

The Triadic
Interplay Of Culture,
Globalization And
Cybercrime Trajectory
In Nigeria Through
A Sociocultural Lens

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ABSTRACT

The rapid penetration and acceptability of information and communication technology into every area of human endeavor have lent its influence to culture in recent times through globalization. Inevitably, it has also modernized how terrestrial crimes are perpetuated and propagated, consequently introducing new forms of crimes known as cybercrimes. Cybercrimes are valid indicators of economic and societal failures that have culminated into a sociological menace in the 21st century. However, globalization is not only the connection of cities and towns but also the interplay of various cultural embodiments that can positively or negatively affect the behavior of person(s) living in that society. It is a known fact that nobody speaks or acts from nowhere except from cultural background. This paper proposes a sociocultural analysis of cybercrime in Nigeria as an emerging trend after taking a detailed look at the advances made using sociological analysis. We concluded the paper by recommending sociocultural approach that uses a community-based strategy which will engender development of effective and multidisciplinary approach in understanding and combatting cybercrime in Nigeria.

Keywords: cybercrime, culture, cyber culture, globalization, glocalization, sociological alterities

1. INTRODUCTION

Crime and mankind are two peas in a pod and has been highly researched however new forms of crimes are being introduced in recent times as a result of digitization. Crime through its continuous sophistication of methods of propagation has repeatedly mounted attacks on the moral fabric of our society where time and culture acts as catalysts. The sound bound effects of crime in the society cannot be treated with levity as they are inimical to the economic growth and moral wellbeing of the society. As societies push forward to achieve a set developmental goal, crime which is an inevitable part of the equation should not be left unattended to owing to its expansion in length, breadth and even in depth of sophistication, propagation and acceptability. The continued evolution of man and culture in relation to time has also contributed to the varied meaning of crime thereby making its management a difficult task. Crimes are now being seen as profitable endeavors and are gradually becoming a way of life in Nigeria since criminals are now being celebrated directly or indirectly. Notwithstanding the cultural background a person is coming from, his or her orientation of crime is very important. Though synergy of culture and morality in African societies has helped ensured a less criminal society in the past; in recent times, African culture is incessantly locking horns with western culture as information, morals and values are exchanged across virtual borders without adequate restrictions using information technology.

Most African cultures combat crimes through primitive but morality-laced laws and customs which are progressively losing their grips and tastes in the passage of time. Presently, most Africans are tempted by the

latest trend of immoral yet widely accepted norms orthogonal to our cultural beliefs. Our distinctiveness as Africans has been undermined by western cultures, luring the young ones into pleasures and financial gains without working hard for them using “smart means”. In Nigeria, education and hard work have been replaced with the quest to make money through easy way which they later spend on not only pleasurable things but also detrimental to their overall wellbeing. The click of the mouse or the use of phones have become deadlier than the click of a gun in the hands of these youths as there is no proper monitoring and guidance of young teenagers on the use of phones and computing devices.

Internet connectivity spanning cities and villages has increased the number of people using the internet thereby turning the world to a global but virtual village. The world has indeed become highly digitized; crime is no exception and as such demands more proactive steps to curb. Oyenuga (2015) opined that “in the world today, the Internet is performing two-edged functions. On the one hand, it has contributed positive values to the world. On the other hand, it has produced so many maladies that threaten the order of the society. Where the positive gains promise hope and the emergence of better world, the negative impact threatens social order in the society and the unending need to attain equilibrium”. Matza & Sykes (1961) opined “that the delinquent may not stand as an alien in the body of society but may represent a disturbing reflection or a caricature instead”. There is need to curtail the rising indulgence of youths on cybercrimes as a way of life which might surface in different flavors and shapes. The grand motivation for such indulgence is in consonance with the work of (Hogan-Howe, 2013) which opined that “Criminals have realized there are huge rewards to be reaped from online fraud, while the risk of getting arrested falls way below that of armed robbers”. The negative use of information and communication technology for criminal activities is an indication of moral decadence in our society which is attributed to our materialistic culture, our failing economic and our political structures. Materialistic culture as a result of violating our moral conscience, according respect and celebrating thieves build edifice that produces beggars and youths bereft of development ideas. The recent rising indulgence and acceptability of cybercrimes by teenage youths submerged by their epicurean lifestyle have taken up a disturbing publicity and have been weighed in the balance of morality and progressive tendencies aimed at national development and is found wanting. Bernstein (1996) opined “that the connection between daring behavior and rational analysis is a central feature of modernity and as such explain the recent disturbing publicity and indulgence of Nigerian youth in cybercrime and other criminal activities”. It is therefore socially inexcusable for a society like Nigeria to be overwhelmingly submerged by a social deviant behavior such as cybercrime without recourse to effectively manage and curb it.

2. MOTIVATION FOR THIS RESEARCH

Globalization in no doubt has contributed immensely to the development of developing economies like Nigeria owing to its interconnectedness of minds , people , culture e.t.c. seemingly without borders within a virtual

environment hinged on information and communication technology. There is a dual concern with regards to globalization; on one hand, it leads to uniformity and erases cultural identities when globalization is seen to have homogenous effect on national cultures; on the other hand, when globalization is seen as having heterogeneous effect on culture, it leads to cultural conflict. Globalization instigates authenticity and uniqueness which is a valuable commodity in global market as cultural identities are interwoven. There is no doubt that a focus on uniqueness of traditional cultural identities would be the best approach in optimally benefiting from globalization. Some social scientist called this approach Glocalization.

The vexing realities in Nigeria is that some Nigerian parents, friends, relatives and cybercrime romanticists that have condemned the act and proceeds of cyber-crime now turn blind eye to ethical and legal infractions as it benefits them, thereby creating the culture of rule breaking which spreads like 'harmattan fire.' At each juncture of discussion, in the feat of defending their beloved ones, the subjective question of "what is good money?" is continuously asked. Due to harsh economic situation and moral bankruptcy of the country, answers to the question have majorly reflected a support for cybercrime which is gradually being enshrined in Nigeria culture with a phrase "Money is Money" and "what is good Money?" We have, therefore, made bold to say that good money is any money acquired by person(s) that is culturally, economically and morally defensible. In some parts of Nigeria, undocumented evidences have shown that parents now sign their wards into 'yahoo-ism' instead of supporting them through education. They even boast about their ward's mischievously acquired wealth, hence, undermining the importance of good parenting for a decent and morally stable society tilted towards good values or norms. It is in no doubt that Wilson (1996) opined that "The more often certain behavior such as the pursuit of illegal income is manifested in a community, the greater will be the readiness on the part of some residents of the community to find that behavior 'not only convenient but also morally appropriate.' They may endorse mainstream norms against this behavior in the abstract but then provide compelling reasons and justifications for this behavior, given the circumstances in their community". Werner (1993) noted, it is the community that prevents crime not police and the law.

The pathological rationale given by most Nigeria cybercriminals and their benefactors that cybercrime has taken out of poverty and brought to social limelight is the damage done to our economy by colonial masters wherein they (colonial Masters) took advantage of our fore-fathers to rape our economy by harvesting from where they did not sow through a dehumanizing slave trade. Though such assertions is supported by the research work of Nathan Nunn (2008) which explicitly asserted that slave trade had and still has adverse effect on economic development of Africa by showing that there is a negative relationship between the severity of slave trades and economic prosperity in Africa; yet when the negative impact of cybercrime is critically examined, the so called benefits becomes infinitesimal. Dagaci et al. (2014) opined that if there is anything to prove, to the world, it is that the diffusion theory of development is not a fable. Dagaci et al. (2014) opined that "we can prove a point by making contributions by way of inventions and that when we are stigmatized as a —rogue nation; our

economy suffers at the long run". Thus, cybercrime is a respecter of no persons, especially at the long run. If nothing is done now, posterity will watch our children unborn fall into the pit we are digging today (Waziri, 2008)

3. CRIME AND CYBERCRIME

The word "crime" means charge or offence and it is a social fact. "Commentaries on the Laws of England," defined Crime as "an act committed or omitted in violation of public law forbidding or commanding it. James Anthony Froude (1818-94) wrote, "Crime is not punished as offence against God, but as prejudicial to society". Garafalo (1914) opined that "crime is an immoral and harmful act that is regarded as criminal by public opinion because it is an injury to so much of the moral sense as to community- a measure which is indispensable for the adaptation of the individual to society". According to Michael & Adler (1933) in their book Criminal law and Social sciences, "Crime is merely an instance of behavior prohibited by criminal law".. The words of Martin Luther King Jnr. Speech titled "The Purpose of Education" in 1947 paints a nice picture of the concept of crime by asserting that "the most dangerous criminal may be the man gifted with reason, but with no morals". Crime is one of the major indicators of the overall wellbeing of human's social life which portrays a degree of moral healthiness of the society. There are varied definitions and forms of crime depending on the prism with which one looks at it. McGuire (2014) defined crime as an "activity publicly proscribed by the written laws of the society". Crime is a relative concept since an act is only a crime within a social or cultural setting and period of time.

Wall (2007) opined that "in order to define cybercrime, there is a need to understand the gains of information and communication technologies in our societies and how they have transformed our world". The inevitable transformation and sophistication of crime as a result of digitization of our society can only thrive using some unique features called transformative keys as opine by Wall (2005). These features are globalization, distributed network, data trails as well as synoticism and panopticism. Oyenuga (2015) defines cybercrime "as any form of crime committed through the use of the Internet with the purpose of extorting or defrauding the other users either within the country or internationally". According to McConnell International Survey (2000) cybercrimes differ from terrestrial crimes in four ways –" they are easy to learn or master, and easy to commit; they require few resources relative to the potential damage caused; they can be committed in a jurisdiction without being physically present and are often not clearly illegal". Grabosky (2001) uses the metaphor of "old wine in a new bottle" to capture the oneness or synonymous relationship of terrestrial crime and cybercrimes. Scholars argue that new computer and network technologies have not only created novel ways of committing conventional crimes, but have also created new forms of deviant activities which could not have been committed without the existence of computer systems and network technologies (Brenner, 2001; Moitra, 2005; Wall, 2001, 2007a).

Gordon & Ford (2006) classified cybercrime into type I and type II using a continuous scale. They opined that Type I cybercrimes are more technical in nature while type II cybercrimes relies more on human contact rather than technology. McGuire (2013) also developed a useful classification wherein they classified cybercrime into cyber-enabled crime and cyber-dependent crime. He was of the view that cyber-enabled crimes are traditional crimes facilitated by computing devices whereas a cyber-dependent cybercrime are crimes that cannot exist without the cyber technology. Yar (2006), subdivided cybercrime into four areas of harmful activity as Cyber-trespass, Cyber-deceptions and thefts, Cyber-pornography and Cyber-violence.

4. CYBERCRIME IN NIGERIA

Nigeria cyberspace is vulnerable to cyber-attacks partly due to lack of appropriate legal framework to deal with the situation. Nigeria's readiness to cyber security is below average according to its trends in Global Cyber Security Index. Global Cyber security Index (GCI) is a cooperative partnership between private sectors and international organizations to drive the issue of cyber security to the forefront of national agendas. GCI looks at the level of commitments in five areas: Legal measures, Technical measures, Organizational measures, Capacity Building and International cooperation with goals to support countries to identify areas for improvement, motivate action to improve relative GCI rankings, raise the level of cyber security worldwide, help to identify and promote best practices and foster a global culture of cyber security. Nigeria had a GCI of 0.441 ranks 14th position till 2018 where it has a value of 0.650 taking 57th position out of 175 members.

The peculiarities of cybercrime in Nigeria also known as Advance Fee Fraud which is a provision in Section 419 of the Nigeria constitution is not left out. Lazarus (2018) opined that Nigeria's form of cybercrime includes not only deception but also range of other characteristics such as manipulation of victims, the blaming of victims for their predicament and the dehumanization of victims. Rich (2018) carefully analyzed Nigerian fraudulent emails and alluded that "victims are commonly deceived into advancing small sums of money in the hope of realizing much larger gain". Akanle et al. (2016) referred to the online version of Advance fee Fraud in Nigeria as 'yahoo-yahoo'. Lazarus (2018) referred to the perpetrators of this social anathema known as yahoo-yahoo as Yahoo-boys. Ibrahim (2016a, 2016b) opine that the "defrauding of victims for monetary benefits are the most significant theme in the analysis of Nigerian cybercriminals".

The economic cost of cybercrime in Nigeria is monumental and cannot be overemphasized. About N127 billion was the estimated loss to cybercrime in Nigeria in 2015; Nigeria ranks third in global internet crimes behind the UK and U.S. as disclosed by Nigeria Communication Commissions Chief officer, Umar Danbatta during the 2017 Annual General Conference of the Nigeria Bar Association, NBA, in Lagos (.August 22, 2017 Agency Report). Nigerian communications Commission in their *Final Report on: Effects of Cyber Crime on Foreign Direct Investment and National Development* deduced that the inflow of foreign direct investments has been relatively low even with emergence of the cashless policy and electronic banking for business transactions in

the country. The report attributed that this low value could be due to cyber-attacks that have succeeded in deterring Foreign Investors from either continuing business in the country or floating one. Obiora et al. (2018), making use of Ulrich Beck’s risk society theory, showed that the economic situation of the country is adversely affected by cybercrime. They recommended that government should provide jobs for the teeming youths so as to curb social vices and cybercrimes to be specific.

Abdul-Rasheed et al. (2016) opine that cybercrime poses serious threat to the Nigeria external image and concludes with recommendations for combatting it, thereby addressing the country’s sullied international image. Dagaci et al. (2014) documentably stated that, “the incidence of cybercrime has resulted into some noticeable socio-economic changes in Nigeria. Specifically, the effects include: soled national image, stifled economic development, colossal loss of resource and lives, threatened privacy, undermined national sovereignty, encouragement of other forms of crime, misdirected law enforcement, on the one hand and job creation, poverty reduction, braced-up security, e.t.c on the other”. According to Comfort & Gloria (2019), “some of the yahoo boys use human parts, sanitary pad, women undies and gifts, either to their parents or to their loved, which will serve as a contact point for money making rituals.”

In the opinion of Senam et al. (2018), the reportage of cybercrime in Nigerian dailies is very poor from their assessment of coverage of cybercrimes by selected National dailies in Nigeria. They concluded that Nigeria newspaper should indulge more on investigative journalism so as to monitor and report cybercrime with a view of curbing it. Table 1, Table II, Figure 1 and Figure II show the cyber trend landscape in Nigeria taking into consideration gender and regions. Information from the official website of Economic and Financial Crimes Commission of Nigeria was curated on yearly basis, sex, and by regions (SE-South East, SW-South West, SS-South South, NE- North East, NC-North Central, and NW-North West).

Table 1: Cybercrime trend Vs Gender

Year	No of cases	SS	SE	NE	NW	SW	NC
2019	59	4	10	0	3	40	1
2018	39	38	27	0	0	74	0
2017	4	1		1	1	6	0
2016	13	15	5	0	6	3	3
2015	37	16	19	0	14	107	1
2014	2	0	4	0	0	0	0
2013	10	4	15	0		1	1
2012	3	2	5	0	0	0	0

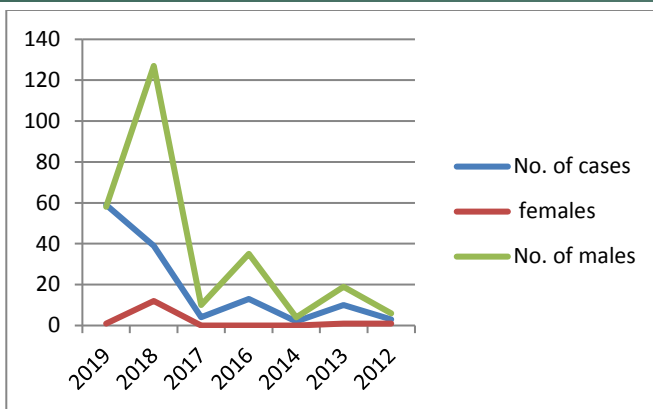


Fig. 1: Line chart of cybercrime and Gender

Table II: Cybercrime trend Vs Regions

Year	No. of Cases	No of Females	No. of Males
2019	59	1	58
2018	39	12	127
2017	4	0	10
2016	13	0	35
2015	37	2	155
2014	2	0	4
2013	10	1	19
2012	3	1	6

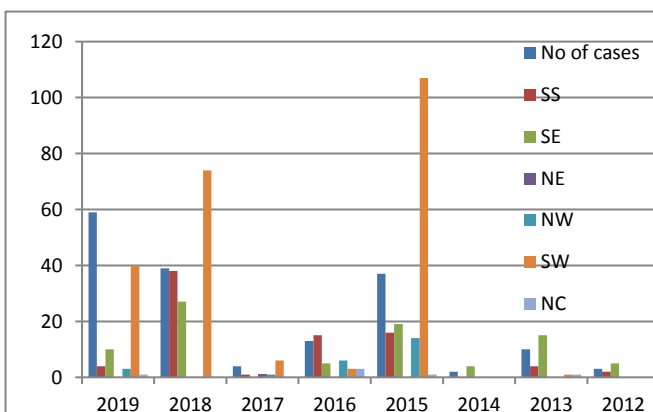


Fig. II: line chart of cybercrime and Gender

Looking at the data in Table I, the percentage of females who engaged in cybercrime is insignificantly at 0.055% of the total number of cybercriminals involved from 2011 to 2019 whilst a look at table II suggest a near zero participation of North East region of Nigeria into Cybercrime. These observations suggest more than just sociological explanation.

5. SOCIOLOGICAL THEORIES AND CYBERCRIME ANALYSIS

Özdemir & Öner-Özkan (2017) clearly stated that “environmental factors such as physical, social, economic, cultural and political factors may shape the behaviors of people. Poor environmental factors may strengthen the

intentions towards criminal acts. Living in poverty, lack of social support and negative family experiences may increase the possibility of crime. Moreover, unemployment and education levels are other risk factors for a criminal act. There may be a direct relationship between unemployment and crime rate. Crime may be the consequence of defective social structure, and people may learn criminal actions because of their socialization. All of these conditions caused the creation of sociological theories to understand the criminal acts". Wilson (1996:70) added that the more often the manifestation of certain behaviors such as" the pursuit of illegal income in a community, the greater the readiness on the apt of some residents of the community to find that behavior not only convenient but also morally appropriate. He further explained that they may accept mainstream norms against this behavior in the abstract but then provide compelling reasons and justification for this behavior, given the circumstances in their community".

Lilly et al. (2011) opined that "crime is a social problem than an individual pathological issue". Hence there is need to approach the issue of cybercrime using sociological theories which considerable number of researchers have applied in the quest to tackle negative aspect of cybercrime. Odumesi (2014) analyzed cybercrime using four theories of crime namely structural functionalism theory, Marxian theory, routine activity theory and technology enabled crime theory and were all found to be relevant to Nigerian cybercrime. Danquah & Longe (2011) evidently alluded that "social engineering is syndicated and has become a prominent feature in cyber deception and theft in Ghana". Longe et al. (2012), appraised some criminological theories and how they could be applied in understanding cybercriminal behaviors

Sociological theories are mainly concentrated on social structure, and deal with social reactions and processes. According to Siegel & Senna (cited in Omidvar & Saremi (2002)), social theories provided on cybercrimes are divided into three categories: social structure theories, social process theories and social reaction theories and with their sub-theories. Table 1 shows these categories as it is raised in each field.

Table III: Social theories on Cybercrime (Source: Ahmad and Leila (2016)).

S/N	Type of Theory	Name of theory	Founder	Theory Properties
1	Social structure theories	Social disorganization theory	Emil Durkheim	Criminal behavior is considered to be the individual's adjustment with conditions governing low class settings
		Pressure theory	Robert Morton	
		Pervert subculture theory	Albert Cohen	
2	Social process theories	Differential link theory	Edwin Sutherland	Abnormality is considered as arising from humans' interactions in daily social life
		Social control theory	Hirsch	
3	Social reactions theories	Label theory	George Herbert Mid Alfred Schutz	It is concentrated on a role economic and social entities have in creating abnormal behavior
		Conflict theory	Marx	

Social Control Theory

According to Hirsch (1969), making good use of the "process of socialization and social learning builds self-control and reduces inclination to indulge in behavior recognized as antisocial".

Rational choice theory

This theory was presented by Cornish in 1986 stating that people make basic decisions to commit crime or not to commit crime by considering a simple cost-benefit analysis.

Routine activity theory

This theory was postulated by Cohen & Felson in 1979. The theory presupposes that for a crime to be committed there must be a suitable target, lack of suitable guardians and a motivated offender at the same time. Luekfeldt & Yar (2014) using routine activities as a theoretical framework found divergence between diverse types of cybercrime and impact of each tenet

Strain theory

This theory was proposed by Emile Durkheim attributing crime to be as a result of breakdown of social order due to loss of values.

6. CULTURE AND (CYBER) CRIME

Gadamar (1967) asserts that nobody speaks or acts from nowhere but from cultural background. Culture defines the whole world an actor lives in, but this world varies among different societies and might differ historically within a single society. Tyler (1870) viewed culture as a “complex whole which includes knowledge, beliefs, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.” Spencer-Oatey (2008) defined culture as “a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioral conventions that are shared by a group of people, and influence (but do not determine each members behavior and his/her interpretations of the meaning of others behavior.” According to Phinny et al. (2016), culture is a person’s overall cultural identity is a combination of the person’s national identity (where they reside) and ethnic identity (based on ethno-cultural family heritage). Hofstede (1994) opined that culture “is learned and not inherited. It is well rooted in our social environment and not from our genes. There is a clear cut demarcation between culture and human nature on one hand and; culture and individual’s personality on the other.”

Crime is relative to different perceptions of people and societies. The relativeness of crime does not presuppose to undermine the gravity of the crime rather trying to understand and clarify our normative standards. Group and cultural identities shape how individuals define or perceive risks mostly in regards to cyber activities (cybercrime). Thus cultural criminology has emerged from co-evolution of sociology, criminology, and cultural analysis. According to Presdee (2000), “Cultural criminology highlights the currents of carnivalesque excitement, pleasure, and risk-taking that animate everyday life, but equally so the many capillaries of daily

control designed to contain and commodify these experiential currents". This position is no distant from what is currently happening in circles of cybercriminal in Nigeria through their daily lifestyle.

Oyenuga (2015) opined that cyber culture "is the peculiar way of life shared by deviant cybercitizens. This is similar to the traditional definition of culture". Ardevol (2005) defines" cyber culture as a concept that enables researchers to understand the Internet from the cultural oriented standpoint as well as to draw a subject of study for scholars from the variety of disciplines to collaboratively explore the social and cultural aspects of using the Internet. Like the society, the virtual world has its own culture and a subculture of those that exhibit deviant behavior". Cohen (2013) has clearly alluded that subcultures could be described and defined in so many ways and as such lead to contradiction in defining or describing what it is. Central to the varied meanings and definitions of subculture is the concept of struggle of membership aimed at solving the problem created by the dominant culture. Gelder (2005) pointed out that subcultures are group of people that are classified or grouped as non-normative and are marginal through their practices and interests, what they are, what they do and where they do it. In the same perspective, Newburn (2013) argued that the emergence of subculture is not basically as a result of human material condition but also represent the symbolic appraisal of the dominant culture its style has necessitated a form of resistance. "To be involved in group delinquency also implies that the individual takes delight and relief in the protective and sympathetic comfort of the group as he shares his experience of facing common tasks with them" (Walsh;1986 cited in Nwalozie; 2015). Walsh (1986) opines that" it is usually the group's decision to get involved in crime, and act in like manner. Even though the boundaries may not be well defined and the membership not specified nor does the degree of commitment, yet the subculture constitutes a definitive human association for those involved in it". It does not only involve a group of people but also a network of symbols, meaning and knowledge, which are linked with style that emerge in the day-to-day dynamics of criminal events and criminal subcultures (Ferrell, 1995).

There has been an emergence of new world order driven by information technology where there is no borders between countries and as such has led to rapid transmission of cultural values and ideas (mostly through social media) from one country to another. This marriage of cultural values in the case of Nigeria has negatively affected our understanding of what is to be valued. It is no doubt that the ongoing encounter of our culture with other cultures of developed countries could lead to cultural convergence, cultural hybridization and cultural differentiation. Cybercrime is an endemic threat to the economic and human capital investment of Nigeria and as such it needs a multidisciplinary approach to mitigate its multi-pronged pernicious effect.

7. DIRECTION FOR FUTURE WORKS/RECOMMENDATIONS

According to Stone (1994)," it is a known fact that social scientists tend to explain and predict people's behavior by comparing their decisions to a universal standard of rationality which is enveloped in how they think". Thus, if the behavior and activities of cyber criminals in Nigeria does not stem from amoral economic calculations,

then there are necessary reasons to assume that such cybercriminal behaviors results from a perverse cultural background. Though one can address this societal menace by radical redistribution of political and economic power, value orientation laden with sense of patriotism as well as restructuring yet it will be more effective when considered from the perspective of radical revolution of values where human-cultural factors and characteristics of the cyberspace are analyzed and factored into the aforementioned strategies; Currently, technical and socio-technical approaches alone cannot arrest the rising cases of cybercrime. We recommend a of study cyber-culture and cybercrime with a view of proffering solution in lines of cultural influences and the way society reacts to cybercrime and its proceeds. There is also the need to delve into the cultural factors on the genesis of cybercrime such as how cultural conflicts relate to crime

We also recommend that software applications should be developed to help in social intelligence such as life style auditing or Machine learning based life style auditing systems that could tackle sociological alterities that would be formed as a result of paradigm shift in communication from machine-human being and machine-machine in future. This is necessary as the new wave of big data, computing pervasiveness and artificial intelligence has also lend its hand to a more sophisticated forms of social interactions as it completely introduces more technical and sophisticated group of cybercriminals as well as other perceived sociological alterities.

Finally, we sincerely recommend that other types of cybercrime should be investigated in Nigeria, e.g cyber violence in the lines of hate speech and a community based approach should be used in handling cybercrime.

8. CONCLUSION

Crime and criminal activities has been a subjective concept in different parts of the country thereby turning the country into state of legalized lawlessness where the law is entirely emptied of content. The Nigeria governments have done a lot in this regards through its relevant agencies like EFCC (Economic and Financial Crime Commission) as there are rising cases of arrests and convictions of cybercriminals in recent times as reflected in EFCC report from their official website. Nigeria's cultural understanding of weekends redolent of parties and enjoyment provides an enabling environment in flaunting proceeds of cybercrime and its subsequent glorification as most times monies are sprayed and proceeds from cybercrime such as cars, gadgets, clothes, shoes e.t.c. are flamboyantly showcased to the general public. Nigeria must revise the concept of wealth, respect and success to ensure a high quality human development. Monetary success and wealth acquisition without cultural, social, and moral justice cannot be our idea of human capital development and economic growth in Nigeria. It is imperative that Nigerians be weaned from the influences of the flamboyant display of proceeds of cybercrime that obscure, subvert devotion and commitment to noble ways of success and wealth in the society. Success, respect for wealth and people in the country should be measured in terms of quality of human life, which would be reflected in better education, health, and life expectancy of every single member of the society.

Though we are acutely aware of the policies, technical and social technical measures put in place to fight against cybercrime, yet there is still room for improved concerted effort to arrest this societal problem and its ugly trends. In light of the foregoing, we have recommended that sociocultural approach through a community based strategy should be done in order to help create and shape policy guidelines to address cybercrime in Nigeria.

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