



SOCIAL SCIENCES FOR BEGINNERS

VOL. II

**Sociology, Social Work, Criminology,
Psychology and Political Science**

Editors:

**B. Salawu
U.A. Raheem
A.A. Abdullahi
L. Saka**

A Publication of the Faculty of Social Sciences, University of Ilorin, Ilorin Nigeria

TABLE OF CONTENTS

Chapter (Topics)	Page
Forward	iii.
1. Basic Concepts In Sociology	2-10
2. Sociology and Related Disciplines in the Social Sciences	11-20
3. Elements of Social Structure	21-28
4. Culture and Socialisation	29-39
5. Modernization, Civilization and the Nigerian Heritage	40-47
6. The Concepts of Culture and Heritage in Sociology	48-57
7. Social Work and Social Problems	58-64
8. Ethical Issues in Social Work	65-76
9. Gerontology and Geriatric Social Work Services	77-84
10. Fieldwork Practice and Reporting in Social Work	85-92
11. Ancient and Contemporary Nigerian Civilizations	93-104
12. Meaning, Nature and Scope of Criminology	105-114
13. The Criminological Schools of Thought: A General Overview	115-125
14. Introduction to Psychology	126-134
15. Perspectives, Theories and Personality Psychology	135-152
16. Psychoeducation of Drug Use and Abuse	153-161
17. Biological Basis of Behaviour and Human Development	162-175
18. Political Science: Methods, Approaches and Relationship with other Social Sciences Disciplines	176-185
19. Basic Concepts in Political Science	186-194
20. Government institutions and Separation of Powers	195-205
21. Legislative Process in Nigeria's National Assembly	206-217
22. Public Opinion, Pressure Groups and Political Parties	218-226
23. The Study of Comparative Politics	227-236
24. The Centrality of The State in Political Science	237-243
25. Political Parties and Pressure Groups – An Overview	244-250

Names of the Contributors

Adekeye Deborah Shade
S. Z. Abdulbaqi
Kelani, K. A
Atiku Abdullateef Abiodun
Olanrewaju A. S.
Tomisin A. Akangbe
Olaseni, Abayomi O.
Hassan A. Saliu
Muhammad A. A.
Abubakar Abubakar
Taiye A. Awotunde
Abdulrasheed A. Isiaq

Olatunji, Abdulganiyu
Issah, M.
Salahu Tunde Saliman
Veta Oghenechoja D.
Abdullahi A. A.
Obasanjo Solomon Balogun
Ibrahim, B. A.
Luqman Saka
Bakare Adebola Rafiu,
Oluwashina M. Adebisi,
Ojo Emmanuel O.

Tejideen T.O.
Raji Abdullateef
Sunday Evaristus A.
Mohammed Sanusi Y
Abdullahi K. Ibrahim
Monsurat Isiaka
Oguntayo Rotimi.
Aremu F. A.
Aliu Fatima O.
Luqman Saka,
Edun A. Jimoh

Faculty of Social Sciences
University Of Ilorin,
Ilorin, Nigeria



C- Copyright Owner

The Faculty of Social Sciences
University of Ilorin, Ilorin Nigeria.

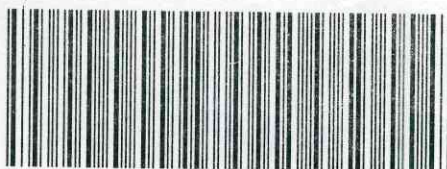
All right reserved, no part of this book should be reproduced or
transmitted in any format without prior permission of
the Dean of Faculty of Social Sciences
University of Ilorin, Ilorin Nigeria.

Published By
The Faculty of Social Sciences,
University of Ilorin, Ilorin Nigeria.

Printed and Bound in Nigeria
@

Impresmedia
Commercial Printing and Publisher

December, 2021.



ISBN 978-0-7566-3409-8

CHAPTER 13

THE CRIMINOLOGICAL SCHOOLS OF THOUGHT: A GENERAL OVERVIEW

Obasanjo Solomon Balogun

Monsurat Isiaka

Department of Criminology and Security Studies, University of Ilorin, Ilorin

Correspondence: balogun.so@unilorin.edu.ng

INTRODUCTION

Criminology is an interdisciplinary field centred around the scientific study of crime and criminal behaviour, which include their forms, causes, legal aspects, and control (Schmallegger (2017). As an interdisciplinary academic field of study, criminology integrates knowledge in other academic disciplines such as sociology, anthropology, biology, history, psychology, psychiatry, geography, economics, political science, law, and medicine, to the understanding of criminal behaviour. However, the quest to explain why people deviate from social norms or commit crimes has been the preoccupation of criminologists and scholars for ages (Ikuteyijo & Ajani 2014; Odoma 2014). The insatiable desire of society for social order has inspired the need for explanation of antisocial behaviours (Odoma, 2014). Thus, several criminological schools of thought and theories have been founded, in an attempt to expound on the causes of crime and criminal behaviour.

Theory is a set of interrelated propositions that attempts to describe, explain, predict, and ultimately control some class of events. Theories gain explanatory power from logical consistency and are “tested” by how well they describe and predict reality. Theory gives meaning to observations, explaining what we see in a particular setting by relating it to other things already understood (Schmallegger, 2017).

Criminological theories are a set of testable ideas that explain criminal behaviour. But it must be stressed that criminology has no general theory that can explain all types of criminal behaviour. As a result, most theories used in criminology are mostly integrative— that is, a combination of ideas to explain crime causation.

The chapter presents an overview of the major schools of thought in criminology. At the end of this chapter, the reader should be able to:

1. Explain the classical school of criminology
2. Explain the neo-classical criminology
3. Explain the basic argument of the positivist school of criminology
4. Describe the propositions of the psychological school
5. Discuss the sociological school
6. Explain the radical or conflict school

Classical School of Criminology

One of the criminological schools of thought that has had a profound influence on contemporary thinking in criminology and criminal justice is the classical school. Classical school is a criminological school of thought that dominated the late eighteenth century and early nineteenth century. However, it is very germane to note that before the classical school of criminology, explanations for crime and punishment were based on supernatural forces. Hence, demonic or demonological perspective attributed the causes of crime and deviant behaviour to supernatural phenomena (such as “the devil made me do it”). Thus, every act of

deviation from the standards was met with more or less inhuman treatments such as torture and other forms of rigorous spiritual cleansing. The criminal justice system during pre-classical Europe, according to Ikuteyijo & Ajani (2014), was characterised by the use of torture to obtain statements from suspects, while self-incriminating testimony was widespread. Also, there were no clear standards for gauging punishment during this era, as the church or the monarch often used their discretions to deliver judgements. The classical school had its roots in Enlightenment thinking. Thus, classical criminology, as posited by Ikuteyijo & Ajani (2014) provides the origin of the concept of punishment and represents the first effort to explain crime as a product of natural rather than supernatural forces.

The two prominent figures mostly associated with classical school are Cesare Bonesana Beccaria (1738-1794) – an Italian penal reformist, and Jeremy Bentham (1748-1832) – an English philosopher. These two figures are considered the founding fathers of the classical school of criminology because their thoughts and writings birthed what came to be known as classical criminology today. The classical school (also known as classical criminology) holds that human beings are rational; crime is the consequence of free will, and punishment can help reduce the rates of crime if it outweighs the gains to be derived from the commission of a crime. The school argues that the offender chooses to or not engage in criminal conduct because he is a rational being with free will.

Beccaria made several great contributions and propositions towards understanding crime and the role of punishments in maintaining social or public order in his book, "*On Crimes and Punishments*" published in 1764. Through his book, Beccaria sought to reform the legal and judicial systems of his days, which were characterised by arbitrariness and barbaric nature of punishment. He advocated that punishment should not exceed what was necessary to maintain public order. He opposed capital punishment, secret trials of the accused persons, and torture. Beccaria believed that the aim of punishments should be deterrence, rather than retribution. Hence, punishment should be applied to prevent offenders from committing further offences. From Beccaria's point of view, punishments should be a means to an end, not an end in itself. Therefore, to prevent crimes, Beccaria advocated the need for punishment to be prompt, swift, and certain.

Another prominent thinker of the classical school was the English utilitarian philosopher and penal reformer, **Jeremy Bentham** (1748-1832). Bentham believed that human beings have free will to make a choice between good and the bad; right and wrong, legality and illegality, criminal activity and non-criminal activity; pleasure and pain; happiness and sadness, among others. Bentham promoted the utilitarian philosophy in criminal justice by proposing that an act is justifiable as far as it has utility – that is, the overall propensity to promote the greatest amount of happiness of the greatest number.

Bentham wrote in his *Introduction to the Principles of Morals and Legislation* (1789) that "nature has placed mankind under the governance of two sovereign masters, pain and pleasure" (as cited in Schmallegger, 2017:60). His "utilitarian calculus," suggests that people choose pleasure over pain, and will normally act if they believe their action (including criminal act) will bring them more gains rather than pain. In Bentham's opinion, to reduce or control crime, the pain of punishment must outweigh the pleasure derived from criminal conduct. Like Beccaria, Bentham focused on the potentiality of punishment to prevent crime and to act as a deterrent for potential criminals.

According to Bentham, the evils of punishment must be made to exceed the benefit of the offence. For him, the essence of the law is to produce and support the total happiness of the community it serves. Because punishment is in itself harmful, but its existence is justified only if it promises to prevent greater evil than it creates (Siegel, 2016).

Bentham distinguished (Schmallegger 2017:61) among eleven types of punishment:

1. Capital punishment (death)
2. Afflictive punishment (whipping and starvation)
3. Indelible punishment (branding, amputation, and mutilation)
4. Ignominious punishment (public punishment involving the use of stocks or pillory)
5. Penitential punishment (censure by the community)
6. Chronic punishment (banishment, exile, and imprisonment)
7. Restrictive punishment (license revocation and administrative sanction)
8. Compulsive punishment (restitution and appointment with a probation officer)
9. Pecuniary punishment (fine)
10. Quasi-pecuniary punishment (denial of services otherwise available)
11. Characteristic punishment (mandates such as wearing prison uniforms).

The basic elements or assumptions of the classical school can be summarised as follows:

1. In every society, individuals have free will to choose between a criminal or lawful means to achieve their goals.
2. Human behaviour results from rational thought processes.
3. The individual can make decisions based on the probable consequences of their behaviour. In other words, an individual is responsible for his or her actions.
4. People will choose not to commit crime if they believe that the pain of the punishment that follows is greater than the gains they stand to benefit from crime.
5. The essence of punishment is mostly deterrence. So, punishment can only be effective if it is severe, certain, and swift enough to discourage potential criminals that "crime does not pay."
6. Punishment must be proportional to the seriousness of the crime. That is, punishment should fit the crime.
7. There should be due process in the implementation of the law.

The classical school has influenced most penal systems in many parts of the world, particularly in Europe and North America. The school has led to the development of contemporary criminological theories such as routine activities theory, general deterrence theory, and rational choice theory. Classical thinking also engendered many judicial reforms, which discarded the arbitrary penal practices that were in vogue before the emergence of the school.

Evaluating the impact of the classical school on contemporary criminological thinking, Ikuteyijo & Ajani (2014) observe that the classical school represents the emergence of modern criminological thinking, as well as the criminal justice system. They argue that classical school marked a departure from a demonological perspective on crime (Ikuteyijo & Ajani, 2014). Despite the huge influence of the classical school, especially on the penal reforms in Europe and America, the school's influence suffered a decline by the end of the nineteenth century due to the rise of the positivist school. The positivists criticised the classical school for paying less attention to the criminals, and for being too philosophical in

its assumptions on the causes of crime (Sigel 2016; Ikuteyijo & Ajani 2014; Dambazau 2011). Furthermore, it has been observed that classical school was too concerned with laws, too overwhelmed by its 'free will' idea, and too engrossed in 'armchair' speculations. It has also been observed that classical school's idea of rational choice was too simplistic (Dambazau, 2011). Classical school can be criticised for its lack of a comprehensive explanatory power over criminal motivation, and lack of meaningful explanations about how a choice for or against criminal activity is made (Schmallegger (2017).

Neoclassical School

The neoclassical school of criminology began as a reaction to the gaps created by the classical school. The perspective was based upon the theory of responsibility. The neoclassical perspective, built on the ideologies of the classical school, emphasises the significance of character and character development and the choices people make when faced with opportunities for crime. The neoclassical criminologists agreed with the classical theorists that humans are rational and intelligent beings capable of exercising free will. However, unlike the classical school, the neoclassical theorists recognised mitigating factors which affect an individual's ability to exercise free will or form criminal intent. Therefore, the neoclassical school suggested that these extenuating factors must be taken into cognizance towards punishing offenders. As such, punishment for a crime can be mitigated due to factors such as insanity, imbecility, age, or any other condition in the individuals which makes it difficult for them to exercise free will. From the neoclassical perspective, punishment must be exercised based on the degree of responsibility of the individual who breaks the law. Consequently, people found to be inhibited by forces beyond their 'free will' may be exempted from punishment when it is established that freedom of the will is lacking.

Positivist School

The rise of the positivist school was influenced by the scientific revolution that swept across Europe in the late nineteenth century. During this period, scientists opted for a systematic approach (such as careful observation and analysis) to understanding natural phenomena rather than relying on pure thought and reason. The work of Charles Darwin (1809-1882) on the evolution of man was seen to have ignited the nineteenth-century "cult of science", as Siegel (2016) puts it. Encouraged by Darwin's discoveries, some scholars, such as Auguste Comte (1798-1857), the founder of Sociology, believed that scientific approach can be used to study human behaviour. These scholars believed that if the scientific method could be used in studying natural phenomena, why then not human behaviour?

The term *positivism* was popularised by Auguste Comte, who proposed the application of scientific techniques or methods in the study of society. Comte believed that social phenomena could be observed, explained, and measured in objective and quantitative terms. Schmallegger (2017:84) submits that positivism was centred around two important principles. Firstly, an unflagging acceptance of social determinism (the belief that human behaviour is determined not by the exercise of free choice but by causative factors beyond the control of the individual). Secondly, the application of scientific techniques to the study of crime and criminology.

Criminologists in the positivist school of thought, however, advocated the use of scientific methods and approaches in seeking solutions to the problems of crime and criminal behaviour. Consequently, one of those influenced by the application of the scientific method

in understanding criminal behaviour was an Italian criminologist and physician, Cesare Lombroso (1836-1909). Others include Enrico Ferri (1856-1928), and Raffaele Garofalo (1852-1924). They were together referred to as the proponents of the *Italian school of criminology*. Lombroso's views brought about a major shift in criminology from "a legalistic preoccupation with crime to a scientific study of criminals" (Encyclopedia Britannica, 2020). He was considered the father of modern criminology and the founder of the positivist school of criminology. Lombroso championed the earliest biological positivism and criminal anthropology. Hence he was the first known criminologist to adopt the scientific method (such as measurement, observation, and generalization) in his work.

In his famous book *L'Uomo Delinquente (On Criminal Man)*, published in 1876, Lombroso examined the relationship between human physical attributes (such as bodily structure) and criminality. He contended that some people had crime-producing biological traits. He postulated the existence of a criminal type that was largely the result of genetic and degenerative factors rather than environmental conditions. While examining the physical attributes of convicted criminals, Lombroso concluded that criminals were *atavistic* (that is, biological throwbacks to earlier evolutionary eras). He found that such criminals possessed unique anatomical features (stigmata), such as eye defects, excessive furriness (hairiness), long lower jaws and strong canine teeth, low foreheads, large ears, unusually long arms among others. All these physical features, according to Lombroso, distinguished criminals from non-criminals. For Lombroso, criminals exhibit a higher proportion of physical and mental anomalies than do non criminals.

Lombroso identified four types of criminals. The first, he called *born criminals* – are those criminals who had inherited a set of distinctive physical traits he termed atavistic anomalies (biological throwbacks). The born criminals commit acts like stealing, assault, robbery. Second, the *insane criminals* – are those who exhibit low intelligence and psychological defects. They include idiots, imbeciles, paranoiacs, epileptics, and alcoholics. The third type identified by Lombroso were *occasional criminals* or *criminaloids*, who exhibit normal physical and psychological traits; commit crimes in response to opportunities when these might be available, and they also commit crimes occasioned by unusually stressful life events. The fourth, *criminals of passion* are those who commit crimes because of anger, love, or honour.

Lombroso's theories were widely accepted in Europe for a time, but his emphasis on genetic causes of crime was later strongly rejected in favour of environmental factors. Lombroso tried to reform the Italian penal system, and he encouraged more humane and constructive treatment of convicts through the use of work programmes intended to make them more productive members of society (Encyclopedia Britannica, 2020). On the other hand, one of the students of Lombroso, Enrico Ferri (1856-1928), criticised the classical school's idea of 'free will'. Ferri believed that free will is not the cause of crime, rather every act of human being, including criminal behaviour, is the result of an interaction between the personality and the environment of man. He argued that criminals should not be held personally or morally accountable for their actions or in action as external forces beyond their control caused their criminality. Although like Lombroso, Ferri accepted the existence of a criminal type, he focused on environmental factors other than inherited physical characteristics as predictors of crime. Ferri also classified criminals into the *born or instinctive criminal*, the *insane criminal*, the *passionate criminal*, the *occasional criminal*, and the *habitual criminal*.

Ferri contended that the occasional and habitual criminals were not innate criminals but rather the products of unfortunate family or environmental conditions (Lynch, 2009). The third of the 'tripod' of the Italian criminology and positivist school was Raffaele Garofalo (1852-1934). Garofalo's contribution to criminological thought can be seen in his concept of natural crime, which according to him, was the principal concern of criminologists. Garofalo stressed that natural or true crime is conduct that offends the basic altruistic (unselfish) sense of humankind when evaluated against the average moral sense of the community. The true criminal lacks the basic altruistic sentiments of pity and probity. For Garofalo, the true criminal is a distinct biological or psychic type. He believed that the altruistic deficiencies were organic or inherited. He also acknowledged that social and environmental conditions might encourage certain types of criminal behaviour.

Garofalo identified four criminal categories, each one distinct from the others because of deficiencies in the basic sentiments of pity and probity. These include the murderers, the violent criminals, the thieves, and the sexual criminals (Burke, 2009). Positivist school has contributed immensely to contemporary criminal thought. For instance, Lombroso's theories were instrumental in bringing about reform in the treatment of the criminally insane, even though they did not successfully answer the question of 'why do people commit crimes?' The School also succeeded in shifting the attention of the criminologists from the crime to the criminal, which focused on individual offenders. Positivists also pioneered the use of scientific methods (though inadequate) in criminological research.

However, Lombroso's atavistic hypothesis came under heavy attacks, especially from the British criminologist, Charles Buckman Goring (1870-1919). Goring's comparative studies of prisoners and non-prisoners have shown that the so-called criminal type as postulated by Lombroso does not exist. In his book *The English Convict* (1913), Goring concluded that Lombroso's findings suffered from inadequate scientific support and that statistical evidence rejected the existence of a biological criminal type.

Psychological School

The psychological school of criminology is a sub-group of the positivist school that focuses on the influence of mental processes on criminal behaviour. Psychological approaches to criminality search for the causes of crime within the individual, not society (Burke 2009; Giddens & Sutton 2009). Unlike biological approaches that focus on physical characteristics that predispose people to criminality, psychological perspectives are concerned with personality types. The psychological school is concerned with individual factors, such as insufficient socialisation and the influence of negative early childhood experiences that can bring about criminal thoughts.

The basic assumptions of psychological theories of crime causation, as summarised by Schmalleger (2017) include the following:

- I. The individual is the primary unit of analysis.
- II. Personality is the major motivational element within individuals because it is the seat of drives and the source of motives.
- III. Crimes result from abnormal, dysfunctional, or inappropriate mental processes within the personality.
- IV. Criminal behaviour may be purposeful insofar as it addresses certain felt needs of the individual. Behaviour can be judged "inappropriate" only when measured against external criteria purporting to establish normality.

- V. Normality is generally defined by social consensus—that is, what the majority of people in any social group agree is “real”, appropriate, or typical.
- VI. Defective, or abnormal, mental processes may have a variety of causes, including a diseased mind, inappropriate learning or improper conditioning, the emulation of inappropriate role models, and adjustment to inner conflicts.

The psychological school is divided into three broad categories. These are psychodynamic or psychoanalytic theories, behavioural theories, and cognitive theories. The psychoanalytic theory explains the structure of personality and behaviour in terms of both conscious and unconscious components and the conflicts between them. Psychoanalytic theory is based on the work of Sigmund Freud (1856-1939). Freud believed that human personality is organised into three parts: the id, ego, and superego. The id is the most primitive part of the personality, which is associated with instinctual impulses, wishes, drives, and urges. The id demands immediate gratification or satisfaction without giving a thought to the rights of others. The superego, on the other hand, functions as a moral conscience (moral reasoning). The superego is the moral aspect of the personality, that operates based on ethical standards. According to Schmallegger (2017), the **superego** is much like a moral guide to right and wrong, and if properly developed, it evaluates the ego's plans, dismissing some as morally inappropriate while accepting others as ethically viable.

The ego, on the other hand, is a conscious personality that balances the demands of the id against the restrictions imposed by the superego. The ego checkmates the id and keeps people's actions within the boundaries of social convention. The ego is in touch with outer reality. From the psychoanalytic point of view, it is believed that crime and delinquent behaviour are caused by imbalances between the id, ego, and superego. Whenever these three forces conflict with one another, the individual is forced to develop defence mechanisms for coping. In the process of doing this, criminality can result. Criminal behaviour is seen as a product of inadequacies in the offender's personality. Consequently, significant inadequacies may result in full-blown mental illness, which can be a direct cause of crime (Schmallegger, 2017).

Furthermore, the psychodynamic or psychoanalytic model perceives crime and delinquent behaviours as the results of childhood experiences that are characterised by aggression, frustration, lack of love and care, particularly parental love. Criminals are said to be suffering from weak or bruised egos that make it difficult for them to cope with conventional society. People with weak egos can be easily led into criminality by antisocial peers and drug abuse. Some have underdeveloped superegos and as a result, lack internalised representations of those behaviours that are reprimanded in conventional society. They break rules because they find it difficult to understand the consequences of their actions (Siegel, 2011). Psychoanalytic theory has been criticised for its lack of scientific method in its formulation. Critics also argued that some of its concepts are difficult to be empirically tested.

Another aspect of psychological theory is the behavioural theory (also known as social learning theory). The behavioural theory contends that behaviour (including criminal behaviour) is learned and that environmental events also determine the behaviour of individuals. The behaviourists believed that criminal and delinquent acts (especially violent acts) are learned, and are often responses to life situations and experiences. From the behaviourist point of view, individuals commit crimes when they pattern their behaviour after significant others they see being rewarded for similar acts. As such, behaviour is

reinforced by rewards and extinguish by punishment. Prominent figures of this theory are Burrhus Frederic Skinner (1904-1990) and Edwin Sutherland (1883-1950). Skinner formulated **operant conditioning** theory, which is a type of associative learning process through which the strength of a behaviour is altered by reinforcement or punishment. Based on Skinner's principle, the behaviour that is rewarded (positively reinforced) will increase in frequency, while the behaviour that is punished will decrease in frequency. In other words, if the behaviour produces desirable consequences, it will increase in frequency (the behaviour is said to be reinforced); in contrast, behaviour that produces aversive consequences will decrease in frequency – the behaviour is said to be punished.

The third model to consider under the psychological school is the cognitive theory. The theory focuses on mental processes. That is, how people perceive and mentally represent the world around them and solve problems. The cognitive model holds that individuals become criminals when they have not completed their intellectual development from childhood to adulthood. The theory explains why criminal patterns change over time as people mature and develop their reasoning powers (Schmallegger, 2017; Siegel 2007, 2011, 2016). The founding figures of this school of thought include Wilhelm Wundt (1832–1920), Edward Titchener (1867–1927), and William James (1842–1920).

Sociological school

The sociological school of criminology focuses attention on the social forces that predispose individuals to crime. The sociological school analyses the social structure as it brings about criminal behaviours, rather than individualistic explanations of crime. A prominent figure of the school was a French sociologist, Emile Durkheim (1858-1917), who saw crime from a “functional” perspective. Durkheim postulated that crime is 'normal' in all societies, as it serves certain functions which may help maintain social order. Durkheim saw crime as a social fact that is inevitable in every modern society. According to Durkheim, people in the modern age are less constrained than those in traditional societies. Because of this wide latitude in choice-making, there will inevitably be some non-conformity or deviance. Therefore, it is impossible to achieve a total consensus about the norms and values that govern society (Giddens & Sutton, 2009). Another major contribution of the sociological school in the explanation of crime and criminal behaviour is the strain theory developed by Robert K. Merton (1910-2003). Strain theory sees crime or deviance as the outcome of the conflict between individuals' goals and the available means of achieving them. From this point of view, crime is based on the perception that an individual's inability to achieve 'culturally desired goals' of society propels people into criminality.

Advocates of strain theory argue that although social and economic goals are generally common to everyone in all economic strata, however, attaining these goals is class-based or class dependent. Cultural goals such as wealth, prestige, material possessions, power, and other pleasure-satisfying things are generally desired by most people. However, lower-class members may find it very difficult to achieve these symbols of success through socially acceptable or conventional means. As a result, anger, resentment, and frustration become the order of the day. However, to achieve these goals, by all means, they seek alternative means (unconventional means) of achieving success through, for example, robbery, kidnapping, drug trafficking, theft, yahoo-yahoo (internet scams), among others. As Giddens and Sutton (2009) submit, crime results if the aspirations held by individuals and groups do not coincide with society's available rewards, as such, the disparity between desires and their fulfilment

will be seen in the deviant motivations of some of its members. Another sociological contribution to criminological thought came from the Chicago School. The Chicago school developed the social disorganisation theory which links crime rates to city life and neighbourhood ecological characteristics. The social disorganisation perspective argues that crime rates are higher in highly transient and changing neighbourhoods in which the fabric of social life has become frayed. Thus, in most of these localities, essential services, such as education, health care, and proper housing are not adequately provided, and as a result, there is an increased rate of unemployment, single-parent families among other social problems. Another aspect of the sociological school – social control theory – sees crime as a result of a lack of attachment to groups valuing law-abiding behaviour. A prominent figure of this idea was Travis Hirschi. Furthermore, Edwin Sutherland's differential association theory suggests that crime is learned in ordinary everyday situations through a process of cultural transmission. According to Sutherland, learning occurs through association with a delinquent individual. Sutherland contended that the learning process of criminal behaviour is not different from the learning of any other behaviour.

Radical School

The radical or critical criminology holds that crime and criminal behaviour are rooted in social conditions empowering the wealthy and the politically well organised, but alienating the less privileged in society. The idea of the radical school of criminology is based on concepts such as class, power, and ideology. It views society as dominated by an elite, which employs the criminal law as a means of meeting and controlling any particular threat to the power and position of the elite. Radical criminology contends that the ruling class can maintain their privileged positions in the society because they control the instrument of the law, which they manipulate to promote their vested interests, and through which they define 'acceptable conduct' (or criminalise behaviour), as well as suppress any revolt that may threaten their privileged positions and powers.

The radical theorists see the elite and the "powerful" as a selfish and manipulative and self-seeking group of people, who use the instrument of the law to their advantage as well as to protect their positions from any threat. Radical criminologists, according to Schmallegger 2017, see political power as the key to the accumulation of wealth and other forms of influence. The law is a tool of power, which furthers the interest of those powerful enough to make the law. Laws allow those in control to gain what they define through legitimate access to scarce resources and to deny lawful access to the politically disenfranchised (Schmallegger, 2017). The school is mostly built on the works of Karl Marx (1818-1883) and Friedrich Engels (1820-1895); however, its development arose from some prevailing ideas in the past. Schmallegger (2017) submits that radical criminology is the intellectual child of three important historical circumstances, *which are:*

1. the ruminations of nineteenth-century social utopian thinkers, including Karl Marx, Friedrich Engels, Georg Wilhelm Friedrich Hegel, Georg Simmel, Willem Bongers, and Max Weber;
2. the rise of conflict theory in the social sciences; and
3. the dramatic radicalisation of American academia in the 1960s and 1970s.

For Marxist criminology, crime may be understood in terms of social divisions and interests, most especially economic interests. Crime is wrapped in a conflict between the haves

(bourgeoisie) and have-nots (the proletariats). However, crimes of the powerful members of society are far less noticed than the crimes of the weak members of the society. The radical perspective posits that disadvantaged economic class position is a major cause of criminal and delinquent behaviours.

CONCLUSION

The chapter has presented a general overview of the major criminological schools that formed the foundation of contemporary criminological thinking as regards crime and criminal behaviour. Criminology is an interdisciplinary field of study that concerns itself with the study of crime and criminal behaviour, as well as societal reactions to crime issues. The major criminological schools upon which theories of crime causation are built include classical school – which believed that human beings are rational, and that crime is a result of free will; neoclassical school (built upon the idea of classical school but considered other mitigating or extenuating factors such as age, mental illness among others that may affect the exercise of freewill by a potential criminal. Other schools include positivist school, which formed the foundation of the quest for understanding crime and criminal behaviour using scientific methods. The positivist school, unlike the classical school, was based on the biological explanation of crime causation that crime is determined by forces beyond the control of the individual, not by the exercise of freewill. Psychological school, which is a branch of the positivist school, looks for the cause of crime within the individual and not in the society. Psychological school relates the cause of crime and criminal behaviour to individual mental processes, which include personality, behavioural and cognitive approaches.

In addition, from the point of view of the sociological school, the structure of society and its relative degree of organisation or disorganisation are important factors contributing to criminal behaviour. Sociological theories explore relationships among groups and sub-groups, and the institutional arrangements within society, interactions among individuals, groups, and social institutions that affect socialisation and which may influence social behaviour.

Finally, radical criminology or critical criminology was based on the idea that the causes of crime and criminal behaviour are rooted in the unequal opportunities that exist between the powerful and the weak members of society. Radical criminology believed that the apparatus of the state and law protect the general interests of the ruling and powerful class, rather than the general society. The school believed that crime is the result of capitalist exploitation.

REFERENCES

- Beccaria, C.B. (1764). *An Essay on crimes and punishments*. Retrieved 15 January 2021 from http://files.libertyfund.org/files/2193/Beccaria_1476_EBk_v6.0.pdf
- Bentham, J. (1789). *Introduction to principles of moral and legislation*. Oxford: Clarendon Press.
- Burke, R.H. (2009). *An introduction to criminological theory* (3rd ed.). Cullompton, Devon: Willan Publishing.
- Dambazau, A.B. (2011). *Criminology and criminal justice*. Ibadan: Spectrum Books Limited.
- Durkheim, E. (1960). *The division of labour in society*. Trans George Simpson. Glenco, III: The Free Press.
- Encyclopedia Britannica (2020, November 2). "Cesare Lombroso". Retrieved 15 January 2021. <https://www.britannica.com/biography/Cesare-Lombroso>.
- Giddens, A. & Sutton, P.W. (2009). *Criminology* (6th ed.). Cambridge: Polity Press.
- Goring, C.B. (1913). *The English convict*. Montclair, NJ: Patterson Smith.

Ikuteyijo
Lynch, J.
Odoma,
Schmalle
Siegel, L
Siegel, L
Siegel, L
Skinner,
Sutherland

- Ikuteyijo, L. & Ajani, D. (2014). The classical and positive school of criminology. In A.A. Aderinto (Ed.), *Deviance and social control: An African perspective* (pp. 17-29). Ibadan: Ibadan University Press.
- Lynch, J.P. (2009). "Criminology." Microsoft® Student 2009 [DVD]. Redmond, WA: Microsoft Corporation, 2008.
- Odoma, S. (2014). Biological explanation of deviance. In A.A. Aderinto (Ed.), *Deviance and social control: An African perspective* (pp. 31-46). Ibadan: Ibadan University Press.
- Schmallegger, F. (2017). *Criminology Today: An integrative introduction* (8th ed). Boston: Pearson Education.
- Siegel, L.J. (2016). *Criminology: Theories, patterns, and typologies* (12th ed.). Boston, MA: Cengage Learning.
- Siegel, L.J. (2011). *Criminology: The Core* (4th ed.). Belmont, CA: Wadsworth Cengage Learning
- Siegel, L.J. (2007). *Criminology: Theories, patterns, and typologies* (9th ed.). Belmont, CA: Thomson Wadsworth.
- Skinner, B.F (1938). *The behaviour of organisms*. New York: Appleton-Century-Crofts.
- Sutherland, E.H. (1939). *Principles of criminology*. Philadelphia: Lippincott.