

Upsurge of Money Ritual among Youths in Nigeria and National Security

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ABSTRACT

This study examines the threat of money ritual among youths in Nigeria, a subject that has received little or no sufficient academic attention and its socio-political and national under-pinning have largely been ignored in state responses. The apparent downward trend in socio-economic greediness and quest for material possession, have led to increase in the number of youth using fetish practices to come to term with prevailing socio-economic demands. The focus of this paper therefore is to critically analyze the upsurge of money ritual among youths in Nigeria. Pivoting the theoretical framework of the study on Robert .K. Merton's anomie-strain theory, to the effect that "Innovation" in which goals are pursued but legitimate means is eliminated, and illegitimate means is created and used. The paper concludes that money ritual is a threat to national security and therefore, recommends among others, provision of employment opportunities to jobless youth, effective policies to combat the scourge of poverty, address the widening gap of inequality, and reward core value of honesty and hard work review of security architects.

KEYWORDS: National Security, Money Ritual, Upsurge, Youth

INTRODUCTION

Nigeria has witnessed serious security challenges, especially since the advent of democracy in 1999. Cyber crimes, car theft, advanced free fraud, drug trafficking, human trafficking, baby factory syndrome among others; have continued to pose serious concerns in Nigeria. However, the upsurge in money rituals among youths in Nigeria in recent time has witnessed new forms of threat to lives and security in her internal security Management. Ritual killing has emerged as a major security concern in Nigeria, and the fate of the victim of ritual killing is generating a growing attention (Oyewole 2015b; 2016a&b). According to National Bureau of Statistics (NB) (2013), there have been over 4,000 cases of ritual killing reported to the police in the last decade. Ritual killing involves killing or severing the part of people for the purpose of using it as an object of ritual sacrifice aim to acquire favour, fame, power, protection and ritual money especially among the youths.

The upsurge of money rituals among youths in Nigeria have reached an alarming rate in recent time, with the now rampant selling, stealing and using of female under wears called "pants" in local parlance for money rituals. The known rituals killing that involves severing the part of its victims for the purpose of using it as an object of ritual sacrifice aim to acquire ritual money has been taken to a new dangerous dimension by youth in Nigeria. The new evil of money ritual currently rampaging our society does not necessarily involve the killing of its victims or severing their parts, rather,

female under wears were being forcefully removed at gun point, stolen, sold and used for ritual money purposes. This new phenomenon of stealing, selling and using female underwear for money ritual have received little or no academic or policy attention. Thus, the focus of this paper is to critically analyze the upsurge of money ritual among youth, examines the patterns and its threats to national security. Apart, from the legal-policing measure, the government response that has proved inadequate to address this threat, this study observed that this phenomenon is as a result of lack of opportunities for young people, prevalence of poverty, inequality in the society, eroding values and norms that cannot be easily push aside unless committed efforts are taken to address the socio-economy underpinning in society.

Theoretical Framework Anomie-Strain Theory

In this study, the criminal activity of "having money and attaining success" through illegal means by youths in Nigeria, is situated within the framework of anomie-strain theory. The theory was developed by Robert .K. Merton (1938). It provides explanations on how society creates the environment for the 'birthing' of crimes and criminals by stipulating goals and values without providing corresponding legal opportunities for realizing them. According to anomie-strain theory, the disconnection between socially ascribes goals and the availability of

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legitimate means to attain such goals, in turn put pressure (strain) on the individual to commit crimes.

The word “anomie” has a French origin and connotes normlessness or the absence of law. Robert Merton’s (1938) anomie-strain theory is conceptualized as the study’s theoretical premise. This theory appears apt to capture the threat to security and criminal act involved in the money ritual activities by youth in contemporary Nigeria. Emile Durkheim (1893) conceptualized the term to mean the absence, weakening, and violation of norms (laws) and the core-values regulating human action in society. Anomie-strain theory of Emile Durkheim was borrowed and modified by Robert Merton for a means-end paradigm in 1938.

The theory highlighted a number of ways in which an individual may adapt to the strains brought by the inability to achieve the socially prescribed success-goals. The adaptation are conformity, in which goals are accepted and pursued along with/the legitimate cultural means; innovation in which goals are pursued but legitimate means is eliminated, and illegitimate means is created and used. Ritualism whereby institutional goals are rejected and the cultural means ritualized as an end in itself, as in religious fanaticism; retreatism in which goals and means are rejected and the individual withdraws into isolationism. The last adaptation mechanisms identified by Merton is rebellion in which both the society is institutional goals and approved cultural means are rejected and a new structure is advocated and pursued by the group (Haralambos and Holborn, 2008).

The “Innovation” which explains a situation whereby the individual accepts the culturally defined goal of the society but rejects the legitimate means to attain such goal. In Nigeria, youths who could not attain the cultural goal of attaining success/getting money often resort to illegal means to achieve it. Viewed from this perspective, it could be seen that the socio-economy factors such as poverty, unemployment, inequality, eroding cultural values and norms put pressure on young people to resort to the illegitimate means of pursuing and achieving, ultimately, the socially approved goal of attaining success/get rich in life.

CONCEPTUAL CLARIFICATION-MONEY RITUAL

“Ritual” as a religious term implies a ceremony that entails communication with some external forces. It includes a belief/ beliefs and it is done with seriousness and solemnity. Rituals belong to the realm of the sacred, involving sacrifices, essentially (Adisa 2005). Adisa, (2005) identifies sacred and the non-sacred as the typology of rituals. The sacred could be negative or it could be positive. Rituals involve sacrifices for life crisis, death rites and customs and rituals of initiations. Non-sacred rituals involves the imitative types signifying re-enactment. Under the sacred types signifying re-enactment. Under the sacred type of rituals, the positive ones are always concerned with consecrating or renewing a religious object. Ritual is a set patterns or prescribed procedures and orders for carrying out religious classified (Shiyaa, 2009).

Another ritual classified as “sacred” is the sacrificial ritual described by the French sociologist Henry Hubert and Mercel Maus (Adisa, 2005). The two attempt to distinguish between sacrifices and rituals of oblation, offering and consecration. In their observation, the distinct feature of sacrifice ritual is the destruction of the sacrificial victim which may be animal, human or plant, either partially or totally (through burning, dismembering or eating).

According to Emily *et al.*(2009) a ritual must fit into four categories. These four categories are: a repetitive social practice, different from the routines of day-to-day life, follows some sort of ritual scheme and encoded in myth. Ritual often have its roots in myth and religion, tying itself to ancient practices between the divine and humans. However, a ritual does not have to be religions in nature.

Money ritual is a ritual done to bring about money or to change a person’s situation or circumstance where in which they will be more wealthy and prosperous. The idea that a human being or other living things could be sacrificed to procure wealth may not be proved empirically, but the fact remains that the phenomenon is real, it is magic. Magic is a ritual performance or activity believed to influence human or natural events through access to an external mystical force beyond the ordinary human sphere (Encyclopedia Britannica (6) 1974). According to Opoku (1978), magic has two underlying principle; homeopathy and contiguity. While homeopathically speaking, ‘like produces like or that an effect resembles its cause; contagious magic on the other hand operates on the principle that things which have once been in contact with each other will continue to interact even when the contact is broken. Opoku (1978) and Awolalu (1979), observed that contagious magic are exoteric energy which a man (in his limitations) who has esoteric knowledge may tap to, so that his will may be served.

Background to Ritual Sacrifice in Nigeria

The origin of ritual sacrifice in Nigeria and other part of Africa can be traced to the pre-colonial era. Pre-colonial African societies have offered ritual sacrifice to their deities, and for some, this occasionally include human sacrifice. The type of victim for ritual sacrifice defers from one case to another, depending on the purpose of the sacrifice and the society. Also, selection of victims for ritual sacrifice varies from one society to another. In some societies, violator of curfew declared for ritual order becomes the victim for such ritual. This is the more reason why strangers mostly fall victim of ritual sacrifice, since they are not aware of such curfew declared for the ritual order. In this case, guards that enforce such ritual order will capture the victim.

Also, in some communities, the killing of slave was another form of ritual sacrifice. Ayegboyin (2009) observed that human sacrifice is the highest and the most expensive ritual sacrifice that the community resorted to mostly in terms of national disaster, to propitiate certain divinities and purify the community. Adefila and Opeola (1998), observed that the Yoruba of south-western Nigeria, have a ritual tradition that included using human (mostly slaves) for sacrifice before any military expeditions during the Yoruba interstate war between 11th and 19th centuries. According to Ayegboyin (2009), using human beings for ritual was not out of lack of respect for sanctify of human life but a personal philosophy of life that it is better to sacrifice individual life for the good of the community than for the community to perish. However, there has never been a general acceptance of human sacrifice in Africa and there are some situations where this kind of ritual has been offered to the deities in a defiled form of African religion (Ashanti 2009).

The practice of human sacrifice, juju, magical powers, witchcraft and ordeals were outlawed across the Africa continent under colonialism (Browne, 1935). These practices have been criminalized in the Nigerian penal code since 1916 as a measure to assist the colonial masters

established a favorable political, economic and social order in Africa (Ekeh, 1975). However, as the desire for special protection and wealth sustenance grew among those in business and other economic elites, as well as among some of the masses who aspired for improvement in their fortune, private ritual developed at the expense of communal ritual.

Ritual activities especially money ritual have become sophisticated in Nigeria in modern times as it has expanded beyond killing people or severing human parts for money ritual to the dangerous stage of using female underwear for money ritual. Age bracket no longer exist for the victims as organized groups most especially among the youth and strategies in stealing, buying and selling of female underwear have emerged to support ritualist activities. This development is reinforced with the proliferation of private ritualist consultants and practitioners with the knowledge of using humans or human body part for money ritual.

MOTIVATION FOR MONEY RITUAL IN NIGERIA

Money rituals flourish in Nigeria amid widespread poverty. The high level of poverty in Nigeria most especially among the young people are among the pre-disposing factors pushing young people to engage in money ritual as an escape route from poverty. Recently, the National Bureau of statistics (NBS, 2005) reported on Nigeria is poverty-index that about 61.2% of Nigerians were living on less than 1dollar a day at the end of 2013. This statistics suggests that the majority of Nigerians live in poverty, and, as a result, they could barely afford the necessities of life such as food, shelter, and clothing (Agara and Pojwan, 2013). With such large percentage of Nigerians living in poverty, money ritual has become an escape route for young people from the trap of poverty.

Power is another major benefit that many believe could be gained through ritual money and sacrifice that entails human blood or body parts. Some people believe that money ritual can make them have money and powerful and transport them into powerful positions (Vanguard, 2014). Hence, ritual is one of the means to attain and maintain a position of power in many African nations (Nwolize 2013; Smith, 2001).

There are indications that many people are also undergoing money rituals for favour, connection, wealth and protection (Igwe, 2004; Nwolize 2013; Smith, 2001). Many people believe that engaging in money ritual is an avenue to be connected and wealthy. The urged for quick money, fame and protection are motivation for people especially young people to engage in money ritual.

Another motivation for money ritual in Nigeria is to serve as last resort. Some people are employed, but what they earn cannot possibly cover their cost of living. Hence, they desperately involve in money ritual as a mean of last resort.

Similarly, corruption and eroding values are also a strong motivation for money ritual in Nigeria. Corruption in Nigeria has eaten deep the fabric of our nation and it has reached a dangerous dimension. Money appropriated for critical infrastructural facilities are being diverted and use for private purposes. Today, politics has been turned to the biggest money making machine in Nigeria. Apart from the fact that young people look up to these corrupt politicians to survive, the quest to get rich and be like them (politicians), coupled with the eroding values of hard work and dignity of labour have pushed many people into indulging in all

manners of activities just to be famous, protected and wealthy, including engaging in money ritual.

CLASSIFICATION OF MONEY RITUALS IN NIGERIA

Money rituals in Nigeria can be classified into five broad categories:

1. The first category involves human sacrifice. This could mean anything, from using a human skull of a person who has been long dead to actually killing someone and using their body parts for a ritual.
2. The second category revolves around smaller animal sacrifices. It is often called "Osole" among the Yoruba speaking people of southwestern, Nigeria. It requires the use of animals, animal parts, and plants in order to work.
3. The third category includes all sorts of charms that could bring wealth upon the one who performs them. It mostly involves chanting certain incantation or "charging up" coins to return upon spending. The Yoruba called this category of money ritual as "Agbana".
4. The fourth category involves eating human faeces. This is a new dimension to money ritual among youth in Nigeria. The faeces can be that of the person involving in the ritual or any other person. It is believe that the more faeces the person eats the more richer he/she becomes.
5. The fifth and final category involves using female underwear for money ritual. In recent time, there have been upsurged in the selling, buying and stealing even at gun point female under wears for money ritual in Nigeria. Some people believe that an under wears of a female undergoing her menstrual cycle could be used for money ritual.

MONEY RITUAL AND NATIONAL SECURITY

The increasing level of insecurity in Nigeria occasioned by the activities of different groups especially the growing threat of ritual killings. Killing for ritual for whatsoever reasons is unique and there are widespread fear of its threat in Nigeria, where there is neither definite hotspot of operation and targeted victims, nor a profile of the perpetrators and the survival of the victims are least curtained. Ritual killing has become a major source of fear for many Nigerians because of the fate that mostly befall the victims. Gbinije (2014), observed that most victims of ritual killings can turn mad, die, become poor, deformed or a walking corpse. Fear of the threat of ritual killings have continued to undermine National Security, as they have been a growing resort to self-help among citizens in Nigeria. At the community level, there is a growing vigilance and active responses of people against ritualists. In this way, many suspects have been apprehended and handed over to the police or met with jungle justice- the latter, which is another emerging source of concern in Nigeria. Daily time newspaper (2014) and Waheed (2014), reported that at least two mad persons were killed and eleven other injured in late March, 2014 in Ibadan, Oyo state, Nigeria, following the news that a mad man was found with four human tongues. Seven suspected ritualist were also set ablaze in Naka, Gwer West municipal in Benue state in February, 2015 (Ajijah, 2015).

This and other occasions have shown that killing for ritual has become a visible threat to national security in Nigeria, and making people to lose confidence in state security, due process of the law and taken law into their own hands.

Ritual killing in Nigeria hasno age bracket, secluded sex, status or geo-political limits in target selection of victims by

perpetrators. No one is too young or old, rich or poor, far or near for ritual motivated killings. According to the Sun Newspaper (2013), about 90% of recent cases of missing person were not found and the bodies of a little number that were eventually discovered were dumped either on the roadsides, bush path or uncompleted buildings, mutilated and their vital organs removed.

The government of Nigeria at both the federal level and in some states have responded to this threat with legal

criminalization of killing for rituals and general policing. Series of arrests and trial of suspected ritualists have been recorded. Nevertheless, the threat of killings for ritual remain undeterred in Nigeria and has not gained enough attention; thereby creating a condition of widespread feeling of danger, harm and horror which are a potential threat to national security.

Reported Cases of Ritual Killings by Some Selected Newspapers in Nigeria

| S/N | Year | Incident |
|-----|------|---|
| 1 | 2018 | Two septuagenarians were hacked to death by suspected ritualists in Ikare-Akoko, Ondo State removing their vital organs. Source: Vanguard Newspaper, December 7. |
| 2 | 2018 | An 18years old man allegedly kill his mother and slept with her corpse for money ritual purposes. Source: Daily Independent Newspaper, November, 21. |
| 3 | 2014 | A horrible ritual forest was discovered in soka, Ibadan, oyo state where human body parts, including skulls and Skeletors dotted the whole forest. Source: Daily Independent Newspaper, March 17. |
| 4 | 2018 | The New Assistant Inspector General of Police in charge of zone 2, AIG Lawal Shehu arrested five suspects following the spate of ritual-instigated killings and desecration of bodies exhumed from graveyards. Source: The Guardian Newspaper, December 5. |
| 5 | 2017 | A 200 level undergraduate of the University of Port Harcourt butchered his neighbours seven year old daughter for ritual, removing her vital organs Source: The Guardian Newspaper, September 4. |
| 6 | 2016 | A young salesgirl was murdered inside the store where she sells building materials at a small town of Afiesere, Ughelli, Ughelli North Local Council Of Delta State after she was raped for ritual-related purposes. Source: The Guardian Newspaper, July 1. |
| 7 | 2018 | The Lagos State police command arrested four persons for alleged murder of one Isaiah James for money making rituals. Source: The Guardian newspaper, June 11. |
| 8 | 2017 | Two people were killed by an irate mob at challenge Bus stop, Mushin area of Lagos state over suspicion of involvement in kidnappings and ritual killings: Source: WWW. Today.ng, August 31. |
| 9 | 2019 | More than 20 children gone missing in Adamawa state in three months. They are kidnapped and allegedly used for rituals. Source: This day Newspaper, September 9. |
| 10 | 2017 | The Ondo State Commissioner of Police, Gbenga Adeyeyu, paraded three person who are specialized in the business of luring and kidnapping girls for the purpose of killing and selling their parts for ritual purpose. Source: Premium Times Newspaper, September, 7. |
| 11 | 2017 | Headless body of a young Lady was found along the Amanwaozuzu-Ogwu Road, Imo state, Nigeria. Vital organs were removed from her corpse, fuelling suspicion that she might have been killed in ritualistic circumstances. Source: Punch Newspaper, March, 11. |
| 12 | 2018 | The Lagos State command arrested five suspected members of Badoo cult and raided the cult is shrine in Imosan-Ijebu, Ogun state where police discovered human skulls and other fetish objects used in ritualistic circumstances. Source: The Editorial, Punch Newspaper, January, 19. |
| 13 | 2018 | Elozino Ogege, a University student was killed and her vital organs harvested in Abraka Trum, Delta state for ritual purposes. Source: Vanguard Newspaper, November, 20. |
| 14 | 2018 | Detectives from the criminal investigation Department (CID) of the Ondo State police command in Akure arrest one Seidu Adeyemi for allegedly killing his girlfriend Miss Khadijat Oluboyo, for ritual related incidence. Source: Sahara Reporters, July 10. |
| 15 | 2018 | The commander of a vigilance group in the Ankpa Local Government Area of Kogi State, Yakubu Hamidu and his men were arrested in connection with kidnapping and ritual killing. Source: The Punch Newspaper, October 13. |
| 16 | 2014 | Two mad person were killed and 11 other injured in Ibadan, Oyo State, following news that a madman was found with four human tongues for ritual purposes. Source: Daily Time, March, 27. |
| 17 | 2013 | One Isaac Olakunle was arrested in Ilesha, Osun State for killing his friend named Femi for ritual. Source: The Sun Newspaper, March, 13. |
| 18 | 2014 | A 80years old Mrs. Olu Omotayo was killed in Akure, Ondo State, Nigeria and her private part was removed. Source: The sun Newspaper, May 15. |
| 19 | 2014 | A 30year old man identified as Chukwudi beheaded his 56 years old father, Michael and drank his blood for ritual in Egwudinage-Obegu community, Eboyin state, Nigeria. Source: The Sun Newspaper, April, 1. |
| 20 | 2014 | A 35years old Muyideen Salaam was arrested by police for ritual killing of a 13years old boy identified as Rilwan Amuda. Source: The Vanguard Newspaper, July, 12. |
| 21 | 2013 | Udo Mbakara was arrested for abducting his two nieces before beheading them and sold their heads to ritualists for N1million each in Calabar, cross river state in 2010: Source: The Sun Newspaper, February 17. |
| 22 | 2014 | Nigerian security and civil defence corps (NSCDC) arrested two herbalists and four other suspects with a severed human head in Iware, Oyo state for rituals. Source: National Mirror, February 10. |

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| 23 | 2014 | A herbalist and three other suspects was arrested in Kukshi, Bauchi state for removing Mrs. Zainab Mohammed's eye for rituals. Source: Nigerian Tribune, March, 16. |
| 24 | 2014 | Rosemary Chukwu was arrested by the police for abducting a 7 year old Emmanuel Emeka for ritual in Ikorodu, Lagos State. Source: The Sun Newspaper, June 25 th . |
| 25 | 2013 | A Quranic teacher named Mohammed Saheed from Ilesa-Baraba in Kwara state was arrested for killing his 36years old lover, Kafilat Lateef for ritual purposes. Source: Nigerian Tribune, February, 10. |
| 26 | 2014 | A herbalist identified as Soji Akodiya and two others was arrested for ritual killing of Rilwan Amuda in Badagry, Lagos state. Source: The Vanguard, July, 10. |
| 27 | 2006 | A suspect was arrested for kidnapping and removing the two eyes of a 7years old Umar Mamman in Sokoto state for rituals. Source: The VanguardNewspaper, February, 22. |
| 28 | 2014 | Four men gang was apprehended by a local vigilante in Enugu, Enugu State for ritual killing of a 35years Old woman named Ngozi Eze. Source: The Nation Newspaper, April, 2. |
| 29 | 2013 | One Ikechukwu Friday, was arrested for abducting and strangulating a 12 years old Bose Ogoja for rituals in Badagry, Lagos State. Source: The Punch Newspaper, January, 8. |
| 30 | 2013 | Hundred of women went on rampage in a protest at the Enugu State Government House on the killing of 11 women for ritual by suspected ritualists in Enugu-Ezike communities. Source: National Mirror, December, 10. |
| 31 | 2010 | A 23years old father Patrick Eno Onen, abducted his eight month old twins from that mother and killed them for ritual in Ndayi community, Cross River State. Source: The Sun Newspaper, February 17. |
| 32 | 2015 | A 20years Old Agwan Ozoro, the daughter of the special Adviser to the Nasarawa State government on Local Government and chieftaincy Affairs was killed by unknown person for ritual motivated incidence. Source: The Daily Post, February 26. |
| 33 | 2014 | More than 20 human skulls and decomposing bodies were found at Kilometre 15 on Aba/Azumini Highway, Abia State. Source: The Sun newspaper, June 21, 2014. |
| 34 | 2018 | The Anambra State police command arrested one Christopher Okadigbo (52) for ritual killing of his mother, Mrs. Rosaline Okadigbo (82), removing her left eye and the heart of the late Octogenarian. Source: The Vanguard Newspaper, 10 may, 2018. |
| 35 | 2018 | A lifeless body of a lady disemboweled by some ritualists was found dumped at the popular Dennis memorial grammar school, DMGS, Onitsha, Anambra State. Source: The Vanguard Newspaper, December, 17. |
| 36 | 2013 | A 18years old boy named miracle onwura was discovered at Abata Drive, Ogbomanu, near Onitsha with his heart removed in a ritual killing incident. Source: Facebook.com, July, 10. |
| 37 | 2017 | A self acclaimed prophet of a white garment church in the Sagamu area of Ogun State, Kehinde Onayiga was arrested by the state police command for killing a 13year old girl, Anuoluwapo Ajisafe, for ritual purposes. Source: The Punch Newspaper, August 11. |
| 38 | 2013 | A 30 years old woman named Mable Udaya was gruesomely murdered in Okpo community, Enugu State in a ritual related killings. Source: Sahara Reporters, September, 26. |
| 39 | 2018 | A young girl was found dead on sapele road, Amagba, Benin, Edo State fully dressed in an outgoing attire. Her vital organs were missing when she was found. Source: Pulse.ng. February, 10. |
| 40 | 2018 | Police in Kogi state arrested a cleric, Oluwasegun Aturu, and two others over the suspected ritual killing of a 19years old commercial sex worker, miss mercy Moses. Source: The Punch Newspaper, March, 27. |
| 41 | 2017 | A 17 year old girl was murdered for her body parts to be used for rituals. Source: Myjoyonline.com, November, 15. |
| 42 | 2017 | Two suspected ritualists was arrested by men of Ogun State command of the vigilante group in connection with the murder of a 17years old girl, Taye Gusua, in Idonemo, Ipokia Local Government, Ogun State. Source: The Vanguard Newspaper, November, 13. |
| 43 | 2016 | Akwa Ibom state police command arrested a 28 years old man, Edet Asuquo for allegedly murdering a pregnant woman and using her and the unborn child for rituals. Source: The Sun Newspaper, March, 30. |
| 44 | 2017 | Police arrested a 200 level student of the University of Port Harcourt, River State, Ifeanyi Dike for murdering eight year old victory Chikamso for ritual purposes. Source: Nigerian Monitor, August 18. |
| 45 | 2018 | A yet to be identified Man killed his girlfriend for money ritual at balogun Street, Oshodi beside Chrestin Hotel, Lagos State. Source: Informationng.com, May 22. |
| 46 | 2019 | A Lagos trader and mother of three, Rafiat Okunola, on Wednesday told an Ile-Tuntun customary court in Ibadan, that her husband, Kasali Adeleke killed their daughter for ritual. Source: The Daily Trust newspaper, April 2. |
| 47 | 2018 | Two young men were arrested by Abia state police command for killing a woman in Aba, Abia state and trying to use her for money ritual. Source: Toring, December, 12. |
| 48 | 2019 | A mob lynched a suspected ritualist at Akenfa, a suburb of Yenagoa, the Bayelsa state capital for allegedly killing a woman named Best for ritual purposes. Source: rituallykillinginafrica.org, March 22. |
| 49 | 2018 | Delta state police command arrested four suspects in the killing of first class undergraduate of Delta state university, Delsu, Abraka, Elozino Ogege, removing her breasts and tongue for money ritual. Source: The Vanguard Newspaper, November 26. |
| 50 | 2018 | A 43 years old farmer, Ejiro Kelvin was ritually killed in Oghara community in Ethiopie West Local Government area of Delta state by suspected ritualists. Source: Daily Post Newspaper, November 16. |

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| 51 | 2010 | Nine women were murdered in their farmland with their vital organs removed by suspected ritualists for money ritual in Ibusa, Oshimili North Local government area of Delta state. Source: Asaba.com, September 16. |
| 52 | 2019 | A 50years old woman simple identified "Iya Dunsi, killed near her home at Odiolowo, Arigidi Akoko, Ondo State by suspected ritualists who removed her breasts. Source: The Nation Newspaper, April 12. |
| 53 | 2019 | An eight year old pupil of St. George's Anglican primary school, Oke-Agbe, was also killed for ritual purpose. Source: The Nation Newspaper, April, 12. |
| 54 | 2019 | A middlemen aged woman, popularly called Toyin was found death in her room with two Calabash containing concoction in what was suspected to be a ritual related killings. Source: The Nation Newspaper, April, 12. |

RECOMMENDATIONS

The prevalence of poverty in Nigeria has been identified as the driving force for many people to engaging in crime and criminal activities including money ritual. To address the upsurge of money ritual among youths in Nigeria, sincere policy should be designed by government to eradicate poverty with political will and commitment. Money ritual and other ritual killings will become less appealing when there is a conscientious effort to poverty eradication.

Government should embark on aggressive job opportunities for the ever growing number of graduating jobless youth. Many scholars, policy makers, political and social analysts have suggested that Nigeria as a country is sitting on a gun powder that could be exploded at any time, due to the high percentage of able young people without jobs. To make money ritual less appealing to these jobless youth, government must create employment opportunities and human security.

Also, there should be democratization and transparency in the public space so as to ensure that government is return to the people and the notion of winner takes all is removed from our politics. This will make ritual killing less appealing among those that want to serve the people.

Furthermore, Government and Non-government organizations (NGOs) should embark on public sensitization on the reward for honesty and hard work among youths. The ethic of hard work should be promoted as against unmerited fame, favor, power and wealth sourced from rituals.

Finally, Government must review its security architects, fund police force and other security agencies saddled with internal protection of lives and properties and ensure regular patrol and surveillance of identified dark spot for criminal activities. Improvement in human security will help reduce the appeal of ritual protection in Nigeria.

CONCLUSION

Money ritual has emerged as an important security threat in Nigeria. This criminal act has proved difficult to prevent through policing, given the little or no knowledge of the hotspot, the prospective perpetrators and the victims. Money ritual is magical in nature, where esoteric forces tapped from the nature are used by the initiate to send the soul of the sacrificial victim to supra-physical realm, wherein it labor to bring wealth to the ritualist. Although, using human parts for moneymaking may not be proved empirically, it is a phenomenon that is real and it is a day-to-day concern for the people. This informs the conflicting conceptions of security in Nigeria. Money ritual is because of lack of job opportunities for young people, prevalence of poverty, widening gap of inequality, eroding cultural values of honesty and hardwork, insecurity etc. In order to reduce upsurge of money ritual among youth in Nigeria,

government should provide employment opportunistic for jobless youth, address widening gap of inequality, reward core value of honesty and hard work and review its security architects.

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