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Effect of Value Re-orientation Model in Reducing Cybercrime among Secondary School Students in Ogun State

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Abstract
Cybercrime among the youths in Ogun State is a *growing concern*. This is due to the steady rise in inflation the past few years which has made most youths including secondary school students engage in cybercrime not minding the philosophical and cultural paradigm of the concept of "omoluabi" the Yorubas are known for. The purpose of the study is to determine the effectiveness of the value re-orientation model in the reduction of cybercrime among senior secondary school students in Ogun State. The study is quasi-experimental study. Six hundred participants were randomly selected from the three senatorial districts in Ogun State. Two schools from each senatorial district were selected and 50 senior secondary school students were randomly selected from the two schools in each senatorial district. One school from each senatorial district was used as the experimental group while the other school was used as the control group. The experimental groups were exposed to a treatment package known as the value re-orientation model while the control group were left without any treatment. Four hypotheses were formulated and tested. The results of the tests were analysed using the appropriate statistical tools. The results showed that the experimental groups exhibited higher morality level after the treatment when compared with their counterparts in the control group. It was concluded that the value re-orientation model is a good strategy for promoting positive values in the society.

Keywords: Value reorientation model, "Omoluabi" concept, Cybercrime, Ogun State, Students.

1. Introduction

The internet has been experiencing an explosive growth in activities for some years now with a large number of people who are using the internet increasing on a daily basis exponentially. This growth resulted to more accessibility and more services for usage all around the world. With the significant rise in Internet penetration in Nigeria to about 47.1% in 2018 by statistics coupled with youth unemployment rate at about 45% in 2017 by the Nigeria Bureau of Statistics, some youths have chosen a negative way of acquiring wealth through various forms of cybercrime (Obarafor, 2019).

Alansari, Aljazaof & Sarfaraz (2019) stated that cybercrime is a crime that is connected with the internet and this crime is linked to groups, individuals and or states, and it is financially associated with criminals who have the intention to cause harm or havoc of different types, such as physical, financial loss, mental harm to their victims. The intent also involves having illegal access to information of their victims using electronic devices. Okesola and Adeita (2013) defined cybercrime as crimes that are related to the use of the internet and electronic devices. Okesola and Adeita (2013) further explained that cybercrimes are crimes committed against an individual or groups with the sole purpose of intentionally causing physical or mental havoc or hurting the person's reputation through the use of electronic devices, mobile network, and the internet. Perpetrators of this crime are often times referred to as "yahoo yahoo" in Nigeria. This set of people use the internet e-commerce system to defraud people, who are majorly foreigners of thousands at times running to millions of dollars.

Cybercrimes are of different types based on the damages they cause its targets and how they occur. Therefore cybercrime may be in form of cyber stalking, harassment, child pornography, cyber terrorism, hacking of the computer or unapproved access to the computer database, the network spam (Mshana, 2015). These crimes are majorly perpetrated by Youths. SDPN (1980), categorized youths to be in the range of 15 to 29 years of age which aligns with the commonwealth categorization. Gbadamosi (2017) stated that unruly, arrogant, exploitative, and impulsive pupils who have avoided the law and have raked in ill-gotten wealth through cybercrime create a new persona or "status" for themselves. To continue to stay relevant and maintain their "status", these students consumed in youthful zeal and full of arrogance at times abuse their fellow students, who are also tempted to join them in

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their "game" of cybercrime in order to be like them forgetting the fact that it is better to uphold the moral values in the society.

Cybercrimes know no national border and since the world is digitally connected, criminally minded people take advantage of this to perpetrate their heinous activities. The current social economic and political trends in the country have left several youths frustrated and looking for a shortcut to achieve their dreams. This has led them to different vices such as cybercrime. Cybercrime, a criminal activity carried out using electronic devices, the communication network (Internet) and data with the sole purpose of extorting valuable from victims once a vulnerability is established (Aghatise, 2006).

In Nigeria today, weak government credibility, lack and inadequate infrastructure, extreme poverty, before and after election crisis, assassination (political and otherwise) and several developmental issues are common in the country. The bridge between the present and the future generations are the youths who unfortunately cannot be exempted from the myriads of problems. Issues such as examination malpractices, fraud, promiscuity, drunkenness and other moral perversions are the other of the day among them (Olanipekun, 2017).

The youth's engagement and moral decadence among them have led most of them from the southwest of Nigeria jettisoning the moral values of the "omoluabi" concept the Yorubas are known for. They have derailed from the path of integrity, honour and discipline of "omoluabi". "Omoluabi" is a concept from the southwestern part of Nigeria. This term refers to a person of virtuous conduct and good character. In Yoruba culture, an "omoluabi" is someone that exhibits high moral and ethical standard, demonstrating respect, kindness, humility and Integrity in all his or her interactions. This person is considered a true representation of the Yoruba values and is highly regarded in the society. According to Azenabor (2022), "omoulabi" is a value system that gives rooms for choices and preferences, but detests and disapproves excesses, it advocates the use of the golden rule in day to day activities. "Omoluabi" stands for respect, esteem, dignity, virtue and principle. Azenabor (2022) went further to explain that "omoluabi" is related to a person's whole interaction with others instead of relating with only himself. "Omoluabi" is a system of moral values that is built solely on the foundation of dignity and virtue. The reason why the Yoruba "omoluabi" is expected to be on guard at all times and behave with dignity and honour, even if the person might be in a position of disadvantage. A person exhibiting "omoluabi" compares favorably with Socrates "virtuous man", Plato's "just man", Aristotle's "great soul"and Nietzche's "noble man" (Azenabor, 2022). Some of the characteristics of "Omoluabi" are:

- ✓ Respect for elders and authority
- ✓ Empathy and compassion towards others,
- ✓ Honesty and truthfulness in all dealings,
- ✓ Self-discipline and self-control,
- ✓ Responsibility and accountability for one's action.
- ✓ Hospitality and generosity towards guests and strangers.

"Omoluabi" is deeply rooted in Yoruba tradition and is considered a vital aspect of personal and social development. It is instilled in children from a young age through cultural teachings, stories and socialization, with the aim of producing well rounded and responsible individuals who will contribute positively to their communities and the society at large. "Omoluabi", therefore represents the ideal Yoruba person or individual.

"Omoluabi" is a Yoruba concept of humanism. This means that, it serves as the standard approval for the social approval of a person in the society (Azenabor, 2022). The "Omoluabi" characteristics are summarised below:

- ✓ Goodwill ("Inu rere"): includes warmth, generosity, love, kindness, welcoming and cheerful giving.
- ✓ Respect and humility ("owo/irele"/"iteriba") includes being noble whether in triumph or loss. "Owo" also means humble and having good comportment.
- ✓ Good character ("Iwa rere"): this is the benchmark for the omoluabi's value system. "Iwa" and other characteristics such as "otito" which means uprightness and credibility (Abiodun, 1990).

2. Theoretical Framework

The theoretical framework for the study are:

a) Social Learning Theory by Herbert Bandura (1977)
b) Social Control Theory by Hirsch Travis (1969)

Social Learning Theory: This theory is hinged on the fact that learning occurs through observation, imitation and modelling and, that learning is influenced by factors such as attention, motivation, attitude and emotions. The theory accounts for the interaction of environmental and cognitive elements that affect how people learn. According to Bandura (1977), people observe behaviour either directly through social interactions with others or indirectly by observing through other sources. Likewise, actions that are rewarded are more likely to be imitated, while those that are punished are avoided. A society that therefore hail people with questionable sources of wealth would definitely encourage others in towing the same path.

Social control Theory: This states that an individual's behaviour is bonded by the society, and the extent to which an individual feels the bond or commitment to

society determines their deviance from conventional society norms. The common conception is that when individuals feel a strong bond with the society, they are less likely to commit a crime. As the social bonds become stronger, the costs of committing a crime also increase, and when an individual's bond to the society weakens, delinquent behaviours surface (Schreck & Hirschi, 2009). This means that a society without principles and policies that encourage patriotism would breed youths that are deviant and delinquent. Hirsch (1969) identified factors or elements that could influence the bond that an individual feels towards the society. These are attachment, commitment, involvement and beliefs.

3. Statement of Problem

In the last decade, Nigeria has recorded two economic recessions. The first one was in the year 2016 which was due to negative oil price and oil production stock which spilled over the non-oil sector. In the year 2020, Nigeria recorded another recession occasioned by Covid-19 pandemic, which caused a significant decline in oil revenues as global economic activities was stalled for months. These have resulted to a steady rise in inflation over the years in Nigeria. The rise in inflation result to economic hardship of family and individuals. In Ogun state, breadwinners in some homes lost their jobs, some had their salaries slashed. The business owners are not making enough profit and most small and medium scale businesses are closing down. This directly affected most youths (secondary school students inclusive) in the state, since there will be deprivation of basic amenities they are used to at home, irregular payment of school fees and falling short of the economic demands in schools. This has resulted to some of them engaging in nefarious activities including cybercrime. Majority of the youths in higher institutions, those that are in secondary schools and those not in secondary schools are now into various form of cybercrime; jettisoning their good traditional moral values expected of an "omoluabi" To embrace different antisocial behaviours. These activities of theirs may not allow them to be interested in school or learning of one skill or the other or trading and would also be irritated by other youths who would otherwise hold on to hard work, may prefer shortcuts to success. Members of the society that have been duped by these youths may live with the trauma for the rest of their lives.

The society these days do not raise eyebrows or question people's source of wealth, so far one is rich, accolades and respects are accorded to the person. The students and other young ones see this and have the orientation that the most important thing is to make money, the source and process of making of the money is not important. Hence, the surge of cybercrime among students in secondary schools in Ogun state. Those students might not be aware or pretended not to be aware that the Yorubas, including the citizens of Ogun State cherish and hold dear the concept of "omoluabi" which the citizens have been known for the past years. Based on the above, the study will evaluate the effectiveness of value reorientation model in reducing cybercrime among secondary school students in Ogun state, Nigeria.

4. Purpose of the Study

The primary objective of the research is to evaluate the effectiveness of value reorientation model leveraging the "omoluabi" concept aimed at reducing cybercrime among secondary school students in Ogun State. Specifically, the research aims to:

1. Identify the trends in cybercrimes among secondary school students in Ogun State and their level of involvement
2. Identify and analyze the key principles of the concept relevant to addressing cybercrime.
3. Measure how well secondary school students comprehend the "omoluabi" concept, which encapsulates virtues such as honesty, integrity, hard work and respect for others.
4. Design a value re-orientation model integrating "omoluabi" principles tailored to the cultural and societal context of Ogun state.

5. Research Hypotheses

1. There is no significant difference in the post-test mean score on morality among senior secondary school students exposed to the value reorientation model and the control group in Ogun state.
2. There is no significant difference in the post-test mean score of the "omoluabi" characteristic traits among senior secondary school students in Ogun state exposed to the value reorientation model and those not exposed to the value reorientation model in Ogun state.
3. There is no significant composite effect of morality score and characteristic traits of value reorientation model on the post-test mean score of SSS students in Ogun state exposed to the value reorientation model and control group.
4. There is no significant gender difference in the post-test mean score of SSS students in Ogun state exposed to the value reorientation model and control group.

5. Research Design

A quasi-experimental design was used for the study. The design is appropriate because it enables one to identify a comparison group that is as similar as possible to the treatment groups in terms of pre-intervention characteristics. The study therefore has control and experimental groups.

5.1 Population:

The target population consists of all public senior secondary students in the three (3) senatorial districts in Ogun state.

5.2 Sampling and Sampling Techniques:

The sample size include 300 senior secondary school

students from Ogun State. 100 students from each of the three (3) senatorial districts in Ogun states were selected. The 100 students from each district were divided into two (2) groups based on the schools selected. 50 students were for the experimental study and the other 50 students for the control study. The technique used for the selection of the sample was the multistage sampling technique.

Stage I: Two schools were selected using the simple random sampling technique from all the public senior secondary schools in each of the senatorial districts in Ogun state.

Stage II: 50 senior secondary school students were selected from each of the two schools in each senatorial district, making 100 students from each senatorial district. The stratified random sampling technique was used to select the students.

Stage III: From the two schools in each of the senatorial districts, one served as the control group while the other served as the experimental group.

5.3 Research Instrument

The instrument used for the study is the Moral Character Questionnaire developed by Furr. R.M., Prentice, M., Hawkins Parham, A., and Jayawickreme, E. (2022). The instrument was adapted and it is a 5 point Likert scale of strongly disagree, disagree, neutral, agree and strongly agree.

The instrument is divided into 5 sections. Section 1 global morality ("omoluabi"), 2 (Honesty), 3 (compassion), 4 (fairness), and 5 (respect). The research instrument is divided into two parts one asked for the personal details of the respondents e.g. school, sex, age, religion etc while the other part consists of 5 sessions on the "omoluabi" concept.

5.4 Treatment Package

Week 1 & 2	Pre-test
Week 3	Reading/learning of the poem ("Ise loogun ise")
Week 4	Analysing the lessons in the poem (Eight lessons)
Week 2	Explaining the concept of "omoluabi
Week 5	Learning of the poem "Toju Iwa re ore mi"
Week 6	Analyzing the lessons in the poem
Week 7	Ogun state anthem
Week 8	Interaction with the students, asking questions and allowing them also to ask and respond to questions.
Week 9 & 10	Post-test.

6. Analysis

Hypothesis 1: There is no significant difference in the post-test mean score on morality among senior secondary school students exposed to the value reorientation model and the control group in Ogun state.

An independent samples t-test was conducted to compare the post-test mean score of morality among senior secondary school students exposed to the value orientation model and the control group in state. The result of Table 1 and Table 2 was obtained.

Table 2 revealed a significant difference in the mean scores for morality among senior secondary school students exposed to the value reorientation model. (M=25.46, SD=3.03) and those not exposed to the value reorientation model in Ogun State (M=24.22, SD=3.75); t(299) = 3.17, p= .002.

Hypothesis 2: There is no significant difference in the post means scores of the "omoluabi" characteristic traits among SSS students in Ogun state exposed to the value reorientation model and those not exposed to the value reorientation model in Ogun state.

An independent samples tea test was conducted to compare the posttest mean scores of the "omoluabi" characteristic traits among senior secondary school students exposed to the value reorientation model and those not exposed to the value reorientation model in Ogun state. The result of Table 3 and Table 4 was obtained.

Table 4 revealed a significant difference in the mean stores for "omoluabi" characteristic streets among senior secondary school students exposed to the value reorientation model. (M=82.77, SD=9.94) and those not exposed to the value reorientation model in Ogun (M=75.52, SD=9.35); t(299)=4.72, p = 0.00 Hypothesis 2 is therefore rejected.

Hypothesis 3: There is no significant composite effect of moral score and characteristic traits of value orientation model on the posttest mean scores of SSS students in Ogun state exposed to the value reorientation model and control group.To test this hypothesis, a linear regression of the collected data was conducted and the results are presented in tables 5 to 7.

Table 5 show a positive correlation R = .623 in the moral score and characteristic traits of value reorientation model. The adjusted R^2 value indicates 38.8% of the morality score can be explained by the characteristic traits of the value reorientation model.

Table 1: Group Statistics

		Treatment	N	Mean	Std. Deviation	Std. Error Mean
Morality score		Control	152	24.22	3.752	.304
		Experimental	159	25.46	3.028	.248

Table 2: Independent Samples Test

		Levene's Test for Equality of Variance								
		F	Sig	t	Df	Sig. (2-Tailed	Mean Difference	Std. Error	95% Confidence Interval of the Difference	
									Lower	Upper
Morality score	Equal variances assumed	6.358	.012	-3.167	299	.002	-1.246	.393	-2.020	-.472

Table 3: Group Statistics scores of Omoluabi characteristic traits among senior secondary school students

	Treatment	N	Mean	Std. Deviation	Std. Error Mean
charac traits	Control	152	77.52	9.354	.759
	Experimental	149	82.77	9.941	.814

Table 4: Independent Samples Test for omoluabi characteristic traits among senior secondary school

		Levene's Test for Equality of Variance								
		F	Sig	t	Df	Sig. (2-Tailed	Mean Difference	Std. Error	95% Confidence Interval	
									Lower	Upper
Charactraits	Equal variances assumed	.743	.390	-4.716	299	.000	-5.245	1.112	-7.434	-3.056

Table: 5 Model Summary of moral score and characteristics traits of value reorientation model on the posttest mean scores of SSS students in Ogun State.

Model	R	R square	Adjusted R square	Std. Error of the Estimate
1	.623[a]	.389	.388	2.953

a. Predictor: (Constant), charatraits

Table 6: ANOVA[a]

Model		Sum of squares	Df	Mean square	F	Sig.
1	Regression Residual	3304.695	1	3304.695	378.946	.000[b]
		5197.568	596	8.721		
		8502.263	.389			

a. Dependent variable: Morality score
b. Predictors: (constant), charatraits

Table 7: Coefficients[a]

Model		Unstandardized coefficients		Standardized coefficient	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	8.228	.848		9.698	.000
	Charatraits	.207	.011	.623	19.467	.000

a. Dependent Variable: Morality Score

Tables 8: Tests of Between-Subject Effects mean morality scores of students exposed to and those not exposed to the value reorientation model in Ogun state
Dependent variable: MoralityScore

Source	Type III Sum of Squares	df	Mean square	F	Sig.	Partial Eta squared
Corrected model	400.745[a]	11	36.431	3.291	.000	.111
Intercept	55079.064	1	55079.064	4975.962	.000	.945
Localgovt	109.148	2	54.574	4.930	.008	.033
Gender	.778	1	.778	.070	.791	.000
Treatment	43.247	1	43.247	3.907	.049	.013
Localgovt * Gender	15.724	2	2.511	.227	.797	.005
Localgovt * Treatment	5.022	2	2.511	.227	.797	.002
Gender * Treatment	6.212	1	6.212	.561	.454	.002
Localgovt * Gender Treatment	8.354	2	4.177	.377	.686	.003
Error	3198.949	289	11.069			
Total	189233.000	301				
Corrected Total	3599.694	300				

a. R squared = .111 (Adjusted R Squared = .078)

Table 9: Post Hos test of Multiple Comparisons among Local Government Area
Dependent Variable: MoralityScore
Tukey HSD

(I) Local govt area	(J) Local government area	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Abeokuta South	Yewa North	-1.51*	.469	.004	-2.61	-.40
	Odogbolu	-1.78*	.468	.000	-2.89	-.68
	Abeokuta South	1.51*	.469	.004	.40	2.61
Yewa North	Odogbolu	-.28	.472	.827	-1.39	.83
	Abeokuta south	1.78*	.468	.000	.68	2.89
Odogbolu	Yewa North	.28	.472	.827	-.83	1.39

Based on observed means,the error term is Mean Square (Error) = 11.069

* The mean difference is significant mean difference among the schools in all the three selected local governments with the exception of Yewa North and Odogbolu local governments where the mean difference (0.28) is not significant, p > .05.

Table 6 show that the characteristic score of the value reorientation model significantly predicts the morality score F(1,596) – 378.95, p< .05.

Table 8 shows no significant gender difference in the post mean morality scores of students exposed to and those not exposed to the value reorientation model in Ogun State. F(1,289) = .070 p> .05. However, results also showed a significant difference in the post mean scores of students exposed to and those not exposed to the value reorientation model based on the local government area of their schools in Ogun state. F(2,289) = 4.93, p< .05. The treatment also showed a significant difference in the post mean score of students exposed to and those not exposed to the value reorientation model in Ogun State. F(1,289) = 3.91, p < .05. To determine where the difference lies, the post hoc test (Tukey HSD) was conducted as shown in Table 9.

Table 10: Tests of Between-Subjects Effects post mean scores of characteristics traits of students exposed to and those not exposed to the value reorientation model in Ogun State
Dependent variable: charatraits.

Source	Type III Sum of Squares	df	Mean square	F	Sig.	Partial Eta squared
Corrected model	4901.685[a]	11	445.608	5.150	.000	.164
Intercept	564553.116	1	564553.116	6524.865	.000	.958
Localgovt	1647.802	2	823.901	9.522	.000	.062
Gender	90.879	1	90.879	1.050	.306	.004
Treatment	779.988	1	779.988	9.015	.003	.030
Localgovt * Gender	495.116	2	247.558	2.861	.059	.019
Localgovt * Treatment	214.759	2	107.379	1.241	.291	.009
Gender * Treatment	35.722	1	35.722	.413	.521	.001
Localgovt * Gender Treatment	248.088	2	124.044	1.434	.240	.010
Error	25005.245	289	86.523			
Total	1961911.000	301				
Corrected Total	29906.930	300				

a. R squared = .164 (Adjusted R Squared = .132)

Table 11: Multiple comparisons of post mean scores of characteristic traits of students exposed and those not exposed to the value reorientation model in Ogun State
Dependent Variable: charatraits
Tukey HSD

(I) Local govt area	(J) Local government area	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Abeokuta South	Yewa North	-2.88*	1.312	.074	-5.97	
	Odogbolu	-5.82*	1.309	.000	-8.91	
	Abeokuta South	2.88	1.312	.074	-.22	
Yewa North	Odogbolu	2.95	1.319	.067	-6.06	
	Abeokuta south	5.82*	1.309	.000	2.74	
Odogbolu	Yewa North	2.95	1.319	.067	-.16	

Based on observed means, the error term is Mean Square (Error) = 86.523

Table 12: Group Statistics

	Gender	N	Mean	Std. Deviation	Std. Error Mean
Charatraits	Male	95	79.09	10.345	1.061
	Female	206	80.59	9.803	.683
moralityscore	Male	95	24.49	3.605	.370
	Female	206	24.49	3.394	.236

Table 13: Independent Sample Test

		Levene's Test for Equality of Variance								
		F	Sig	t	df	Sig. (2-Tailed	Mean Difference	Std. Error	95% Confidence Interval	
									Lower	Upper
Charactraits	Equal variances assumed	.090	.765	-1.206	299	.299	-1.493	1.237	-3.928	.942
MoralityScore	Equal variances assumed	.010	.922	1.154	299	.249	.496	.429	1.341	.349

Table 10 showed no significant gender difference in the post mean scores of characteristic traits of students exposed to and those not exposed to the value reorientation model in Ogun State. $F(1,289) = 105$; $p > .05$. Again, results also showed a significant difference in the mean score of students exposed to and those not exposed to the value reorientation model based on the local government area of their schools in Ogun State. $F(2,289) = 9.52$; $p < .05$. The treatment also showed a significant difference in the post mean score of students exposed to and those not exposed to the value reorientation model in Ogun State. $F(1,289) = 9.02$; $p < .05$. To determine where the difference lies, the Post hoc test (Tukey HSD) was conducted as shown in table 11.

The mean difference is significant at the .05 level.
Table 11 revealed a significant difference in the post mean difference (5.82) of the characteristic traits of students exposed to and those not exposed to the value reorientation model in Ogun state occurred between Abeokuta south and Odogbolu local government where $p < .05$.

Hypothesis 4: There is no significant gender difference in the posttest means course of SSS students in Ogun State exposed to the value reorientation model

Table revealed no significant difference in the gender mean scores for "omoluabi" characteristic traits among senior secondary school students exposed to the value reorientation model. For male, (M= 79.09, SD = 10.34) and female (M=80.59, SD=9.80); $t(299) = 1.21$; $p = .23$. In addition to the value reorientation model in Ogun State, Male (M-24.49, SD=3.61); Female (M=24.99, SD=3.39); $t(299)= 1.15$, $p = .25$.

7. Discussion of Findings

The study sought to find out the effectiveness of the value reorientation model (using "omoluabi" concept in reducing cybercrime among senior secondary school students in Ogun State. Results obtained from the analysis of hypothesis one revealed that there is a significant difference in the mean scores for morality among senior secondary school students exposed to the value reorientation model and those not exposed to the treatment. This shows that students exposed to the treatment exhibited higher level of morals when compared to their counterparts that were not exposed to it. This corroborates Hirsch (1969) assertion, that a society without patriotism would breed youths that deviant and delinquent. Whereas a society with principles and policies such as "omoluabi" concept would breed youths that are patriotic and morally upright.

Hypothesis two also revealed that there is a significant difference between the mean scores of the characteristic traits of "omoluabi" of the senior secondary school students exposed to the treatment and those not exposed to it. This means that the treatment (value orientation model) helped in reorientating the students and they improved in their moral character by exhibiting the characteristic traits of "omoluabi" (such as honesty, compassion, fairness, etc) which are part of what makes on an "omoluabi". This supports Azenabor (2022) statement that an "omoluabi" is someone that exhibits high moral and ethical standard, demonstrating respects, kindness, humility and integrity in all his or her interactions. The person is considered a true representation of the Yoruba values and is highly regarded in the society.

The third hypothesis shows that the adjusted R^2value indicates that 38.8% of the morality score can be accounted for. This means that the proportion of variance in the morality score that can be explained by the characteristic traits of the value re-orientation model is 38.8%. The remaining 61.2% is likely due to other factors that were not measured in the research. Likewise, there were significant difference in the morality mean score among students in schools in selected 3 local governments except for two local governments; i.e. Yewa north and Odogbolu. This means that Yewa north and Odogbolu by their location are not affected by their location in regards to their morality score. Whereas location is a determinant in the other local government area (Abeokuta south, the location is a determining factor in their morality score). The last hypothesis showed that gender is not a determinant in the morality level of senior secondary school students in Ogun State.

8. Conclusion

The value reorientation model offers a promising strategy for promoting positive values and attitude which an "Omoluabi" is known for in the south western part of Nigeria. The inculcation of the "omoluabi" traits would ultimately help in reducing cybercrime. By integrating this model into the educational settings, students can be empowered to make informed ethical decisions online and even in other day to day activities.

9. Recommendations

1. Teaching of the characteristics traits of the "omoluabi" should be part of the curriculum of social studies in schools, especially the south west zone.
2. Laws that deal with cybercrime should be enforced in the state and perpetrators brought to book. This would serve as deterrent to others.
3. Counsellors should organize seminar, symposium in the public to encourage parents to teach moral values such as loyalty, morality, purity, justice etc at home.

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