, and a lack of educational possibilities (Eze & Nwosu, 2024).

3) Ethical Concerns and Human Rights Implications

Cultural intelligence as a predictor of criminal identification raises important ethical questions that go beyond criminological theories. Human rights and justice principles are violated when guilt is assumed based on cultural connection, leading to biassed policing

methods (Ojo, 2022). Crime prevention in a democratic society must follow moral guidelines that provide due process, equality, and nondiscrimination. According to Uche and Balogun (2023), the misuse of cultural intelligence can result in extrajudicial profiling, unauthorised arrests, and a decline in public confidence in the legal system.

Furthermore, applying cultural intelligence without strong empirical backing leads to moral conundrums. Crime detection must be based on objective data rather than cultural assumptions, even when indigenous knowledge can provide valuable views. A more balanced approach that lessens bias and improves crime detection accuracy is provided by combining forensic criminology with sociological analysis of crime trends.

Although South-West Nigerian crime patterns can be better understood with the use of indigenous cultural knowledge, care must be taken when using it for criminal identification. While Differential Association Theory emphasises that criminal activity is socially learnt rather than culturally innate, Labelling Theory cautions against the reinforcement of stigma. The dangers of prejudice and injustice linked to cultural profiling are highlighted by ethical issues. Therefore, the establishment of a just and efficient crime detection system requires an integrated approach that integrates criminological theory, empirical research, and ethical policing methods.

3.0 Methodology

This study uses a secondary data analysis methodology, analysing the body of research on criminological theories and native cultural intelligence from reputable web sources, government publications, and scholarly journals. In South-West Nigeria, a theme analysis is performed to find trends that connect cultural customs with crime detection. This method assesses the advantages and disadvantages of pertinent criminological frameworks, allowing for a thorough synthesis of the ways in which indigenous knowledge might help identify offenders and regional crime trends.

4.0 Results and Discussion

An analysis of the main themes that emerged from the synthesis of the literature on the use of native cultural intelligence in crime detection is shown in the table below. A brief description of each theme's research implications follows its association with pertinent criminological theories.

4.1: Showing Thematic Analysis of Key Themes

Theme	Description	Criminological Theory
Communal Surveillance	Reliance on neighbourhood watchers to spot abnormalities and questionable conduct.	Social Bond Theory (Hirschi, 1969)
Cultural Norms and Taboos	Using taboos and conventional moral standards as a means of discouraging criminal activity.	Functionalist Perspective (Durkheim, 1895)
Spiritual Practices and Supernatural Justice	Using customary practices like oath-taking and Ifa divination to find criminals.	Labelling Theory (Becker, 1963)
Symbolic and Subcultural Indicators	Using body language, dialect, or cultural attire as markers of abnormal behaviour.	Subcultural Theory (Cohen, 1955); Labelling Theory
Environmental Cues and Ritual Markings	Social dysfunction inference using environmental and physical indicators.	Broken Windows Theory (Wilson &Kelling, 1982)
Integration of Indigenous and Formal Systems	Cooperation between law enforcement and local populations.	Cultural Criminology
Ethical Concerns and Human Rights	Possibility of cultural intelligence being abused and resulting in abuse or prejudice.	Differential Association Theory (Sutherland, 1947); Critical Criminology

4.2 Discussion of Findings

A complex method of crime detection in South-West Nigeria is revealed by the use of thematic analysis to comprehend native cultural intelligence. First off, Hirschi's Social Bond Theory and communal monitoring, which have their roots in traditional Yoruba customs, both demonstrate how trust and community-based relationships can lessen deviant tendencies. This emphasises the necessity for scholars to investigate the ways in which communal connection serves as an unofficial crime control mechanism and its capacity to supplement official police.

Taboos and cultural norms, especially in Yoruba communities, serve as deterrents by instilling a fear of humiliation and divine punishment. These kinds of rules maintain social balance, as suggested by Durkheim's Functionalist Perspective. Future studies should therefore examine the ways in which these moral principles affect crime rates and community conformity in the absence of official legal coercion.

Oath-taking and Ifa divination are examples of indigenous spiritual consultations that reveal hidden facts. By influencing the community's beliefs of guilt or innocence, these techniques also relate to labelling theory. Evaluating the effects of spiritual insights on criminal justice processes, social reintegration, and public labelling are among the research implications.The study of symbolic indicators, such language or attire, has connections to both labelling and subcultural theories. These indicators run the risk of being misunderstood and stereotypical, even while they help identify deviant subcultures. As a result, researchers need to construct culturally sensitive interpretation criteria and thoroughly analyse how cultural symbolism affects profiling.

According to a localised version of the Broken Windows Theory, environmental signals show how communities perceive early warning indicators of disorder. By exploring the ways in which traditional beliefs and environmental criminology interact, this theme provides opportunities for investigation into the spatial and symbolic aspects of indigenous criminology.

The potential of hybrid models is demonstrated by the merger of formal and indigenous crime detection techniques, which are led by Cultural Criminology. Scholars ought to look into institutional structures that allow cooperation while maintaining the independence and credibility of regional intelligence networks.

Finally, ethical issues are quite important. Critical Criminology and Differential Association Theory warn against cultural determinism. In order to support empirical validation and ethical supervision of the use of native cultural intelligence, research must address concerns of bias, discriminatory practices, and human rights breaches.

5.0 Conclusion

This study reveals the limits of classic criminological theories when used in isolation and emphasises the value of native cultural intelligence in identifying criminals and crime trends in South-West Nigeria. A deeper, context-specific knowledge of deviant behaviour is revealed by combining symbolic markers, cultural norms, spiritual practices, and community surveillance. The importance of a hybridised model for crime detection is demonstrated by the incorporation of indigenous knowledge with criminological viewpoints, including Social Bond Theory, Labelling Theory, and Cultural Criminology.

Also, collaboration between local communities and law enforcement provides a practical means of improving crime prevention and building confidence. However, using cultural intelligence must be morally righteous, avoiding human rights abuses or discriminatory profiling. In order to ensure their appropriate application in criminological practice, future research should expand on the empirical investigation of these culturally ingrained mechanisms. In the end, a comprehensive and inclusive framework with roots in both indigenous and academic epistemologies has the potential to improve crime control in the area and make it more culturally sensitive.

6.0 Recommendations

The following recommendations are put forth to improve comprehension of the study in light of its findings:

i. Promote Community-Based Surveillance Using Social Bond Theory

Future studies should promote the investigation of how traditional kinship networks and communal links improve social control and lessen aberrant conduct. Building on Hirschi's Social Bond Theory, research should evaluate the ways in which informal networks and strong community ties can function as efficient early crime detection tools.

ii. Examine the Function of Traditional Norms through a Functionalist Perspective

Scholars ought to investigate the ways in which social stigma, cultural taboos, and supernatural beliefs serve as deterrents to criminal activity. Studies should examine how moral principles preserve social cohesiveness and control behaviour in the absence of official institutions using Durkheim's Functionalist Perspective.

iii. Assess the Influence of Labelling through Spiritual Practices

Drawing on Labelling Theory, research should investigate how spiritual mechanisms like Ifa divination shape societal perceptions of guilt and innocence. It is vital to examine the impact of these practices on identity formation and their potential implications for justice administration.

iv. Examine the effect of Labelling through Spiritual Practices

Research should look into how spiritual practices like Ifa divination influence how society views guilt and innocence, using the Labelling Theory as a guide. Examining how these practices affect identity formation and any possible ramifications for the administration of justice is crucial.

v. Evaluate the Implications for Ethics Making Use of Critical Criminology

The possible dangers of cultural stereotyping and human rights abuses must be properly examined in research. Studies should suggest moral frameworks for incorporating indigenous intelligence into official law enforcement, guided by critical criminology.

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