

Ego-Mbute Phenomenon and the Challenge of Insecurity in Nigeria

Anthony Ogbonna Uche, PhD.

Federal Polytechnic, Offa, Kwara State, Nigeria
uche.anthony24@yahoo.com

Adanna Vivian Obiora, PhD.

Chukwuemeka Odimegwu Ojukwu University,
Igbariam, Anambra State, Nigeria
av.obiora@coou.edu.ng

Abstract

The concept of money making is hardly part of the education curriculum in Nigeria. What people learn about making money is usually from peers, parents and friends. Sometimes, they learn it through books and self-help by trial and error. Nigerian youths are among the most daring group of individuals in the society who aspire to make money by all means as well as so quick. Activities of cult members and ritual killers around us are pointers to the youths' daredevil audacity without equanimity to make money; these have posed danger to the security situation of the country. Of much concern is the rate at which cybercrime cum ritual perpetrators that are euphemistically regarded as Yahoo-plus guys recklessly display their ill-gotten wealth to the admiration of their peers who describe them as the happening guys in town. This study is conceptual and is underpinned by the social learning theory. It is aimed at unveiling the societal impact of the activities of desperate and daring youths who venture into nefarious activities with the sole aim of massive accumulation of wealth popularly referred to in Igbo society as Ego-mbute. Findings revealed that ego-mbute adversely impacts both the perpetrators and the society; it leads to the loss of lives of the perpetrators and their victims who often are used for money ritual. The study therefore recommends that parents should inculcate in their children the need to imbibe hard work and honesty in everything they do; conferment of titles should be on only people of integrity and honest dealings while publicly repudiating money miss road adherents.

Keywords: *Ego-mbute, Yahoo-plus, money ritual, cyber crime, insecurity.*

Introduction

Our present society is rife with stories of young Nigerians in the web of *Yahoo-plus* some of whom are students in different tertiary institutions who prefer to live off campus. This set of individuals hires hotel rooms or rents houses such as self-contained and duplexes in high-brow areas such as Government Reserved Areas (GRAs); drives exotic cars in the company of ladies. Some of these live-in ladies do their dishes, satisfy their libidinous indulgence, and escort them to events and shopping spree.

Recently, in an event on campus, a head of department was being decorated with dollars by *Yahoo-plus* students. Sometime ago, this set of individuals went to a street in Benin City spraying cash along the street with people falling upon the spoil. Not too long ago, just immediately after the COVID-19 pandemic lockdown, a daring *Yahoo-plus* fellow drove and packed his white SUV at the parking lot of his University Vice-chancellor.

In the South-eastern Nigeria, even the ravaging effect of crystal-meth otherwise called "*Mkpuru-miri*" is often regarded as a fall out of the inordinate desire for ill-gotten wealth among the youths. The retributive school of thought opines that in the quest to acquire quick hard currency by young Nigerians, they usually travel out to foreign countries where they do drug business. However, with tough visa policy, restriction on travels as a result of the pandemic, sophisticated security network and

intercontinental and inter-agency collaborations, these drug barons could not find foreign countries a safe haven for their illicit business; hence, they resort to doing their money making drug deals in their home country and within their enclave thereby reaping also what they had sown in the land of the whites. Often times, such means of money making could be detrimental to not only the acquirer but also the society.

The people who engage in *ego-tribute* are usually youths who are ready to do anything that will yield them immediate and huge gain. This is because the human society respects only the successful. "Failure is an orphan," as the saying goes. Everyone wants to associate with the successful. In fact, in the contemporary Igbo society, the wealthy are often celebrated if not deified. This has made almost every young person to be eager to make it in life by any means. They want to associate, imitate and emulate the super-rich. This cycle operates on the basis of bandwagon which entails doing something basically as a result of seeing others doing the same thing.

The media, both conventional and new media is also contributory to this new socialization. The kind of houses the film industry (Nollywood) display as the residence of the rich, the brand of cars and type of wears that showcase affluence affect in no small way the psyche of the average Nigerian youth. A situation where wealth is seen as might, the verdict

seems to be, do everything to acquire wealth.

These youths who have acquired wealth and the rate at which they display affluence is unsettling to discerning minds. Many wonder whether it is not contributing to the spate of insecurity. News of ritual murders, kidnapping for ransom, missing undergarments, sudden madness of young people, bizarre behavior and menace of unknown gun men are the realities of our time. This study however is limited to the *ego-mbute* phenomenon and security challenges in the country.

Statement of the problem

Money making in Nigeria assumes different dimensions. Some ways and means of making money are genuine and legal while some others are corrupt, illegal, nefarious and destructive. Several vices plaguing the society including rape, drugs and substance abuse, cultism, exam-practice, co-habitation, hooliganism, herders-farmers clashes, unknown-gunmen phenomenon and ritual murder have been on the increase in Nigeria in recent times. Of much concern is the rate at which cybercrime cum rituals perpetrators who are euphemistically regarded as *Yahoo-plus guys* recklessly display their ill-gotten wealth to the admiration of their peers who describe them as the happening guys in town.

In the past, it would take several years, even decades for one to attain prominence in society. Money making

then was seen as slow though rewarding venture for those who could exercise patience; whether they were in the world of business for themselves or employed as government workers. These days, such notion has been thrown to garbage bin. Hard work is often despised; honesty, integrity and transparency dismissed with a wave of the hand as long as there is disposable cash to throw around in the public space.

Indeed, there is a shift in paradigm as these nouveaux riches and young people including students of Nigerian tertiary institutions cruise around town with exotic cars accompanied with vibes and ladies of easy virtue. The suddenness with which this set of people accumulates wealth is what has led the Igbo society to refer to it as *ego-mbute*. While some make this sudden surge of wealth in Nigeria, few others make theirs beyond the shores of Nigeria only to come back to display their new status with reckless abandon.

What then is the societal impact of this development? Is the society sane and safe to welcome this *ego-mbute* phenomenon? What effect does it have on the society? These concerns necessitated this study.

Objectives of the Study

In specific terms, this study has the following objectives:

1. To unveil the effects of *ego-mbute* on Nigerian youths
2. To find out the effects of *ego-mbute* in the society

3. To determine the nexus between *ego-mbute* and insecurity

Conceptual Review

The Concept of *Ego-Mbute*

Ego-mbute refers to phenomenal wealth acquired suddenly from questionable source(s). It is so addressed due to the reckless public display of such sudden accumulated riches during events, ceremonies and festivals. In contemporary Igbo society, a young man with *ego-mbute* (a nouveau rich) is regarded as the man with power. So getting rich is likened to getting power. It is these individuals with sudden surge of wealth (*ego-mbute*) that are often described as *ndi bu ike* (Men with power!). These money bags call the shots at events; dress flamboyantly; ride expensive cars; indulge in debauchery and wanton revelry.

These nouveaux riches cannot stoop low whether in the club or in the church; traditional or social occasions, political or educational arenas. It is usually a perplexing issue especially when young people who had been struggling as it were in the neighbourhood suddenly appear so affluent. Their struggles and poor family background are usually very glaring. It is this suddenness and unexplainable source and surge of wealth that makes it phenomenal; hence, *ego-mbute* phenomenon.

NOTE: It should be borne in mind that in this study, *ego-mbute* is interchangeable with *Yahoo-plus*.

Insecurity

Insecurity is the state of being insecure. It connotes the presence of apprehension and threats to human lives and property. It is a condition of anxiety and fear occasioned by lack of protection; a state of inadequate freedom from danger, exposure to risk, anxiety and panic (Beland, 2015; Achumba, Ighomeroho & Akpor-Robaro, 2013). In other words, an individual can be said to be secured when such is not exposed to any form of danger or risk of physical or moral aggression, accident, theft or deterioration (Eme & Anyadike, 2013). Insecurity is multifaceted and multidimensional. Ezirim and Onuoha in Ikeanyibe and Osadebe (2013) identified various forms of insecurity such as human, community, state, societal, national, among others. Some of the causes of insecurity include: weak security apparatus, religious and ethnic intolerance, bad governance, inequitable economy, loss of traditional value, poverty, unemployment among others (Ozoigbo, 2019).

Insecurity also refers to a situation of unsafe, no confidence and no guarantee of safety (Ikeanyibe & Osadebe, 2013). The duo further posits that it is clear that threats to the security of citizens are now more of non-conventional rather than threats of war. Insecurity has obvious

consequences including hunger, poverty, underdevelopment, agitations, youth restiveness, substance abuse, abductions, armed robbery, brain drain and poor image in the comity of nations (Ozoigbo, 2019). It is equally noted that insecurity finds expression in the general failure of the social welfare system as manifested in the general poor economic conditions in which the vast majority live at the moment, rising negative communalism and the collapse of hitherto vibrant traditional safety nets like the extended family (Ibeanu in Ikeanyibe & Osadebe, 2013).

Genesis and Factors Necessitating and Fuelling *Ego-mbute* Phenomenon

Prior to the penetration and expansion of the Internet in Nigeria, financial fraudsters popularly referred to as “419” or “419-ners” were already making waves in Lagos. These scammers were mainly a mix of educated and uneducated men and women who specialized in using fax machines to defraud innocent and unsuspecting foreigners and fellow Nigerians. In a similar view, BBC (2019) states that the first upsurge of 419 scammers in Nigeria were mostly uneducated criminals while the next wave consists of young educated Nigerians who were frustrated by the absence of jobs in the economy as a result of long years of military incursion in governance and economic woes occasioned by mismanagement of the nation’s resources.

Furthermore, the incidence of poverty and general impoverishment of the masses contribute in a small way in fuelling the quest for survival by young and daring Nigerian youths. Many Nigerian citizens are excluded, neglected and deprived of basic goods and services that are essential for a meaningful life; thus, resulting in depression and frustration. This consequently resulted in discontentment and aggression which outlet is crime (Nnam, Agboti & Otu, 2013; Agboti & Nnam, 2015).

Societal acceptance and celebration of quick and easy wealth constitute another major factor fueling *ego-mbute* in Nigeria. In the past, the society frowned at ill-gotten wealth and reckless display of money. They also queried source of sudden wealth by any within the community. These days, the Nigerian society turns blind eyes to such and even confers chieftaincy titles on such money bags as long as they are ready and willing to throw cash around whether in local or foreign currencies.

Umaru (n.d) could not agree less when he posits that a glance around would make one to observe that illicit wealth acquisition and its display in addition to the high regard accorded to the perpetrators coupled with teeming unemployed youth are the root causes of cybercrime in Nigeria.

Activities of *Ego-Mbute* adherents, advocates and sympathizers

Nigeria media space is daily awash with news of ritual murders and the

spate of insecurity of lives. In one of its reports of Monday 13 June, 2022, Champion Newspapers carried a report of Yahoo boy on the run after allegedly killing one Amarachi Iwunze for money ritual in Agbaghara Nsu in Ehime-Mbano Local Government Area of Imo State. It was reported that the young girl was murdered with the help of her cousin who was an apprentice yahoo boy under the main perpetrator of the money ritual.

One Ms Memunat, a lecturer in one of Nigeria's tertiary institutions refused free rides from any of her students. When asked, she said that it could lead to the loss of her womb as some of these students riding cars on campus are *Yahoo plus guys*.

Not too long ago, a video surfaced online where two desperate young men were seen on a major high way in Owerri, Imo State capital defecating and eating their excreta with bread in broad day light.

In Enugu, near the Enugu Shopping Mall, a young woman was seen peeling off her clothes after alighting from an SUV. It was alleged that the young man behind the wheels used her for money ritual. In the same coal city, two ladies who were dropped near the Otigba junction New Haven started behaving strangely as the occupants of the vehicle zoomed off in broad day light.

In Warri, Delta State, a young man went to a nearby bush to eat the excreta of unknown individual who had gone to answer the call of nature. He was caught and beaten mercilessly.

In a similar development in Asaba, Delta State capital, a decomposing body of a lady was found in her boyfriend's apartment after some days she was declared missing.

Indeed, the inordinate desire for quick wealth is not an exclusive preserve of any particular people or race. North, south, east and west, activities of these desperadoes are rife as *ego-mbute* phenomenon is not restricted to any particular zone, tribe or tongue.

In several states of the South-West Nigeria, cases of ritual murders are rife from 2014 till date. In Soka community in Oyo State, a den was discovered on 24 March where victims of ritual killers were kept. Dried human parts, human skulls, decomposing bodies and malnourished victims littered the ground. Another pathetic discovery was equally made at a kidnappers den at Ota Ogun State on May, 2015 of a decomposing body of a 23 year old Precious Omorodion who was reported missing. A year after, along Iyana-Ilogbo precincts of Sango-Ota, Ogun State, a ritualists den was also discovered by the police within the premises of an abandoned filling station. In year 2020, precisely on August 4, police in Ondo state arrested two individuals Festus Adebayo and Gbemisola Olufusi who were accused of using menstrual pad of a young lady, aged 20 for ritual purposes. Yet in the same 2020, on October 29, security personnel attached to a microfinance bank in Okia axis of Oka-Akoko in Ondo state was

reportedly murdered for money ritual (Oluwafemi, 2021).

On the first of July, 2022, a video of a young lady fully stripped behind bars surfaced online. The lady was said to have been used by her Yahoo Plus boy friend for money ritual. This resulted in her unruly and bizarre behaviour. She was barking like a dog and could not be controlled. This ugly incident happened in Ogun state, South-West Nigeria. The lady and her Yahoo boy friend were arrested and detained at the Elewe Eran Police Command at Abeokuta.

In a conceptual study on poverty, cybercrime and national security in Nigeria, Akinyetun (2021) posits that the major cause of cybercrime in Nigeria is poverty. His findings indicate that with the prevalence of poverty, deprivation and inequality, many Nigerian youths turn to crime in order to realize the Nigeria of their dreams. He recommends that decisive policies should be targeted at reducing poverty in Nigeria and that youths should be regularly sensitized on the dangers of cybercrime and its incapacitating effect on the national security.

Agboti and Nnam (2015) in their study on the relationship between crime and social exclusion in Nigeria noted that there is a meteoric rise in poverty, unemployment, weak social structures and social exclusion; thereby exacerbating crime and criminality in Nigeria.

Theoretical framework

This study is underpinned by the social learning theory. Social learning theory was propounded by Albert Bandura. It is a theory that deals on socialization. It seeks to unravel the socialization process and its impact on the development of an individual. In other words, it attempts to explain the formation of self, the individual learning process and the societal influence on an individual's socialization (Crossman, 2019). An individual's identity is formed based on the individual's responses to social stimuli. This means that one's attitude and behavior are predicated on one's response to encouragement, persuasion and reinforcement from people that surround one in any given society. People learn through three identified and identifiable processes:

1. Modeling: this can be described as a live model in that it entails an individual demonstrating the expected behaviour. The individual becomes a live audio-visual by depicting the desired behavior.
2. Verbal instruction: this can be described as verbal instructional model where an individual describes, explains and instructs one how to imbibe a certain behavior.
3. The use of symbols: this can equally be described as a symbolic model. It can involve a real or fictional character depicting a given behavior via the traditional (television, radio,

books, movies, magazines, newspapers) and or new media.

Furthermore, social learning theorists also posit that learning equally occurs through the observation of carrot and stick principle. When a particular behavior is often rewarded, it will likely persist while if such a behavior is constantly punished, it will whittle down. This process can be described as vicarious reinforcement (Renzetti, Curran & Maier, 2012). This theory is apt for this study as it captures the manner of influence in our modern world. People like to imitate celebrities and money bags who thus become models and social media influencers.

Methodology

This study was designed as a conceptual study. It relied on secondary data from the conventional and new media as well as the authors' observation of happenstances in Nigeria especially within the Igbo society.

***Ego-mbute* and insecurity: The nexus**

In a bid to make quick money in the contemporary Nigerian society, young Nigerians now have no regard for human life as they engage in money ritual, criminal activities including cybercrime. Omodunbi, Olaniyan and Esan in Ozoigbo (2019) identified the various forms of cybercrime to include: bank fraud, BVN scams, forgery, data and airtime theft, software piracy among others.

For enhanced success in their *yahoo-plus* ventures, they engage esoteric and cosmic powers and principalities, consult witchdoctors and water-spirits. There are several instances of missing persons, kidnapping for ransom and trading in human parts. Stories of missing female under-wears and people caught with different sizes and shades and colours of ladies inner wears were noted not too long ago in Nigeria. Such dastardly acts create panic and make people to be wary of their close relations; apprehensive when leaving their homes, spreading their undergarments outside, visiting people and skeptical about accepting "friendly offers;" thus, fuelling insecurity.

We see those who suddenly acquire wealth and display same in the society being rewarded with big titles, invited as guests of honour in public events and ceremonies where they throw such money (*ego-mbute*) around. This encourages others to seek by all means to find a way of acquiring massive wealth and quickly too. These money bags are hardly caught, and even when apprehended they usually pay their way through. Any conviction at the court of law usually ends in plea bargain or minor punishment and the perpetrator lives to enjoy his wealth for the rest of his life whether here or in the Diaspora.

The young people often look up to the young wealthy individuals some of whom are celebrities such as musicians, actors/actresses and social media influencers. The displays of

wealth in musical videos and *Nollywood* films and in real life lure young impressionable minds to seek any means to attain or better still, surpass their role models and idols. This often has bandwagon effect as youths want to also enjoy the respect and sometimes hero-worship accorded to the young and wealthy fellows everywhere they go. Some even adopt the names of some of these wealthy and popular individuals such as Hushpuppi (prior to his arrest, arraignment and subsequent incarceration).

Inordinate desire for quick money leads people to do anything including murder, kidnapping for ransom, these in turn breeds insecurity of lives and property. This quest for *ego-mbute* is what has contributed to the present decadence, dehumanization, and disregard for the sanctity of life and general fear that has engulfed our contemporary society.

Ibeanu in Ikeanyibe and Osadebe (2013) posits that kidnapping is probably one business with over 90% assured returns. That being the case, kidnapping eventually spread to several parts of the country. Most Nigerians leave their homes everyday with the fear that they could be kidnapped for ransom.

Dissecting the Cases of Clifford Orji and Hushpuppi

The duo of Clifford Orji and Hushpuppi are modern pointers to the effects of *ego-mbute* on the youths and

society at large. The former was noted for kidnapping for ransom, trading in human body parts, serial killing and cannibalism. In terms of abduction, his targets were the rich and highly placed in the society. He had a cartel that operated across different states of the federation. Membership of his cartel included informants, arm-bearing youths, fetish priest and certain bad eggs in the police force. He was not just a kidnapper, but also a terror and a tyrant. Some of his kidnapped victims were killed especially when money for their ransom was not forthcoming, some died out of health reasons and untold suffering in his den. He acquired wealth and had properties worth millions across the country. He loomed large and was living big. He had the money but it was ill-gotten wealth. Aside bereavement, many were rendered bankrupt while trying to raise money for their ransom. His arrest and subsequent detention was seen as a major breakthrough in security matters in Nigeria. He later died in detention.

Unlike Clifford Orji, Hushpuppi (real name is Raymond Igbalode Abass) though a young Nigerian, operated outside the country. He was living in the United Arab Emirates. From his base in Dubai, he operated his cyber scam across the globe. He was not only living large but was a social media influencer. His stock in trade was to display exotic cars, push edifice; expensive clothes, foot-wears, neck chains and wrist watches. He was equally fond of displaying his rich

cuisine, wine and girl-friend. Thus he continued until his interception and interdiction from Dubai to the United States. His arrest was through highly international and interagency security collaboration. Until his arrest and incarceration, he was a celebrity and social media influencer to youngsters especially Nigerians.

Hushpuppi's age and knowledge of the internet proves that those of his age bracket are usually adventurous and very daring. They are also computer literate. Prensky in Orjiakor, Obiora and Uche (2016) described them as digital natives. Some others describe this young population as cyberchamps, netizens, social media mavens and citizens of the now (Dunu, Uche, Ojiakor & Obiora, 2015; Uche, Nwabudike, Ezeigbo, & Inah, 2017).

Impact of ego-mbute on the Nigerian youths and the society

Ego-mbute has varied impacts on the life of the youths. Some of which include mental, emotional and psychological imbalance and derangement. Some ladies have been seen running out or alighting from a car purportedly owned by a yahoo plus youth just to suddenly become mentally deranged. Some start to peel off their dresses, talk incoherently and uncoordinatedly. The recent story of one of such was that which took place in Abeokuta, Ogun State. The said lady having been used for money ritual started barking like a dog uncontrollably even when taken to the police station with her purported

yahoo boyfriend. Two other ladies became also mentally deranged after they came down from a sport utility vehicle at Enugu.

Intercity and intrastate travel is marked with utmost apprehension and palpable fear because of possible abduction along the way. There is also remarkable lack of trust even among siblings and close relations as certain segment of the society owing to desire for *ego-mbute* are ready to the unthinkable for quick wealth. Cutting of private parts, human neck and other bodily mutilations are now rife in the society. Our society has become increasingly wicked and brutal where compassion, human sympathy and empathy are relegated to the background. There is now mindless bloodletting and blood bath across the length and breadth of the society.

Some other effects of *ego-mbute* and the consequent lifestyle of opulence as exemplified by Hushpuppi, Clifford Orji and their likes include deification of money, disregard for the poor; inordinate desire to become super rich; disregard for serious academic work thereby making most youths to adjudge education as a scam; ritual murders that often result in the loss of life of both the perpetrator (whose life is cut short based on covenant entered) and their victims who often are used for money ritual; public opprobrium when the source of such wealth is unveiled, incarceration in the penitentiary, shame and regrets.

Conclusion

This study has unveiled the implications of the *ego-mbute* phenomenon. This craze and inordinate desire for quick and easy wealth has been noted to contribute to the spate of kidnapping for ransom, cybercrime, armed robbery, ritual murder, sport betting and gambling; vandalizing of public facilities such as oil pipelines, rails and electricity installations. This craze has also led to the pillaging of our common wealth in the form of oil theft and bunkering, illegal gold mining, *ponzi* schemes, hacking of phone lines, swindling and defrauding unsuspecting members of the public through fraudulent withdrawals, transfers, and fake alerts, soliciting for alms by disguising bodily forms to form deformities and disabilities. This is because most Nigerians are ready to do anything in order to acquire wealth. Thus, insecurity of lives and property (both public and private) has become the sad reality of our time.

Recommendations

In order to curb the effect and societal impacts of *ego-mbute* phenomenon, the authors therefore make the following recommendations:

- The family is the first point of call in the socialization of every life; parents, therefore, should rise to the occasion by inculcating in their children the need to imbibe hardwork and honesty in everything they do including acquisition of wealth.
- Dangers of ill-gotten wealth should be preached by our traditional institution and religious leaders.
- Decency, morality, modesty, propriety, and sobriety should be preached, taught and championed by the elders whose lives must be exemplary.
- Chieftaincy title and societal recognition should be conferred on only people of integrity and honesty while publicly repudiating money miss road adherents.
- No community should celebrate anyone who suddenly acquires and displays wealth from questionable sources.

References

- Achumba, I. C, Ighomereho, I. & Akpor-Robaro, M. O. (2013). 'Security, Challenges in Nigeria and the Implication for Business Activities and Sustainable Development' *Journal of Economics and Sustainable Development*, Vol 4, No2
- Agboti, I., & Nnam, U. (2015). An assessment of the relationship between crime and social exclusion in Nigeria. *International Journal of Research in Arts and Social Sciences*, 8: 1, pp. 157-164
- Akinyetun, T. S. (2021). Poverty, cybercrime and national security in Nigeria. *Journal of Contemporary Sociological Issues*, Vol. 1, Issue 2. pp. 1-23

- Beland, D. (2015). The Political Construction of Collective Insecurity: From Moral Panic to Blame Avoidance and Organised Irresponsibility, *Center for European Studies working Paper Series 126*. Lagos Nigeria.
- Crossman, A. (2021). What Is Social Learning Theory? Retrieved from <https://www.thoughtco.com/social-learning-theory-definition-3026629>
- Dunu, I., Uche, A. O., Ojiakor, O. E & Obiora, A. (2015). Internet Use, Abuse or Misuse by Advertising Practitioners in Nigeria: A Study of Advertising Practitioners Council of Nigeria. Paper presented at the 3rd International Conference, Faculty of Social Sciences, Nnamdi Azikiwe University, Awka – Nigeria, December 4-5
- Eme, O. I & Anyadike, N. (2013). ‘Security Challenges and Security Votes in Nigeria, 2008-2013’. *Kuwait chapter of Arabian Journal of Business and Management Review* Vol. 2 No 8.
- Ikeanyibe, O. K. & Osadebe, N. O. (2013). Institutional analysis of the problem of insecurity in Nigeria: local government system in perspective. *International journal of communication, No 14*. pp. 165-179
- Nnam, U., Agboti, I., & Otu, M. (2013). Inadequate motivation as a reason for police officers ineffectiveness in policing contemporary Nigeria. *South-south Journal of Culture and Development, Vol. 15, No. 2*. pp. 67-86
- Ojiakor, O. E, Obiora, A. V. & Uche, A. O (2016). Audience Perception of New Media and Virtual Relationships in J. O. Ezeokana, I. V. Dunu & C. E. Nwafor (eds). *New Media and Capacity Building in Developing Economies* (pp. 16-19). Awka: Fab Educational Books.
- Oluwafemi, A. (2021). Overview: how south-west is becoming a hotbed of ritual killings in Nigeria. The Cable, Nigeria. Retrieved from www.thecable.ng.com
- Ozoigbo, B. I. (2019). Insecurity in Nigeria: Genesis, consequences and panacea. *European Journal of Social Sciences Studies - Volume 4, Issue 4*
- Renzetti, C., Curran, D., & Maier, S. (2012). *Women, Men, and Society*. London: Pearson.
- Uche, A. O., Nwabudike, F. C., Ezeigbo, C. J., & Inah, L. C. (2017). Nigerian undergraduates’ perception of media laws in an era of citizen journalism. *International Journal of Innovative Research & Development*. Vol. 6, Issue 9, Sept. pp. 277-286. DOI: <http://dx.doi.org/10.24940/ijird%2F2017%2Fv6%2Fi9%2FSEP17086>

Umaru, I. (n.d). The impact of cybercrime on the Nigerian economy and banking system. Retrieved from <https://www.ndic.gov.ng/wp-content/uploads/2020/08/NDIC->

Quarterly-Vol-34-No-12-2019-Article-The-Impact-Of-Cybercrime-On-The-Nigerian-Economy-And-Banking-System.pdf.