

GLOBALIZATION AND THE NIGERIAN YOUTHS

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ABSTRACT

Globalization is not a new development in the international system. Given the interconnection of socio-economic and political activities, woven through the information and communication technology across the globe, the penetration of western culture in Africa is becoming increasingly profound, having historical connection with the 'Columbus epoch' which began in the 15th century. The global arena is now increasingly international, driven inter alia by the revolution and expansion of computer technology, satellite ditch and telecommunication now connect virtually all corners of the globe. The world is indeed going through fundamental changes in virtually all ramifications, especially in terms of the influx of western culture' subtle imperialism', gaining expression through the blog, satellite ditch, and several computer applications in Africa. However, technological expansion to Africa, rather than enabling and ennobling youth's intellectual and existential development, gives more impetus to illicit juvenile manifestations. Technology has been the bane of youth mediocrity; it has created new dimension of criminality and illicit culture. Currently there are astronomical legitimate online mails Nigerians cannot access as a result of the misuse of computer technology by Nigerian youths. This paper examines the misuse of computer technology by Nigerian Youths to popularizing illegal and illicit culture, including the burgeoned cybercrime, occupation of astronomical youth, and other alien practices such as sexual liberalism and other evolving idiosyncrasies, antithetical to African culture.

Key Words: Globalization, African Culture, Youths, Cyber Crime

LA MONDIALISATION ET LES JEUNES NIGÉRIANS RÉSUMÉ

La mondialisation n'est pas une nouveauté dans le système international. Compte tenu de l'interconnexion des activités socio-économiques et politiques, tissé par le biais de la technologie de l'information et des communications à travers le monde, la pénétration de la culture occidentale en Afrique est de plus en plus profonde, ayant un lien historique avec l'époque de « Columbus » qui a débuté au XVe siècle. La scène mondiale est maintenant plus en plus internationale, entraînée notamment par la révolution et l'expansion de la technologie informatique, fossé de satellite et de télécommunications ont maintenant connectées presque tous les coins du globe. Le monde traverse en effet des changements fondamentaux dans toutes les pratiques, notamment quant à l'afflux de la culture occidentale « impérialisme subtil », qui gagne l'expression à travers le blog, fossé de satellite et plusieurs applications informatiques en Afrique. Cependant, l'expansion technologique en Afrique, plutôt que ce qui permet et ennoblir le développement intellectuel et existentielle des jeunes qui donnent d'élan aux manifestations juvéniles illicites. La technologie a été la bête noire de la médiocrité de la jeunesse, Il a créé la nouvelle dimension de la criminalité et de la culture illicite. Il y a actuellement en ligne des mails astronomiques légitimes que les nigériens ne peuvent pas accéder à la suite de la mauvaise utilisation de l'informatique par des jeunes nigériens. Cet article a examiné l'utilisation abusive de l'informatique par des jeunes Nigériens à vulgariser la culture illégale et illicite, y compris la cybercriminalité éclore, l'occupation des jeunes astronomiques et autres pratiques exotiques telles que le libéralisme sexuel et d'autres particularités en évolution, antithèse de la culture africaine.

Mots clés : Mondialisation, Culture africaine, jeunes, cybercriminalité

INTRODUCTION

Scholars have multitudinously examined the negative impacts of globalization on the political economy, development, culture, education, environment and modernity, especially on the evolvement of a modern international system supervised by the principal liberal hegemons (Badar 2014; Onyeneoru 2003, Jenny & Woodland 2005; Leon 2001; Mittelman 1998; Welch 2001; Nyamnjor 2000; Taylor 2003; Arne & Durevall). However, Africanist scholarship has generally overlooked the connection between youths in Africa and technological expansion; especially in relation to youth's existential development. Over the years, the need to examine impact of globalization, particularly how 'popular culture' through computer technology is shaping juvenile behaviour and culture in Nigeria in the 21st century has become increasingly necessary.

Globalization is conventionally a formidable social, economic, and political instrument of dependency through which western values, liberal political ideology, neoliberal economic policies and regulation are imposed on periphery cultures and economies, (Wallerstein, 2004; Graeme, 2008; Andre & Werner, 2006; Stemberger, 2004, Blaneley & Inayatullah, 2010) with intermingling of positive and negative influences on the receiving cultures. (Jenny & Wendy 2015, Giddens, 1990; Potter et al., 1999) Africanist scholars see the adulteration of African culture and values, as a result of unhindered penetration of western culture, via the World Wide Web, omnipresent satellite T.V, the blog and other computer network system. (Abdulraheem 2003; Nkurayuji 2011; (Ojo 2004; and Aluko 2004) (Ogunsanya: 2011) The perversion of cultural values in Africa has been blamed on the negative impact of globalization. (Green, Harvey, 2006: Cherry 1995) (Ogunsanya2011) Also averred that the adulteration of African culture and development of some juvenile delinquency, for instance, cybercrime is a result of deplorable socio-economic conditions.

The growing magnitude of illicit behaviour, especially misuse of technology to promoting sexual liberalism and cybercrime, poses enormous challenges not only to

African culture, but also to Africa's socio-economic integration and development within the global framework. Currently there are many legitimate online mails and e-commerce sites Nigerians cannot access as a result of the misuse of computer technology by some Nigerian youths to industrialize computer fraud. The ubiquitous satellite and cell phone that integrates virtually all corners of the globe, constitute the major bane of youth's mediocrity. This however, is not because the advancement and expansion of computer technology is deliberately fashioned to retard the intellectual and existential development of the Nigerian youths, (Mckay, Crowston, Wisner & Davila 2013) but a result of misapplication, enhanced by rise of instant gratification of 'pleasure, materialist and consumerist values of Nigerian youths.

Conventional analysis of the historical development of cybercrime has identified unemployment as a major cause of the nefarious phenomenon, as well other social vices in Nigeria (Falola,&Genova, 2006; Aderinto, 2007). Indeed, the misuse of computer technology has been the most challenging issue to youth's development. Despite myriad of strategies and efforts fostered by the Nigerian government, especially the enormous resources the government expends annually to curb all illegal businesses both within and across the border. (Abramson, 1994) The industrialization of cybercrime has taken new dimension beyond the conventional pattern of impersonation, forgery of account details, hacking and others, to involving a methodical application of diabolic and enchantment. This form of illicit manifestation is popularly known as "Yahoo Plus".

The national security budget, since the past one decade, has continued to top the national budget. This budgetary increase is a response to the growing dimension of crime, particularly the kaleidoscopic nature of insurgency in Nigeria, as succinctly reiterated in the publication of the fund for peace, coupled with the Washington based think tank which squarely vilified Nigeria as one of the 15 most vulnerable nations to crime and insurgency on the globe. (Guardian Newspaper of April 15, 2005) Today, cybercrime has surpassed illicit drugs trade as global top revenue earner for organized

crimes. The industrialization of computer fraud however poses enormous challenges to international economic transaction and the evolving cashless policy mechanism in Nigeria. (Guardian Newspaper of April 15, 2005)

It is historically important to note that prior to the era of computer technology, especially the electronic mail platform (e-mail) and other computer network system, Nigerian youths in the early and middle of the twentieth century had a formal mode of correspondence with their European acquaintance, particularly British colonial officials whom they had enjoyed some degree of affinity or in some cases intimacy with. (Aderinto 2015) This chiefly took a form of writing love letters to their acquaintance in diaspora, however also for the gratification of materialist and pecuniary benefits. However illegitimate was the wealth accrued by Nigerian youths during this period, the mode of correspondence was conducted mainly with aim of maximizing social affinity with Europeans (colonial administrators, businessmen and so on), particularly with the aim of traveling to Europe and America. It is therefore pertinent to point that internet fraud (yahoo yahoo and other illicit behaviours such as sexual liberalism prevalent in Africa started with the expansion of computer technology and the spread of the satellite network system.

The paper investigates the synergy between globalization and illicit manifestations among the Nigerian youths. It traces the root and causes of crime prior to the expansion of computer technology to Africa. It demonstrates based on facts gathered through ethnography, for example how the youths in the internet, fraud industries exploit the World Wide Web and computer applications and technology to scam their victims.

The paper also examines the influence of globalization, particularly the widespread computer application on juvenile behaviour in relation to morality and African culture. It argues that globalization though creates social disparity, what (Acemoglu, Johnson and Robinson, 2000) described as 'extractive elites and uneven development'; vis-à-vis

unwholesome relationship of exploitation and dependency between the developing economies and the developed polities, contemporary development of cultural anomie such as sexual liberalism, trans humanism, particularly the burgeoned cybercrime phenomenon, popularly known as 'Yahoo yahoo' practices through computer network by Nigerian youths, can be best understood not as a result of pervasive effect of globalization but the misapplication of computer technology, coupled with psychological factor, driven by the rise of instant gratification of pleasure, materialist and consumerist values.

Thus, using psychological theory of psychoanalysis and psychosexual development and sociological model, the paper posit that the widespread computer revolution; one of the cardinal instrument of global integration is been misapplied by Nigerian youths to promote illegal transactions within and across borders, illicit sexuality and alien cultures. Instead of demonizing the negative effect of globalization, the paper sees youth's mediocrity in Nigeria, as a reflection of psychological problem as well as social disorientation, what Mahatma Ghandi described as pleasure and consumption without reproduction.

Although the global village is intricately interconnected via the www, and innumerable computer network in a degree not recorded since antiquity. (Akinyeye, 2011) However, in terms of the application of computer technology for human existential development and nation building, Nigerian youths are lagging behind by predominantly using it to advance alien manifestations and illicit behaviours. The paper also examines the historical origin of globalization, theoretical underpinning, forms and causes of crime in Nigeria before the beginning of internet fraud, globalization and illicit practices among the Nigerian youths. The facts presented here, is based on ethnographic experience with different group of cyber criminals (yahoo yahoo boys) in five major metropolis in the south western Nigeria, notably Lagos, Ibadan, Ogbomosho, Ilorin and, Akure the major hide hubs of the criminals in Nigeria. Facts about strategies and scope of 'yahoo yahoo' operation were gathered by fraternizing with 'Yahoo yahoo boys' mostly at night club.

A number of excursions and in many cases trips were made with the gangsters to the cyber cafe, banks and most interestingly to their different 'traditional ritualist' who enabled some of the Nigerian cybercriminals with enchantment they use to becloud and exploit their 'clients' (victims) known as (maaga).

CONCEPT AND HISTORICAL EVOLUTION OF GLOBALIZATION

The contemporary world is widely described as globalized, globalizing or postmodern (Beate, 2006) Globalization is a dominant integrationist mechanism in the world today. It is systematically linking the socio-economic as well as political system of sovereign states in the international system, under the ambit of indomitable liberal hegemons, notably the United States on one hand and the Western Europe on the other hand, (Oloruntoba 2015; Onyeonoru 2003; Fukuyama 1992; Mattern 2014; Adler-Nissen, Bukovansky, Mlada, Robyn, MacKa, Reus-Smit, & Wheeler 2012) in a process that began with political conquests and expansion by Macedon, Hellenistic, Rome and Asiatic powers, precipitated by the growth of trade between Europe and the far East in the 10 century, merchant capitalism, marine revolution leading to the 'Columbus epoch', the discovery and penetration of the 'New World' Africa, Asia and Americas by European conquistadors, industrial revolution, trans-Atlantic slave trade, imperialism, colonialism, the concert of Europe (1815-1914), the Gold Standard (1821-1914), First World War, Great Depression, Second World War, and the Cold War birthed the emergence of the present global village. (Beate, 2006)

There is another form of globalization; that of culture and identity, which is just as controversial and even more divisive, because it entails the interconnection of people, ideas and transaction across borders. According to Peter Berger and Samuel Huntington (2002: 7) globalization relates to movement of human, goods and services, ideology, culture and religion. Contemporary globalization has therefore produced a global system dominated by 'western culture, as well as economic, political and ideological supremacy. (Giddens, 1999), It connotes the widening and breaking of all forms

restriction and enhancing interregional network of interaction in virtually every sphere of human endeavours, including crime (McGrew, 2000). This global integration mechanism, what Megnad Dasai (Revenge, 2002) described as flat, has nonetheless promoted rapid flow of investment, ideas, and social interaction that profoundly affects the livelihoods of many indigenous people. Globalization in Africa has brought palpable development through the use of modern technology.

However, one of the pernicious impact of globalization in Africa, is the subtle rise of trans-humanism, liberal sexualism, scientific rationalism, rise of inordinate calculation of long-term self-interest (capitalism), institutionalisation of neoliberal democratic ideology driven by the Hobbesian instinct of self-preservation, described by Francis Fukuyama as the 'Last Man' and 'Men without Chest' (Fukuyama 1992). Globalization has indeed penetrated and adulterated African culture through these forceful though irreversible mechanisms. The effect of the constitutional ratification of laws opposed to African cultural belief such as homosexuality among others is contemporarily accentuated by inevitable application of computer technology in Africa and Nigeria. This westernization of African culture is among the central objectives of globalization in the continent. It has systematically shaped youth's behaviour in Nigeria, particularly in connection to immorality. (Hsin-Huang and Michael Hsiaio: 2002)

While some scholars opined that in history globalization begins from when the western capitalist world claimed victory over the leftist Soviet States after the cold war as represented by the collapse of the Soviet Union in the 1990s, others believed that today's globalization had already been in motion since the era of slave trade that gained momentum in the late 15th and 16th century which unequivocally culminated in disastrous existential, human, material, spiritual, mental development and prospect and subsequent enthrone of inequalities, exploitation and marginalization in the contemporary international political-economic and socio cultural, scientific and technological relations. (Bernstein, 2002:188)

Globalization is therefore defined according to Oxford Advanced Learner Dictionary as; *“the fact that different cultures and economic systems around the world are becoming connected and similar to each other because of the influence of the multinational companies and improved communication”*. In the same vein, (Nkurayuji, 2011) defined globalization as *the convergence of economic, political and cultural system*; Flanagan (2001:13-14) views globalization as *“the rapid, growing and uneven cross border flow of goods, services, people, money, technology, information, ideas, cultures, crime and weapons from one country to another”* (Aluko,2004)evinced that “globalization transforms interaction among persons and institutions around the international system; it improves trade and investment by promoting capital flow.

SOCIOLOGICAL THEORY /SCHOOL OF THOUGHT

The premise of this school of thought is the society itself (Emily (Durkheim, 1951) posited that crime is normal in every society. He proposed that the social factors alongside social institutions, rather than individuals are to be investigated in order to understand crime holistically. (Dambazaul994:30) The control of crime therefore depends largely on social conditions operating within a society. According to (Durkheim (1951).

“Crime is normal because a society without it is utterly impossible. To classify crime amongst the normal phenomena of society is not merely to say it is inevitable.

Durkheim succinctly argued that the fundamental conditions of social organization that run through the fabric of a society necessitate crime. (Durkheim, 1951) Any human society void of crime would produce a standardization of the moral concept of all individual which is neither possible nor desirable. He averred that crime is not only normal for society but very necessary. Without crime, there could not be evolution of law(Durkheim, 1951) (Dambazau 1994) posited that the opportunity for the genius to carry out innovative works affords the criminal his originality at a lower level, crime

thus, itself plays a useful role in the standardization of law in the society. According to Athenian law, Socrates was a criminal, and his condemnation was not more than just. However, his crime, namely the independence of his thought, rendered a service not only to his country but to humanity...[crime] must no longer be conceived as an evil that cannot be too much suppressed'.(Durkheim 1951: 157, & Danbazua 1994)

Merton observed that deviant behaviour 'crime' was a product of social structure; mode of production, distribution and power relations. That is, a demonstration of how social-culture structure of the society pressurizes people into committing crime. (Merton, 1957) With regard to punishment, Durkheim viewed it as a reflection of group solidarity. Any act, which violates the society code, had to be punished in order to restore and reaffirm the violated code, thus maintaining group solidarity.(Durkheim, 1951)This school of thought is however not without criticism, but its far reaching material dialecticism, as the premise of all societal class struggle, gave it enough defence and bulwark.

PSYCHOLOGICAL THEORY

Sigmund Freud (1933) was one of the major exponents of this school. Freud pristine psychoanalytic theories of psychoanalysis and psychosexual development had far reaching implication for the understanding of human behavior generally and crime in particular. Freud's psychoanalysis theory for instance has three main dimensions:

ID - this is the latent, completely unconscious part of human mind, it contains the libido, which is the primary source of instinctual motivation for all psychic forces; this force is insistent and is unresponsive to the demands of reality. The id obeys only one rule: to obtain immediate gratification in whatever form it may take- this is the pleasure principle, similar to utilitarian pleasure maximization.

EGO - the ego is the manager, the self that integrates and control behavior. It is largely driven by the reality principle, the tendency to satisfy the id's demand realistically.

SUPEREGO - the superego is divided into the conscience and the ego-ideal. In this, the conscience serves as the internalization of the rules and restrictions of society. Sigmund Freud (1933:7) This psychoanalytic tendencies according to him, determines which behaviours are permissible and punishes wrongdoing with feelings of guilt. The ego-ideal is the internalization of what a person would like to be- their goals.

(Aichhorn, 1951) also used psychoanalytic principles to explain criminal behaviour. He argued that the environmental factors alone could not adequately account for crime; he thus identified some underlying predispositions, referred to as latent delinquency, which psychologically predisposes a child into crime as an adult. Whilst, the latent delinquency regarded as partially innate, is also determined by a child's early emotional relationships with, for instance, parents. (Aichhorn, 1955)

More so, Aichorn (1995: 11) observed that every child is a social in its first contact with the world, in similar tandem with Freud's concept of pleasure principle, a child's overt concern only for its own comfort and wellbeing. Furthermore, Locke's *tabula rasais* in a sense contradistinctively similar to the concept of asocial; that is, the clean slate depiction of the infant mind or memory upon birth. Nonetheless, in the course of normal development, the child's behavior becomes more socialized with the emergence of Freud's ego and the operation of the reality principle; the child begins to behave in keeping with the rules of its environment. In some children, however, the process of socialization goes astray, thus allowing the latent delinquency to become dominant, a state he describes as dissocial. (Aichorn,1951; Cohen, 1955). Thus criminal behaviour can therefore be seen as the cumulative effect of biological, social and psychological development. (Akinyeye, 2011) Put succinctly, the criminal is one who has failed to progress from the pleasure principle to reality principle. Lack of opportunity and exclusion from political and economic decision in the state could also psychologically stimulate crime, violence and other illicit or abnormal behaviour in any human society.

HISTORICAL DEVELOPMENT OF CRIME IN NIGERIA

The prevalent form of youth crime in Nigeria prior to the expansion of computer technology to Africa was the notorious 'armed robbery, extortion, professional assassination, rape, looting and theft, blood money phenomenon (using human for sacrifices for money) pocket-picking, and the popular '419' or 'operation gbajue' in which criminals used diverse fetish methods to extort pecuniary benefits from people either in a form of mutual business transaction or other magical operations. For example, using a fetish object i.e. (hand-ring) to deprive people of mental consciousness through which money and other material assets were obtained from victims. It is important to note that as far back as 1920s and 1930s, Nigerian youths in colonial Lagos, as well as some places in the south eastern part of Nigeria specifically had acquired guns through different means. While a spectrum obtained local guns from hunters and local blacksmith, many youths in colonial Lagos acquired arms from expatriate mostly European men in Lagos. (NAI 1930, NAI 1933, NAI 1950) Thus, cybercrime, drug trafficking, trans-border crimes etc. are relatively recent phenomenon triggered by psychological, economic, especially survivalist compulsion neurosis and rise of instant gratification of pleasure of consumerist value.

The paper connects the origin of 'Cyber Crimes' in Nigeria to institutional breakdown, particularly unemployment and lack of livelihood opportunities, emanating as a result of the adopted neoliberal economic policies in the late 1980s, for example the structural adjustment programme that led to intense retrenchment of public workers, removal of subsidy, deregulation and a terribly injured economy in Nigeria vis-à-vis overwhelming corruption syndrome, avarice, nepotism, and inordinate accumulation of wealth by the elitist class in Nigeria, traceable to the British colonial creation of a capitalist class that sustained and accentuated capitalism in immediate post colonial regimes.

The development of neoliberal capitalism and resultant entronement of neoliberal democrats driven by the Hobbesian instinct of self-preservation, described by Fukuyama as the 'Last Man' or men without chest' whose existential aspiration is motivated by the desire to find irrational means of accumulating and satisfying a host of petty want through calculation of long-term savings, through unholy appropriation of public resources and investment in Nigeria, precipitated among other things unequal relationship between the ordinary masses and the elitist capitalist class. This consequently led a host of Nigerian youths to resolve also to irrational desire and undying quest for money which subsequently birthed the rise of instant gratification of mundane consumerist values. (Olutayo, 1991)

By transferring government to indigenous surrogate bourgeoisies under decolonization, through series of systematic and cleverly stage-managed constitutional arrangement, from Richard Constitution of 1946 to the Independence Constitution of 1960. (Osoba, 1996) The British imposition of a capitalist framework under which foreign capitalists, in collaboration with indigenous bourgeoisies dominated key sectors of the economy and appropriated public resources for personal aggrandizement, marked the genesis of another form of financial crime such as the notorious '*operation gbajue*' and the scandalous '419' phenomenon that characterized the latter part of the 20th century in Nigeria.

The entronement of kleptomaniac Nigerian politicians, public servants, administrators, Directors, Accountants, who diverted public fund for personal interest, created the justification for poor, unemployed and idled Nigerians to industrialize crime in the polity. (Gavin, 1980) This period significantly witnessed the pervasive phenomenon of 'Ten per cent kick back dates' over invoicing, inflation of government contract, transference of public fund into private account and divergent of governments assets to cooperate and individual property. (Osoba, 1996) By the decolonization epoch however, the British colonial authority had succeeded in nurturing their surrogate ambitious Nigerian politician, government administrators, heads of ministries and

boards, clerks etc. by putting in place a spurious power -sharing partnership between themselves and fledging Nigerians. (Ogundiya, 1993)

It is useful to note, that prior to the 1960s that witnessed several internal political crisis in the polity, Nigerian youths had hardly possessed arms required for criminal acts like armed robbery and assassination. However, series of political crisis that bedevilled Nigeria's first and second republic unequivocally gave impetus to 'unemployed' Nigerian Youths who had obtained arms in the 1960 to indulge in political assassinations and unrest. (Achebe,2012)The aftermath of the Nigerian Civil War (1967-1970), also provided opportunity for innumerable unemployed youths who perhaps had acquired arms during the 1960s political saga in the south-west and post-mortem Nigeria civil war.(Achebe 2012)

Consequently, as poverty, unemployment and starvation drastically increased, many Nigerian youths took criminality as a means to meeting basic existential needs. (Schatz1984: 41) A United Nation's report on Youth Unemployment and security development in sub Saharan Africa submitted that;

Growing rate of unemployment among youths in the region and the concomitant desperation of the youths to survive, undermine the possibility of development on one hand and necessitate all manner of juvenile conflict and also destroying political and social structures. The hope of the region is threatened by the growing numbers of youths who lack prospect of ever being able to work for a reasonable living (United Nations, 2005)

Again endemic corruption, 'national cake' malady, that characterised Nigeria since independence particularly by the capitalist-elitist class, sowed a seed for inordinate accumulation and gratification of wealth and material values in the psyche of the Nigerian youths. In other words, youth crime in Nigeria is traceable to corruption and leadership problem created by both the colonial and post-colonial capitalists who

continues to appropriate public funds for personal aspirations and accumulation, at the expense of the populace who lives in pitiable condition. (Bagudu 2004)

Again, the inauguration of the structural Adjustment Programme and the concomitant wide spread severe economic depression; manifested through currency devaluation, producer prices increases, trade liberalization, privatization, and other intense structural changes, in hope of revitalizing the economy since 1986, was another conspiratorial factor that stimulated crime in Nigeria. (Akonor,2006; Iyamnjor, 2000; Bryceson 2000) The introduction of the (I.M.F) deregulation policies of structural Adjustment Programme (SAP) resulted in drastic retrenchment of workers, unemployment, removal of subsidy in educational and in health investment and enhanced a depressed economy. This consequently precipitated a new phase of criminality in Nigeria. However, with the cogent necessity to eat, drink and have comfortable shelter, many youths resolved to several criminal acts, such as the notable “operation gbajue’ and (419) phenomenon.(Wizard 2000; 78; Morris, 1992:89) The increased rates of unemployment and lack of capital incentives for many youths to venture on seemingly productive ventures necessitate (419) acts and notoriety of other crime. (See Guardian News Paper: 3 August 2012)

GLOBALIZATION AND CYBERCRIME

That the world is currently experiencing phenomenal changes in socio, political, economic and technological sphere is unequivocal. One fundamental reason for this transformation is the use of computer applications to solving several human problems. (Colle 2003:8; Murnaghan, 2002: 7-8; Romero, 2004) The international system been increasingly interconnected is driven by many factors, especially the social media network and different electronic application such as the e-mail, e-banking, e-consult, e-transfer, e-learning, e-management, etc. This trend is gradually transforming Nigeria into a cashless society.

Arrighi (2006:5) observed that the World Wide Web is now advanced and integrated as people now settle bills, share ideas, interact, transact and do a host of productive or frivolous things via the widespread internet and computer networks. The revolution in computer technology, has led to the advancement of information technology which is systematically restructuring interaction among nations by breaking down barriers in the areas of culture, communication as well as political economy. (Weber, 2002, Colle, 2003, Arrighi, 2006) It seeks to remove all national barriers to spontaneous free movement of the international capitals.

Technology makes possible the limitless accumulation of wealth, and thus the satisfaction of an ever-expanding set of human desires. (Fukuyama, 1992) This process guarantees an increasing homogenization of all human societies, regardless of their historical origins or cultural belonging'. While computer technology is breaking all forms of social, economic, cultural barriers and enhancing rapid integration of people across the globe on one hand. It has also been misused by many Nigerian youths to manifest different forms of illicit acts, for instance, the burgeoned cyber scam phenomenon. Pathetically, however, technological development has also precipitates new forms of criminal tendencies. (Aderinto, 2007) The use of computers for economic crime according to (Aderinto, 2007) is a manifestation of misuse as well as negligence of the Nigerian government to provide employment for youths whose idleness stimulated their involvement in cyber-crime. Presently, there are over astronomical online businesses Nigerians cannot access, because of the growing industrialization of computer fraud (yahoo yahoo occupation) of many youths. (Punch Newspaper: February 10 2014)

Cherry (2003: 2) and Harvey (2007) describes Cybercrime as a major transnational fraud facing the international community. The millennium declaration involves a goal of building digital bridges by ensuring that people in the developing countries have equal opportunities to basic amenities such as computer technology and communication system. It is however pathetic to note that the information and communication

technology and internet has widely been hijacked by some criminals gangs in Nigeria, to promoting their iniquitous enterprise for example, internet fraud, theft of data, computer hacking, impersonation, nudism, dissemination of porn videos, erotic pictures and among several erogenous lifestyle. (Punch Newspaper, 13 February 2014)

Following the hit hip hop track released in 2006 by a 'popular' Nigerian artiste (Olu-Maintain) cyber criminals in Nigeria labelled the industry with different appellation for instance, 'Fast Money, Wealth Solution, Office Boys, Y. Boys, (yahoo boy). (Ogunsanya, 2001) The song 'Yahoozee' was a justification of the increasing rate of materialist and consumerist culture of youth as a new form of social modernity in the 21st century. (Ogunsanya, 2011) It is important to note that the operation of 'yahoo yahoo' in Nigeria differs in terms of scope and expertise. Based on personal experience, as an observant practitioner in the world of 'cyber gangsters,' Y.Y Boys, operate through specialization. While some concentrate mainly on corporate fraud, such as, hacking companies and people's bank account and other security codes, either through the e-business, e-banking, e-commerce channels, others retains expertise in scamming or hacking victims e-mail and exploiting it to impersonate; particularly to deceive, defraud and obtain pecuniary gains from their victims. These spectrums of gangsters are notoriously known as "office boyz," (Harvey, 2005; Ogunsanya, 2011)

(Ogunsanya, 2011) has posited that there is profound historical connection between Yahoozee and the rapid development of the cybercrime industry. This song 'Yahoozee' in a whole was a reflection of the newly fashioned materialist culture of razzmatazz, exhibitionism and inordinate accumulation of wealth. (Ogunsanya, 2011) It was popularised by 'yahoo yahoo boys to justify and glorify their 'fast wealth solution enterprise' (Roberts, 2002; Ogunsanya 2011)

Based on personal adaptation with some of the Yahoo yahoo gangsters, it was deduced that preponderance of the scammers in Ibadan, Osogbo, Ogbomosho, Ilorin combined falsification, impersonation, accounts forgery, manipulation of security codes,

personality disguise and other fraudulent methods, via the internet to exploit their victims. Majority of the gangsters in Ibadan and Lagos deals with corporate fraud across borders, while only a handful of the yahoo boys in Lagos, had expertise in transmitting computer viruses, invade privacy, steal, extort valuable information, perpetrate fraudulent activities and manipulate stock market. Most of the yahoo yahoo boys found in Osogbo, Ilorin Ibadan were pretends to be a charming lady; mostly exploiting irrational love seekers from Africa. This group used(s) not only counterfeit pictures of beautiful girls in skimpy and provocative dresses, but also employ some enchanting during interaction with victims on various social media network before they could obtain pecuniary benefits from their victims across the trans Atlantic.

In the course of this study, I specifically interviewed a group of young cyber criminals composed of (11) eleven male and (4) female at Beckandims Night Club in Ilorin, in Kwara State. In addition to usual adaptation and information collected at Club 411, Kokodom and groovy night club, the major hang out of the 'office boys' Ibadan and Lagos between 2008 and 2013. Virtually all the gangsters interviewed submitted that it is practicably impossible to scam their exploited victims without any strong diabolical-enchantment during conversation with Maaga (victims) on the computer. A 25-year old yahoo boy in Ikeja in Lagos, who is now a Christian convert in a popular Pentecostal church in Lagos, 2013, corroborated this when he anonymously revealed during a field work on how he methodically exploited his clients (victims) through irresistible enchantment collected from traditional spiritualist at Ijebu Igbo in Ogun State and Ogbomosho in Oyo State respectively.

The fact that cyber criminals in Nigeria could use diabolic means through the computer technology to defraud their clients, however remains a puzzle. This however, does not undermine the potency of mystical charms, especially the as 'ma ye ohun' (do as I say) which the cyber criminals (Office boyz) generally depend on to manipulate their prospective victims. The 'Yahoo yahoo' boys observed in Lagos and Ibadan for example travelled from Lagos to remote villages in Ogbomosho, Ijebu Igbo, Abeokuta

to consult spiritualists known as (Babalawo) or (Onisegun) who furnished them with formidable diabolic paraphernalia.

A key informant interview with a manager of a reputable bank in Lagos, in 2011, also anonymously affirmed that: Cyber criminals chiefly depend on enchantment and periodic ritual in order to exploit their client. Only handful of them who would not use 'Juju/African Science', specializes on distribution of hostile software (virus and worms), denial of services, impersonation and manipulation of credit cards, data base manipulation, account forgery, theft of data, personality disguise, etc.

Other interaction with a group of yahoo yahoo, especially at (Kokodome Night Club) in Ibadan and another famous (Night Club at Enigma), Kwara Hotel in Ilorin, also revealed that Cyber Criminals, (office boyz), also collaborates with bank officials who provide them with vital clients account information based on agreement, whereby some proportion goes to the bank collaborators. It should be noted that there is also a set of cyber criminals in Lagos who mainly capitalized on inherent weaknesses in the computer system of corporate organisations, manipulation of individual's electronic accounts, as well as forgery and impersonation. In addition, some yahoo-yahoo boys in Nigeria also developed software, programming and computer applications that gives them easy access to people's bank account, (mostly through credit card. Visa card and other electronic mode of transaction. This category manipulates email accounts, gain access to security codes, change or modify corporate and forge people's signatures to make payment within and across border.

The most interesting sides of cybercrime among Nigerian youth, is the attachment of spirituality to cybercrime. The orthodox spiritualist in Nigeria, provided(s) niches for illicit and illegal youth behaviour by furnishing them with formidable charms they used in conducting the nefarious activities. One of the major enchantment, based on experience as an observant participant is recitation of certain incantation known in

Yoruba language as “ma ye ohun” (Don’t refuse my commands, or do as I say) during interaction or communication with victims whom they referred to as (maaga, or maaye).

The misapplication of computer technology for the industrialization of cybercrime and other illicit culture in Nigeria, is indeed a worrisome development created not as a result of the advancement and expansion of computer technology, but as a result of moral decadence, occasioned by corruption and increasing materialist and consumerist culture. The thesis is that the information and communication technology (I.C.T) that integrate the world as a major tool of globalization in the contemporary international system on one hand, and a veritable instrument of social, economic and political change in the 21st century is egregiously misused by Nigerian youths, to promote illicit culture and satisfying frivolous consumerist culture.

GLOBALISATION AND OTHER ILLICIT PRACTICES AMONG NIGERIAN YOUTHS

The expansion of computer technology in the contemporary global age has dramatically modernized many aspect of African culture. (Asiwaju, Osuntokun 1997; Akinyeye, 2011)It heralded among other things in Africa, subtle imperialism in terms of drastic effect of western norms on African culture. Globalization has aided rapid influx of western social life style particularly inordinate instant materialist consumerist values; impeding the spiritual and psychological development of many Nigerian youths. Although most youths in Nigeria and Africa live as citizens in their country, they are socially and psychologically colonised by the subtle penetration of western cultures and norms that contravenes African culture. This is possible because Nigerian youth’s reaction to technological expansion is the maximization of mundane pleasure and consumerist values inherent in modern technology without reciprocal effort to use the same for human existential, national or the continent’s development.

The penetration of western culture is sweeping traditional values in Nigeria. This is apparent in the aspect of dressing, entertainment, religion, language and consumption

pattern. In other words, culture that is the totality of the ways of life and belief of a people in Africa, is undergoing drastic transformation as a result of Nigerian youth's misapplication of technology. On the aspect of dressing which was the bedrock of African identity, most youth have neglected the traditional dress style. In precolonial era, for example, young men in the case of the Yoruba civilization wore locally designed attires, weaved with 'Adire, Aso-Oke' made of wool and cotton materials, while the female also wore 'iro and buba' (local skirt and blouse). (Johnson, Schiller, Click & Basch, 1920)

Historically, traditional Yoruba culture was notable with a unique sense of dressing. (Johnson, 1921: 128-130) for example, noted that: *The men wear gowns, vests, and a very free and ample kind of trousers called Sookoto. In lieu of the gown, sometimes a sheet of cloth three yards by is thrown around the body for a covering, passing under the right arm-pit, and overlapping over the left shoulder.* (Johnson 1921)

While Men's coverings were made of fourteen breadths, according to Johnson, young female adults wore gown of about five to ten inches each. The female on the other hand, also had a stylish form of regalia known as "iro and buba." (Johnson, 1921) The advent of modernity and *popular culture* has drastically displaced this cultural identity known to the Yorubas with all forms of exotic and erotic, dress style. (Johnson, 1921) Ladies thus preferred wearing provocative trouser, mini-skirt, suits, sunglasses, as well as other chest and waist revealing attire. Historically, in pre-colonial era, it was rare to find young female parade the community on provocative and highly seductive wears as obtain in the major cities in Nigeria. On the male side, most youths would prefer to sag and twists their hair. (Hank, 2007) This in fact was regarded as a 'cultural anomie' in precolonial Yoruba cosmology. Although in the traditional African society Nigeria, only heroes like "Sango" twisted his hair.

Akinyeye has demonstrated how the West African cultural horizon is very characterized by youths craze for western fashion. (Akinyeye, 2011) The central point is that the traditional attire is fast becoming moribund and anachronistic in Nigeria, due

to inevitable effect of globalization. Nigerian youths now see the native attire as 'primitive' uncivilized material which does not conform to western standards. (Akinyeye, 2011) This explains why most wedding, burial and other social gathering and ceremony's fashion style are usually tailored with English materials and styles. More so, the use of modern communication devices and social media network has also led to the rise of illicit sexuality. This is manifesting for example with the growing youth prostitution 'aristoism' whereby female youth employs computer technology and other platform to commoditize and liberalize sex.

Result of several focused group interview conducted in four (4) campus in the southwest Nigeria evidently showed that female youth prostitution generally known as "Aristo" practice developed as a result of the need of female youths in the tertiary institutions to procure computer gadgets such as sophisticated I-Phones, I-Pad, Laptops, Palm-top etc., which they use for mundane activities. Female youths mostly use this technology to upload 'selfie,' nude pictures, erotic videos, music, movies, especially pornography on their mobile phones.

Thus, instead of using the computer technology and global integration mechanism provided through the social media network to bring about fervent intellectual, economic, ideological, and scientific revolution needed to transmogrify the continent from her current stage of underdevelopment and primitiveness to catching up with the developed nations in the international system and particularly solving some intractable socio-economic, technological and existential challenges facing Africa, the female youths have adopted computer technology to advance illicit sexuality.

Globalization and computer technology has negative impact on African culture; promoting illicit sexuality, cyber-crime, and immediate gratification of materialist values. Technological expansion to Africa has profound but debilitating effect on African youth and culture. Nigerian youths uses various computer network such as, I-Phones, I-Pad, Blackberry, on different social media platform especially the face book

chat, Google, YouTube, Twitter, 2go, Hi5, Flirkr, Friends finders, Instagram Skype, Netlog, Queeps, Eskimi and many others for frivolity which plagues their intellectual and existential development. Preponderant of the youth between 15 and 35, chiefly explore computer technology to search and connect to a sex-partner than for legitimate social, economic and mental maximization. The female youths do this by posting daily erotic videos and photographs 'selfie', on social media platform for instance face-book, Twitter, 2go, eskimi, queeps and others for sexual and material gratification.

Moreover, 'popular culture' is also having strong negative impact on indigenous morality Africa. In Nigeria for example, youths prefer to use strange slangs, such as (Bitch, son of a bitch), (Nigga) (Fulk-You), (Ass-hole), (What's up), and other perverse languages remains a major implication of globalization propagated through the blog, satellite, Hollywood and social media network.

One other way in which globalization is reshaping African culture is in the area of respect for elders. In Yoruba Language for example, communication with an elderly person required a form of respect demonstrable by using appropriate reverential syntax for instance (eeka-aaro) meaning good morning. The (ee) symbolical demonstrate some level of respect to an elderly person. However, popular culture has drastically affected this culture. The globalized Yoruba youths instead of greeting an elderly person, using (eeka- aaro) with requisite signs and gestures, would rather loan 'English language' to directly say 'good morning.' It is important to know that "ekaaro" in Yoruba language is used for elders while "karo" is applicable for contemporaries; but in English expression. Good morning is a general greeting.

Other alien cultures noticeable among Nigerian youths that is connected to the effect of misapplication of technology and the internet includes the aforementioned sexual liberalism, alcoholism, drug abuse and trans-humanism. Globalization, has brought dramatical changes to several indigenous customs and tradition in Nigeria, as most

youths are now in tune with western culture propagated to them through the satellite ditch, ubiquitous blog phenomenon and wide spread mobile computer applications.

The fact that technology is dramatically shaping youth's culture in a degree that facilitate new forms of criminal tendencies and illicit manifestation antithetical to African cultural value, is the central thesis of this paper. Globalization and computer technology has brought significant development and also deleterious effect on the youth's behaviour, in relation to national development and preservation of traditional cultural values in Nigeria, not because technology itself is egregious nor because technology was deliberately invented to subjugate the mental development of the youths as most Africanist scholars have condemned and vilified the phenomenal wind of global integration caused by the expansion of (I.C.T), but a result of misuse, driven by a chain of factors, including wide spread unemployment and rise of materialist and consumerist culture

Apart from the negative effects of globalization such as economic, political and ideological dependency and subtle imperialism among other objectives of the indomitable neoliberal capitalist forces on the continent, generally, is not attributable to technological development but a function of psychic problem of youths to appropriate and adopt computer technology to develop and place the continent at par with other developed nations.

The failure of Nigerian youth to utilise and maximise the I.C.T, as mentioned in the paper cannot be separated, however, from the negative influence 'popular culture' is having on the youth. Popular culture has aided inter alia sexual liberalism and the rise of instant gratification of materialist consumerist value. Instead of demonizing the negative effect of globalization, the paper sees youth's underdevelopment in Nigeria, as a reflection of psychological problem and social orientation of youths in the 21st century in what Mahatma Ghandi described as pleasure and consumption without reproduction.

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