

## Mitigating the Causes of Teenagers' Involvements in Money Ritual and Related Activities in Ogun State, Nigeria

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### **Abstract**

This study assesses the mitigating causes of teenagers' involvements in money rituals and related activities in Ogun State. The study sets out to assess the factors responsible for the pandemic of money ritual and suggests solutions to the upsurge of money ritual related killings among teenagers. The study employed a descriptive research design. The population for this study consists of all residences in Abeokuta South and Ado-Odo/Ota local government areas of Ogun state. Participants were selected using a purposive random sampling procedure. The main instrument for this study is a self-structured questionnaire tagged: "Teenager and Money Rituals Killings Questionnaire" (TMRKQ). (R =0.82). Data collected was coded and analysed using descriptive statistics of mean and standard deviation. The results show that factors such as greediness on the part of teenagers and peer group pressure contributed to teenagers' involvement in money rituals and factors such as promotion of hard work, good values system and conducts among the youths will reduce youth tendency of engaging in money rituals. Based on the findings, it is suggested that the government should punish offenders to serve as a deterrent to others and the government should improve on intelligent gathering techniques in reducing cases of money rituals killings in the country.

**Keywords:** Money Rituals, Ritual Killings, Rituals, Teenagers, Youths.

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### Introduction

Ritual killings in recent times in Nigeria have become a matter of grave concern to parents, educators, citizens and the government. Money rituals in a traditional context could be in form of human sacrifice, that is, human parts for money rituals or the use of animal parts or plants for sacrifice to attract wealth (Akerele, 2022). Despite the denial by dominant African cultures, spiritual and magical powers have become part of Nigerian lives, particularly among the youths (Olatunji, 2022). The quest for quick and unmerited wealth without corresponding hard work, has increased the spate of money-related ritual killing in Nigerian society in recent times (Ojjezele, 2023). The rising cases of ritual killing in Nigeria calls for concern because it has become an embarrassment and fear to the citizens, and the future of Nigerian youths that are involved in this act is bleak due to their engagement in rituals as a source of money and fame (Ayandiji, 2022). The belief in the use of human parts to achieve financial success continues to rise within society, unfortunately our society has continued to celebrate young people's wealth without asking questions about the source of their wealth. This has continued to encourage young people to be active participants in these heinous crimes. In recent times, lives of innocent Nigerians have been terminated as a result of selfishness, cruelty and lack of education of some people who want to become rich at all cost. This act of new trends of ritual killings, mostly perpetrated by the youths, is capable of staining the name of the country among the comity of nations. However, despite the cultural belief that money rituals have serious consequences such as dying young and, spirit not finding peace after death, there is still an upsurge in the issue of teenagers engaging in money rituals, which are very strange to our cultural experience. Incidence of money ritual killings being carried out by the teenagers and youths requires an action from all the stakeholders in Nigerian. The number of money ritual activities among the youths in southern Nigeria is mind-blowing and thought-provoking (Uroko, 2022). The most disturbing aspect of get-rich syndrome among these young people is the advent of teenage ritual killers in the country (Akan, 2023). Most of the victims of the ritual killers are their close relatives and their loved ones (Akan & Egbo, 2022). The value that teenagers and youths place on money has led them to engage themselves in different immoral activities and if this is not checked, the nation will suffer for it (Ojo et al., 2024).

The spate of killings for money rituals purposes is gradually reaching an alarming rate in Nigeria with the involvement of teenagers and youths in the quest for quick money (Usman, 2017). Over time, ritual killings have always taken the form of killing to appease gods, politicians involved in killings to sustain their affluence as well as remain in positions of power. In Nigeria, cases of ritual killings and disappearances of people are usually on the increase in the election years. However, new trends have been introduced by teenagers' quick money syndrome and hardly can a day pass in Nigeria without an individual being declared missing in the news media. The ritual killings, especially among the youth, involve the idea of human sacrifice, usually for extensive money-making, but may be for fortifying diabolic powers by the politicians or religious sacrifices among adults who are traditional worshipers (Akerele,

2022). In some cases, ritual killings involve removal of sensitive parts of the body through the use of dangerous weapons, gruesome murder, violence and burning of the skull, drinking of blood and sexual assault (Usman, 2017). Obineke (2008) stressed that ritual killing is the handiwork of the devil and that for human beings to become achievers in life, the condition is to be involved in ritual killing. Ritual killings began as a result of the quest for inordinate power and wealth. However, little child labour is connected with ritual killing as some of the housemaids employed fell into the hands of ritual killers. In some cases, ritual killings are associated with the usage of dangerous weapons to effect gruesome murder and removal of sensitive parts of the bodies of their victims (Obineke, 2008).

In recent times, it has been a common experience to see young people living large and driving expensive cars and partying, throwing money at night clubs and living expensive lifestyles without visible means of livelihood. This has encouraged many teenagers and youths to engage in blood money rituals (Uroko, 2022). However, the recent increase in the way Nigerian youth crave for wealth and engage in activities such as money rituals, kidnapping, and robbery has called for concern, especially among teenagers. Currently in Nigeria, teenagers in their attempt to become billionaires without working have pushed a series of them to deviate from the societal norms of becoming successful through hard work (Ojo, et al., 2024). The youth in the quest to get rich quickly involves themselves in some immoral activities such as kidnapping, cybercrime (internet fraud), robbery, ritual killing and so on (Akan, 2023). Unfortunately, societies no longer celebrate hard work and integrity but celebrate wealth without any tangible resources (Ojo, 2022). The fact that many families could no longer provide for their children has made the wards turn to their sources of livelihood, and this has made society to continue to celebrate people without any means of livelihood, irrespective of their age (Saka- Olokungboye, 2021).

Most of the youth involved in ritual killings committed the crime alone or with their friends. The ages of the young criminals range between ten and thirty years (10-30 years). The act of ritual killings was rare among teenagers within Nigeria in the past. However, money rituals killings have now become a common experience in almost all cities in Nigeria. The quest for material wealth among Nigerians, high level poverty, unemployment, and insecurity, young people growing up to admire wealth, high regard the society accorded people with an extravagant lifestyle and obsession for wealth fueled by the family and societal pressure and so on have encouraged brutal and barbaric killings among the teenagers and youths (Obo et al., 2014; Ojowu et al., 2017). However, the upsurges in taking peoples' lives for money ritual sacrifices in Nigeria are pervasive in recent times (Usman, 2017). In February 2021 in Port Harcourt, a suspected ritual killer was apprehended in an attempt to sacrifice a 9-yearold girl in the Ibaa community in Emioha local government area of Rivers state (Premium Times, 2021). A 22-year-old fashion designer, Oluwabamise Ayanwole, was raped and assassinated on February 26th, 2022 while in transit from Ajah on Bus Rapid Transit (BRT) and some parts of her body reportedly missing.

A ritual killer named David-West confessed to having murdered more than fifteen women in Port Harcourt between July and September, 2019, after his arrest. The method used by the ritual killers to get their victims includes using one-chance buses in Lagos, Ibadan and some other parts of the country that convey their passengers to unknown destinations for ritual purposes (Obineke, 2008). Also, informants to the ritual killers pretended to be beggars in isolated places or under bridges and they kill their victims and remove vital parts of their bodies such as eyes, tongue, breast and private organs. Some children who are hawkers in bus-stops and market places fall victims of ritual killers from time to time. In 2014, there was a discovery of a horror forest in Soka, Ibadan in Oyo state. A house in the forest was littered with human skulls, skeletons and various human parts of the body. Many men and women who were imprisoned there were rescued alive. Also, another similar forest was discovered at Iyana Ilaro, in Ewekoro local government area of Ogun state on April 7th, 2014 (Sahara Reporter, March 2014). Factors such as unemployment, economic hardship and poverty in the country, lack of fear of God, wickedness, ignorance, and decay in moral values, superstitious belief, inadequate security and punishment are majorly responsible for ritual killing being rampant (Ayandiji, 2022).

Nigerian youths are worse off today than any time in our history. This can be attributed to unemployment, delinquency, poor parenting, substance abuse, teenage pregnancy, bad role models, and access to social media, non-regulated social media content and hopelessness. The attitude shown by politicians, parents, religious leaders, Nollywood actors, and social media influencers does not help the matter (Oluwasanmi, 2022). In the last three decades, there has been an escalating menace of collapsing value systems in Nigeria, Nollywood home video has continued to release contents that promote indecency, ritual killings, money rituals, violence and prostitution and this has made many youths begin to model their appetite for violence, greed, discontentment and covetousness (Akerle, 2022). However, some of the celebrated artistes in Nigeria are drug addicts, sex perverts and baby daddies and mummies. Most of the lyrics currently on different media platforms showcase poor value and quick money-making tendencies. The nation is getting to a part where quick money syndrome is seen as an avenue for financial empowerment by the youths.

Media reports on the ritual related killings have shown a rise in the ritual related killings perpetrated by teenagers and youths in recent days. The recent upsurge of ritual killings committed by the teenagers seeking sudden wealth has aroused fears in the country. Money rituals flourished in Nigeria in the midst of widespread poverty and, of late, it has become an escape route for young people from poverty. Nollywood continued to feature money rituals in movies. This negativity influenced the vulnerable youths. Native doctors and spiritualists now canvass for clients on social media. This made the young people and underage to see nothing wrong in them getting involved in ritual killings. Some Facebook public group platforms publish stages involved in engaging in money rituals. Soliu Majekodunmi, a teenager, claims to have copied the process of money rituals on Facebook which he and his friends attempted to

do by killing Rofiat before they were arrested by the police (Olatunji, 2022). In August 2017, the lifeless body of an eight-year-old girl, Chukmanso Victory, was found in the apartment of Ifeanyi Chukwu Dike (23 years) in Port Harcourt. Dike abducted the little girl, raped and killed her and removed her vagina, eyes, tongue and breast purposefully for a money ritual before he was arrested by the local vigilante group while going to dispose of the body (Vanguard, 2017). Also, in 2017 in Ikorodu Lagos state, there was an upsurge in ritual related killings perpetrated by a cult group called Baddo boys. About 50 people were killed by the group using grinding stones to crush the skulls of their victims and handkerchiefs to clean the blood and brains of their victims for money rituals. Recently, in Ado-Odo Ota local government of Ogun state, Peter Albert (20 years) died in the process of money rituals. This shows the level of desperation of the youths to get rich at all costs. The common slang among these desperate youths is “Die Rich”. This therefore calls for immediate action and efforts of all stakeholders in society to find out the major reasons for young people getting rich syndrome and solutions to the social problem (Malik et al., 2022).

Killing for ritual is on the increase within Nigerian society and the ritual killers in current reality are mostly youths who are desperate to be rich at all costs. Olamide Odulaja (27 years) and Baoku Ifajuyi (29 years) connived and killed Modupeoluwa Folorunso and her four-year-old baby for money making rituals on February 13th, 2021 at Ijebu-igbo, Ogun state; Ismail Wasiu (29 years) a native doctor and Shittu Mutairu connived and murdered Mujidat (Wasiu’s ex-lover) for money rituals. In November 2021, a 36 year-old father, Chidi Onyishi, was arrested for using his son Chiumdalun for money rituals in Enugu state and reports of cases of ritual killings continue to surge in many parts of the country (Malik, et al., 2022). The issues of money rituals perpetrated by teenagers are one of the major social problems in Nigerian society today. The questions here are what leads teenagers to money rituals and what can be done by society to curb a teenager’s quick wealth syndrome in our society? In recent times, teenagers have been seen eating human faeces, stealing ladies’ underwear, menstruation pads and, in other ways, to use them for money rituals. Moses Okoh, a 20-year-old student of the University of Jos killed his girlfriend Jennifer Anthony, a 300 level student of the same university for money rituals (Adeyemi, 2022). Samule Akpobome (18 years) strangled his mother Christiana Igboyivwi to death with the intention of using her for money rituals (Olatunji, 2022, Ololade 2022). Ewomotimi Magbisa (15 years), Perebi Aweke (15 years), Eke Prince (15 years), all boys and natives of Sagbama in Bayelsa state were arrested for trying to use (13 years) old girl Comfort for money rituals. The three hypnotized their victim, cut her finger and sprinkled her blood on a mirror for money ritual. In Ogun state, Wariz Oladeinde (17 years), Abdul Gafar Lukman (19 years), Mustakeem Balogun and Saliu Majekodunmi (20 years) were arrested after killing Rofiat (22 years) for money rituals (Akinlotan 2022, Malik, et al., 2022).

Abdul Rauif et al., (2019) assess the growing phenomenon of money rituals motivated killing in Nigeria. Findings revealed that the increase in money-ritual related killing is as a

result of the general belief that ritual sacrifice enhances fortunes and this led to a desire for material wealth. Uban and Ogah (2024) evaluate cultural sacramental practices and the paradigm shift to ritual killings associated with youths' 'Get-Rich-Quick' syndrome in south-west Nigeria. The finding revealed that the Yoruba sacramental culture is a community-based tradition, while ritual killings by the youths are a self-centered quest; organ harvesting and hypnotizing victims as the top dimensions of ritual killings. Also, factors such as youths' desperation for quick wealth, the search for protection or spiritual defense and peer influence in their quest to wield power are responsible for ritual killings. In addition, the study discovered that ritual killings by youths are not sacrosanct in South-West Nigeria; disrespect for the sacredness of human life; erosion of moral values and glorification of deviant as implications of thoughtless killings by youths; sanctity could be attained by tightening of cultural standards that abhor ritual killing for money; diligent prosecution of perpetrators as deterrent measures; and by strengthening upbringing of children and socialization system in the society.

### **Theoretical Framework**

The theory that supports this study is found in the strain theory of Robert Merton which was influenced by Emile Durkheim strain theory of crime and deviance. Merton's Strain Theory proposes that societal pressures to achieve socially defined goals can create strain or stress when individuals lack the means to achieve these goals through legitimate pathways. This can lead some individuals to engage in deviant or criminal behaviours as innovative ways to achieve their goals. The theory helps explain higher crime rates among the lower classes in society. The theory has weaknesses in not explaining all types of crime or why individuals respond differently to similar strains. These strains lead to negative emotions, such as frustration and anger. These emotions create pressure for corrective action, and crime is one possible response. Crime may be used to reduce or escape from strain, seek revenge against the source of strain or related targets, or alleviate negative emotions. The limitations of the Strain Theory come from its sole focus on financial rewards being the goal (Wood, 2017). Merton's assumption is based on the principle that an individual in an attempt to attain defined goals may be tempted to achieve them through illegal means. Frustration as a result of inability to achieve one's dream might make attempts to achieve it through unlawful activities as a way of attaining the goals. The relationship between the theory and ritual killings is that the goals of ritual killers is to achieve financial success with the goal of gaining status in their new peer group by performing criminal acts and this has background in strain theory.

### **Statement of the Problem**

The issue of money rituals in Africa is as old as the continent in itself. Money rituals are always seen as the last hope of an adult who has tried all efforts to make it in life but failed. Those that engage in money rituals are always looking for ways to cover it up because of rituals' perception of money rituals or spending money made from ritual killings. Studies have shown that people

embark on money rituals, mostly the elderly, for extensive money making, fortifying diabolic powers by-politicians or religious sacrifices among adults who are traditional worshipers. However, the current trends indicate that youths and teenagers are now involved in money rituals and killings within the country. This calls for concern and investigation into the motives behind teenagers' involvement in quick money syndrome through ritual killing. This study therefore assesses mitigating the causes of teenagers' involvements in money ritual and related activities in Ogun state, Nigeria.

### **Objectives of the Study**

This study sets out to achieve the following objectives:

1. Assess the factors responsible for the pandemic of money ritual killings among the youths.
2. Suggest solutions to the upsurge of money ritual killings among the youths.

### **Research Questions**

The following research questions were raised to guide the study.

1. What are the factors responsible for the pandemic of money ritual killing among the youths?
2. What are the solutions to the upsurge of money ritual killing among the youths?

### **Methodology**

#### **Design**

The study employed a descriptive research design. This design helps to get the views of the teenagers and adults on the mitigating the causes of teenagers' involvements in money ritual and related activities in Ogun state.

#### **Population of the Study**

The population for this study consists of all teenagers and youths who are residents of Abeokuta South and Ado-Odo/Ota local government areas of Ogun state. These areas have witnessed cases of money rituals among teenagers in recent times.

#### **Sample and Sampling Technique**

Two hundred and seventy (270) youths and teenagers teenage residences in Abeokuta South local government area of Ogun state constituted the sample for the study. The sample areas are selected using a purposive sampling procedure. Issues of teenagers and youths in involvement in money rituals have occurred in Abeokuta South and Ado-Odo of Ogun state in recent times. The participants were selected using convenient sampling techniques. Teenagers and adults living within the two selected areas that were available during the field work were selected for the study.

### Instrumentations

The main instrument for this study is a structured questionnaire tagged: “Teenager and Money Rituals Questionnaire” (TMRQ). This was used to get feedback from the respondents on the causes and solutions to money rituals among the youths. The content and face validity of the questionnaire was established by presenting two copies of the draft questionnaire to two experts in the field of test and measurement for further scrutiny and modification. This was to ascertain the suitability of the instrument in terms of language, presentation, clarity and applicability. Based on their comments, the necessary modifications were made. The verified copy of the questionnaire was trail tested on the respondents that were not part of the real study. Split half was used to determine the reliability coefficient of the instrument, which was found to be 0.84.

### Analysis

The data collected was coded and analysed using descriptive statistics of mean and standard deviation.

## Results

**Table 1:** Gender distributions of the respondents

	<b>Gender</b>	<b>N</b>	<b>%</b>
1.	Male	87	31.6
2.	Female	188	68.4
	<b>Total</b>	<b>275</b>	<b>100</b>

*Field work 2024*

Table 1 shows the gender distributions of the respondents. One hundred and eighty-eight (188) 68.4% of the respondents are female while eighty-seven (87) 31.6% are male. This shows that most of the respondents are female.

**Table 2:** Age distributions of the respondents

	<b>Age</b>	<b>N</b>	<b>%</b>
1.	15 - 17years	11	4.0
2.	18 - 20years	126	45.8
3.	21- 23years	95	34.5
4.	24 – 26years	43	15.6
	<b>Total</b>	<b>275</b>	<b>100</b>

*Field work 2024*



Table 2 shows the age distributions of the respondents. One hundred and twenty-six (126) 45.8% of the respondents are within age bracket of 18-20 years, ninety-five (95) representing 34.5% are within the ages of 21-23 years, forty-three (43) 15.6% are within the ages of 24-26 years while eleven (11) 4.0% are within the age bracket of 15-17 years. This shows that majority of the respondents are within the ages of 18-20 years.

Research Question 1: What are the factors responsible for pandemic of money ritual killings among the youths?

**Table 3:** Factors responsible for pandemic of money ritual killings among the youths.

Items	N	Mean	SD
1. Greediness on the parts of teenagers leads them to involve in money rituals	274	4.22	.686
2. Poor parental training makes teenagers to be involved in money ritual	274	3.32	1.246
3. Weak enforcement of criminal laws as many that were arrested aren't properly prosecuted	273	3.93	.863
4. Nollywood movies that promote ritual killing most times motivate teenagers to practice what they watch in films	274	3.53	1.070
5. Most times social media platforms such as Facebook and whatsApp groups where means of preparing money rituals are exhibited encourage teenagers to go into money rituals killings.	274	3.82	.925
6. Lust for money by the society is one of motivating factors for teenagers' money rituals killings	273	4.03	.776
7. Peer group pressure and sense of belonging encourage teenagers' involvement in money rituals killing	274	4.12	.760
8. Societal glorification of prosperity makes teenagers to see nothing wrong in their involvement in money rituals.	274	3.91	.820
9. Laziness on the part of teenagers and youths makes them to attempt making it without working	273	4.02	.777
10. Societal accommodating wrongs and allow crime to thrive	273	3.73	.928
Total		3.86	4.316

Table 3 shows the distribution of the factors responsible for the pandemic of money ritual killings among youths. Item 1, which states that greediness on the part of teenagers leads them to be involved in money rituals, recorded the highest mean score of 4.22 (SD = .686); This is followed by item 7 which stated that peer group pressure and sense of belonging encourages teenagers' involvement in money rituals killing 4.12 (SD = .760). The lowest factor in the distribution is recorded by item 2, which stated that poor parental training makes teenagers involved in money rituals, with a mean score of 3.32 (SD = 1.246). The average mean score of the distribution is 3.86. This shows that factors such as greediness on the part of teenagers, peer group pressure, lust for money and laziness on the part of teenagers contributed to factors that aided teenagers to go into money rituals.

Research Question 2: What are the solutions to the upsurge of money ritual killings among the youths?

**Table 4:** Solutions to the upsurge of money ritual killings among the youths.

Items	N	Mean	SD
1. Promotion of value system that promotes good conduct	273	4.26	.536
2. Promotion of value of hard work among teenagers and youths	274	4.30	.584
3. Public offices and cultural positions must be occupied by credible people	274	4.06	.784
4. Empowering poor parents which allows them to have time for proper socialization of their children	274	4.15	.730
5. Agencies like National Orientation, National Agency for Ethics and Values Compliance should embark on sensitization of teenagers on disadvantages of involving in money rituals	274	3.21	1.281
6. Promotion of communal life where every member of the society will look after the wellbeing of others	273	4.10	.663
7. Government should enforce capital punishment on anyone that is involved in ritual killings.	273	3.43	.1446
Total	271	3.92	2.588

Table 4 shows the distribution of the solutions to the upsurge of money ritual killings among youths. Item 1, which stated that promotion of value of hard work among teenagers and youths recorded the highest mean score of 4.30 (SD = .584), followed by item 2, which stated that promotion of a value system that promotes good conduct had a mean score of 4.26 (SD = .536). The lowest means score in the distributions is recorded by item 5 distribution, which states that agencies like National Orientation, National Agency for Ethics and Values Compliance should embark on sensitization of teenagers on the disadvantages of being involved in money rituals, with a mean score of 3.21 (SD = 1.281). The average mean score of 3.92 recorded in the distribution shows that suggested solutions such as promotion of hard work, a values system and good conduct among the youths will reduce the tendency to engage in money rituals.

### **Discussion of Findings**

The study examined mitigating the causes of teenagers' involvements in money rituals and related activities in Ogun state. The findings in reference to research question one show that factors such as greediness on the part of teenagers, peer group pressure, lust for money and laziness on the part of teenagers contributed to factors that aided teenagers to go into money rituals. This finding is supported by the findings of Abdul Rauif et al., (2019); Olatunji (2022) and Akerele (2022), who found that there were increases in people involved in money rituals as a result of their belief that human parts can be used to make soap that can enhance fortune. This finding in this study might be due to the fact that most of the teenagers arrested have made claims during their confession that they were pushed to kill human beings for rituals due to greediness and peer pressure. The findings align with the strain theory that provides background for the study. Teenagers and youths in the quest to get rich quickly involve themselves in some immoral activities such as ritual killing, despite it being an illegal activity in society. Factors such as poor parental training, weak enforcement of criminal law, Nollywood movies promoting ritual killings, non-regulated social media and societal glorification of wealth recording significant mean scores show that factors that cause teenagers' involvement in money rituals killing are many.

The findings on research question two show respondents' opinion on the solutions to money rituals, such as promotion of hard work, values system and good conducts among the youths, empowering poor parents and make regulations to allow only credible people to occupy cultural and public offices will reduce youth tendency of engaging in money rituals. This finding is supported by the findings of Ayandiji, (2022) and Akerele, (2022), who have also suggested encouraging systems and good conduct as an antidote towards reducing cases of immorality among the youth, of which quick money syndrome is one of them. This finding suggests that one key element that is lacking presently among teenagers and young people are good moral values that must be addressed by parents, religious bodies and the government. The findings also highlight the promotion of communal life and prompt punishment of offenders

of ritual killings will help to reduce the high tendency of teenagers involved in ritual killings in society.

In a concrete term, the findings of the study showed that factors such as greediness on the part of teenagers, peer group pressure, lust for money and laziness on the part of the teenagers contributed to factors that aided teenagers to go into money rituals. Also, promotion of hard work, a values system and good conduct among young people will reduce young people's tendency to engage in money rituals. The study is limited to only two local governments in Ogun State. Further studies can exploit the menace of money rituals among teenagers in other parts of the country.

### **Conclusion**

The study examined mitigating the causes of teenagers' involvements in money rituals and related activities in Ogun state. The result shows the causes of teenagers' involvement in money rituals in Ogun state as greediness on the part of teenagers, peer group pressure, lust for money and laziness on the part of the teenagers, society accommodating wrong doings and praising people with wealth without questioning them, filmmakers promoting ritual killings and other forms of immorality and so on. This finding suggests that ritual killings are promoted by the activities of the elders in failing to regulate their behaviours in the presence of the teenagers. The findings on research question two show respondents' opinion on the solutions to money rituals, as promotion of hard work, values system and good conducts among the youths will reduce youth tendency of engaging in money rituals. This suggests that the government, parents and others members of society should continue to show good examples to the young ones and the government should regulate some areas of our national life.

### **Recommendations**

1. To reduce the tendencies of teenagers getting involved in ritual killings, offenders arrested should be promptly and duly punished by agencies of the government to serve as a deterrent to others.
2. Government agencies must question the wealth of citizens that doesn't match their source of income. This can be achieved by improving intelligent gathering techniques to get out the people that are living on illegally acquired wealth. This will help to checkmate the open display of wealth that has been found to be one of the factors that lure teenagers to money rituals.
3. The government must regulate the content of social media and reduce the level of enticement content teenagers receive through Nollywood movies and social media platforms.
4. The National Orientation Agency must be aligned with her responsibilities of enlightening the youths against money rituals and upholding of good values as responsible citizens.
5. Parents should educate and caution their children and wards on the dangers and punishment of ritual killings

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