

The Works and Lifestyles of Nigerian Celebrities as Drivers of Crimes Amongst the Youth and Young People

Vincent Chukwukadibia Onwughalu, Ph.D

<https://orcid.org/0000-0002-8523-0459>

Department of Public Administration

Federal Polytechnic, Oke Anambra State, Nigeria

vincent.onwughalu@federalpolyoko.edu.ng

Abstract

This paper is a discourse on how the works and lifestyles of Nigerian celebrities act as drivers of crimes amongst the country's youth and young people. It shows the trends of crime in the country before and in the era of the new media, bringing to the fore emerging dimensions that are rarely reported explicitly in extant literature. Data for the study were obtained through secondary sources and analyzed through content analysis based on Bibb Latané's (1981) social impact theory. The findings suggest that: (i) while leadership examples and weak institutions are at the roots of crimes in the country, (ii) the messages (directly and impliedly) communicated in the works of celebrities and their lifestyles act as the drivers amongst the youth and young people, (iii) the failure of relevant institutions to regulate the lifestyles of celebrities and their works promotes the tendency to get rich quick and by all means amongst the youth and young people. It recommends the regulation of the works and lifestyles of Nigerian celebrities by relevant institutions.

Keywords: *Celebrities, Drivers of crimes and social vices, Institutions, Lifestyles and works, Nigerian youth and young people.*

Introduction

Every society is mainly defined by its culture and traditions which are handed down from one generation to another. They shape the value system of a place and its people, which in turn inform their ethical behaviour and code of conduct that manifest in their

character and attitudes in both personal and public life. Because culture and traditions define the totality of a people's way of life (Mbaegbu, 2014), they set social expectations in mores, custom, tradition, values, beliefs, social life, political system, etc, which conformity by the people is arguably

perceived to be sacrosanct. However, modifications in the culture and traditions of places and their people have been experienced due to culture contact and acculturation (Cole, 2019) to accommodate positive changes in societal evolution process on the one hand. On the other, these have contributed to eroding and bastardizing the value system of places and people especially in Africa (Sibani, 2018), which is reinforced by leadership example, preferences and lifestyles, reward and punishment system, weak institutions, globalization, international politics, expansion of internet penetration, proliferation of electronic devices, increased and unhindered access to the virtual space.

These disruptions in culture, traditions and value system have led to acts that promote crimes and social vices in some places. No society is devoid of crimes and vices. However, their prevalence, types, trends, patterns, degrees and peculiarities manifest differently in given contexts across the globe (Global Initiative against Transnational Organized Crime, 2021). Africa, Latin America and Asia were ranked first, second and third in the “highest levels of various types of crime across the board” (van Dijk, Nieuwbeerta, & Joudo Larsen, 2021:1). Similarly, the “Global Organized Crime Index 2021” shows that the highest level of criminality was found in Asia, Africa and America (Global Initiative against Transnational Organized Crime, 2021:38). van Dijk, Nieuwbeerta, and

Joudo Larsen (2021:30) note that common and organized crimes were highest in Africa from 2006-2019. While the former rose continuously, especially in Sub-Saharan Africa, the latter reduced in the sub-region. In the “Global Organized Crime Index 2021” at the country level, three African countries: Democratic Republic of Congo, Nigeria, and Central African Republic were ranked 1st, 5th and 9th amongst 193 countries (Global Initiative against Transnational Organized Crime, 2021:51).

Just like society, no generation or age bracket is immune from crimes and vices. However, available evidence tend to support the “youth bulge” thesis (Goldberg, 2019) that identifies the youth and young people known variously as Generation X (1965 to 1980), Generation Y (1977 and 1994), Millennial Generation (after 1980), millennials (1981 and 1996); Generation Z (after 1994), Generation Z (1997 and 2012); Generation Z or iGen or Centennials (1996-now) (Chaston, 2012; Pew Research Center, 2015; Yakubu, 2021; McNamara, 2022) as the group largely involved in crimes and vices globally. There is no consensus on the nomenclature and period that separate one generation from another. However, Pew Research Center’s (2015) argument that “Changes in political circumstances, societal mores and economic conditions over a period of 15-20 years can lead to people within a cohort having different formative experiences” gives insight

into a time period that is long enough to cause changes between and amongst generations. To cushion the nuances in labels and period of time that distinguish amongst generations, we classify youth and young people broadly for the purposes of this study as those between the age bracket of 18-50 years. The perceived features common with those within this age range are “self-reliance, a strong sense of independence and ... a need for peer acceptance, to fit in socially and to participate in social networks” (Chaston, 2012:25).

In Nigeria, statistics on recorded crimes against persons, property and lawful authority in 2013, 2014 and 2017 were 158, 896; 138, 842 and 134, 663 (National Bureau of Statistics, 2016; 2018), showing a continuous decrease within these period. This study aims to show the impact of works and lifestyles of Nigerian celebrities on the youth and young people. It contributes to the discourses on crime by (i) analyzing works and lifestyles of Nigerian celebrities as drivers and enablers of crimes in the country, and (ii) bringing to the fore emerging trends of crime in the country that are rarely reported explicitly as such in extant literature. The study has six parts: the background as introduction, situating of the study in perspective, brief review of literature, theoretical underpinning, comparative analysis of works and lifestyles of Nigerian celebrities versus trends and patterns of crime in the country before and in

the era of the new media, and conclusion.

Study contextualization

The study adopts a comparative analysis of select works and lifestyles of Nigerian celebrities before and in the era of the new media to examine the trends and patterns of crimes in Nigeria. Between 1970 and 2003 is regarded here as the era before the new media in the country. Arguably, the origin of internet in Nigeria was traced to around 1991 (Adomi, 2005:258). However, the liberalization of the telecommunications sector, granting of permits and licenses for cybercafés and global system for mobile telecommunications operation in the early 2000s increased access to the internet. The internet started gaining popularity in Nigeria in 2003 when access was increased with “the proliferation of cybercafés” (Adomi, 2005:257).

Access to the internet started increasing in 2004 in Nigeria (Adomi, 2005:257). Between 2004 and 2022, drastic changes were experienced, for instance, the initial outrageous price of SIM card was reduced to the barest minimum; billing was migrated from per minute to per second system, the numbers of telecoms firms and global system for mobile telecommunications operators increased. These led to: (i) the availability and affordability of voice and video calls, data and other internet services amongst most Nigerians, (ii) popularization of the new media, and the use of social media

platforms, (iii) creation of multiple applications, and (iv) proliferation of electronic devices. In support of these, statistics show that the number of connected telephone lines in Nigeria moved from 400,000 in 2001 to 297 million in 2021. And active lines were

placed at 187.3 million, internet users at 140 million and the country's teledensity at 98.28% (Adepetun, 2021). Furthermore, the scenario in the last five years is summarized in table 1 below.

Table 1: Statistics on internet, penetration and usage in Nigeria at a glance: 2018-2022

S/N	Date/Year	Population (Million)	Internet Users (Million)	Internet Penetration (%)	Active Social Media Users (Million)	Mobile Connections (Million)
1.	January 2018	193.4	94.8	*-	19.0	161.6
2.	January 2019	198.4	98.39	*-	24.00	149.4
3.	January 2020	203.6	85.49	42%	27.00	176.3
4.	January 2021	208.8	104.4	50.0%	33.00	187.9
5.	January 2022	214.1	109.2	51.0%	32.90	169.2

Adapted from Kemp (2018; 2019; 2020; 2021; 2022), arranged and compiled by the author.

*According to Statista (2022) internet penetration was 43.75% in 2018 and 46.59% in 2019.

The unbundling of crimes grouped by various sources consulted by the study reveals that: Theft, violence – assault/muggings constitute common crime, while non-common crime is made up of homicide, corruption and organized crime (van Dijk, Nieuwbeerta & Joudo Larsen, 2021). A dissection of the Global Initiative against Transnational Organized Crime's (2021:22) criminal markets shows the composition of organized crime at the global level as: "human

trafficking, human smuggling, arms trafficking, flora crimes, fauna crimes, non-renewable resource crimes, heroin trade, cocaine trade, cannabis trade, and synthetic drug trade". Furthermore, the National Bureau of Statistics (2018:2-3) points out that: (1) Offences against person are thirteen, namely murder, man slaughter, attempted murder, suicide, attempted suicide, grievous harm/wounding, assault, child stealing, slave dealing, rape and indecent

assault, kidnapping, unnatural offence and other offence. (2) Offences against property are twelve: armed robbery, wounding with menace, theft/stealing, burglary, house breaking, store breaking, false pretence and cheating/fraud, forgery, receiving stolen property, unlawful possess [sic], arson, and other offence. (3) Offences against lawful authority are eight: forgery of currency, coining offence, gambling, breach of peace, perjury, bribery and corruption, escape from custody, and other offence.

Schlecht (2003) cited in Min, Chang, Jai and Ziegler (2019:4) defines “A celebrity as a widely-known personality who is recognized by a certain group of people”. Thus, the simple definition of Nigerian celebrities as those who are “famous, especially in areas of entertainment such as films, music, writing, sport”, and hospitality (Collins English Dictionary, n.d) suffices here. We refer to their works as the contents they created in form of books, music, videos, movies, skits, television soap operas, and dramas, motion and still pictures, goods and services put out for public consumption. Their lifestyles in the context of our study refer to their ways of life in terms of the norms and values they project, especially concerning wealth, the ways of its acquisition and display. The former is promoted especially in the contents created and the latter in real life situations as evident in expensive wedding, birthday, funeral ceremonies and social gatherings like night clubs,

as well as the showoff in holiday vacations, vehicles, houses, clothes, jewelries, mammoplasty and gluteal augmentation, etc., carefully put out for public consumption through various media outlets, to communicate messages directly and indirectly to their teeming fans and followers.

Brief review of literature

In the early times, while “court statistics” and “crimes recorded by the police” were the sources of data on crimes, “poverty, urbanization and social disorganization” were regarded as the causes (van Dijk, Nieuwbeerta & Joudo Larsen, 2021:4). The needs for a global common methodology on data collection for crimes, and unification in measuring and comparing crimes amongst countries led to the evolution of Cross-National Studies and international crime victimization surveys. These did not only increase the knowledge and understanding of crimes within countries and cross-nationally, they also resulted to expansion in the explanations of their causes from three different theoretical backgrounds. The first, situated within anomie theory are the factors that motivate people to offend or commit crime like “poverty, economic inequality and unemployment”, amidst “increased proportion of youth population” or ‘youth bulge’ thesis, which are functions of “feelings of injustice and resentment” as results of “economic hardship and blocked opportunities”. The second, rooted in routine activity

and criminal opportunity theories attribute the causes to the existence of crime opportunities created by urbanization and its consequences, lower social cohesion and “wealth increases” that “breeds social anonymity and weak social guardianship”. The third is efficacy of governance as a function of the state and quality of its democratic institutions. In other words, reduction in crime rate is associated with strong institutions and good governance. Thus, a nexus exists amongst poor or bad governance, weak institutions, and increasing crime rate (Goldberg, 2019; van Dijk, Nieuwbeerta & Joudo Larsen, 2021:4-5).

These identified causes can be regarded as being remote. They are other factors that trigger crimes known as drivers that may differ across countries. Europol (2017) describes drivers of crimes as “facilitating factors and vulnerabilities in society”. The Home Office (2015:2) identifies plausibly traditional drivers of crime as: “alcohol; drugs; the effectiveness of the police and Criminal Justice System; opportunity/security; character; and profit”; while contemporary drivers include: technology, technological innovation, the internet, connectivity, and proliferation of electronic devices (Europol, 2017). We add that drivers are influencers of crimes. The works and lifestyles of Nigerian celebrities are integral part of them within the context of our study. Importantly, “the mix of factors and the strength of their

effects on crime” (Home Office, 2015:2) underscore the intersection and interaction amongst technological revolution, works and lifestyles of Nigerian celebrities and the perceived upward surge in crimes, especially amongst the youth and young people in Nigeria as our study aims to show.

Theoretical framework

We adopted Bibb Latané’s (1981) social impact theory as our framework of analysis. The theory explains “the effect of other persons on an individual” as “people affect each other in many different ways”. This follows the postulations that “we are drawn by the attractiveness of others and aroused by their mere presence, stimulated by their activity and ... are influenced by the actions of others, entertained by their performances, and sometimes persuaded by their arguments”. The major thesis of this theory is that a source impacts or affects a target. In other words, “when other people are the source of impact and the individual is the target, impact is a multiplicative function of the strength, immediacy, and number of other people” (who are the source[s]) (Latané, 1981:343). Thus, social impact means the changes that occurs in individuals, which affect their “physiological states and subjective feelings, motives and emotions, cognitions and beliefs, values and behavior” that cause them to behave or act in certain ways, “as a result of the real, implied, or imagined presence or actions of other individuals” (Latané,

1981:343). Jackson (1987:118) describes this “theory as a social forces model of human interaction” that “produces impact”. Thus, the “theory describes social impact in terms of social force fields that impinge upon us, pushing us to think or behave in a particular way” (Jackson, 1987:111).

This implies that individuals can either be sources of social influence or the targets (Thudium, 2022). Between these two, the sources impact the targets based on the presence and interaction of their strengths, immediacy and numbers. The strength denotes the type of source and its degree of impact or influence, which according to Thudium (2022) can either be “Trans-situational” or “Situation-specific” or both. The level of importance attached to sources by targets, determines the degree of impact they have on them. Source types suggest that it is either a place or environment-related. Trans-situational strength includes the age of the source, characteristics like physical appearance, position or authority held, power, status, etc, and exists in all situations, irrespective of the roles of culture and society. Situation-specific strength reflects or mirrors the prevailing situation at a given time, like value system, political climate, peer pressure, etc., who says and does what (as source[s]) under such a condition, and how the targets relate to them.

Immediacy, according to Thudium (2022) can be physical, temporal or social. It refers to the

“closeness in space or time and absence of intervening barriers or filters” (Latané, 1981:344). Physical immediacy refers to the proximity between sources and targets. The closer or remote a source is to a target determines its impact or influence. Temporal immediacy suggests timing, as the period that sources exist shapes their nature of impact on targets. Social immediacy is the targets’ social identification with sources. When targets perceive that they share the same affinities or characteristics like age, sexual orientations, gender, race, religion, etc., with sources, they “may see themselves in the sources” (Thudium, 2022) and so is the attendant impact.

How many sources (i.e. people) that are involved in a place or environment is the number. It could be a single source or many of them. The number of source(s) in a place, their powers and proximity impact the targets. Jackson (1987:111) likens these social forces (strength, immediacy and number) to physical forces that drive acts like “the transmission of light, sound, gravity, and magnetism”. Using the transmission of light as an example, he explains that “the amount of light” (source) “that falls on a table top” (target) “is a function of three factors: (i) strength of the lights that shine on the table” (target), (ii) the distance (immediacy) of the light “from the table”, and (iii) “the number of lights that are present”. In a similar way, “the social impact felt by an individual is a

function of the strength, immediacy, and number of source persons that are present”. While Jackson (1987:111) explains that “these three elements, or descriptions, of source persons should all directly effect [sic] the social force felt by a target person”, Thudium (2022) points out that “If any of these are significantly high or low, it will have a serious effect or impact on the target”. However, he notes that “Number is arguably the most important of these three factors” (Thudium, 2022), as on the one hand, the more the number of sources on targets, the greater the impact. On the other, the number of targets that follow or emulate a source(s) creates a bandwagon or spillover effect amongst the targets.

In application, Nigerian celebrities are the sources or source persons, and other members of the society, especially the youth and young people are the targets. The distance between both of them, the period when the works and lifestyles of the celebrities reign, how they appeal to the youth and young people, and the latter’s response to them constitute the immediacy. Both trans-situational (i.e. status, accorded respect, physical appearance, perceived authority, etc) and situation-specific (i.e. the prevailing situation, like value system, political climate, peer pressure, etc., at the time of their reign) strengths of Nigerian celebrities interact to shape their works and lifestyles that impact the people. Like Latané (1981:344) observes, the

“closeness in space or time and absence of intervening barriers or filters” are crucial factors in the dynamics of social impact. In Nigeria, these factors were different before and in the era of the new media. During the former, the space between Nigerian celebrities and the people was somewhat wide. They were rarely emulated in terms of their lifestyles. However, the works of most of them promoted hard work, patience, perseverance, brotherhood, unity of the country and patriotism, diligence, honesty, truth, transparency, abhorrence of crimes and social vices, which shaped and moulded the people, especially the youth and young people. Then, the country’s population was lesser, poverty and unemployment levels were lower, and the absence of regulation - “intervening barriers or filters” was less pronounced because of the nature and rate of crimes.

From 2004 to 2022, regarded in our study as the age of new media in the country, technological revolutions brought Nigerian celebrities very close to the people, and amplify the impact of the former on the latter. Within this period, the works and lifestyles of most of them promote materialism, wealth acquisition, ostentatious living and luxury in line with the prevailing values in the country. The disruptive changes caused by technological revolution and the advent of the new media, reduced the distance amongst people and opened up new opportunities for all. Nigerian celebrities leverage these to showcase

their works and lifestyles. Thus, amidst population explosion, rising poverty and unemployment, peer pressure exists amongst the youth and young people to emulate Nigerian celebrities (with little or no age difference between them) and the messages they communicate through their works and lifestyles that are barely regulated by relevant authorities. The influence of their works, lifestyles and efforts to measure up, especially amongst the youth and young people, account partly for the new and emerging trends and patterns of crime in the country as discussed in the next section. We are not oblivious of the shortcomings of this theory and the criticisms against it (Latané, 1981; Jackson, 1987). However, Latané's (1981:355) observation that the theory "is becoming more and more important to understand both the positive and the negative ways in which people have impact on each other", and the import of this "to design our physical and social environments so as to maximize the quality of life for all" underscores the importance of the theory in general and particularly for this study.

The trends and patterns of crimes amongst Nigerians before and in the era of the new media

Events and Nigerian celebrities are like Siamese twins. They affect, influence and shape each other. The events that transpire in the country influence the works and lifestyles of Nigerian celebrities and vice versa.

Before and in the era of the new media, books published by Nigerian celebrities mirror events in the country. For instance, Chinua Achebe's *Things Fall Apart* (1958) is a correction of distorted account of a people in Nigeria as result of cultural clash. Inequality, victimization, exploitation and oppression instituted by the colonial masters did not change significantly after the country's independence under both civilian and military regimes. In addition to these, poor governance, injustices, corruption and discrimination, especially against women elicited Wole Soyinka's *You Must Set Forth at Dawn: A Memoir* (2006), Femi Osofisan's *Kolera Kolej* (1975) and *Women of Owu* (2004), Helon Habila's *Waiting for an Angel*, Chimamanda Ngozi Adichie's *Purple Hibiscus* (2003) and *Half of a Yellow Sun* (2006), and Sefi Atta's *Everything Good Will Come* (2005). The issues of gender-based violence, inequality and the promotion of women necessitated Buchi Emecheta's *The Joys of Motherhood* (1979). Ben Okri's *The Famished Road* (1991), and *Songs of Enchantment* and *Infinite Riches* reflect the belief in spirits, ancestors and myths as integral parts of African culture and traditions, and the roles they play in the life of an individual. Adaobi Tricia Nwaubani's *I Do Not Come to You By Chance* (2010) mirrors cybercrime as a function of Nigeria's state and poor leadership, and the perception of Nigerian

migrants in foreign countries as criminals by the natives.

In a similar way, soap operas and dramas like the Village Headmaster, the New Masquerade, Checkmate, Cockcrow at Dawn, Moment of Truth, Mirror in the Sun, etc, that featured celebrities like Joke Silva, Chika Okpalla, Richard Mofe-Damijo, Regina Askia, Olu Jacobs, etc, promoted national unity, governments' policies, programmes, values and virtues like discipline, honesty, patience, hard work, etc, and proffered suggestions to the country's socio-economic, political and other problems. These have been replaced by Nollywood movies that are perceived to promote crimes, rituals, get-rich-quick syndrome, moral decadence and ostentatious lifestyles in society, especially amongst the youth and young people.

For obvious reasons, music is one of the avenues through which Nigerian celebrities have impacted society and the people easily. Adelakun (2022) observes that "The

unease with making ... issues into a song is understandable The fact that making ... a song got more attention than ... other printed matter shows what must be done in Nigeria to get attention". The songs of Fela Kuti, Haruna Ishola, Stephen Osita Osade, Sir Victor Uwaifo, Ebenezer Obey, Sonny Okosun, Oliver De Coque, Prince Nico Mbarga, King Sunny Ade, Fatai Rolling Dollars, etc, conveyed similar messages like the books published, soap operas and dramas performed around the same period. However, the origin of songs that glamorize crimes, arguably, could be traced to the later works of Oliver De Coque like *Ndi Ogiriga Wara Na Nwa*, *Nnukwu Mmonwu*, and *Nwanne Di na Mba*. Translated literally to mean Those who became rich at tender age, Big or Great Masquerades, and Siblings from different places, are perceived to eulogize and praise cybercriminals and advanced fee fraud. The trends and patterns of crime during these eras are shown in tables 2, 3, 4, 5 and 6 below:

Table 2: Crime types in Nigeria: 1970-2013

S/N	Crime types	Years			
		1970-1981	1982-1991	1992-2002	2003-2013
1.	*Murder	1,324	1,729	1,721	5,608
2.	*Assault	48,859	52,350	42,958	21,260
3.	**Armed robbery, robbery and extortion	1,742	1,367	2,269	2,771
4.	**Burglary, House and Store Breaking	15,935	28,604	16,762	9,088
5.	**False Pretence/Cheating	5,107	10,319	11,879	7,470
6.	**Arson	967	2,642	1,365	1,012

7.	***Perjury	71	218	79	16
8.	***Bribery and Corruption	787	504	180	52
	Overall/ Total Crime	195,890	311,349	227,071	126,385

Source: Adapted from Adekoya and Razak (2017:50)

*Crime against a person, **Crime against property, ***Crime against lawful authority

Table 3: Crime trends in Nigeria: 1994 and 2003

S/N	Crime	Year 1994	Year 2003
1.	Murder	1,629	2,136
2.	Armed robbery	2,044	3,497
3.	Rape/Indecent Assault	2,364	2,253
4.	Grievous Harm/Wounding	17, 167	17,666
5.	Assault	46, 924	29,125
6.	Theft	69, 341	33,124
7.	Burglary	7,858	2,769

Source: Adapted from Van der Spuy and Röntsch (2008:24)

Tables 2 and 3 above show the trends and patterns of crime before the era of new media. The trends and patterns of crime in era of the new media are shown in tables 4, 5 and 6.

Table 4: Seizures of drugs and arrests of suspects in Nigeria from 2009-2013

S/N	Year	Cannabis	Cocaine	Heroin	Others	Total Suspects	Male	Female
1.	2009	114, 700.71	392.05	104.71	712.77	115,910.24	6,700	342
2.	2010	174,661.59	706.433	202.08	2,550.622	178,120.73	6,296	492
3.	2011	191,847.91	410.81	39.752	2,985.447	195,283.9	8,072	567
4.	2012	228,794.13	131.89	211.03	4,562.585	233,699.64	7,510	542
5.	2013	205,373	290.2	24.53	134,280.38	339,968.11	8,324	519

Source: Adapted from the International Committee on Drug Centre (2015:20).

Table 5: Reported Crimes 2017-2019

S/N	Economic Crime		Advanced Fee Fraud		Cyber Crime		Financial Crime	
	No of Cases Reported	No of persons arrested	No of Cases Reported	No of persons arrested	No of Cases Reported	No of persons arrested	No of Cases Reported	No of persons arrested
2017	819	754	1,257	1,128	503	298	2,042	1,732
2018	641	754	1,707	1,754	740	367	2,178	1,945
2019	1,338	1,022	2,602	2,074	1,486	951	2,937	2,411

Source: Adapted from National Bureau of Statistics (2020)

Table 6: Reported cases of kidnapping in Nigeria from 2015 to 2021

S/N	Geopolitical Zones	2015	2016	2017	2018	2019	2020	2021
1.	North-Central	25	42	46	51	228	613	942
2.	North-East	515	38	172	313	180	392	211
3.	North-West	6	68	40	383	597	1449	1405
4.	South-East	16	8	9	17	25	86	77
5.	South-South	68	134	149	161	271	201	140
6.	South-West	27	57	68	61	85	119	169
	Total	658	347	484	987	1386	2860	2944

Source: Adapted from Adebajo (2021, July 12)

The nature of crimes in this era reflects acts that facilitate get-rich-quick syndrome and the attendant lifestyles. The reason is not far-fetched. Unlike the later works of Oliver De Coque that disguised glamorizing crimes and eulogizing ill-gotten riches, contemporary Nigerian celebrities who are musicians do so in very clear terms in their musical lyrics. For instance, Olu Maintain's "Yahooze" (2007) and Kelly Hansome's "Maga Don Pay" (2008) promote and justify cybercrimes. While the line, "if you no get money hide your face" (which literally means, do not show up if you are not rich) in Davido's "Fia" (2017)

praises riches and its accumulation. Gururu and TDY's "School na Scam" attacks and denigrates education amidst celebrating cybercrimes. Furthermore, 9ice's "Living Things" (2016), Naira Marley and Zlatan's "Am I a Yahoo Boy?" (2019) and Bella Shmurda's "Vision 2020" (2020) are echoes of similar positions above.

Conclusion

The surge in the waves of crimes and their emerging dimensions in Nigeria are rooted in the nature, character of the state and leadership. The new media as a function of technological revolutions provided through various

platforms increased proximity between Nigerian celebrities, especially the musicians and their fans, followers and admirers who are mainly youth and young people. Their works and lifestyles are carryovers and representations of leadership examples and preferences under both military and civilian regimes that weaken governance institutions, promote excessive materialism and reckless acquisition of wealth that elicit unethical behaviour and practices in their pursuit. Thus, the relevant institutions and officers who are meant to enforce the regulation are in attendance where these works and lifestyles that promote crimes are showcased (Abati, 2021).

The impact of this tacit endorsement widely publicized by the new media platforms and internet penetration have “produced a generation of new Nigerians who worship money”, and are desperate to do anything to get it. The outcomes are new and emerging dimensions to old crimes and evolution of new and emerging crimes. The history of kidnapping for ransom in the country can be traced to around 2005 or 2006, when the militants in the Niger-Delta area employed the act targeted at expatriates to drive their agitations against the federal government (Yakubu, 2022:10). It has proven in recent times to be one of the easiest and quickest ways of making money. It gained popularity in the country from 2015 as shown in table 6, and graduated from kidnapping a person or

few persons to groups numbering over a hundred at a time. In addition to this, is the unprecedented involvement of the youth and young people in organs harvest, killing for money rituals, and crimes denoted by code names like *Oke Ite, Yahoo, Yahoo Plus*, etc. Shittu cited in Muanya (2022) explains “I can say that many young people have approached us to sell their kidneys, but we have refused to link them up with recipients. The reasons are, of course, economic.” In a similar vein, Oludayo (2013:689) observes that “Cybercrime in Nigeria is largely perpetrated by young people and students in tertiary institutions,... . A new phenomenon in cybercrime is mixing spiritual elements with internet surfing to boost cybercrime success rates”.

Importantly, none of the sources reviewed specifically identified insurgency and terrorism as crime. Furthermore, the National Bureau of Statistics (2018:123) defines kidnapping merely as an “Unlawful carrying away and confinement of a person against his or her will”, and unnatural offence as “A form of sexual offence punishable under the law e.g. sodomy”. In spite of its popularity in recent times, the dimensions of kidnapping for ransom, organs harvest, and rituals were not explicitly denoted as such in extant literature. In the same manner, cybercrimes in spite of their notoriety and impact were not distilled from other types of crime to show their peculiarities and distinctiveness given the degree of losses suffered by victims. Rather, they appeared to have

been sandwiched into theft/stealing, false pretence and cheating/fraud, and forgery, which masked their notoriety and impact. These are areas of suggested recommendations for further study and consideration for relevant institutions like the Police and other law enforcement agencies, National Bureau of Statistics, etc.

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