

Determinants of Kidnapping for Ritual among Youths in South-Western State, Nigeria

Yusuf Adam Oyetunji

¹Department of Counselling and Human Development Studies

Correspondence Email: smithadams48@gmail.com

Tel: +234-080-8382-5294

Abstract: Kidnapping for ritual death has reached pandemic proportions, and the scope of the problem is far broader than it appears. Despite countless studies on kidnapping for ritual slaughter, this problem persists. It is important to explore the factors that lead to ritual kidnapping among youths in Nigeria's south-western state. A descriptive survey research approach was used in this study. Stratified sampling was used to identify 300 individuals from Nigeria's south-western region. The participants' ages varied from 21 to 45 years, with a mean of 12.88 years ($SD = 8.46$). Three research questions were tested using multiple regression analysis and Pearson Product Moment Correlation. The findings revealed a significant positive relationships between environmental factors ($r = .331, p < .05$) and helplessness ($r = .259, p < .05$). The three variables jointly accounted for 70.1% variance in the prediction of kidnapping for ritual killing among the participants. The independent variables made positive relative contribution to kidnapping for ritual killing in the following order: Environmental factors contributed most to the prediction of kidnapping for ritual killing among youths in south-western state, Nigeria ($\beta = .239, t = 4.338; p < .05$), followed by Helplessness ($\beta = .136, t = 2.319; p < .05$). Based on this conclusion, it is suggested that capacity building and awareness campaigns be established in order to reduce kidnapping for ritual slaughter. The government should give social amenities, generate jobs, and teach young people about creativity and invention, among other programs that can increase people's economic capacity and substantially reduce kidnapping for ritual slaughter.

Keywords: Environmental Factor, Helplessness and Kidnapping for ritual killing

INTRODUCTION

In Nigeria, many types of abduction may be witnessed. The increased desire to comprehend the kidnappers' actions in relation to the destiny of the hostages has prompted several recent research to define abduction in Nigeria based on the distinguishing characteristics of the offenders. Thus, bandits, ritualists, scammers, baby factories, insurgents, sea pirates, and terrorists have been recognized as perpetrators of abduction in Nigeria (Oyewole 2015c: 2-4). Kidnapping in Nigeria is typically motivated by ritual sacrifice as well as economic or political gain (Osumah and Aghedo 2011:277). Concerns regarding instances motivated by ransom and political goals have dominated existing research on abduction in Nigeria (Oyewole 2015c; 2016a; Aghedo 2015; Badiora 2015; Onuoha 2014; Osumah and Aghedo 2011).

Ritual murderers' actions have heightened the potential of kidnapping in Nigeria. Kidnapping for ceremonial purposes is unusual. Victims are frequently charmed and rendered unconscious by abductors at the time of capture. After being abducted for ceremonial purposes, more victims die than survive. This event has the potential to render victims insane, dead, destitute, and disfigured, as well as some as mobile corpses (Gbinije 2014). Despite a rising record of horrors in the hostage-taking behaviors of Nigerian terrorist organizations, these actors are frequently restrained by strategic, political, and economic concerns (Oyewole 2015b & c; 2016a & b). However, criminals who kidnap for ceremonial purposes have little or no restraint that can be explained by any conventional paradigm.

Kidnapping for ritual is the illegal seizing of a person in order to murder and/or sever a portion of his or her body for ritual sacrifice. A ritual is a series of patterns or processes and directions for carrying out religious deeds or rituals. Sacrifice is an essential component of all religious rituals (Aghedo 2015). This entails giving up something valuable in exchange for something more valuable (Ayegeboyin 2009:583). Human sacrifice is a blood sacrifice that involves the killing of a live being as a ceremonial gift to a deity or spirit, generally in the hope of receiving a return in the form of good fortune, whether general or specific to a specific plea (La Fontaine 2011:4).

The head, genitals, breasts, eyeballs, intestine, arms, and legs, as well as an excavated dead corpse or its dismembered parts, are some of the items of sacrifice for this rite. Ritual sacrifice is a "faith method" for acquiring money, fortune, success, renown, favor, grandeur, power, and protection from perils. Kidnapping for ceremonial purposes dates back to pre-colonial times in Nigeria and other parts of Africa. Many pre-colonial African civilizations provided ceremonial sacrifice to the deities, which included human sacrifice in certain cases. The type of victim for ritual sacrifice varies based on the aim of the sacrifice and the community.

Similarly, the methods and techniques for selecting victims differ according on civilization. In certain communities, a curfew must be declared, and the sacrificial victim is expected to have broken this ritual order. This is why strangers/immigrants are disproportionately targeted for ritual sacrifice in some societies. The victim will be apprehended by guards who enforce the ceremonial command in this circumstance. Slavery was another sort of ritual sacrifice in several other nations (Aghedo 2015). Human

sacrifice is the greatest and most expensive ceremonial sacrifice used by the society, usually in times of national calamity, to appease particular divinities and purify the community (Ayegeboyin 2009:584).

Adefila and Opeola (2018), for example, discovered that between the 11th and 19th centuries, the Yoruba in South-western Nigeria had a ritual custom that involved human sacrifice (primarily of the slaves) before any military excursions. Human beings were generally sacrificed not because there was a lack of regard for human life, but because a personal philosophy of life holds that it is better to sacrifice individual life for the welfare of the society than for everyone to die (Ayegeboyin 2009:584). Nonetheless, human sacrifice has never been widely accepted in Africa, and in some cases, this type of rite has been presented to the deities in a polluted version of African religion (Aghedo 2015).

Individual or group human sacrifice outside of the community rite is never permitted in African culture. In African culture, rituals are collective declarations of continuity and togetherness that serve to reflect a community definition via group involvement (Shujaa 2009:575). In the African culture, private sacrifice involving human victims is a serious rite. This goes against the African belief in the sanctity of life and the communality of society (Bell 2012). In the pre-colonial era, the enslaved were the most prevalent victims of private ceremony involving human sacrifice, because this type of ritual was exclusively practiced by dictatorial rulers, army leaders, and rich slave traffickers.

However, the colonial powers' prohibition of the slave trade and slavery, as well as the criminalization of ritual slaughter, has drove the practice underground. Children have been the primary victims of ritual sacrifice throughout Africa (Bell, 2012). This is the precursor of what is today known as *gbómo gbómo* (child snatching) in Nigeria's south-western region. Ritualist operations have gotten sophisticated in Nigeria in recent times as they have moved beyond child kidnapping, and the victim's age bracket no longer exists as organized organizations and kidnapping tactics have arisen to promote ritualist activities. This growth is bolstered by the emergence of private ritualist consultants and practitioners who are familiar with the use of persons or human body parts in rituals (Salawudeen, 2013).

Ritual-motivated kidnapping in Nigeria cannot be properly comprehended apart from the belief system that underpins the aims. Many observers have questioned whether individuals can be so callous as to pollute civilisation standards by kidnapping and killing fellow humans for ceremonial purposes. There are several motives for ritualistic kidnapping in Nigeria. These can be generally classified as religion and materialism motives. Because of poverty, many individuals have been drawn to execute money rituals or aid ritualists with kidnapping. Another significant advantage that many people think may be obtained by ritual sacrifice involving human blood or body parts is power. Some politicians believe that charms may make them strong and propel them into positions of power (Vanguard 2014).

Several explanations have been proposed to explain kidnapping for ceremonial purposes in Nigeria. As a result, the strain theory: This theory is a sociological belief that, pressure mounted on an individual by social structures within society (derived from social factors) such as lack of income or lack of quality education, which some may not have the means to achieve, which eventually puts strain on them and may drive an individual to commit crimes such as drug trafficking or prostitution to make wealth. Emile Durkheim proposed the hypothesis, which Merton and others expanded.

In 1939, John Dollard and his team of researchers proposed the Frustration-Aggression hypothesis. Leonard Berkowitz and colleagues extended and updated the idea in 1962. According to this hypothesis, when people or groups are denied what they perceive they legitimately seek, they are disappointed, which leads to dissatisfaction and aggressive behavior. The aggressive behavior will be aimed at people they believe are directly or indirectly responsible for such denial. It also holds that when expectations do not meet reality, individuals seek to approach those they believe are to blame for not receiving the anticipated difficulties or advantages. Failure to meet the expectation causes rage, frustration, and aggressive or violent behavior. This theory holds that when youths struggle to go through the rigors of training themselves in schools and eventually come out with flying colours, hoping to get a rewarding job at the end of the day, but the jobs are nowhere to be found, and six years after graduation, they are still forced to rely on parents who struggle to see them through schools, some may become frustrated and decide to engage in any crime just to make ends meet (Tzanelli 2016).

Nigeria is one of the world's main hotspots for abduction, accounting for over half of all kidnapping events in Africa, with thousands of incidents reported annually over the previous decade (Oyewole 2016a). There is also an increasing number of foreigners abducted in Nigeria, as well as international kidnappings by armed organizations. The abduction epidemic in Nigeria has sparked international alarm. Though abduction has garnered widespread attention in Nigeria, the spotlight has been dominated by kidnapping for ransom or political goals by rebels, terrorists, and syndicates. The problem of ritual kidnapping has sparked greater concern in Nigeria than the attention paid to it by journalists, researchers, and policymakers both inside and beyond Nigeria (Oyewole 2016b).

Since 2014, the tragedy revealed in Soka, an evil woodland that serves as a lair of kidnappers and ritualists in Ibadan city, and the subsequent one in Oyo town, have remained one of the prevailing images connected with ritual kidnapping in Nigeria. Ritualists can be found anywhere. In other cases, the attackers are known to the victims as relatives, friends, neighbors, coworkers, or priests. Many additional incidents include attackers who are not connected to the victim and are instead public transportation operators, customers, or bystanders.

A lucky 10-year-old escaped ritualist kidnapping in Igbagbo, Lagos State, and reported being taken together with ten other passengers by certain public bus operators after being rendered unconscious with a white handkerchief (Balogun 2012). Target selection of victims by perpetrators of kidnapping for ritual has no age bracket, reclusive sex, status, or geo-political boundaries. No one is too

young or too old, too affluent or the poor, too far or too close for ritualistic kidnapers. On March 15, 2013, a group of five men was alleged to have raided a medical center in Irona Quartres of Ado-Ekiti, the Ekiti State capital, demanding day-old infants (Salawudeen 2013).

One of the factors that encourages kidnapping for ritual slaughter among youngsters is helplessness. Helplessness is described as a passive behavior marked by an unwillingness to act, as demonstrated by persons who are regularly subjected to stressful, uncontrolled, and unavoidable unfavorable situations (Seligman & Maier, 2016). It was characterized by Miller and Seligman (2015) as "interference with escape/avoidance learning produced in a range of scenarios with diverse sorts of uncontrolled, unpleasant occurrences and in a wide diversity of species." Seligman and Maier (2016) noted that the individuals ceased attempting to avoid discomfort and began acting as though they were completely unable to influence the circumstance.

Individuals suffer feelings of unpredictability, uncontrollability, and dissatisfaction as a result of this response-outcome independence. Individual results are more likely to suffer when confronted with negative human emotions. Similarly, if individuals are not provided with enough skills and resources to properly reintegrate into society, they may perceive themselves as helpless and, as a result, make no attempt to alter earlier acts that may have led to ritual kidnapping.

The researcher is also interested in examining the environment's impact on ritual kidnapping. An environment is a location where juveniles reside with their parents or guardians and where they are nurtured. It is a location where young people learn about the norms and values of the society in which they live. In any civilization, the family is a social unit that provides early stimulation and experience to children (Waheed, 2014). The environment impacts the youngster at the most vulnerable point in his life, when his mind is most sensitive. It creates the first impression, which may remain for the rest of the youth's life.

The kid frequently considers his parents, siblings, and items in his surrounding environment to be the most important, and they are capable of encouraging or lowering his self-worth (Waheed, 2014). The immediate settings in which the teenagers find themselves are referred to as the environment. It is also known as the physical and psychological disorders that afflict adolescents (Uzodinma, 2014). These youngsters' parents or guardians are accountable for creating an atmosphere that allows them to be productive. Parker (2014) asserted that a harmonious setting fosters emotional stability in children at home and later in life.

Parker (2014) believes that the environment and its structure have a significant effect in teenage criminality and insecurity. To some extent, there is basic evidence to prove that environmental conflict causes criminality, instability, tension, a lack of purpose, and irritation. Clearly, these expressions have a detrimental impact on a youth abducted for ritual slaughter. Because the family is a component of the wider society, an unhealthy environmental relationship might be exceedingly harmful to the advancement of an individual/youth and/or the development of any nation. According to research results, weak interpersonal relationships, along with crises, frequently result in environmental conflict, with severe effects for the marriage, their children, and the nation (Olaitan, 2014). A number of arrests and prosecutions of alleged ritualists and abduction syndicates have been documented. However, the fear of kidnapping for ceremonial purposes persists in Nigeria. The police continue to lack capability in real-time circumstances, which is critical for deterring or countering the danger. There has been insufficient effort to investigate occurrences, seek for and rescue victims, or implement pre-emptive policing in Nigeria, which includes searching for and destroying dens of ritualists and abduction syndicates.

Unfortunately, there are a number of well-known claims in which arrested criminals were freed by police without being tried as a consequence of a corrupt inducement or an order from on high. Even when individuals are charged in court, the cases are frequently overburdened by a succession of appeals (Olaitan, 2014). Furthermore, cases that prosecute politicians and their connections frequently expire on their own. Against this backdrop, the purpose of this study is to investigate the factors of ritual kidnapping among youths in Nigeria's.

Statement of the Problem

Kidnapping for ceremonial purposes has been a major source of concern for many Nigerians due to the destiny that most victims face. The sufferer may become insane, die, become destitute, disfigured, or become a mobile corpse (Gbinije 2014). According to The Sun (2013), over 90% of recent cases of missing individuals were not located, and the remains of a tiny proportion of those who were finally found were abandoned on roadsides, bush pathways, or within gutters, mangled, and their essential organs taken.

More than 20 human skulls and decaying remains were allegedly discovered at an abandoned house, in the wilderness, or on a road route. Kidnapping for ceremonial purposes is a transient phenomena that results in victim oppression. However, research has found a variety of causal variables that drive perpetrators to include, among others, economic, political, cultural, poverty, and a lack of productive job. All of these sociocultural reasons might have accelerated the epidemic of ritual kidnapping in Nigeria. Concerns have been raised over which key cause is driving abduction in the region. In Nigeria, kidnapping has jeopardized societal stability and even inter-group harmony.

It endangers everyone in Nigerian society: residents and visitors, young and old, rich and poor, educated and uneducated, rulers and the ruled, politicians and non-politicians, legislators and even security operatives, and so on. Previously, the trend and pattern of kidnapping was common among people of high status. Almost every socioeconomic category has recently been threatened with kidnapping. In Nigeria, many types of abduction patterns have emerged. Concerns have also been raised over which pattern or trend of kidnapping is more widespread. Groups plagued by the problem of ritual kidnapping no longer feel secure, and social activities

within such communities are frequently fraught with fear, therefore people continually glance over their shoulders, limiting most social activities. Recently, patterns of ritual kidnapping have arisen, leaving concerned communities and authorities perplexed as to what degrees of danger these movements bring to society. Based on the intensity of the hazards of abduction for ritual killing among youths in south-western Nigeria and society at large, this study aimed to investigate the determinants of kidnapping for ritual among youths in south-western Nigeria.

Purpose of the Study

The purpose of this study is to examine the determinants of kidnapping for ritual among youths in south-western state, Nigeria. Specifically the objectives of the study were to:

- examine the relationship that exists between the independent variables (environmental factors and helplessness) and the dependent variable (kidnapping for ritual) among youths in south-western state, Nigeria.
- investigate the joint contribution of the independent variables (environmental factors and helplessness) and the dependent variable (kidnapping for ritual) among youths in south-western state, Nigeria.
- explore the relative contribution of each of the independent variable (environmental factors and helplessness) and the dependent variable (kidnapping for ritual) among youths in south-western state, Nigeria.

Research Hypotheses

- 1) What pattern of relationship exists between the independent variables (environmental factors and helplessness) and kidnapping for ritual among youths in south-western state, Nigeria?
- 2) What is the joint contribution of the independent variables (environmental factors and helplessness) on the dependent variables (kidnapping for ritual) among youths in south-western state, Nigeria?
- 3) What is the relative contribution of the independent variables (parental negligence and peer pressure) on the dependent variables (kidnapping for ritual) among youths in south-western state, Nigeria?

METHODOLOGY

Research Design

The descriptive survey research design was adopted for the study. The design also enhanced easy collection of factual information about the environmental dynamism as determinants of kidnapping for ritual among our youths in Nigeria.

Population of the Study

The population of the study comprises of all youths in south-western state in Nigeria.

Sample and Sampling Technique

Stratified random sampling technique was used to select the participants from the population of the study. This technique was employed because the population of the study was broken into strata considering the locations and types (private and public) institutions. With each stratum a representative of the population of the study. Three hundred participants were selected from the population of youths in south-western part state in Nigeria. It was assumed that the selected samples have common characteristics or elements of the population of the study. Based on this, an inference was drawn and generalization was made on the population of the study.

Research Instruments

Three research instruments were adapted and used for the study namely, Kidnapping for Ritual Scale (KRS), Helplessness Scale (HS) and Environmental Factor Scale (EFS)

Kidnapping for Ritual Scale

This instrument was developed by researchers measured adolescent sexual attitudes about appropriate risky sexual behaviour within the context of different types of relationships. The risky sexual behaviour was subscale (kissing, light petting, heavy petting and sexual intercourse). The respondent indicates level of agreement with each statement using a 5 point Likert-type scale, with responses ranging from Strongly Disagree to Strongly Agree. The author reported an internal reliability co-efficient (alphas) ranging from .68 to .91.

Helplessness Scale

This section was developed by the Gorman and Fritzsche (2002). The scale was developed to measure helplessness questionnaire. It contains 10 items and each item is rated using 5-point Likert scale. The Guttman Split half coefficient observed was 0.78, equal length Spearman Brown was 0.73 and unequal length was 0.71. For this study however the reliability result showed 0.86 as its Cronbach alpha.

Environmental Factor Scale

This consists of home factors rating scale. It contains 10 items and each item is rated using 5-point Likert scale. Ranging from strongly agree to strongly disagree. It was modified from Olson (2002). They reported reliability of 0.95. The reliability result for this study showed a Cronbach alpha of 0.93.

Administration of the Instrument

The instrument was personally administered to the respondents by the researcher with the help of some research assistant at the designated states who is well trained on how to administer the questionnaire and get familiar with the instrument. The respondents

were assured that their response was meant for research purpose only. A total of 300 copies of questionnaire was rolled out and taken to the field.

Method of Data Analysis

Simple percentages was used to analyse the demographic characteristics of the population, Pearson product moment correlation was used to test the relationship among the independent variables and the dependent variable while Multiple Regression Analysis were used to analyse the joint contribution and the relative effect of the independent variables on the dependent variable.

Results and Discussion of Finding

Hypothesis One: What pattern of relationship exists between the independent variables (environmental factors and helplessness) and kidnapping for ritual among youths in south-western state, Nigeria?

Table 1: Correlation matrix showing the relationship between study variables.

	Mean(\bar{X})	S.D	1	2	3
Kidnapping for Ritual	27.88	8.46	1.000		
Environmental factors	70.57	13.04	.331*	1.000	
Helplessness	34.68	4.58	.259*	.224	1.000

* Sig. at 0.05 level

Table 1 revealed that there were positive significant relationships between environmental factors and kidnapping for ritual ($r = .331$, $n = 300$, $p < .05$), Helplessness ($r = .259$, $n = 300$, $p < .05$). Hence, it could be deduced that as kidnapping for ritual increases, helplessness, and environmental crisis or conflict also increases among youths in the study.

Hypothesis Two: What is the joint contribution of the independent variables (environmental factors and helplessness) on the dependent variables (kidnapping for ritual) among youths in south-western state, Nigeria?

Table 2: Summary of regression for the joint contributions of independent variables to the prediction of kidnapping for ritual among youths in south-western state, Nigeria

R = .336 R Square = .713 Adjusted R square = .701 Std. Error = 8.0218						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	2412.016	2	1206.008	18.868	.000
	Residual	18982.901	297	63.915		
	Total	21394.917	299			

Table 2 shows the joint contribution of the four independent variables (environmental factor and helplessness) to the dependent (kidnapping for ritual) among youths in south-western states in Nigeria. The table also shows a coefficient of multiple correlation ($R = .336$ and a multiple R^2 of .713. This means that 71.3% of the variance was accounted for by two predictor variables when taken together. The significance of the composite contribution was tested at $\alpha = 0.05$. The table also shows that the analysis of variance for the regression yielded F-ratio of 18.868 (significant at 0.05 level). This implies that the joint contribution of the independent variables to the dependent variable was significant and that other variables not included in this model may have accounted for the remaining variance.

Hypothesis Three: What is the relative contribution of the independent variables (parental negligence and peer pressure) on the dependent variables (kidnapping for ritual) among youths in south-western state, Nigeria?

Table 3: Relative effect of the independent variables to the prediction of kidnapping for ritual

Model	Unstandardized Coefficient		Standardized Coefficient	t	Sig.	Remarks
	B	Std. Error	Beta Contribution			

(Constant)	.581	4.749		.122	.903	
Environmental factors	.155	.036	.239	4.338	.000	Sig.
Helplessness	.251	.108	.136	2.319	.021	Sig.

Table 3 revealed the relative contribution of the two independent variables to the dependent variable, expressed as beta weights, viz: Environmental factors ($\beta = .239$, $P, <.05$), Helplessness ($\beta = .136$, $P, <.05$) respectively. Hence, it could be deduced that environmental factors and helplessness was significant i.e. could independently and significantly predict kidnapping for ritual killing. Environmental factors and helplessness contributed positively to kidnapping for ritual killing among youths in the study.

Discussion of findings

In response to research question one stated that what pattern of relationship exists between the independent variables (environmental factor and helplessness) and kidnapping for ritual among youths in south-western states, Nigeria. The result shows that there was significant relationship between environmental factors and kidnapping for ritual. This finding is in line with Storch and Ledley, (2015) who reported that environmental factors posed negative roles on kidnapping for ritual among youths. Particularly, unhealthy environment lead youths to engaged in kidnapping for ritual due to poverty situation and political reasons which at times as a results of occurrence may lead youths fixated to kidnapping for ritual.

The findings indicate that there is a link between helplessness and kidnapped for ritual slaughter. This assumption is consistent with the findings of Ademola (2018), who found that powerlessness had a greater impact on ritual kidnapping. Helplessness may also have a stronger impact on adult peer victimization (Ademola, 2018). It also backs with Miller and Seligman's (2015) results on helplessness. It was discovered that defenseless kids who are criminals partake in and expand their kidnapping for ritual. Ademola (2018) also observed that having experienced unmanageable occurrences by the age of 29 predicted eventual convictions for ritual kidnapping.

The result of the second research question two on the joint contribution of the independent variables on the kidnapping for ritual among youths in south-west, Nigeria. The result shows that there was joint effect of the factors (environmental factors and helplessness) on kidnapping for ritual among youths in south-west, Nigeria. It was also shown that 70.1 percent of the variation in the forecast of kidnapping for ritual among youths in Nigeria's south-west was related to the prediction of the independent variables. The ANOVA findings from the regression analysis also attest to the independent factors' causal influence on the dependent variables, implying that the null hypothesis is rejected. In accordance with this conclusion, Khandelwal (2013) noticed a mix of variables such as environmental and helplessness in kidnapping for ritual killing, whereas Osaghae (2018) identified variables such as helplessness in kidnapping for ritual killing.

The result of the third research question on the relative effect of each of the variables was also significant. In all, academic work as a whole, it is revealed that the degree of helplessness and environmental factors is very relevant to kidnapping for ritual among youths in Nigeria. This conclusion is supported by the findings of Balogun (2012) and Uzodinma (2014), who discovered that the aforementioned factors had an independent influence on kidnapping for ritual among teenagers. It also contradicts the results of Salawudeen (2013), who discovered that helplessness and contextual variables might sometimes function as a role in significant threats and kidnapping for ritual slaughter among Nigerian teenagers. According to Shujaa (2009) and Bell (2012), there is a considerable association between environmental conditions and kidnapping for ritual slaughter. They also noted that juveniles involved in kidnapping for ritual slaughter have more social support issues.

Conclusion

Kidnapping for ceremonial purposes has emerged as a major security problem in Nigeria. Given the poor understanding about the hotspot, as well as the potential offenders and victims, this illegal behavior has proven difficult to prevent through enforcement. The state's reaction to this threat has been hampered by a lack of real-time situation knowledge and limited policing commitments. Given the difficulties of examining the spiritual part of the crime by police or prosecuting a suspect under the traditional legal system, it is impossible to prevent the danger. It is sometimes difficult to demonstrate to a court that someone was rendered unconscious by a charm or that there is a movable corpse working for a suspected ritualist. Although these situations may not have much appeal in the Western culture imposed on Africa by colonization, they are real concerns for the people. This contributes to Nigeria's contradictory views on security. The issue of ritual kidnapping can be better understood, and it is profoundly entrenched in the concept that magical potions created with human heads, breasts, tongues, eyeballs, and genitals may improve one's political and financial fortunes, as well as guard against all types of perils. In the face of widespread poverty, instability, political alienation, and ceremonial traditions, this belief system has thrived in Nigeria and other areas of Africa.

Recommendation

In the light of these findings, the following recommendations are hereby proffered:

Proper monitoring and behavioural modification of youths should be given from the family. Youth's behaviour should be monitored right from home before they become inducted into the society. Parents should also serve as good models, understand their emotion and should attend promptly to the needs of their youths at home and in society.

Government should control the activities of insecurities and crimes rates among youths through the board or ministries to see through all kidnapping activities. Government should provide social amenities, create employment and train young people about creativity and innovation and other programmes that can improve the economic capacities of people. Also public enlightenment programmes on why youths should desists from criminal activities should be mounted by the government (Federal, State and Local) to broaden the knowledge of the populace especially youths to understand what lies behind kidnapping for ritual.

Government should control the activities of media through the board of censors to see through all programmes that are put on air especially on criminal activities. All programmes that are kidnapping or criminal based should be properly regulated and monitored by the board put in place by board.

Money-ritual and syndicate kidnapping will become less tempting to ritualists if there is a commitment to poverty alleviation, job opportunity, and human security. Democratization and transparency in public spaces will also return power to the people, making ritual slaughter less enticing to those who desire to serve the people. On this premise, the ethic of hard effort may be advocated as an alternative to undeserved reputation, favor, power, and fortune derived through rituals. Human security improvements would also lessen the attraction of ritual protection in Nigeria. This set of legislative measures will lessen the attraction of kidnapping for ritual and the religion that underpins it as a practice, while also improving the state's enforcement power to address its danger.

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