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# International Journal of Sociology and Anthropology

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*Full Length Research Paper*

# The impact of market penetration on social capital changes at the fishing community in Small Island: A case in Barrang Lompo Island Makassar City, South Sulawesi Province

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Accepted 19 December, 2013

This paper is based on one of the topics in a dissertation “Capital Social, State and Market in Fisherman Communities in Small Islands (a Case Study in Barrang Lompo Island Makassar-South Sulawesi Province)”. The research was conducted approximately in one year and specific for this paper, the research lasted for six months. Data were collected through in-depth interview and limited observation on twelve informants selected through snowball sampling. Data then were analyzed qualitatively to explain research’s data and facts. Research result shows that market penetration through the rapid flow of incoming goods, services and people to the island and commercialization of marine products in fisherman communities in small islands for the last ten years has diminished the values prevailed in and obeyed by the communities. On the other side, however, it has created additional values in the communities, whereas some other values have shifted to new forms.

**Key words:** The impact, social capital changes, fisherman communities, market penetration, commercialization, local community and trust.

## INTRODUCTION

### Background

Market penetration through the commercialization of marine products and the rapid flow of incoming goods to a community has created huge change (improvement) within the community as well as various problems. One of crucial problems created by the market penetration is imbalance relationship (market is dominating the local community) between ideology (cultural aspect) and social structure (Benedetto, 1993; Kolopaking, 2011). The condition has diminished the social capital and caused social disruption that disturbs and distorts the achieved social life harmony. The diminishing of social capital (decapitalization) due to market penetration is the social

cost bore by the local community (Fukuyama, 2002).

This decrease on social life quality influencing the community’s social solidarity deserves more attention. The emergence of new cultures and values brought by market penetration most likely will diminish or even wipe out the social capital (Fukuyama, 2001; Lin, 2004.). It is due to the replacement by new institutions that is probably against values and norms followed by the society. Society, however, will be stagnant without intervention (modernization) (Hayami and Kikhuci, 1997; Santoso, 2011). On the other hand, if the diminishing process continues, societies may lose their self-identity and will put them into a situation where they are prone

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to any change that makes them lose their grip (anomaly).

Societies in areas with poor natural resources (small islands communities) often time only have social resources as their important asset in development (Satria, 2002; Damsar, 2009). The implementation of development program along with its market penetration in small islands communities has been prioritizing on material or economic development. In other words, the development has oriented on the fulfillment of economy (charity) and tended to ignore social resources development of local communities (Naping, 2013; Field, 2010; Lawang, 2005). Ignorance on social resources development will decrease social solidarity among the citizens (Durkheim, 1986 in Ritzer and Goodman, 2007). Whereas, social solidarity as a value should be maintained by a community (Sumardjan, 1991).

### Research problems

Based on research background, research problems can be formulated as how does market penetration affect social capital change of fisherman communities in small islands?

### Research purpose

The research aims to analyze the effect of market penetration on social capital change of fishermen communities in small islands.

## CONCEPTUAL FRAMEWORK

Social capital was analyzed using Fukuyama theory. The theory states that social capital is about trust, network and value/norm. Some supported theories, such as Social Solidarity theory of Durkheim and Theory on Value from Selo Sumardjan were also used. Whereas, in analyzing the relationship between market and community, the research used Gramsci's Hegemony (Domination) Theory stating that there is imbalance relationship (interaction) among classes within a society in which capital owners have hegemony over the worker (labor) in their work relationship.

## METHODOLOGY

Barrang Lompo Island, hereafter BLI, was purposively selected as a research case. The selection was based on consideration that the island is one of the most developed small islands group in Makassar and it is a tourism object; therefore, market penetration through incoming goods and services is deeply felt in the island. The research was conducted approximately in one year and to be specific it was done around six months. Unit of analysis was

fisherman communities, consisting of capital owner fishermen (employers), retainer (*punggawa*) and labors (*Sawi*). There were 40 respondents and informants consisted of five society's figures, two village officials, three entrepreneurs, and one person each representing NGO and youth organization. All respondents were selected using simple random sampling and informants were selected using snowball sampling. Snowball sampling was chosen because secondary data were unavailable regarding the number of population based on occupation. There was also limited time and cost for the researcher to conduct a census for those types of data although access to the community was not an issue. Data were collected using questionnaire, in-depth interview and observation and then analyzed qualitatively. The research used a comparison between a period before and after the intervention with 10 years of timescale in order to see the change.

## RESEARCH RESULTS AND DISCUSSION

### The eroded and increased social participation of fishermen communities in Barrang Lompo Island

Social participation is generally defined as the participation of each society members in various mutual life activities (development process) in a community. This participation determines the success of development process. With strong participation from the citizens, the ongoing development process in a community will achieve its goals and objectives. Therefore, social participation of every citizen in development process is a power that needs to be built and quality needs to be increased. The research explains the change on social participation as one of social capital dimensions in island communities through two sub-discussions, citizen participation inside and outside island communities.

### *The eroded social participation of citizen inside the island*

The research explains the change on social participation, as one of social capital dimensions of islander community, in a development process using various variables: citizen's intensity to attend an invitation, citizen's activity as social organization's committee, and the intensity of citizen's involvement in a social organization.

Research result shows that citizen's activity as a committee and their activity in a mass organization is lower (after state's intervention) than ten years ago (before state's intervention). It means that the quality of citizen's social participation in their community ten years ago is better than at present, as it can be seen in Tables 1, 2 and 3. It is due to their preference to do productive activities such as working as fishermen or fishermen labors than being involved in useless activities. Market penetration causing the increase of sea products such as

**Table 1.** Citizen's activity as social organization's committee.

Activity as a committee in a social organization	Period			
	After		Before	
	F	%	F	%
Active	2	5,0	8	20,0
Less active	1	2,5	4	10,0
Not active	37	92,5	28	70,0
Total	40	100.0	40	100.0

Source: result from primary data processing, 2012.

**Table 2.** The intensity of citizen's activity to participate in a social organization.

The intensity of activity to participate in a social organization activities	Period			
	After		Before	
	F	%	F	%
Often	2	5,0	10	25,0
Seldom	10	25,0	16	40,0
Never	28	70,0	14	35,5
<b>Total</b>	<b>40</b>	<b>100.0</b>	<b>40</b>	<b>100.0</b>

Source: result from primary data processing, 2012.

**Table 3.** The position of citizen's social participation index in the island.

Citizen's Social Participation Index in Island Community	Period			
	After		Before	
	F	%	F	%
3 and less (low)	7	17,5	2	5,0
4 s/d 6 (medium)	22	55,0	14	35,0
7 and above (higher)	11	27,5	24	60,0
Total	40	100.0	40	100.0

Source: result from primary data processing, 2012.

sea cucumber has brought many job opportunities for the islanders. Therefore, capital or ship owners try hard to increase their catch. In turn, demand on worker is increasing, either as labor (*sawi*) or as retainer (*punggawa*). The islanders and even outsiders utilize this work opportunity.

This eroded citizen's social participation level in island communities has influenced society's social structure as indicated in Table 4.

In explaining data in Table 4, the following appraisal categories were used:

1. 120 – 200 Low
2. 201 – 280 Medium

### 3. 281 – 360 High

Based on those criteria, data in Table 4 show that, at present, the level of citizen's social participation in island communities is lower than it was ten years ago. It means that the level has been eroded since the last ten years. Li's research in mountain areas in Central Sulawesi Province found that market penetration due to the state's intervention through development programs has led to a decline in local values (social capital) maintained by local communities; in fact, it tended to cause social integration (Li, 2012). The eroding of citizen's social participation level occurs in all social strata; the significance, however, occurs in middle and upper social strata.



**Table 4.** Citizen's social participation related to social strata.

Social Strata	Citizen's Social Participation Level in Island Community (Total Score)	
	After	Before
Lower	200 (low)	213 (medium)
Medium	185 (low)	210 (medium)
Upper	185 (low)	202 (medium)

Source: result from primary data processing, 2012.

The capital owners' foresight in utilizing market opportunity – high price on product and marketing access – followed by the utilization of job opportunity by the islanders and outsiders has caused economic increase for the islanders. These activities brought social status change for the citizens; a labor (*sawi*) became a boat retainer (*juragang*) and *juragang* became a boat owner (capital owner). There are also some boat owners (capital owners) or trader fishermen (*pedanggang*) that became sea cucumber's fishermen and fishermen on fish product (pa'ES) became sea cucumber's fishermen. The change into a sea cucumber fisherman is due to the high price of the sea cucumber since early 2000s. It can be stated that market penetration in "BLI" has led to the eroding of citizen's social participation in the island, such as citizen's activity in an activity and social organization. On the other hand, however, this market penetration has caused the changes on citizen's social structure, which is in islander's social status and job structure (type) aspects.

### **The increase of citizen's social participation outside the Island**

The development of a community requires social participation inside the community as well as outside the community. Through participation, a network to the outside world will be created as well as other opportunities. To explain the citizen's social participation outside the island, the research collected data on the citizen's involvement intensity and activity as a committee and citizen's activity in social organization activities outside the island and the quality position of citizen's social participation outside the island.

Research result shows that both before and after market penetration, the intensity of citizen's involvement as a committee and activity in a social organization outside the island is generally low. However, the involvement and activity after the penetration are better than before the penetration. The same goes to citizen's activity in participating in social organization activities as indicated in Tables 5 and 6. In other words, citizen's social participation outside the island after the penetration is

higher (better) than before the penetration. It means that for the last ten years, citizen's social participation outside the island is increasing. It is due to the easiness of people's mobility to and fro the island.

Data in Table 7 clarify the condition that BLI citizen's social participation in social organization outside the island is lower before market penetration than after market penetration. In other words, citizen's social participation outside the island for the last ten years has increased.

The low social participation of "BLI" citizen in social organization outside the island before market penetration is caused mostly by difficulty in transportation to and fro the island. Another factor is less knowledge of citizen on the existence of the mass organizations. It affects low motivation and interest for the citizen to participate in social organization outside the island. It is in line with informant's opinion "Hi.D" as follows:

*"Barrong people were less interested in mass organization existence because they thought it was only wasting their time. Even if there were people willing to participate in the organization, transportation was their burden. However, although the transportation is easy right now, not many people are interested to participate in the organization because they do not know the purpose and benefit of participating in the organization. But, if a local society's figure joins the organization, some people might follow. However, not many society's figures are interested in joining the mass organization outside the island" (Interview, 8.8/2012).*

Social participation of "BLI" citizen outside the island has affected society's social structure as indicated in Table 8. The following appraisal categories were used to explain the data in Table 8.

1. 120 – 200 Low
2. 201 – 280 Medium
3. 281 – 360 High

Based on those appraisal criteria, data in Table 8 show that even though the level of citizen's social participation outside the island both before and after market

**Table 5.** The Intensity of Citizen's Activity as a Committee in Social Organization Outside the Island.

The intensity of activity as committee in social organization outside the island	Period			
	After		Before	
	F	%	F	%
Very active	9	22,5	4	10,0
Less active	21	52,5	15	37,5
Not active	10	25,0	21	52,5
<b>Total</b>	<b>40</b>	<b>100.0</b>	<b>40</b>	<b>100.0</b>

Source: result from primary data processing, 2012.

**Table 6.** The intensity of citizen's activity in social organization activities outside the island

The intensity of citizen's activity in social organization activities	Period			
	After		Before	
	F	%	F	%
Very active	8	20,0	3	7.5
Less active	12	30.0	8	20.0
Not active	20	50,0	29	72.5
<b>Total</b>	<b>40</b>	<b>100.0</b>	<b>40</b>	<b>100.0</b>

Source: result from primary data processing, 2012.

**Table 7.** The position of quality index of citizen's social participation outside the island.

The quality of citizen's social participation outside the island community	Period			
	After		Before	
	F	%	F	%
Less than 3 (low)	12	30,0	20	50,0
4 to 6 (medium)	20	50,0	19	47,0
More than 7 (high)	8	20,0	1	2.5
<b>Total</b>	<b>40</b>	<b>100.0</b>	<b>40</b>	<b>100.0</b>

Source: result from primary data processing, 2012.

**Table 8.** Citizen's social participation outside the island and social stratum.

Social Stratum	The level of citizen's social participation outside the island community (total score)	
	After	Before
Lower	205 (medium)	150 (low)
Middle	210 (medium)	155 (low)
Upper	220 (medium)	160 (low)

Source: result from primary data processing, 2012.

penetration is in the medium position, the level has been increasing for the last ten years. The increase on social participation generally occurs in all society's social

stratum and the significant increase occurs in the upper strata. It is due to the access and facility owned by people in the upper strata, which support their

**Table 9.** Citizen's acceptance on the existence and influence of newcomers.

Citizen's acceptance on newcomers	Period			
	After		Before	
	F	%	F	%
High acceptance	33	82.5	18	45,0
Less acceptance	7	17.5	20	50,0
No acceptance	0	0,0	2	5.0
Total	40	100.0	40	100.0

Source: result from primary data processing, 2012.

**Table 10.** Citizen's attitude toward newcomers' difference attitude.

Citizen's attitude toward newcomers' difference attitude	Period			
	After		Before	
	F	%	F	%
Happy	1	2,5	0	0,0
As usual	19	47,5	8	20,0
Hate (doesn't like it)	20	50,0	32	80,0
Total	40	100.0	40	100.0

Source: result from primary data processing, 2012.

involvement in activities conducted by government or organization outside the island.

### ***The increase in Social Tolerance in "BLI" Fisherman Communities***

Social tolerance is defined as the level of people's or organization's agreement or acceptance on the existence of other people or organization. Social tolerance is also a social cohesion or lubricant in a community. Community with high social tolerance will facilitate the creation of unity and integrity, which then create togetherness as one of the potentials or social capitals for development. On the contrary, it will be difficult for a community with low social tolerance to create unity and integrity. As it is known, development program will not work as it is planned without unity and integrity. Therefore, the issue on how to create good social tolerance among various elements in the society is an urgent issue for the success of development program in an area. For this reason, social tolerance as social capital is an important discussion.

Research result shows that after market penetration, citizen's acceptance on the existence and influence of newcomer is much better compared to before the penetration. High enthusiasm of islanders, at present, to

accept newcomers is not merely in line with their attitude. Most of them do not like newcomers who have different attitude or view especially if the newcomers are more successful. It means that for the last ten years, local citizen no longer pay attention to newcomers with different attitude. In other words, social tolerance of the islanders has increased as shown in Tables 9 and 10.

Strong rejection by islanders on the different attitude showed by newcomers before market penetration mostly caused by an opinion among the native islanders that newcomers should adjust themselves with local society. Theoretically, it can be explained that local society in general wants to be respected (superiority). Therefore, it creates egocentrism on their belonging and unwillingness to accept any influence from the outside. However, this attitude slowly faded away and people now are more open to accept newcomers and their influence. In turn, the hatred toward newcomer's different attitude before the penetration is diminishing. It means that, at present, the native islanders are more open toward influence from outside their island. This local openness can be a driver for their advancement.

Another explanation related to the citizen's tolerance is their attitude if being led by newcomer and their willingness to get along with other people without considering their social, cultural and economic background. Research data show that islanders' attitude toward newcomers has

**Table 11.** Citizen's agreement if being lead by newcomer.

Citizen's agreement if being lead by newcomer	Period			
	After		Before	
	F	%	F	%
Strongly agree	23	57.5	4	10,0
Less agree	11	27.5	16	40,0
Not agree	6	15,0	20	50,0
<b>Total</b>	<b>40</b>	<b>100.0</b>	<b>40</b>	<b>100.0</b>

Source: result from primary data processing, 2012.

**Table 12.** Citizen's willingness to get along with people from various background.

Citizen's willingness to get along with people from various background	Period			
	After		Before	
	F	%	F	%
More willing	28	70.0	10	25,0
Less willing	10	25.0	22	55,0
Not willing	2	5.0	8	20,0
<b>Total</b>	<b>40</b>	<b>100.0</b>	<b>40</b>	<b>100.0</b>

Source: result from primary data processing, 2012.

**Table 13.** The position of quality index of tolerance on "BLI" communities.

Tolerance quality of Barrang Lompo Island's communities	Period			
	After		Before	
	F	%	F	%
Less than 3 (low/bad)	5	12.5	2	5,0
4 to 6 (medium/fair)	10	25,0	23	57.5
More than 7 (high/good)	25	62,5	15	37,0
<b>Total</b>	<b>40</b>	<b>100.0</b>	<b>40</b>	<b>100.0</b>

Source: result from primary data processing, 2012.

changed. They were resistant or contrary to them; however now they become permissive or pro toward them. It means that after market penetration, citizens are more open. It can be seen by the agreement of most citizens to be led by newcomer compared to ten years ago. It is in line with the citizen's willingness to get along with other without considering their social, cultural and economic background, as indicated in Tables 11 and 12. The willingness of local citizens to accept newcomers and their openness to get along with other show that BLI citizen's tolerance after penetration is better than previously.

The last fact in explaining the change of tolerance attitude of Barrang Lompo Island's communities is through

the position of citizens' tolerance quality. Data show that, at present, islanders' tolerance toward the existence of newcomers is higher compared to ten years ago as indicated in Table 13.

The tolerance attitude has shifted from social relationships with tendency of similarity on interest, fate, tribe, and so on into tolerance based on different interest, tribe, and originality. The shift on tolerance attitude of "BLI" citizens is stated by Durkheim as the change from society with mechanical social solidarity to society with organic social solidarity. According to Tonnies, however, this is the shift from *geme in shaft* society to *gessel shaft* society.

The change on tolerance attitude of "BLI" citizen has

**Table 14.** Level of social tolerance of citizens toward newcomer.

Social stratum	Level of social tolerance (total score)	
	Before	After
Lower	260 (Medium)	310 (Medium)
Medium	295 (Medium)	340 (Medium)
Upper	300 (Medium)	375 (Medium)

Source: result from primary data processing, 2012.

**Table 15.** The quality to respect each other in islanders.

The quality to respect each other	Period			
	After		Before	
	F	%	F	%
Highly respect	25	62,5	35	87.5
Less respect	14	35,0	5	12.5
No respect	1	2,5	0	0.0
<b>Total</b>	<b>40</b>	<b>100.0</b>	<b>40</b>	<b>100.0</b>

Source: result from primary data processing, 2012.

affected social structure of the society as indicated in data in Table 14.

The following categories were used to explain data in Table 14:

1. 160 – 267 Low
2. 268 – 374 Medium
3. 375 – 481 High

Based on the criteria, data in Table 14 indicate that, generally, social tolerance level in the island's communities both before and after market penetration is on the medium level. However, for the last ten years the social tolerance toward newcomers has been increasing in all social strata and upper strata show significant increase. It means that citizens in the upper social strata are more open than that of lower strata. It is due to the experience and social networking owned by citizens in upper social strata, which allow them to have better access to the outside.

### ***The shift in the value of life***

A value cannot be separated from the development of a community. It is even the community's identity. Therefore, every society has a perception or opinion on everything they consider valuable or good for their life. Soemardjan (1989) states that everything valuable for society's life is

called value. A value will be different in each society. Therefore, it can be a characteristic for a community maintained from generation to generation that become local tradition and in the end, it become a custom.

In explaining the values followed by the island communities, the research used sub-variables of mutual respect and the causal factors for people being respected in a community. Data show that the attitude to respect each other among the islanders is high both before and after penetration; however, the situation is better before market penetration. In other words, for the last ten years the attitude to respect each other among citizens in Barrang Lompo Island "BLI" has diminished as indicated in Table 15.

The attitude to respect each other among the islanders either before or after market penetration is shaped based on personal factor, such as wealth, honesty, courage, kindness, piety, heredity and cleverness. However, there are factors on what makes a person being appreciated. Courage was the main reason for a person to be appreciated; however, after market penetration wealth has become the main reason as indicated in Table 16. Yet, honesty still becomes the main factor for a person being respected in a society both before and after market penetration. It means that honesty as a value continues to be maintained by "BLI" communities. Courage is no longer the main value in their life. Wealth factor is the main reason to respect other, which is an old value recently practiced by the islanders after market

**Table 16.** The main reason for a person to be appreciated in a society.

The main reason for a person to be appreciated in a society	Period			
	After		Before	
	F	%	F	%
Wealth	25	62.5	6	15,0
Honesty	7	17.5	13	32,5
Courage	2	5.0	14	35,0
Cleverness	1	2,5	0	0.0
Piety	2	5,0	2	5,0
Kindness	3	7,5	3	7,5
Heredity	0	0,0	2	5,0
<b>Total</b>	<b>40</b>	<b>100,0</b>	<b>40</b>	<b>100,0</b>

Source: result from primary data processing, 2012.

**Table 17.** Citizen's appraisal on life achievement.

Appraisal on life achievement	Period			
	After		Before	
	F	%	F	%
More than enough	34	85.0	1	2.5
Ordinary	6	15.0	37	92.5
No progress	0	0.0	2	5.0
<b>Total</b>	<b>40</b>	<b>100.0</b>	<b>40</b>	<b>100.0</b>

Source: result from primary data processing, 2012.

penetration. It is an indication that “BLI” communities have been possessed by materialism spirit.

In line with the description above, the following is a statement from an informant “Hi.D”:

*“Barrang people used to respect each other. We were following the principles of respecting each other, protecting each other and maintaining mutual feeling. Children were very obedient to their parents especially to society figures. Members of society respected the society figures because of their charisma. At present, however, these attitudes have changed. Even though it seems that people still respect each other but it is not the same. Now, if you do not have anything (poor), people will not respect us. Therefore, here (refer to Barrang Lompo Island) if you are rich, especially if you have a beautiful house, and even the title, Haji Tommi, you will be respected by others” (Interview, 9/8 2012).*

The interview clarifies that before market penetration, “BLI” communities respected each other; however, after market penetration the attitude has slowly shifted from social oriented value to economic one.

Regarding live achievement for “BLI” communities, data show that their achievement is increasing compared to ten years ago as indicated in Table 17. However, the islanders feel less satisfied in their life achievement both before and after market penetration. It can be seen in Table 18. In other words, improvement in life has not brought happiness to the islander. This feeling of unhappiness is mostly because they have to be separated from their family members, especially in seasons when they have to go to the sea for fishing that will last from a week until three months. It means that happiness of life is not measured by material, instead by being together with family, which is priceless. It is indicated in Table 17.

**The eroded reciprocity in fishermen communities in “BLI”**

Reciprocity refers to a movement among individuals or between related symmetrical groups. The movement will occur if there is frequent interrelationship among individuals or groups. A symmetrical relationship occurs if relationship among various parties has relatively similar

**Table 18.** Citizen's appraisal on happiness in life.

Citizen's appraisal on happiness in life	Period			
	After		Before	
	F	%	F	%
Very happy	18	45,0	7	17,5
Less happy	21	52,5	30	75,0
Unhappy	1	2,5	3	7,5
<b>Total</b>	<b>40</b>	<b>100.0</b>	<b>40</b>	<b>100.0</b>

Source: result from primary data processing, 2012.

**Table 19.** Citizens' intensity to help their neighbors.

Citizens' Intensity to help their neighbors	Period			
	After		Before	
	F	%	F	%
Often	30	75,0	35	87,5
Seldom	9	22,5	5	12,5
Never	1	2,5	0	0,0
<b>Total</b>	<b>40</b>	<b>100.0</b>	<b>40</b>	<b>100.0</b>

Source: result from primary data processing, 2012.

**Table 20.** Citizens' intensity to give food to their neighbors.

Citizens' intensity to give food to their neighbors	Period			
	After		Before	
	F	%	F	%
Often	26	65,0	36	90,0
Seldom	14	35,0	4	10,0
<b>Total</b>	<b>40</b>	<b>100.0</b>	<b>40</b>	<b>100.0</b>

Source: result from primary data processing, 2012

positions and roles in an exchange process. This research explains the change on reciprocity in an island community through such sub variables as intensity to help each other and intensity to give food to neighbors.

Research result shows that intensity to help each other and to give each other food among citizens in an island for the last ten years has been decreasing or eroded. As shown in Table 19 that both before and after market penetration, the intensity to help each other among citizens often occurs especially in a tragedy. However, the attitude to help each other among citizens when their neighbors are in a tragedy was better before market penetration than after. The same goes for citizens' efforts to give food to each other as it is shown in Table 20.

The eroded reciprocity principle in "BLI" communities occurs due to market penetration. Market penetration

within BLI communities can be explained by two main issues: 1) the rapid flow of incoming goods, people and services to the island and 2) the commercialization of marine products.

### ***The Rapid Flow of Incoming Goods, People and Service to the Communities in Barrang Lompo Island***

After the port has been restored, it automatically increases the number and capacity of boats berth at the port. It gives implication to the increase in the volume of goods and services loading at the port as well as people entering the island. This situation influences consumptive behavior of people in the islands especially the passion to own industrial products such as mobile phone, TV,



**Figure 1.** Loading activities at BLI Port. Source: Photos taken on August 9, 2012.



**Figure 2.** The wagon traders (*pa'lili*) are selling their products. Source: Photos taken on August 8, 2012.

computer and furniture. The easiness in transportation to cross the island allows fishermen to sell their fishing products to Makassar, Maros and Pangkep. The result for this situation is that fishermen no longer sell their product in their own island (Figure 1).

The strong passion to own industrial goods and the easiness to market the fishing products has developed a thinking pattern of island communities on the importance of money value in societal life in addition to fulfilling basic needs. It further influenced the development of local trade service. This situation is marked with the increasing number of various traders using wagons to sell basic needs. Household goods traded, among others, are fish, spices (such as salt, pepper, vinegar, turmeric, onion) and vegetables. There are also traders who sell fruits or traditional cakes. The existence of these wagon traders (*pa'lili*) has spoiled the islanders in the availability of household needs right in front of their houses. Later, this has impaired the principle of mutual borrowing or asking for kitchen needs to the neighbors. It shows that the market penetration in "BLI" has caused the principle of needs reciprocity and sharing among islanders has eroded (Figure 2).

### **Commercialization in Barrang Lompo communities**

Road improvement has clarified the strength of market

penetration in "BLI" characterized with fishermen who carefully calculate their fishing products as market commodities (commercialization of marine products). Every time the fishermen come home from fishing they will directly sell their product outside the island; therefore, they no longer share their catch to their neighbors even if it is abundant. In other words, market penetration as an attitude toward the catch as profitable trade commodity (commercialization of marine products) has changed society's view on the importance of money value. In this stage, change on social rationality has occurred within the islanders, which was based on social norms, mores, and traditions now has shifted to economic rationality based on pragmatic rational thinking. For example, stinginess is considered a deviant (irrational and not common) behavior in a social rationality society; in economical rationality society, however, this is considered logic (righteous) behavior because being stingy means being thrifty.

The change has caused diminishing in reciprocity principle among the societies because all catches are calculated as trade commodity (commercial). When the fish price is high, fishermen and their retainer (*punggawa*) will sell all their catch and none are for family consumption. However, they will set aside their catch for guests who visit their home.

Commercialization on the catch has affected dishonesty and injustice in yield distribution among labors,



**Table 21.** Index of citizen's reciprocity quality in social status.

Social stratum	Level of citizen's reciprocity (total score)	
	After	Before
Lower	430 (high/good)	451 (high/good)
Middle	375 (high/good)	440 (high/good)
Upper	380 (high/good)	432 (high/good)

*punggawa* and employer, as stated by an informant as follows:

*"We (fishermen or sawi) were very happy to go for fishing because punggawa and employers both were honest in distributing the catches; we even received bonuses. However, now punggawa and employers sometimes are dishonest and unfair in distributing the catches, including in calculating initial capital when we are going for fishing. Therefore, we receive less result distribution that even unable to pay our debt. Thus, when we go out to the sea we usually also go for fishing (as additional job) and the fish we catch will be sun-dried or salted and then we will sell it to traders who are usually ready to pay the fish. We do this to get additional income" (Interview, 9/10/2012)*

Although reciprocity attitude among islanders has diminished; the attitude, however, still exists in different situations such as when approaching fasting month. In this situation, wealthy people usually will invite their relatives and neighbors to have meal together. Approaching Eid Al-fitr day, they will give money to their employees (*sawi*) and neighbors depending on how much profit they gain in the year. The diminishing of reciprocity principle in fisherman communities in "BLI" affected its society's social structure as shown in Table 21.

In explaining data in Table 21, the following appraisal categories were used:

1. 120 – 200 Low/bad
2. 201 – 280 Medium/fair
3. 281 – 360 High/good

Based on those criteria, data in Table 21 show that reciprocity level of the island's communities before and after market penetration is high; however, it has been diminishing for the last ten years. The decline (diminish) on reciprocity level is happening in all society's social stratum.

The most significant decline happened in the middle to upper social stratum. One factor affecting the diminishing of reciprocity value in fisherman communities in "BLI" is the commercialization of marine products.

## CONCLUSION AND IMPLICATION ON POLICIES

### Conclusion

Market penetration through the rapid flow of incoming goods, services and people into an island and commercialization of marine products within small islands fisherman communities for the last ten years has eroded the values followed by the islanders. On the other side, however, the market penetration has caused an increase on value stocks in the communities. In addition, there are values that shifted from one form to another new form.

The eroded values are reciprocity and social participation of the islanders. Values that increase in stocks are social participation outside the island and social tolerance toward newcomer. The only value that shifted is the value of life for the islanders.

### Implication on policies

Social capital in the society can be a potential power in supporting development process either in national, regional (province and regencies), or community levels. To date, however, social capital in terms of local values is often being ignored in the development process. Thus, with the ongoing development process, these values are eroded and society's self-identity will be lost and the achieved social harmony will be disturbed. In turn, this condition will create social disintegration that leads to social conflict. Therefore, the use of local potentials (social capital) owned by a society, especially in building reciprocity spirit and social participation of the society in all development process stages should receive serious attention from the government. Also, the effort to revive the eroded local values should be encouraged and not merely as a discourse but also must be realized at the level of implementation.

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Full Length Research Paper

## Sex, custom and population: A Nigerian example

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Sex determines most of what happens in the rest of the social life of the Orring, a minority ethnolinguistic group in Nigeria's Southeastern districts. Like in most so-called simple societies, rules on sexual conduct also govern such relational principles as marriage, descent and kinship. But here they go a little further than this because propriety or otherwise of sexual conduct is not limited to the acts of sexual partners. It affects also the status of children of such partners or those that may be socially connected with them at other levels. For example, a category of children that are called *gbuati* [sing. *waati*] *ẹ lakpe* (evil children), are in their category because they are held to be those who earn their condition as a result of unconfessed infraction of sexual rules by, usually, their parents. *Gbuati ẹ lakpe* include those of breach birth, those that cut their upper incisors first or those with such rare physiological condition as six instead of five fingers. The Orring society is patrilineal and patrilocal which facts seem to help in explaining why rules of sexual conduct place a heavier burden on women than on men. This paper results from a participant observation of the Orring from 1998 to 2003. It is suggested in this paper that any policy on population that ignores local custom at the present stage of development in Africa may not deliver their expected impact. What is needed is a cross-disciplinary co-operation that will enable ethnologists, demographers, medical scientists, bureaucrats and so on to work together for effective results.

**Key words:** Sexual conduct, sexual offences, sexual behaviour, Nigeria.

### INTRODUCTION

The participant-as-observer variant method was used since the author has gained a working knowledge of Korring, the Benue-Congo language that this group spoke, as well as establish a network of informants and other social contacts. In the tradition of classic ethnography the study of this group was holistic. However, the present subject was based on 23 unstructured interviews. They typically arose in the contexts of other social processes such as soirees, parties, family quarrels, episodes of joking relations, and so on. The Orring are a minority glotto-cultural group in Ebonyi State in South-eastern Nigeria. They have related groups in neighbouring Benue State and Cross River State.

Sex is used in this article to refer to copulation or acts leading to or explicitly connected with it. It seems

advisable to define the term since both in its technical and colloquial usage is polysemous. For the term, sanction, the definition of Banard and Spencer (1998: 620) is adopted, "A reward for socially correct behaviour or, more commonly, a punishment for socially incorrect behaviour." In this work, of course, the latter is focused upon, except when such a reward produces an effect on another party that fits the conditions which this paper reports. An example of this is when a co-wife loses an entitlement to her rival as a punishment for unapproved sexual conduct. For the wife that gains from this event this is a reward and for the other this is a punishment. Judged by standards of European or American societies, sexual strictures among the Orring are severe, and for our present purposes heavily weighted against girls and

women. But from the perspectives of anthropology, such a judgment will be unfair. Each culture must be judged by the time and social circumstances that produced it. To understand the Orring position it has to be noted that sex is seen in strictly reproductive terms. It is the cardinal strategy for recruiting members of the community. And the female is an important agent in this and must not do anything which in the knowledge of the culture-bearer is capable of threatening the order that regulates such a system.

### The Offences

There are broadly two sexual offences: The one against *Lose*, the Earth force that is the central divinity of the Orring. The rest of the offences may be lack of a more appropriate term, called *loipos* (after, of course, the Greek). The motley of offences under the *loipos* category while being socially reprehensible is nevertheless not a direct affront on *Lose*.

The offence against *Lose* is itself of two types. One type of this can only be committed by an unmarried girl when she becomes pregnant before the *ikumenyi* circumcision rite of passage. *Ikumenyi* is the female circumcision and the concomitant ceremonies designed to help the healing of the wound and put the candidate in a comely state for the parade of the nubile age grade. Ordinarily, the parade in the market square will take place about thirty days after the excision. Only part of the clitoris is excised and the rest of the vulva is left intact.

It is considered an honour to allow the blood from the clitoris to drip to the ground. In a sense, the candidate for marriage has made a blood pact with the guardian divinity of the group using her most vital possession. To understand such a commitment it is helpful to know that the pre-contact Orring was largely an insular endogamous group. By as recently as the 1930s the British colonial officer, Cook (1936) could still record their desperation to protect their culture against the influence of their more numerically superior Igbo within which they form an enclave.

A girl tries to remain chaste until this rite so as to be accorded the honour of dropping her blood on *Lose* soil. Should she become pregnant before she has the rite, she is treated harshly. After a perfunctory cutting of the clitoris, the blood is prevented from reaching the ground directly. A large shard of earthenware is placed between her legs so that the blood drips into this object. When bleeding stops the shard is taken to the evil grove, *oseja*, and placed face up. An evil grove is communally owned and reserved for such or related rituals that are defensive of the interests of the group or their members. It is also used as the burial place of people that are considered to be undeserving of respectful funeral.

Although boys are circumcised, there is no equivalent treatment for them. A promiscuous boy may not suffer

more than such discretionary reactions as gossips or manifestations of extra circumspection in the hands of those who deal with them. It may also be added that where a boy's paternity of an unmarried girl's baby is not in dispute he may be compelled to marry her or contribute to the material care of the child up until it is weaned. In the latter option, he will be recognized neither as the genitor nor the pater of the child, those biological and economic contributions of his notwithstanding.

### Lose Offences -- Married Women

A married woman is obliged not to relate sexually with any other person but her husband. If she does, this is considered an offence against the *Lose* divinity. The only exemption is with regard to widows but even this must take into account the provisos to be outlined below.

Such a blanket prohibition will be considered too extensive by the standards of some of Orrings' Nigerian neighbours. But it is against the cultural logic of the Orring that the prescription must be judged. Before colonization by the British, the Orring were so proud of their culture that they waged constant wars to protect it. The British colonizer met them fighting one of such wars with the Igbo (Cook, 1935). In contradistinction to the acephalic Igbo, their centralized political structure had a monarch whom Cook described as a "deified personage".

The entire humanity in their worldview is divided into two: the Orring, which translates as the Wise Ones; and the *Ufufuu*, dynamically Outsiders or Strangers. It seems logical therefore that self-esteem should restrain the Orring from allowing potential *pollution* of their gene pool via liberal sex norms.

When one's husband dies, a new aspect of the norm comes to the fore. After mourning, pre-menopausal women have the choice of staying as widows of her late husband or re-marrying. If she chooses the former she will be expected to make more babies in the name of the deceased. The children in that category are known as *aseje*, those whose mothers got from afar; literally those that were trekked for. The children are not customarily disabled in any manner when it comes to the entitlements of legitimate members of the community. They are treated for all practical purposes as children whom the deceased biologically fathered by himself as the husband of their mother.

Levirate is unknown; indeed is tabooed. Permitted relations for this purpose must be outside the late husband's lineage. But members of the lineage, usually the closest kin of the deceased, will be consulted in the choice of the woman's paramour. This is for the obvious reason of ensuring that children of questionable character are not brought into the lineage through such a liaison. The Orring believe that behaviour is genetical and is passed from those that are biologically responsible for a child to such offspring. It is of course always certain who

the *genetrix* of a child is, if the matter is not always that tidy in the case of pater. So, for example, when a child whose *pater* is known to be well behaved is found to be delinquent such is always a source of suspicion on the part of the mother.

Again a married man whether his wife is alive or whether he is widowed is free from the type of constraints that apply in the women's case. This may be explained ethnologically on basis of the Orring marriage system. Marriage here is typically polygynous. It is expected that a man will have more than one subsisting marriages. As such any virile man who may afford it financially has, in principle, the same liberties as a bachelor that is looking for his first wife. When he is widowed and is still young it is not only permitted but it becomes more or less imperative that he should marry again.

### Atonement

Atonement takes a form that is ethnologically remarkable in the premium it places on the nature of these categories of offence as harm to the corporate good of the community. A violation of a taboo on sexual relation threatens the social order by defying the rule through which brides are circulated and valid kin connections established among the Orring. Once the offence is uncovered the first step to atonement, and a very crucial one at that, involves in principle the participation of every member of the community. An ululation is raised in the special tone that is restricted to such an event. Everyone hearing it must pick it up and by so doing the sound goes round the whole of the community. Usually as it circulates the story associated with it goes along with it even though the detail of that will take some time to reach the parts of the community that are distant to the locus of the tabooed act or the residences of the infractors.

The ululation serves three purposes: 1. publicize the offence; 2. demonstrate solidarity with the *Lose* divinity, and 3. condemn the action of the offender. The culture-bearers have explained that this ritual was salutary to the health of the offender and the fact seems hard to controvert going by the evidence. Before some members of the community converted to Christianity it was unthinkable to get anyone who will not join in that ritual ululation. There have been occasions when those who succeeded in covering up the tabooed acts ended up volunteering confessions so as to have the benefit of the ululation. Such problems as an expectant mother's extraordinarily difficult labour, her baby's teratogenetical features or even simpler deformities of the infant may be enough reason for a lady who has been hiding a tabooed tryst to confess. The Orring believe that tabooed sex can adversely affect not only the offender but also a child conceived after the event. A category of children that are called *gbuati* [sing. *waati*] *ẹ lakpe* (evil children), are in

their category because they are held to be those who earn their condition as a result of unconfessed infraction of sexual rules by, usually, their parents. *Gbuati ẹ lakpe* include those of breach birth, those that cut their upper incisors first or those with such rare physiological condition as six instead of five fingers.

After the ululation there will be immolation to the guardian deity of the compound of the husband of the offending wife or widow, *Aliobu*. This aspect of the ritual is restricted to the compound of the cocudoled man. In the event where the offence is committed in another Orring compound and therefore it is considered defiled as a result of the act a similar cleansing ritual will also be necessary.

The ululation aspect of the act applies both to the woman and her partner in the forbidden tryst. But in the patrilocal society it is only the woman that must provide the materials for the ritual cleansing of the husband's compound.

### Modernity

The Orring inhabit the part of Nigeria that encountered Westernization relatively late. This has important implications for the tradition of this remarkable group. This is to be explained by the geography of the place. The outer of the two communities, the Eteji, is located about 200 kilometres north of the nearest Atlantic shores. Of course the first contact of the Europeans with the various societies was through the sea in the days when nothing more convenient than bush path was to be found in most of these parts. Communities on the banks of smaller waterways that linked the Atlantic got in contact with the Europeans earlier than those like the Orring that were farther away. By 1931 L. H. Shelton, a colonial administrator working in Nigeria's southeastern districts, was still writing on the modalities for establishing a British-designed local administration for the Orring group (Shelton, 1931).

It was not until after the Nigerian civil war (1967 - 1970) that the Orring got their first university graduate. No one from the group has been a minister in Nigeria's central government. There is only one Orring member of the Catholic clergy and none at all among the episcopal Anglicans, the two groups that take a longer period to train priests, although both have churches. The fundamentalist evangelicals are flourishing and are a great attraction for those looking for alternatives to the Orring tradition. But all this is very recent development and a source of worry for those Orrings that are disturbed by acculturation.

Male as well as females lamented the deleterious effects of the contact with the Europeans. Quite remarkably for our present purpose the effect of this on sexual behaviour of women was frequently cited. There is the

suspicion, however hard to prove, that one of the chief reasons why the churches hold such attraction for the womenfolk here is because it provides an escape for those of their members that might have fallen foul of the autochthonous sex taboos.

## DISCUSSION

Sex, sadly, is one of the least discussed subjects in socio-cultural anthropology. Sadly, because of sex intertwines with other cultural subsets at least in societies that anthropologists are interested in. As Priest (2001: 42) points out, citing Foucault, resistance may sometimes originate in the sex space. Foucault's worry about guardians of a threatened social order holding on to sexual moral high ground becomes easier to understand. Such pioneers of the discipline as Malinowski were no doubt aware of this fact as evidenced by his dedication of one of his reports on the Trobrianders, *The Sexual Life of Savages*, to it (Malinowski, 1932). But the tantalizing treatment of the subject has frequently provided a good ground for good-natured banter such as Sillitoe (2006) recalled Henry Arthur Powell telling after reading it in his early days in the field.

One obvious reason could be the nature of the subject that does not lend itself to easy investigation due, of course, to its secretive nature. But another reason is also the possibility that the connection of sexuality with other domains of culture might have been overlooked. The reason for this might have been that in its focus on the broader canvas of kinship the central role of sex in the management of this is given insufficient attention. The nearest we have come to this is in the speculations on the origin of descent types from Maine through Bachofen to Levi-Strauss. But in all that, it was not sex as such but the position of the male- and womenfolk in institutionalization or management of social types that is the issue.

Kelly's (2002) work on the Etoro, although essentially on witchcraft, contains prominent indicators of the potentials which study of culturally sanctioned sexual behaviour holds. The Etoro's view of sex impacts directly on the way they organize or negotiate other social relationships. Although no report is available at the moment on the matter, there are observed parallels in some aspects of his study and the social strategy of another Nigerian group, the Okposi Igbo. For example, he reports culturally-prescribed abstinence for the Etoro at certain places and times. Among both the Okposi and the Nkalaha, on the eve of the pan-village fishing campaign involving the use of the fish-stupefying plant of the fabaceae family, *Tephrosia vogelli*, sexual relation is prohibited for all the men that will take part in this essentially economic activity.

Among the Igbo and many other Nigerian groups there

is an important link between sex and magic or witchcraft. Belief in spiritual sex, comparable with quondam European versions in the shape of relation with succubus and incubus or to a degree in the Jewish Nephilim story, is widespread in Nigeria and is taken seriously by people who in other respects are considered Westernized. It is a crucial component in the doctrines of the burgeoning thaumaturgy-driven neo-Pentecostalist movements that is so popular among the youths and the working class. We can effectively account for any other of a group's social domain until we can account for the sexual ideology of such a society.

The efforts of Forth (2004) in this direction must be noted. He has been studying this domain with particular reference to culturally sanctioned sex outside marriage among the Nage and Keo groups in the island of Flores in the Oceania. But again the focus is limited. In that study he investigates a form of culturally structured premarital and extramarital sexual relationship in that society. In Nigeria itself, Izugbara (2004) has been active in a related epistemic province but his otherwise resourceful investigations have limited value to anyone expecting a holistic treatment of the subject. He surveyed adolescents' notions of sex among the Ngwa Igbo. Although culture-based, nevertheless the inquiry lacks the more familiar ethnographic depth and is unable to identify the structural underpinnings for the phenomenon.

Anthropology owes itself and the consumers accurate repositioning of sex in its intellectual products. It is necessary to understand autochthonous sex ideology because like all cultural creations it dies hard. Besides how such may relate to other social domains, it is also crucial to understand the place of sex in each society in these days when due to the structure of plural modern nation states there are many demographic and health issues that connect directly to it. None of such issues: contraceptives or other forms of birth-control strategies, HIV/AIDS, female circumcision, to name a few, may be dealt with ease or success unless we understand what autochthonous sexual ideology underpins the culture-bearers' attitude to them.

For our present purposes, this is far from the speculative. A number of studies already exist on the West African case in support of the suspicion that any attempt to confront a problem of human reproduction, sexuality, or sex *qua* sex without taking into account the cultural ideology that regulate such is doomed to fail. After investigating the case of the Nsukka Igbo with regard to family planning, Okeibunor (2000: 47) concludes, "[C]ultural and subjective meanings attached to sexuality and gender as well as sex drives and enjoyment will no doubt impact on family planning practices." Goody (2000) citing some older works uses the term, institutional variables, to refer to such factors in the cases that have been studied in Africa and in pre-industrial groups in Asia, America and Europe. The challenge here is that

such variables, including sex, are conceived differently and resolved differently in different cultures.

Anthropologists will be useful in such a context. Because to a great extent human groups negotiate the variables affecting their population in a manner that is culture-governed, any policy on these that is designed to succeed will require some ethnological inputs. Of course other specialists are needed here too. There are roles for, for example bureaucrats, psychologists, philosophers, medical scientists, perhaps the media too, and the like. But the most futile that could be attempted in the context of contemporary Africa is to imagine that any population policy could work that ignores the impact of culture on human sexuality.

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*Full Length Research Paper*

# Disposition of senior secondary school students towards career in Sociology: A study in Abeokuta Nigeria

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This study examined the disposition of senior secondary school students towards career in Sociology. A total of four hundred (400) respondents were randomly selected from eight (8) public secondary schools in Abeokuta metropolis. Data were generated through the use of both questionnaire and oral interviews. Data generated through questionnaire were analyzed using descriptive technique such as frequency counts and percentage while the data obtained through interviews were content analysed. The study revealed among others that majority of the respondents intend to enroll for tertiary educational degree/diploma after completion of their secondary school education. Despite this, it was revealed that majority of the respondents were ignorant of the discipline of sociology and this accounted for its low preference among the respondents as only 35.5 percent showed positive disposition towards career in sociology while 63.7 percent preferred studying other courses and the remaining 0.8 percent were neutral. The study concludes with a set of recommendations which will help to popularize the course as well as arouse the interest of students in the discipline of sociology.

**Key words:** Disposition, sociology, students, career, Abeokuta.

## INTRODUCTION

Since the word sociology was coined by Auguste Comte (1798 – 1857), it has become widely accepted not only in Europe but also in United State of America, Japan, Canada and other parts of the world as an academic discipline and as a tool for analyzing and understanding society. But what is sociology? Several scholars such as Kornblum (1994); Ross and Haag (1961); Wilmot (1985); Henslin (1997); Lindsay and Beach (2003); etc have explained the meaning of sociology. For instance, Kornblum (1994) defined sociology as the scientific study of human societies and of human behaviour in the groups that make up a society. It is concerned with how social conditions influence our lives and individuals. Ross and Haag (1961), on their own, defined sociology as the study of the formation and transformation of groups and the

relationship of groups and group members with one another. To Wilmot (1985), sociology is a science of human companionship, fellowship, association and interaction.

While all these definitions may be accurate/correct, however, in this study, Smelser (1994)'s definition was adopted. He defined sociology as the scientific study of social relations, institutions and societies. Although not all sociologists accepted the scientific status of the discipline (Tukura, 2004; Haralambos and Holborn, 2004), it is accurate to characterize the discipline as a scientific one given the very strong emphasis placed on empirical investigation and systematic explanation according to the scientific method. Most importantly, it utilizes a set of procedures that minimizes the personal bias of researcher



while at the same time maximizing precise measurement (Isiugo-Abanihe et al., 2002).

Sociology is an important discipline in faculties of social sciences in Nigeria universities. The social sciences are academic discipline that deals with people in their social and cultural context (Otite and Oginwo, 2006). Other disciplines in the social sciences include Anthropology, Psychology, Political Science and Economics. Some faculties of the social sciences include other disciplines such as Demography, Geography, Social Work, and Accounting. But what distinguishes Sociology from the other social sciences discipline is that as each of these social sciences discipline studies an aspect of the society, sociology is interested in all aspects of the society. Also, sociology has a unique way of analyzing reality which has been referred to by scholars such as Hess et al. (1996) as the Sociological perspective or way of seeing.

A major in sociology give ones distinct skills to look beyond the often neglected and taken-for-granted aspects of our social environment and examine them in fresh and creative ways (Berger, 1963; James and Zanden, 1996). People trained in sociology work in a wide range of interesting jobs, in the public, corporate and community sectors. Sociologists work in neighbourhood and community development, in ageing, urban, youth or women's services in health program evaluation or program management. They work in media, not-for-profit organizations and many works as researchers in areas from family life to educational change. They are found in large corporations, community groups, and the three levels of government, that is Federal, State and Local (Huber, 1984; American Sociological Association, 1984).

In spite of many job opportunities available for sociologist, information from literature (Nworah, 1997; Iheanacho, 2000; Joshua, 2003) indicates that many secondary school students always aspire to study courses such as Medicine, Accounting, Pharmacy, Business Administration, Engineering and Law without a single thought on course like Sociology. This phenomenon is a threat as it has implication for planning the recruitment into the sociology profession in Nigeria. Hence, this study was conceived to find out how far such finding hold for the generality of senior secondary school students in Abeokuta metropolis. In pursuant of this, attempts were made to provide answers to the following research questions: (i) what are the career goals/intention of students after secondary school education? (ii) who influences their career choices? (iii) are they aware of the discipline of Sociology? (iv) would they like to choose sociology as a course to study in tertiary institution after their secondary school education?. The result of this study will contribute to a better understanding of the disposition of senior secondary school students in Abeokuta towards career in sociology. The finding will also go a long way in

making an empirical contribution to the literature on career education and sociology in Nigeria.

## AREA OF STUDY AND METHODOLOGY

This study was carried out in Abeokuta, a city in South Western Nigeria. Abeokuta is the capital of Ogun State. It is located between latitude 7°00'W – 7°30'N and longitude 3°00'E – 3°30'E, and it hosts two local government areas namely Abeokuta South and Abeokuta North. Most of the inhabitants of Abeokuta are *Egba*, a subgroup of the Yoruba People. Other Nigerians from other parts of the country as well as expatriates are also living in the city. Abeokuta has over twenty public secondary schools.

The study population consists of the final year senior secondary school commercial class students in Abeokuta metropolis. The science and art oriented students were excluded because of their subject combinations which cannot permit/allow them to study sociology in any Nigerian universities. As regards selection of sample, a total of eight (8) public secondary schools were selected using random sampling technique. The schools selected were African Church Grammar School, Abeokuta; Gateway Secondary School, Abeokuta; Lisabi Grammar School, Abeokuta; Unity High School, Abeokuta; Premier Grammar School, Abeokuta; Olumo High School, Abeokuta; Abeokuta Girls' Grammar School, Abeokuta; and Baptist Boys High School, Abeokuta. Selection of sample of student was done through the use of simple random sampling technique.

A total of fifty (50) students were chosen from each of the eight (8) selected schools to give 400. Equal number of students was selected in order to ensure equitable representation and reduce bias.

Data for the study were collected through the use of both questionnaire and oral interviews. The questionnaire revolved around getting information on the (i) respondents' social background (ii) other issues raised in the research questions of the study. Oral interviews were also held with some of the respondents so as to have in-depth information on some of the issues raised in the research questions. However, before administering the questionnaire, the permission of the selected school authorities was sought and obtained after introduction of the study.

The verbal consent of the respondents was also sought and obtained. The researcher personally administered the questionnaire to all the respondents in their various schools during the school hours to ensure maximum return of the instrument. In all, 100 percent return rate was achieved. Data collected through questionnaire were analyzed using descriptive technique such as frequency counts and percentage while the data obtained through interviews were content analyzed.

## RESULTS AND DISCUSSION

Table 1 shows the demographic profile of the respondents. From the table, a little more than half (50.3 percent) of the respondents were males while the remaining (49.7 percent) were females. The high figure of male respondents is an indication that more male than female enrolled in secondary schools in the study area. Current age of the respondents shows that about 35.5 percent fell within 17-18 years, 34.2 percent were within 15-16 years while 29.8 percent were 18 years and above. The high proportion of those whose age ranges between

**Table 1.** Socio-demographic profile of the respondents.

Variables	Categories	F	%
Sex	Male	201	50.3
	Female	199	49.7
	Total	400	100.0
Current age of the respondents (years)	0-10	-	-
	11-12	-	-
	13-14	02	0.5
	15-16	137	34.2
	17-18	142	35.5
	>18	119	29.8
	Total	400	100.0
Respondents position In the family	First born	99	24.8
	Second born	110	27.5
	Third born	121	30.2
	Others	70	17.5
	Total	400	100.0
Fathers' educational Level	No formal educational	42	10.5
	Primary school certificate	100	25.0
	Secondary/technical school certificate	130	32.5
	Tertiary certificate	128	32.0
	Others	-	-
	Total	400	100.0
Mothers' educational Level	No formal educational	60	15.0
	Primary school certificate	140	35.0
	Secondary/technical school certificate	125	31.3
	Tertiary certificate	75	18.7
	Others	-	-
	Total	400	100.0

Source: Field Survey, 2009.

17-18 years is an indication that most of the respondents began their educational career at the national official age of six years.

Respondents' position in the family shows that about 30.2 percent were third born, 27.5 percent were second born while the remaining others were 17.5. Education level of the respondents' fathers shows that about 32.5 percent had secondary/technical school certificate, 32.0 percent had tertiary school certificate while 25.0 percent had primary school certificate. This finding implies that the respondents' fathers were fairly literate. Respondents' mothers educational level show that about 35.0 percent had primary school certificate, 31.3 percent had secondary/technical education certificate, 18.7 percent hold tertiary education certificate while the remaining (15.0 percent) respondents never attended any school.

This result also indicates that the mothers of the respondents were fairly literate.

Table 2 shows the intention of the respondents after leaving secondary school. Majority (59.0 percent) of the respondents intend to enroll for tertiary education degree/diploma. About 20.3 percent intend to work for some time and later enroll for tertiary educational degree/diploma; 16.4 percent intend to enroll for vocational training in either tailoring, carpentry, painting, hairdressing, barbing saloon, etc, while the remaining (4.3 percent) respondents did not respond. A situation where more than half of the respondents intend to enroll for tertiary educational degree/diploma could be as a result of the role of education in the enlightening and liberation of man from the vagaries of nature. It enables man to be self sufficient materially and philosophically (Martin, 2003). Furthermore

**Table 2.** Respondents career goals/intention after secondary school education.

<b>Career goals/intention</b>	<b>No of respondents</b>	<b>(%)</b>
Enroll for tertiary educational degree/diploma	236	59.0
Work immediately after completion of secondary school education and later enroll for tertiary educational degree/diploma	81	20.3
Enroll for short term vocational training	66	16.4
No response	17	4.3
<b>Total</b>	<b>400</b>	<b>100.0</b>

Source: Field Survey, 2009.

**Table 3.** Influence on respondents' career choice.

<b>Influence on career choice</b>	<b>No of respondents</b>	<b>(%)</b>
Teacher	62	15.5
Career guidance	47	11.7
parents	251	62.8
peers	34	8.5
others	06	1.5
<b>Total</b>	<b>400</b>	<b>100.0</b>

Source: Field Survey, 2009.

**Table 4.** Respondents' awareness of the discipline of Sociology.

<b>Awareness of the discipline</b>	<b>No of respondents</b>	<b>%</b>
Yes	57	14.3
No	339	84.7
No response	04	1.0
<b>Total</b>	<b>400</b>	<b>100.0</b>

Source: Field Survey, 2009.

it is the most potent weapon of political influence and power (Amingo, 2003). Also, in a country like Nigeria of over 400 language groups (Otite, 2000) higher education seems the sole open sesame to elite status (Amingo, 2003).

Table 3 shows influence on respondents' career choices. From the table, more than half (62.8 percent) of the respondents rated their parents as the most important influence on their career choices while teachers (15.5 percent) were the next followed by career guidance (11.7 percent), peers (8.5 percent) and others (1.5 percent). By and large, a situation where more than half of the respondents rated their parents as the influence on their career choices indicates that parents are the most significant individual influencing career choices of their children in the study area. This finding conforms to that of Breakwell et al. (1998), Dick and Rallis (1991), Ferry (2006) and Agarwala (2008). These scholars in their

**Table 5.** Respondents' disposition towards career in Sociology.

<b>Career in sociology</b>	<b>No of respondents</b>	<b>%</b>
Yes	142	35.5
No	255	63.7
No response	03	0.8
<b>Total</b>	<b>400</b>	<b>100.0</b>

Source: Field Survey, 2009.

various studies unanimously found parents to have important influence on their children's career choice.

Table 4 shows the respondents' awareness of the discipline of sociology. Majority (84.7 percent) of the respondents were ignorant of the discipline of sociology; about 14.3 percent knew of the discipline of sociology while the remaining (1.0 percent) did not respond. It is unfortunate that as much as 84.7 percent of the respondents were ignorant of the discipline of sociology. Ignorance about the existence of the discipline of sociology and what it entail is likely to be a key factor responsible for its low level popularity. This is unlike the case of other courses such as Medicine, Pharmacy, Engineering, Law, Accountancy, and Business Administration where awareness of and interest among students is very high before they are ready for tertiary level education. Respondents who claimed to have the awareness of the discipline of sociology were asked the source of their information. Majority of them claimed to know of the discipline through the Unified Tertiary Matriculation Examination/Joint Admissions and Matriculation Board (UTME/JAMB) brochure while the remaining had knowledge of the discipline through their school teacher.

Table 5 shows the respondents' view towards career in sociology. Majority (63.7 percent) of the respondents signify no; about 35.5 percent indicate yes, while the remaining (0.8 percent) did not respond. The result of the interviews equally corroborates this finding as many of the interviewees show unfavourable disposition towards career in sociology. Majority of the respondents perceived

sociology as unprestigious course that cannot fetch them good income, high social status and respect. They however preferred career in accountancy, banking and finance and business administration. They perceived these courses as the one that can enhance their social status as well as prospects of securing high paying job in the banking, oils and gas, shipping, insurance and manufacturing industries. In the words of one of the interviewees: *I would like to be addressed by people either as an Accountant or Banker than sociologist*. The unfavourable disposition of majority of the respondents could be attributed to their ignorance of the essence, utility and career prospects of the discipline of sociology. In sum, this finding indicates that majority of the respondents have negative disposition towards career in sociology. This however partly confirmed the finding of scholars such as Nworah (1997), Iheanacho (2000) and Joshua (2003). For instance, Nworah in his work titled "Factors Influencing Career Choice among secondary school students In Onitsha Zone" found out that students preferred reading courses such as law, accounting, banking and finance, medicine and geology. Similarly, Joshua (2003) in his work titled "Aspiration Pattern of Senior Secondary School students in Calabar Municipality" found greater numbers of students aspiring to read medicine, law, accountancy, and business administration.

## Conclusion

This study has examined the disposition of senior secondary school students in Abeokuta metropolis towards career in Sociology. The finding revealed among others that majority of the respondents intend to pursue tertiary educational degree/diploma after their secondary school education. Despite this, it was revealed that majority of the respondents were ignorant of the discipline of sociology. This ignorance makes the courses to be largely unpopular in the study area and thus accounted for its low preference as only 35.5 percents showed favourable disposition towards career in sociology while 63.7 percent preferred studying other courses such as Accountancy, Banking and Finance, etc and the remaining (0.8 percent) were neutral. Based on the findings of this study one can conclude that senior secondary school students in Abeokuta metropolis have negative disposition towards career in Sociology after leaving secondary school.

## RECOMMENDATION

In view of the forgoing findings and conclusion, it is hereby recommended that:

(1) Adequate and sustained publicity especially among the students in the secondary schools should be made by the Nigerian Sociological Association in order to increase

awareness on the benefits of the discipline of Sociology to society and to popularize the courses.

(2) Government through Ministry of Education should provide schools with career guidance counselor who will be enlightening students on the career prospect of the discipline of Sociology.

(3) Parents being most important influence on career decision of their children should be enlightened by the Nigeria Sociological Association on the essence, utility and career prospects of the discipline of Sociology.

(4) Accomplished sociologists should take up responsibilities in organising and sponsoring mass publicity programmes on the discipline of Sociology. Apart from its obvious advantage of wider outreach, this strategy will help to bring great public awareness about the course among a wider audience.

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*Full Length Research Paper*

# **A socio-technological analysis of cybercrime and cyber security in Nigeria**

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**The Global Information Infrastructure creates unlimited opportunities for commercial, social and other human activities. However, it is increasingly under attack by cybercriminals; as the number, cost, and sophistication of attacks are increasing at an alarming rate. This study sets out to examine the sociological and technological factors that impact cybercrime and cybersecurity and thereby articulates the relevant circumstances and threats of cybercrime in Nigeria. The study approached the issue of cybercrime from theoretical and investigative points of views. Structured interviews with law enforcement agencies and governmental institution for cyber security were also conducted. Data obtained through these research instruments were subjected to descriptive analysis and frequency counts in order to explain the activities of Nigerian cybercriminals based on existing theories of crime, and to understand their intents, purposes and methods. Four theories of crime, namely, Structural Functionalism Theory, Marxian Theory, Routine Activity Theory and Technology Enabled Crime Theory were all found to be relevant to Nigerian cybercrime. At the level of existing laws, the study established that there are no existing laws in the Nigerian statutes that directly address cybercrime.**

**Key words:** Cybercrime, cybersecurity, cyberlaw, Nigeria, Global Information Infrastructure.

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## **INTRODUCTION**

The development of the internet and the widened access to computer technology has created new opportunities for work and business activities, as well as those who engage in illegal activities. The rise of technology and online communication has not only produced a dramatic increase in the incidence of criminal activities, but has also resulted in the emergence of what appears to be a new variety of criminal activities. Both the increase in the incidence of criminal activities and the possible emergence of new varieties of criminal activity pose challenges for legal systems, as well as for law enforcement (Brenner, 2007).

While technological advancements have produced radical shifts in the ability to reproduce, distribute, control, and publish information, the internet in particular has

radically changed the economics and ease of reproduction (Longe and Chiemeké, 2008). Computer networks have also radically changed the economics of distribution. With transmission speeds approaching a billion characters per second, networks enable the sending of information products worldwide, cheaply and almost instantaneously.

For Nigeria, a nation in the process of saving her face regarding cybercrimes, efforts are now being directed at the sources and channels through which cybercrimes are perpetuated. The task of re-stigmatizing cybercrime and re-dignifying honest is not as easy as that of institutionalising a deterrence mechanism like code of conduct bureau, Independent Corrupt Practice Commission (ICPC), Economic and financial crime commission

(EFCC) and many more. This is after many years at the bottom of the ladder of the corrupt nations of the world, which is based on some index set by the Transparency International (TI), an anti-corruption crusader group.

### Problem statement

The internet creates unlimited opportunities for commercial, social and other human activities. But with cybercrime the Internet introduces its own peculiar risks. What are the menace cybercrime and cybersecurity threats poses to Nigeria?

Waziri (2009) spoke about the dreadful level of corruption as being a threat to Vision 20:2020. Cybercrime is an obstacle that may shut the door of progress against the nation. This was why Aluko (2004) gave seventeen (17) ways of stopping financial corruption in Nigeria. One of these crimes according to him has to do with cybercrimes. The global village currently records an increasing criminal behaviour. News of cybercriminal activities continue to fill the pages of the newspaper, it is central to world news and has become a global problem. There is hardly a place where computers and internet facilities are found that cases of crime are not recorded. New modes of operation are developing as the Global System for Mobile-telecommunication (GSM) is now used for browsing. A lot of young people are common among the perpetrators of these criminal activities. They spend hours browsing and sometimes stay awake all night to carry out their nefarious activities. The people involved are mostly found within the ages of fifteen to thirty years.

According to Erhabor (2008), cybercrimes are described as one of the fastest growing criminal activities on the planet. He repeated the fact that it covers a large range of illegal activity including financial scams, computer hacking, downloading of pornographic images from the internet, virus attacks, stalking and creating websites that promote hatred. In recent time, young students in the tertiary engage in forgery of all kinds ranging from false admission paper to school fees receipts, certificates racketeering and examination malpractice that is, accessing useful information during examinations through the handset and other electronic devices. Ajao (2008) said Nigeria, Ghana and South Africa top cybercrime in Africa. Nigeria is not spared from the heartache caused by cybercrimes.

The findings above are worrisome and it is in order to curb and proffer solution to the above that the study intends to look at the sociological and technological factors influencing cybercrime and cyber security in Nigeria.

### Research objectives

The general objective is to provide information and

analysis which lawmakers, policy makers and law enforcement agencies in Nigeria can use in order to create legal definitions which are meaningful from sociological and technological perspectives of cybercrime and cybersecurity.

The specific objectives are as follows:

1. To identify informal, sociological and technological causes of cybercrime and cybersecurity in Nigeria.
2. To analyse the approaches adopted by Nigerian law enforcement agencies and cybersecurity stakeholders in combating cybercrime and ensuring cybersecurity.

### Research questions

This research study aims to assess the vulnerability of the Nigerian society is to crime and abuse on computer networks and the Global Information Infrastructure at large.

The study then attempts to answer the following questions:

1. How are Nigeria anti-graft agencies tackling cybercrime and cyber security threats?
2. How effective and efficient are the efforts of the security agencies in combating cybercrime and ensuring cybersecurity in Nigeria?
3. What can be done to improve the state of cybercrime and cybersecurity in Nigeria?

### METHODOLOGY

A mixed research approach is needed for adequate insight and knowledge into solving and achieving the research problem and objectives. The study will approach the issue of cybercrime from theoretical and investigative points of views. This study will use a combination of existing literature studies, direct in-depth primary research and secondary materials from the Internet. The study population for this study includes: law enforcement agencies and cybersecurity governmental agencies

### LITERATURE REVIEW

#### Cybercrime: Definition and conceptualization

A primarily problem for the analysis of cybercrime is the lack of a consistent and statutory definition for the activities that may constitute cybercrime (PJCACC, 2004; Yar, 2005). According to Smith et al. (2004), defining cybercrime raises conceptual complexities. Varied definitions of cybercrime do exist. In addition to the difficult of definition, it is also called by variety of terms such as computer crime, computer-related crime, digital crime, information technology crime (Maat, 2004), Internet crime (Wall, 2001), virtual crime (Lastowka and Hunter, 2004; Grabosky, 2001), e-crime (AIC, 2006) and net crime (Mann and Sutton, 1998). Cybercrime could reasonably include a wide variety of criminal offenses and activities.

At the Tenth United Nations Congress on the Prevention of

Crime and Treatment of Offenders, in a workshop devoted to the issues of crimes related to computer networks, cybercrime was divided into two categories and defined thus:

1. Cybercrime in a narrow sense is any illegal behaviour directed by means of electronic operations that targets the security of computers systems and the data processed by them.
2. Cybercrime in a broader sense is any illegal behaviour committed by means of, or in relation to, a computer system or network, including such crimes as illegal possession and offering or distributing information by means of a computer system or network.

In the Council of Europe's Convention on Cybercrime (2001), cybercrime is used as an umbrella term to refer to an array of criminal activities including offenses against computer data and systems, computer-related offenses, content offenses, and copyright offenses (AIC, 2006). The convention covers cybercrime in four main categories:

1. Offenses against the confidentiality, integrity, and availability of computer data and systems such as illegal access, illegal interception, data or system interference, and illegal devices.
2. Computer related offenses like computer-related forgery and computer-related fraud
3. Content-related offenses (e.g. child pornography).
4. Offenses related to infringements of copyright and related rights.

A working definition along these lines is offered by Thomas and Loader (2000), who conceptualised cybercrime as those "computer-mediated activities which are either illegal or considered illicit by certain parties and which can be conducted through global electronic networks". The working definition for cybercrime by the Canadian Police College has increasingly been accepted by Canadian law enforcement agencies; as a criminal offence involving a computer as the object of the crime, or the tool used to commit a material component of the offence (Statistics Canada, 2002). Maat (2004), proposed a definition for cybercrime which encompasses all illegal activities where the computer, computer systems, information network or data is the target of the crime and those known illegal activities or crime that are actively committed through or with the aid of computer, computer systems, information network or data. It is significant to note that there is no consistent and statutory definition for cybercrime.

### Cybersecurity in Perspective

Cybersecurity is concerned with making cyberspace safe from threats, namely cyber-threats. The notion of "cyber-threat" is rather vague and implies the malicious use of information and communication technology (ICT) either as a target or as a tool by a wide range of malevolent actors. Cybersecurity is often confused with national security while national security, according to the coordinator of NCWG, Udotai (2002) in Odumesi (2006) may often be implicated in some cases of cybersecurity. Cybersecurity as a term refers only to security of networks and systems- computers, electronics and ancillary devices. Typical cybersecurity issues, according to Udotai (2002) in Odumesi (2006) include: confidentiality of information; and integrity of systems and survivability of networks (CIS). Major objective of cybersecurity includes: protection of system/networks against unauthorised access and data alteration from within; and defense against intrusion from without. As commonly used, the term "cybersecurity" refers to three things:

1. A set of activities and other measures, technical and non-technical, intended to protect computers, computer networks,

related hardware and software devices, and the information they contain and communicate, including software and data, as well as other elements of cyberspace, from all threats, including threats to national security;

2. The degree of protection resulting from the application of these activities and measures;
3. The associate field of professional endeavour, including research and analysis, aimed at implementing and those activities and improving their quality.

Cybersecurity is thus more than just information security or data security, but is closely related to those two fields, because information security lies at the heart of the matter. Information security refers to all aspects of protecting information. Most often, these aspects are classified in three categories: confidentiality, integrity, and availability of information. Confidentiality" refers to the protection of information from disclosure to unauthenticated parties, while "integrity" refers to the protection of information from unauthorised changes. "Availability" means the information should be available to authorised parties when requested. Sometimes, "accountability" the requirement that the actions of an entity be uniquely traceable to that entity is added to the list.

The first goal of modern information security has, in effect, become to ensure that systems are predictably dependable in the face of all sorts of malice and particularly in the face of denial-of-service attacks.

The dominance of network topologies has implications for the shape of the protection policies and, subsequently, in determining appropriate protection efforts, goals, strategies, and instruments for problem solution:

1. Cybersecurity as an Information Technology issue: Cybersecurity can be approached as an IT security or information assurance issue, with a strong focus on Internet security. Policies are thus aimed at countering threats to the information infrastructure by technical means such as firewalls, anti-virus software, or intrusion detection software. The main threats perceived range from accident, system failures, bad programming, and human failures to hacker attacks.
2. Cybersecurity as an economic issue: Cybersecurity is relevant to the business continuity, and especially to e- business, which requires permanent access to ICT infrastructures and permanently available business processes to ensure satisfactory business performance. The main actors are representatives of the private sector. The main threats are viruses and worms, human failures, but also hacker attacks of all sorts, and acts of cybercrime.
3. Cybersecurity as a law enforcement issue: Cybersecurity is seen as relevant to cybercrime. Cybercrime is a very broad term with various meanings, and definition can include everything from technology-enabled crimes to crimes committed against individual computers. The main actors are law enforcers. The main threats are acts of computer criminality, but also cyber terrorism.
4. Cybersecurity is a national security issue: Society as a whole and its core values are endangered, due to their dependence on ICT. Action against the threat is aimed at several levels (the technical, legislative, organisational, or international levels). The main actors are security specialists. The main threats are terrorists, but also information warfare threats from other states.

### Theoretical framework

According to Khan (1999), theoretical framework of the study is a structure that can hold or support a theory of a research work. It presents the theory which explains why the problem under study exists. Thus, the theoretical framework is but a theory that serves



as a basis for conducting research. A theoretical framework guides your research, determining what things you will measure, and what statistical relationships you will look for.

The researcher will be adopting the following for this study: Structural-Functionalism Theory, Marxian Theory, Routine Activity Theory, and the Theory of Technology-enabled Crime.

### Structural Functionalism Theory

The key insight of the structural-functional theory is that crime and deviance is a necessary part of social organisation. It maintained that society is an organism, a system of parts, all of which serve a function together for the overall effectiveness and efficiency of society. Structural-functionalism is a consensus theory which sees society as built upon order, interrelation, and balance among parts as a means of maintaining the smooth functioning of the whole. The theory views shared norms and values as the basis of society, focuses on social order based on tacit agreements between groups and organizations, and views social change as occurring in a slow and orderly fashion.

Writing in the mid-1930s, Merton understood crime and deviance to be a response to the inability to achieve social goals. This is referred to as "anomie theory" of crime, since Merton highlights a tension or strain between:

1. The cultural goals of a society, and
2. The legitimate or institutionalized means to achieve these goals.

The relevance of this theory to this study is that, it provides us insight understanding that crime and deviance is not a matter of a few "bad apples"; it is a necessary condition of "good" social living. The theory maintains that to control crime, the government should enact laws and build institutional frameworks to enforce law, order and cybersecurity in Nigeria.

### Marxian Theory

The key insight into the theory is that, crime is a natural outgrowth of capitalism and view society as constantly changing in response to social inequality and social conflict. Capitalism as an economy system is based on the private ownership of property with personal gain rather than collective well-being is encouraged. The theory argued that capitalism is itself a crime and it further causes crime. It is based on oppression and economic exploitation of the majority, and creates a competitive world in which greed, violence and corruption flourish.

Bonger (1916) in Giddens (2001) provided a very early interpretation of Marxian ideas on crime and deviance. Bongor shared with Marx himself a belief that, by nature, humanity is altruistic and not competitive. Bongor suggests that capitalism itself, as a form of economic organisation, makes humanity greedy and selfish.

Quinney (1973, 1977) in Giddens (2001), in line with Bongor's argument, argues that under capitalism the law is used to oppress the working class. He suggests that what we now regard as 'criminal' will disappear only once capitalism itself has disappeared. He contends that there will be no greed and profit-seeking under socialism; also, the ruling class will not exist to use the law as a weapon to define as deviant or criminal those working class activities they do not wish to allow.

The Marxian theory is relevant to this study because it provides significant understanding to why people especially unemployed youths engage in crime. Given the level political and economic instability as well as corruption in Nigeria, it is no surprise that cybercrime is rampant. Due to the oppression, exploitation and

alienation of the majority for the benefits of the elites; a segment disadvantaged citizens who are in the majority have taken to alternative means to survive. Such alternative means includes prostitution, armed robbery, amongst others. It can be seen that crimes in Nigeria have been influenced by monumental poverty, relative social deprivation, rampant corruption, excessive greed and materialism, amongst others.

### Routine Activity Theory

The Routine Activity Theory was proposed by Cohen and Felson 1979 in (Miller, 2006). They contended that for a crime to take place three requirements needed to be present; a motivated offender, a suitable target, and absence of capable guardians.

The theory argues that crime is normal and depends on the opportunities available. If a target is not protected enough, and if the reward is worth it, crime will happen. Crime does not need hardened offenders, super-predators, convicted felons or wicked people. Crime just needs an opportunity. It states that for a crime to occur, three elements must be present at the same time and in the same space when any crime is committed:

1. A suitable target is available
2. There is the lack of a suitable guardian to prevent the crime from happening
3. A likely and motivated offender is present.

The theory is relevant to this study in the sense that it provides significant understanding to why people engage in cybercrime. Cybercrime has more to do with the effectiveness of indirect guardianship; as such, a motivation for such crime to take place. Also, the Global Information Infrastructure (GII) is open and immoderate, and the mechanisms of the Internet are designed to transfer data, not to examine the data.

### The Theory of Technology-Enabled Crime

The key insight into the theory is that, it combines several categories of criminological theories to help society better understand why crimes co-evolved with computer and telecommunications technologies to become among the most complex and difficult forms of crime to prevent, investigate and control. McQuade (1998) reveals that understanding and maintaining relatively complex crime is initially quite difficult, and there is continual competition between the criminals and law enforcement for technological advantage. As criminals do something new and innovative, law enforcement must catch up in order to avert, control, deter, and prevent new forms of crime.

McQuade (2006) argues that, technology-enable crime theory encompasses:

1. Crimes committed directly against computers and computer systems.
2. Activities which fall under this category are often referred to as high tech crime, computer crimes or cybercrimes.
3. The use of technology to commit or facilitate the commission of traditional crimes.
4. Crimes such as fraud, scams, and harassment can be facilitated using technology which brings unique challenges to old crimes.

The theory provides a framework for understanding all forms of criminality and especially those that are evolving with computing and telecommunications technology inventions and innovations. The theory is pertinent for understanding contemporary threats

posed by emerging forms of cybercrime, transnational crime and terrorism networks that defy traditional methods criminal justice and security measures for preventing and controlling crime.

The theory is relevant to this study because it provide us insight understanding of the new tools and techniques use by cyber-criminals; that is, a shift from the simple crime committed using simple tools to complex crime committed using complex tools. It also helps in understanding the new forms of deviance, social abuse or crime committed through innovative use of technology.

### Research design

The study is descriptive and survey research method was adopted. The survey research method was adopted because of its usefulness in establishing existing or prevailing conditions of a given point in time (Travers, 1978). It gives valid and reliable information if well designed. Aina (2002) stated that research design consists of two essential processes; research methods and data collection instrument.

According to Travers (1978) a survey research design often focuses on the characteristics of a population. Those include certain phenomena of interest in a population. Its result can be analysed easily for quick action or necessary intervention.

### Study sample

The population for this study includes:

1. Two law enforcement agencies
2. One cybersecurity governmental agency

### Sampling techniques

This study made use of non-probability sample. The non-probabilistic sampling technique that was used for this study is purposive sampling. This technique was chosen because the researcher is interested in a particular information-rich subset of stakeholders in cyber activities.

### Sample size

The following sample sizes were chosen for each category of the research population:

### Law Enforcement Agencies

The unit of analysis is organisation hence the data collected from the Head of the organization best represent the organisations, which are the Economic and Financial Crime Commission (EFCC) and the Nigeria Police Force (NPF).

### Cybersecurity Governmental Agency

The unit of analysis is organisation hence the data collected from the Head of the organisation represent the information needed from the organisation, which is National Information Technology Development Agency (NITDA).

### Data collection and data collection methods

#### Law Enforcement Agencies and Governmental Cybersecurity Agency

The following questions were asked during the interview section the EFCC, NPF, and NITDA in order to understand the approaches adopted by Nigerian law enforcement agencies and cybersecurity stakeholders in combating cybercrime and ensuring cybersecurity:

1. How do Nigerian law enforcement agencies identify cybercrime activities?
2. How do Nigerian law enforcement agencies get evidences to ensure conviction?
3. What legal provisions or instruments are available in the Nigeria Criminal Law to address cybercrime?
4. How does your organisation ensure cybersecurity?
5. What challenges have your organization encountered in its efforts to combat cybercrime
6. Do you perceive positive result against cybercrime?
7. Are there any recent cybercrime cases in Nigeria, which demonstrates the importance of having laws against cybercrime?
8. What is your perception of the general awareness about cybercrime and cybersecurity in Nigeria?

## PRESENTATION OF RESULTS

### Interview with Law Enforcement Agencies

Based on the data collected, we discovered that the Economic and Financial Crime Commission (EFCC) as well as the Nigerian Police Force (NPF) become aware of cybercrime activities through complaints and reports by victims of cybercrime, online surveillance, and frequent assessment of cybercafés. They generally get evidences to ensure conviction through forensic analysis of suspects' computer systems and devices used to perpetuate the crime. Apart from these means, oral testimony of victims, mails exchanged between the suspects and the victims and Internet Protocol address results from Internet Service Providers (ISPs) are also part of the evidences used to ensure conviction of those who might be guilt.

The Advance Fee Fraud Act of 2006, the Money Laundering Act of 2004 section 12(1) (c) - (d), the Economic and Financial Crime Commission Act of 2005, and the Evidence Act of 1948 are the only available provisions in the Nigeria criminal law that may be used to convict perpetrators of cybercrime. These security agencies ensure cybersecurity through registration of all prospective cyber cafes and through public enlightenment. Some of the challenges encountered in the course of their duties of ensuring cybersecurity include: lack of adequate provisions for cybercrime in the criminal code, non-registration of SIM cards and Internet modems, non-cooperation of Internet Service Providers (ISPs) and telecoms service providers, insufficiently trained personnel and inadequate number of trained personnel as well as lack of opportunities for regular training. Also of

relevance is the inadequate knowledge of cybercrime issues and technicalities by Nigerian Judges, and the duplication of duties and responsibilities among law enforcement agencies toward cybercrime activities.

The Economic and Financial Crime Commission (EFCC) reports positive results in the fight against cybercrime due to regular raids of public Internet café, arrests and prosecution of suspects; the Nigerian Police Force (NPF) did not report positive results and they attribute this ineffectiveness to lack of adequate Information Technology skills, lack of adequate funding, and lack of necessary motivation to adequately engage cybercriminals.

The most recent cybercrime case that demonstrates the importance of having a cybercrime law is the case of Akeem Adejumo VS the National Aeronautic and Space Agency of the United States. The law enforcement agencies perceive a low level of general awareness of cybercrime and cybersecurity among the Internet-using Nigerian public and they attribute this to the low penetration of Internet access, mass illiteracy, and the inability on Internet users to take precautionary measures.

### **Interview with Governmental Cybersecurity Agency**

The National Information Technology Development Agency (NITDA) suggests that the major problem towards identifying cybercrime activities is Section 14 of the Nigerian Constitution, which states that “no person shall be punished for a crime unless such crime is prohibited by written law and specific penalties are provided for the violation”. As such; there is no cybercrime in Nigeria because there is no written law prohibiting any activities on the Internet. The agency reports that, the law enforcement agencies get evidences to ensure conviction through any other means apart from electronic evidence because there are no legal provisions or instruments available in the Nigerian Criminal Law that address cybercrime directly.

The agency contributes to efforts towards cybersecurity through capacity building workshops on cybercrime, public enlightenment programme, and interactive session with the Bankers’ Committee and law enforcement agencies. They also sponsored the cybercrime bill, worked with the Law Reform Commission in updating the evidence act, and partners with private sector in setting network security rules. Some of the challenges they face in the course of their duties include the fact that they are not a law enforcement agency. They also have the challenge that the general awareness of the general populace, the law enforcement agencies and policy makers towards cybercrime is rather low. For instance, Nigeria banks will not provide information to law enforcement agencies on cyber-security threats they

receive. Also, organisations lack institutional memory, as people who might have acquired cybercrime training are sometimes placed in positions where the knowledge they have acquired may not be useful to the organisation. Another challenge is the inadequacy of funding which makes it difficult for them to set up a forensic laboratory, equip and train personnel.

The agency recognises the modest successes of the various law enforcement agencies but remarks that the Nigerian government often react based on the exigencies at the time. For instance, when corruption became a major issue, ICPC was set up; when hard drug became an issue, we set up NDLEA; when fake drugs became an issue, we set up NAFDAC; etc.

The agency reports that, there are several cases of attempt to tender electronic evidences but they are not acceptable at the law courts. A typical example is the celebrated case of Femi Fani-Kayode, where the court rejected the printout statement of account because the Evidence Act says you have to produce ledger and right now no banks uses ledger anymore. The perception of the agency on the general awareness of cybercrime and cybersecurity in Nigeria is that, most people link them with only “Yahoo Yahoo Boys”; whereas there are other equally fundamental dimensions of the problem.

## **DISCUSSION OF FINDINGS**

### **Approaches Adopted By Law Enforcement Agencies to Combat Cybercrime in Nigeria**

The available enabling criminal laws used by the law enforcement agencies which are the Advance Fee Fraud Act of 2006, the Money Laundering Act of 2004 section 12(1) (c) - (d), the Economic and Financial Crime Commission Act of 2005, and the Evidence Act of 1948; are not sufficient enough to address the menace of cybercrime directly. As such, an appropriate cyberlaw is required urgently to tackle the activities of cybercrime and ensure cybersecurity.

Aside from legislation, adequate resources must be provided to law enforcement agencies so that they can acquire the tools, equipment, and know-how necessary for the successful defense of network systems from cyber-attacks. Laws to combat cybercrimes are useless if law enforcement agencies do not have the education and training necessary to even operate a computer. Judges must be well trained as well.

### **Approaches adopted by governmental cybersecurity agency in ensuring cybersecurity in Nigeria**

The government cybersecurity agency ensures cybersecurity through capacity building, workshops on cyber-

crime, public enlightenment programme, interactive session with the Bankers' Committee and law enforcement agencies, sponsored the cybercrime bill, working with the Law Reform Commission in updating the evidence act, and partnering with private sector in setting network security rules. However, these are not sufficient enough; as proactive measures are required to ensure cyber safety on the Internet. A typical example is the deployment of the International Telecommunication Union (ITU) toolkit in ensuring cybersecurity. The International Telecommunication Union (ITU) toolkit is a practical instrument that countries can use for the elaboration of a cybersecurity legal framework and related laws.

In addition, consultation, coordination and cooperation between and among governments and the private sector are important, in order to harmonize as completely as possible measures, practices, and procedures that will be utilized in combating this problem. Harmonization of laws at the international, regional and national levels is necessary to meet the challenges of a worldwide technology and its accompanying problems.

However, the Nigeria law enforcement agencies and cybersecurity governmental agency differ in respect to forensic laboratory. Both the Economic and Financial Crime Commission (EFCC) and the Nigerian Police Force (NPF) claim to get evidences to ensure conviction through forensic analysis of suspects' computer systems and devices used to perpetuate the crime. Whereas, The National Information Technology Development Agency (NITDA) affirmed that, the law enforcement agencies get evidences to ensure conviction through any other means apart from electronic evidence because of the non-availability of forensic laboratory.

### **Problems confronting law enforcement agencies and governmental cybersecurity agencies in combating cybercrime in Nigeria**

According to Odumesi (2006), the problems hindering the performance of law enforcement agencies in combating cybercrime in Nigeria are as follows:

1. There is no existing law to adequately address challenges of technology with regards to security breaches and online crime. Thus, absence of laws (legislation) to address online criminality makes it impossible to prosecute offenders.
2. The absence of a national Internet gateway for Nigeria had made it difficult to isolate and determine the real criminal activity that could be ascribed to Nigeria on the Internet.
3. Lack of national framework and infrastructure for the protection and management of electronic payment fraud and other cybercrimes. Therefore, no single law enforcement agency in Nigeria can bear the cost of system

infrastructure.

4. There is no adequate data on the level and extent of cybercrime damages in the country.
5. The Nigerian law enforcement agencies are not computer literate and lack of computer forensic laboratory within any branch of the Nigerian Police or other law enforcement agencies to investigate and analyse cybercrime related issues.
6. Nigeria law enforcement agencies does not have a centralised government body that collects and publish cybercrime statistical report.

### **Theories of crime in relation To Nigeria cybercrime**

The researcher adopted four theories of crime in order to understand Nigerian cybercrime. The followings are the findings;

1. The structural-functionalism theory maintains that to control crime, government should enact laws and build institutional frameworks to enforce such laws. In relation to Nigeria, government requires the enactment of a cyberlaw to address the dynamic nature of cybercrime and cyber security threats.
2. The Marxian theory takes the position that what are regarded as crime are merely activities against the interest of the elite and that crime will disappear once capitalism itself disappears. Many of the criminals take the position towards cybercrime. They see it as a means of livelihood within a tough economic environment, whose repercussions affect mainly foreigners. Although, Nigeria is not a pure capitalist economy; the theory still provides some insight into the causes of cybercrime and cybersecurity threats in Nigeria based on the disposition of criminals. The study reveals that criminals engage in cybercrime majorly as a result of unemployment, deprivation and a need to aspire to the higher socio-economic statuses of some others they see with no readily visible income generating activities to justify such affluence.
3. The routine activity theory argues that crime will only be committed if a likely offender thinks that a target is suitable and a capable guardian is absent. It is their assessment of a situation that determines whether a crime will take place. In relation to Nigeria, the theory is relevant because cybercrime activities have more to do with the ineffectiveness of indirect guardianship; as such, a motivation for such crime to take place. Also, the Global Information Infrastructure (GII) is open and immoderate, and the mechanisms of the Internet are designed primarily to transfer data, not to examine the data. As such, the obvious lack of cyberlaw and cyber policing in Nigeria will continue to promote the activities of Nigerian cybercriminals.
4. The theory of technology-enabled crime provides a

framework for understanding all forms of criminality and especially those that are evolving with Information Communication Technology (ICT). In relation to Nigeria, the theory provides us insightful understanding of the new tools and techniques used in perpetrating cyber-crime activities. With the changes arising from globalisation of business and the emergence of new economies; developments in digitisation of information; the widespread use of broadband services and mobile and wireless technologies; the evolution of electronic payment systems; and changes in the use governments make of technology to allow members of the public to conduct transactions with government agencies. These and other developments create not only benefits but also risks. Therefore, it is no surprise that online Advance Fee Fraud, identity theft, financial/investment scam, phishing, employment scam and amongst others arise as opportunities for illegality within Nigeria Global Information Infrastructure.

## Conclusion

Undoubtedly, the liberalization of telecoms and Internet penetration policies of government have yielded unprecedented growth in Information and Communication Technology (ICT), leading to increased dependence on technology for the delivery of basic as well as critical services in Nigeria amongst citizens, businesses and governments. A cybersecurity framework is therefore inevitable to compliment these great strides by government, secure and protect the underlying ICT infrastructures and boost consumers' confidence as well as the general public.

Cybersecurity is a reality that has to be dealt with now as it would determine how we are conceived in a global village. Today's world is in an important evolution such that physical transactions in all spheres of everyday life will be done online from bank transactions to controlling our hybrid power generating plants, and so on. Thus, there is a need for a cyber-activities regulation that safeguards Nigerians within and foreigners interested in investing in Nigeria.

Cybercrime with its complexities has proven difficult to combat due to its nature. Extending the rule of law into the cyberspace is a critical step towards creating a trustworthy environment for people and businesses. Since the provision of such laws to effectively deter cybercrime is still a work in progress, it becomes necessary for individuals, organisations and government to fashion out ways of providing security for their systems and data. To provide this self-protection, individuals, organizations and government should focus on implementing cybersecurity plans addressing people, process and technology issues, more resources should be put in to educate and create awareness on security

practices.

Therefore, there is no one measure that will cure the menace of cybercrime and ensure cybersecurity. But it is the combination of measures together with the sincerity and rigour with which they are implemented and administered that will serve to reduce risks most effectively and efficiently. Also, the fight against cybercrime and cybersecurity threats in Nigeria requires not just knowledge of Information Technology but Information Technology intelligence on the part of all citizens.

## RECOMMENDATIONS

Based on the findings of this study, cybercrime is definitely a threat to the economy of a nation, peace and security. Therefore, there is need for a holistic approach to combat this crime and ensure cybersecurity in all ramifications. To this end, the researcher suggests the following as mechanisms to combat cybercrime and ensure cybersecurity in Nigeria;

1. First and foremost is to review existing criminal laws and enact Nigeria cyberlaw to address the dynamic nature of cyber security threats.
2. Forensic laboratories should be established with all investigating units of law enforcement agencies.
3. Ensure progressive capacity building programmes for the law enforcement agencies on cybercrime and cybersecurity.
4. There should be a symbiotic relationship between the firms (Most especially, Internet Service Providers), government and civil society to strengthen legal frameworks for cyber-security.
5. Develop a national cyber security technology framework that specifies cyber security requirement controls and baseline for individual network user.
6. Develop, foster and maintain a national culture of security standardise and coordinate cybersecurity awareness and education programme at all levels of education-primary, secondary and tertiary.
7. Finally, it is important to note that cybercrime cannot be divorced from the widespread corruption, harsh economic climate and abject poverty. To fight crime, Nigerian government must attack the cause and attacking the cause in this context comes by the way of good governance, transparent electoral processes and accountability in government all of which translates into food on the table, more good jobs, better schools, a fairer investment climate and ultimately a reduction in the tendency of our citizens to want to go into cybercrime.

In addition to the recommendations of the researcher; Ehimen and Bola (2009) proposed the following recommendations in addressing cybercrime in Nigeria:

1. The government should establish cyber police who are

to be trained specially to handle cybercrimes in Nigeria. The police should have a Central Computer Crime Response Unit to act as an agency to advise the state and other law enforcement agencies to guide and coordinate computer crime investigation.

2. The government should set up National Computer Crime Resource Centre, which should comprise experts and professionals to establish rules, regulations and standards for network security protocols.

Ayofe and Oluwaseyifunmitan (2009) suggested (both in form of security, education and legislation) following the weak nature of global legal protection against cybercrime:

1. Ensure that all applicable local legislation is complementary to and in harmony with international laws, treaties and conventions; such as the Council of Europe's Convention on Cybercrime.

2. Establishment of a framework for implementation of information assurance in critical sectors of the economy such as public utilities, telecommunications, transport, tourism, financial services, public sector, manufacturing and agriculture and developing a framework for managing information security risks at all levels.

3. Establishment of an institutional framework that will be responsible for the monitoring of the information security situation, dissemination of advisories on latest information security alerts and management of information security risks including the reporting of information security breaches and incidents.

4. Firms should secure their network information. When organization provides security for their networks, it becomes possible to enforce property rights laws and punishment for whoever interferes with their property.

5. Improving awareness and competence in information security and sharing of best practices through the development of a culture of Cybersecurity at all levels.

6. Promote secure e-commerce and e-government services.

7. Safeguarding the privacy rights of individuals when using electronic communications

8. Formalize the coordination and prioritization of cyber security research and development activities; disseminate vulnerability advisories and threat warnings in a timely manner.

9. Implement an evaluation/certification programme for cyber security product and systems.

United Nations (2005) outlined the following recommendations to be considered by countries in fighting cybercrime:

1. A broad, inclusive focus is necessary to address problems of cybercrime, going beyond criminal law, penal procedures and law enforcement. The focus should include requirements for the secure functioning of a

cyber-economy optimizing business confidence and individual privacy, as well as strategies to promote and protect the innovation and wealth-creating potential and opportunities of information and computing technologies, including early warning and response mechanisms in case of cyber-attacks. Behind the prevention and prosecution of computer-related crime looms the larger challenge of creating a global culture of cybersecurity, addressing the needs of all societies, including developing countries, with their emerging and still vulnerable information technology structures.

2. International cooperation at all levels should be developed further. Because of its universal character, the United Nations system, with improved internal coordination mechanisms called for by the General Assembly, should have the leading role in intergovernmental activities to ensure the functioning and protection of cyberspace so that it is not abused or exploited by criminals or terrorists. In particular, the United Nations system should be instrumental in advancing global approaches to combating cybercrime and procedures for international cooperation, with a view to averting and mitigating the negative impact of cybercrime on critical infrastructure, sustainable development, and protection of privacy, e-commerce, banking and trade.

3. All States should be encouraged to update their criminal laws as soon as possible, in order to address the particular nature of cybercrime. With respect to traditional forms of crime committed through the use of new technologies, this updating may be done by clarifying or abolishing provisions that are no longer completely adequate, such as statutes unable to address destruction or theft of intangibles, or by creating new provisions for new crimes, such as unauthorized access to computers or computer networks. Such updating should also include procedural laws (for tracing communications, for example) and agreements or arrangements on mutual legal assistance (for rapid preservation of data, for example). In determining the strength of new legislation, States should be encouraged to be inspired by the provisions of the Council of Europe Convention on Cybercrime.

4. Governments, the private sector and non-governmental organizations should work together to bridge the digital divide, to raise public awareness about the risks of cybercrime and introduce appropriate countermeasures and to enhance the capacity of criminal justice professionals, including law enforcement personnel, prosecutors and judges. For this purpose, national judicial administrations and institutions of legal learning should include comprehensive curricula on computer related crime in their teaching schedules.

5. Cybercrime policy should be evidence-based and subject to rigorous evaluation to ensure efficiency and effectiveness. Therefore, concerted and coordinated efforts at the international level should be made to establish funding mechanisms to facilitate practical

research and curb many types of newly emerging cybercrime. It is, however, equally important to ensure that research be internationally coordinated and that research results be made widely available.

### Future research

The researcher was unable to gain access to the arrested cybercriminals within the Special Fraud Unit of The Nigeria Police Force (NPF) and the Advance Fee Fraud Unit of Economic and Financial Crime Commission (EFCC), due to the magnitude of their cybercrime offences, which exit a million naira (N1,000,000:00). Therefore, further study will be required in understanding the demographic and sociological characteristics of the cybercriminals.

Lastly, the researcher recommends a further study into the demographic and sociological characteristics of cybercriminals in Nigeria in order to identify the factors that influence their perpetuating in cybercrime activities.

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