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BEYOND THE BLADE: UNDERSTANDING THE SOCIO-ECONOMIC DRIVERS OF RITUAL KILLINGS AMONG YOUTHS IN IBADAN METROPOLIS, NIGERIA

John Ajibola OGUNYEMI

Department of Sociology, University of Ibadan, Distanced Learning Centre, Ibadan, Oyo State
Email: johnaagunyemi@gmail.com / ogunyemi.john@dlc.ui.ng
ORCID ID: <https://orcid.org/0009-0006-4481-7698>

Abdullateef Adeniyi ONABANJO

Department of Sociology, Hallmark University, Ijebu-Itele, Ogun State, Nigeria
Email: onabanjolateef2016@gmail.com

Oluwatobi AKANO

Department of Sociology, Thomas Adewunmi University, Kwara State
Oluwatobi.akano@tau.edu.ng

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Department of Law, Faculty of Law, University of Ibadan
okonkwosamuelchibueze@gmail.com

Olabisi Modupe ABIONA

Department of Social Sciences, Yaba College of Technology, Yaba Lagos
bisimaabiona@yahoo.com

kowiat Titilayo ADEOYE

Department of Sociology, Ilaro State Polytechnic, Ogun State

ABSTRACTS

Ritual killing involves killing or severing the part of people or 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. Nigeria has been greatly attacked with serious security challenges even since its advent of democracy in 1999. In lieu of this, human trafficking, baby factory syndrome, drug trafficking, Cyber-crimes, Theft, Advanced fee fraud and several others have seriously posed threat to Nigeria. 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. The study examines the role of the socio-economic status of the family towards ritual killings among youths, and the coping strategies towards militating youth ritual killings in Ibadan metropolis.

The study anchored itself on Anomie theory with these objectives. The study engaged an exploratory and qualitative research methodology and collected data through 5 in-depth interviews, 10 key informant interview. The data collected were content analyzed.

The study identifies the socio-economic status of families, particularly poverty, unemployment, and lack of basic needs, as key drivers of ritual killings among youths in Nigeria. The phenomenon reflects a breakdown of moral values, trust in justice systems, and social norms, highlighting the need for stronger law enforcement, public education, and awareness campaigns to combat the issue.

Keywords: Anomie theory, Ritual Killings, Socio-economic status, Youth violence, Ibadan Metropolis

INTRODUCTION

The practice of ritual killings among youths has assumed an alarming rate in Ibadan metropolis and continues to pose serious threats to human lives. Several studies have been conducted on ritual killings in many Nigerian states, with few studies in Ibadan, partly because of its historical attribute of being one of the most populated states in Nigeria (Isiaka et al., 2023). Conversely, the quest for quick and unmerited wealth without corresponding hard work, have increase the spate of money related-ritual killing in Ibadan, Oyo State, Nigeria. The belief in the use of human parts as source of fortunes that brings abundant money, material wealth and sustained affluent power continue to rise within the society (Ojezele, 2023). In Nigerian context, Yahoo means cybercrime

committed by obtaining money on false pretense through the internet. In Nigeria today, especially in Ibadan metropolis, these swindlers have switched over to the use of rituals in traditional African way in order to make the potency of their evil acts to work effectively, thereby implicating Traditional Religion as satanic (Madukasi 2023).

However, Akan (2023) and Ojo et al., (2024) posit that in an attempt to become billionaires without working had pushed a series of Nigerian teenagers and youths to deviate from the societal norms of becoming successful which get them involved in a series of criminal activities such as kidnapping, cybercrime (internet fraud), robbery, ritual killings. Invariably, Ojo, (2023) assert that certainly, the blame for the menace, which is gradually holding the country by its effect, should be shared fairly between parents, religious leaders, political elite, and indeed the entire society for failing to grasp the deterioration in the bud at the early stage. However, the issues with ritual killing and internet fraud engaged by most Nigerian youths cannot be curb or stop if parents, teachers and government have also failed to play their fundamental role in ensuring the youths are sensitized on the futility of embracing lifestyles that push them into the mutilation of human beings for money rituals and other heinous crimes.

Despite the controversy on the conceptual definition of ritual killings as an heinous act of murder performed for the purpose of obtaining human body parts believed to confer spiritual gains have emerged as a social problem both in rural and urban centers across Nigeria, with Ibadan Metropolis in Oyo State being particularly affected. This menace has raised significant concerns around the safety and well-being of the youth population in the region. However, the susceptible influence of societal pressures and the level of individual vulnerability play a crucial role in exposing both male and female to ritual killings that pose a threat to both individual and collective social stability. Consequently, Ojo et al., (2024) posit that the rise in ritual killings among youths in Nigeria and Ibadan Metropolis could not have occurred without some motivating factors of accumulating wealth, riches, power, and social status quickly at tender age by violating the social norms. Conversely, the various motivations behind these menaces of ritual killings are complex and multifaceted, which encompasses socio-economic factors, cultural beliefs, and social media influences of misinformation and the glorification of wealth accumulated by such youths to harass others who stick to social norms.

Ritual killings among youths in Nigeria have raised major concerns because of their violent and social implications. In Ibadan Metropolis, these acts often connect to traditional beliefs, economic goals, and social pressure. Even though these incidents are well-known, there is still limited understanding of the social and economic factors that push young people to commit or fall victim to ritual killings. It is important to explore these factors to create targeted interventions that tackle the root causes and reduce such violent acts. While ritual killings have occurred in Ibadan and other regions of Nigeria, the reasons behind them are not clearly understood. There is not enough research on how issues like poverty, unemployment, social ambitions, and cultural beliefs affect youth involvement in ritual killings. This lack of knowledge makes it hard to create effective policies and community-based solutions to lower these violent acts. Moreover, this study aims to identify and examine the social and economic drivers that lead to ritual killings among youths in Ibadan Metropolis. It seeks to understand how economic struggles, social dynamics, and cultural factors contribute to these violent acts, with the goal of informing prevention and intervention strategies.

Socio-Economic Status and Ritual Killings

Ritual killings among the youths in Nigeria, especially in Oyo State, occur at an alarming rate-a clear reflection of other, deeper socio-economic and cultural problems. The socio-economic status of a family plays an important role in influencing youth behavior by shaping their aspirations and determining how they respond to social pressures. A number of studies have shown that a

low socio-economic status is strongly associated with the likelihood of becoming involved in criminal activities, which may include ritual killings.

Akhalbey (2017) clarifies that the economic hardship places most families in a position where they have to apply survival strategies that may lead the youth to adopt illegal acts as acceptable ways of securing money and prestige. In addition, Vitullo (2019) adds that the wealth and success narrative across different cultural contexts also reinforces violent acts among youths since they believe such actions are likely to provide short cuts to monetary gains. The lure of affluence and attendant glorification of ritual killings in some quarters present a dangerous precedent—those young men feel they must commit such atrocities just to prove their worth or seek popular acclaim. The normalization of violence in given socio-economic contexts, with the lack of opportunities for social mobility, oftentimes turns youths in the direction of ritual practices. Ngugi (2009) and Nwosu (2014), for example, underlines how poverty can combine with societal expectations to ultimately create the perception in the minds of some individuals that ritual killing is indeed a means of achieving success, especially in societies whose traditional values are being challenged by modern economic demands. The interaction of these socio-economic factors creates a platform where ritual killings are not just viewed as crimes but as acceptable practices, depending on certain contexts.

Factors Contributing to Ibadan Youths involvement in Ritual Killings

The recent increase in the way Nigerian youth craves for wealth and indulge in various means such as money rituals, kidnapping, and robbery has called for concern, especially among youths (Ojo et al., 2024). The family as the first agent of socialisation has contributed significantly to the upsurge in ritual involvement of youths in ritual killings in Nigeria. More importantly, the economic hardship and unpleasant policy implementation by Nigeria government also contributes to the motivator of ritual killings. Nigeria has failed many of her citizens, which led to the failure of each society in terms of societal responsibilities in inculcation of moral values and character in the younger generation (Ololajulo 2022; Onabanjo, 2025).

Consequently, many families as a result of survival, many families relies solely on their young youths who indulge in criminal behaviour as the bread winner of the family. In other words, Akan et al., (2022) pontificated that many families could no longer provide for their wards, the children had turned to their source of livelihood, which make most families to lose the grip on their children and this resulted into moral laxity in the society. The implications of these is that, youths that engaged in criminal activities in the society are celebrated and encouraged by most families who find it difficult to provide daily means for their survival. However, the society now celebrate individual or groups of youths who had no means of production or work to show for their lavish spending in the society as celebrity. In these regards, the urge of quick money syndrome among youths in Nigeira and most especially in Ibadan Metropolis has increased and society has monetized value on them as a result of their lavish spending (Nwoye, 2017 cited in Ojo et al., 2024).

Invariably, youths are influenced habitually by what they see or hear whether from the internet, radio, television or through watching movies. In recent times, Nigerian film industry known as Nollywood are producing films that are full of ritual contents (Akintayo et al., 2024). There is no doubt that the Nollywood movie industry since its inception in 1992 has contributed significantly in reconnecting many African descendants who are not familiar with their ancestral religious tradition back to track. However, research has shown that most Nigerian home videos and Igbo movies as well has presented how rituals of human sacrifice are effective means of getting wealth quick which serves as a motivator for younger generation to indulge in such act to get out of poverty quickly. Conversely, the major reasons of presenting such movies to the public is to deter

people from engaging in rituals act, yet more than anything else, these videos validate the efficacy of rituals in the way and manner that the characters in the filmed rituals are portrayed as fabulously rich and successful (Akintayo et al., 2024).

Additionally, Aniukwu and Ojelibechukwu (2023 cited in Akintayo et al., 2024:6) asserted that the challenges which the country cultural system faces in recent times is that the nation's moral rectitude and cultural values are being attacked by some ideologies centered on money rituals, and quick money syndrome projected to the Nigerian audience through the film medium. In summary, within the context of cultivation theory developed by George Garbner and Larry Gross (1976) posited that people, especially youths, who watch a great deal of television or movies will come to perceive the real world as being consistent with what they see on the screen.

The dimension at which ritual killings are rampant in most Nigeria states was as a result of civilization, globalization, and internet use. For instance, in Lagos, women's pants were targeted by ritualists because they thought they might make them a lot of money. Consequently, some youths who engaged in cyber crime utilize the body parts of women, such as their severed fingers, sleep with their corpses in a room for days, eat their faeces, take spiritual baths in public while it's still daylight, and only appear in their underwear while taking money (Peterside, 2021). Many people who want wealth and power, such as politicians and businesspeople, often employ human parts as good luck charms and as weapons against actual and imagined opponents (Ogbo, 2024).

Coping Mechanisms to Reduce Ritual Killings Activities

Approaches for addressing the emerging tendency of ritual killings among youths need a multi-pronged way with which appropriate coping mechanisms can be devised. In fact, studies in education and economic development have proved to change attitudes among youth people and dissuade them from violent practices. Leone makes a distinction by pointing out that education programs that raise awareness about the consequences of ritual killing and promote positive role models may reshape aspirations among the young and therefore bend life courses away from violence. Through providing economic opportunities along with vocational training, local governments may also pursue community-based interventions through NGOs. This approach will not only address the immediate economic challenge but also contribute to empowering the youth to find genuine ways of achieving success.

According to Ngugi (2017), integrating community support systems such as mentorship programs might encourage youngsters to get the advice needed toward rebuffing peer pressure that might make them commit harmful practices. Finally, collaborative efforts on the part of families, schools, and community groups will help in establishing an environment where the youth would feel taken care of and appreciated. A family should offer spiritual support; it is evident from literature that a strong family bond can act as prevention from the lure to join gang activities as well as other crimes like ritual murders. Promoting healthy family interaction and community relationships will help stakeholders reduce the factors that contribute to ritual killings and also ensure that the well-being of youths in Oyo State is guaranteed.

Theoretical Framework

Anomie-Strain Theory

The anomie-strain hypothesis is used in this research to provide light on why young people in Nigeria resort to criminal activity in order to "have money and succeed." The concept was first formulated by Robert K. Merton in 1938. By dictating aspirations and ideas without providing corresponding legal pathways for putting them into effect, society provides the circumstances for the "birthing" of crimes and criminals, according to this explanation. According to the anomie-

strain hypothesis, pressure (or strain) is put on a person to participate in illegal action when socially mandated objectives are not achieved by legal means (Saka-Olokungboye, 2021). "Anomie" is the French term for "normlessness" or "the absence of law." The anomie-strain hypothesis by Robert Merton (1938) is acknowledged as the theoretical underpinning of the research. The security danger and criminal activity connected to contemporary Nigeria's young money ritual activities appear to match well with this theory. Emile Durkheim used the word in 1893 to describe the absence, degradation, and violation of fundamental principles and social standards.

In 1938, Robert Merton revised Emile Durkheim's idea of anomie strain to fit a means-end paradigm. The concept detailed many strategies an individual may use to cope with the difficulties imposed on by their inability to achieve the achievement standards society had set for them. The two forms of adaptation are conformity, where objectives are accepted and pursued alongside/by acceptable cultural methods, and innovation, when objectives are sought but acceptable means are foregone in favor of illegitimate ones that are developed and exploited. Ritualism, which is a kind of religious fanaticism in which cultural traditions are ritualized as a means rather than an end in itself; retreatism, in which both goals and practices are rejected and the individual withdraws into isolationism.

The group opposes both the institutional aims of the community and accepted cultural methods, as Merton outlined in his final adaption step, and seeks a new structure (Haralambos and Holborn, 2008). The "Innovation" that describes a situation in which a person agrees to the socially established objective but rejects the proper methods to attain it. In Nigeria, young people who fall short of the societal ideal of riches or success usually resort to criminal behavior. From this vantage point, it is possible to observe how socioeconomic factors like poverty, unemployment, inequality, and the deterioration of cultural values and norms pressure young people to use illegal means of pursuing and ultimately realizing the socially acceptable goal of success/getting rich in life.

METHODOLOGY

Research Design

The research design adopted for this research study was largely exploratory in Nature. It explores the nature and the societal influences in taking into Ritual Killings. The study adopted the primary means of data collection that involved the use of Key-informant interview was designed in such a way that questions were derived from Court officials, the Police officials and In-depth interview were generated from the family of victims Sin Ibadan metropolis, Oyo State.

Population of the Study

The population of the study consists of 15 adults of Ibadan community in exploring the nature and the societal influences in taking into Ritual Killings. The target population included family of victims of ritual killings, court officials and Police men.

Sample Size and Sampling Techniques

The study adopted a qualitative method of data collection and the sample size was determined using purposive sampling technique. A total number of (15) interview was conducted covering families of victims, police officials and court officials. A total of ten (10) in-depth interviews and five (5) key-informant interviews were conducted making a total of fifteen (15) interviews arriving at saturation point.

Table 3.1 Summary of Study Population and Sample Size in the Study Area

S/N	Category of Participants	IDI	KII
1	Criminal Justice System (Police and Court)	-	10
2	Community and Family members of Victims	5	-

Data Collection Method

The instruments consist of In-depth interview and key Informant Interview. The Interview data collection method involves verbal questioning by the researcher in getting back responses from the study participants.

Method of Data Analysis

The qualitative data were analysed by categorizing and putting them into themes. Also, the analyses were done in stages. At the first stage, the recorded data obtained from the field were translated into English. At the second stage, the translated data were transcribed and verbatim quotations were used to describe the responses from the qualitative instrument. Each interview were assigned a code field note which was broken up into sections identified by date, context, and names, and other forms of the identity of the participants were removed from the transcription to ensure anonymity of participation. At the third stage, the data were examined in detail and themes were identified. Lastly, Qualitative data will be collected through interviews will be done in stages, first descriptive, then analytical: the data will then be aligned, proofed and subsequently encoded using the content analysis technique to carry out theme identification with respect to the objectives of the study. They are; the role of the socio-economic status of the family towards ritual killings among youths, and the coping strategies towards militating youth ritual killings in Ibadan metropolis.

RESULT AND FINDINGS

Socio-demographic Profile of the Respondents

The Socio-economic Status of Family in Ritual Killings in Ibadan Metropolis

Research has shown that socio-economic status of the family is one of the major factors that contribute to ritual killings among youths in Nigeria; as a result of poverty, unemployment, unequal distribution of resources, and opportunities serves as major drivers of ritual killings in Nigeria. Accordingly, Oyedele and Adedokun (2017) revealed that poverty and unemployment were major factors that contributed to ritual killings in Nigeria.

Accordingly, many young people engage in ritual killings in order to make quick money and escape from abject poverty. Findings also revealed that poverty and unemployment were more common among families from low socio-economic backgrounds. Consequently, Omotayo and Olugbenga (2020) pontificate that socio-economic factors such as poverty and lack of basic needs were major drivers of ritual killings in Oyo State, especially in Nigeria. The study revealed that many young people from low socio-economic backgrounds engage in ritual killings in order to acquire wealth, material possessions, and social status. Conversely, Nnamani and Ozoemena (2018) revealed that poverty and unemployment were major factors that contributed to ritual killings in Nigeria. The study revealed that young people from low socio-economic backgrounds engage in ritual killings as a means of survival and to escape poverty. According to a Participant

“You know most of these youths that do ritual killing most of them don't have stable families. At least we are not saying every child that comes from a stable family will end up being good or well to do with a good behavior but the status of a family is at least 80% important or relevant to the actions or inactions of the youth vis-

a-vis ritual killings so the family unit is very important because that's where parents will teach their children either the Islam or Christianity way on how to behave in public and all that. Most of the people that do ritual killings are young aged. I'm not saying old age now because.”(Male/35/KII/Court Official 1)

Another participant affirmed that:

A poor socioeconomic factor could influence such. The more wealthy the family, the less likelihood of the children engaging in untoward activities. (Male/35/KII/ Akubo/Member of Victims 1)

Another Participant also affirmed that:

“Exposure, manner of upbringing and it's just like comparing someone who grew up at Bodija and another who grew up at Ikene, they are two different things there's high probability that someone who grew up at Ikene to end up somehow except if the person has self-discipline the person can become someone great in life while someone who grew up at Bodija based on his kind of environment and who he interacts with. So I can say the status of a family also affects. (Male/KII/ Iyagoku/ DCP)

Contrary to this, a participant emphasized on importance of religion/religious upbringing by the parents would produce good children as they grow to become adults. This is similar to a study by Bengtson and colleagues (2002) found that children who had a strong religious upbringing were more likely to have a sense of purpose and meaning in life, as well as better mental health and well-being. The study also found that religious children were more likely to have positive family relationships and stronger connections to their communities. Another study by Marks and colleagues (2005) found that children who had a religious upbringing had higher levels of self-esteem, were more self-controlled, and were less likely to engage in risky behaviors such as drug and alcohol use. However, other studies have found no significant effects of religion on child development. For example, a meta-analysis by Johnson and colleagues (2000) found that the effects of religion on child development were generally small and inconsistent. The participants affirmed that:

“I have heard of ritual killing amongst youth cases before. It depends on family background; are the parents religious? Either Christian or Muslim? How do they value their Christianity? Or how do they observe their Islamic duties? It depends on family background. Even though, many ritualists exist among religious leaders, like what we witness on a daily basis in Nigeria Newspaper (Male/35/KII/Court Official 5)”

The Coping Strategies Militating Youths Ritual Killings in Ibadan

Research has shown that education is indispensable in preventing youth ritual killings. However, educating young people on the consequences of their action about rituals can foster their understanding on the gravity of their actions. More importantly, it is essential to sensitize the youth and adults on the dangers of ritual killings and promote the value of human life. Findings also publicized that Community mobilization is another effective strategy for militating against youth ritual killings through collaboration of the community members to discuss the issue and develop solutions. However, the involvement of the community leaders, traditional rulers, and religious leaders can enhance in raising awareness about the dangers of ritual killings and promote peaceful coexistence. More so, study revealed that Law enforcement agencies have a pivotal role

to play in preventing youth ritual killings. This can be achieved by putting more efforts to investigate, prosecute, and punish perpetrators of such crimes to deter others from engaging in such acts. In addition, study revealed social inequalities, among other factors such as poverty, lack of access to basic amenities, unequal opportunities are motivator that led young people to indulge in ritual killings. Providing alternative livelihoods such as vocational training and microfinance can help to reduce the incidence of ritual killings. A participant revealed that:

"I think our laws are not specific enough on ritual killings which isn't supposed to be. So the laws should be specific on the punishment of ritual killings perpetrators. There should probably be a separate law for the offenders."

Another participant affirmed that:

"There should be speedy charge to punish the offenders so they can serve as deterrents to the people. Just like sexual offenders they should publish their names which will serve deterrent to others. What can also be best done is to encourage the youths and admonish them on the dangers of ritual killings."

Another participant affirmed that:

The Government has a role in the area of law making and law enforcement. Like I said some specific laws should be made on ritual killings. Speedy trial should also come from the government and make a special court for these offenders. The police should ensure they do thorough investigations. The civil society should always make sure they mount pressure on government agencies to do their work and with all these it make the society a better one.

Research has shown that the aforementioned strategies can only be effective in militating against youth ritual killings. Accordingly, Anosike and Nwogu (2020) establish that community mobilization, law enforcement, and education were effective in preventing ritual killings in Southeast Nigeria. On the same vein, Abubakar et al. (2017) revealed that alternative livelihoods and mental health support were effective in decreasing the incidence of youth ritual killings in Northern Nigeria.

DISCUSSION OF FINDINGS

The study used anomie-strain theory to offer deeper explanation on how young people in Nigeria engage in criminal behaviour in order to "have money and succeed." However, Robert K. Merton was the pioneer of hypothesis in 1938. For him, hypothesis was used to explain how society creates the conditions for the "birthing" of crimes and criminals by prescribing ideals and principles without offering equivalent legal avenues for putting them into practice. The anomie-strain theory contends that when socially prescribed goals are not met via legitimate methods, pressure (or strain) is placed on the person to engage in criminal behavior (Saka-Olokungboye, 2021). The French word "anomie" means "normlessness" or "the absence of law." The study's theoretical basis is understood as being Robert Merton's (1938) anomie-strain hypothesis.

This argument seems to be a good fit for the security risk and criminal activity associated with youth money ritual activities in modern Nigeria. The phrase was first used by Emile Durkheim in 1893 to refer to the lack, deterioration, and violation of social norms (rules) and essential values. Robert Merton updated Emile Durkheim's anomie strain theory for a means-end paradigm in 1938. The idea outlined several ways in which a person may adjust to the pressures brought on by their incapacity to meet the success goals that society has set for them. The two types of

adaptation are conformity, where goals are accepted and pursued alongside/by legitimate cultural means, and innovation, where goals are pursued but legitimate means are dropped in favor of illegitimate means that are established and exploited. Ritualism, in which cultural practices are ritualized as a means rather than an end in themselves, as in religious fanaticism; retreatism, in which both objectives and practices are rejected and the person withdraws into isolationism.

The group advocates and pursues a new structure as the last adaptation process Merton indicated, rejecting both the institutional goals of the community and accepted cultural means (Haralambos and Holborn, 2008). The "Innovation" that explains a circumstance in which a person accepts the socially defined goal but refuses the appropriate means to achieve it. Youths in Nigeria who fail to reach the cultural ideal of success or wealth frequently turn to criminal measures to do so. From this vantage point, it is possible to see how socio-economic factors like poverty, unemployment, inequality, and the erosion of cultural values and norms pressure young people to turn to illegal means of pursuing and ultimately achieving the socially acceptable goal of achieving success/getting rich in life.

For objective one, the socio-economic status of the family can play a role in this process. Youth from families with lower socio-economic status are more likely to experience economic and social instability, that contribute to feelings of anomie. Furthermore, youth that lacks access to basic amenities, opportunities and experience frustration and disillusionment with mainstream societal norms in the society that may likely engaged in criminality and rituals to better their standard of living. Consequently, youths may be motivated through subcultures that promote ritual killings as a medium to seek alternative sources of meaning and identity and get involved in ritual killings. More so, subcultures provide a sense of belongingness and cooperation, as well as a sense of purpose and meaning that is lacking in their youth lives. More importantly, the socio-economic status of the family also influences and negatively impacted the parents, by failing to teach their children's ethics, morals, and character (Onabanjo, 2025), particularly if such parents are struggling to make ends meet or are preoccupied with their own economic and social challenges. The lack of supervision by the parents leaves youths vulnerable to get influenced easily by their peer groups and subcultures that promote rituals killings.

Relying on anomie theory for objective two, the theory posits that individuals are more likely to engage in deviant behaviors if they experience a sense of normlessness or a lack of social regulation. In this regard, youth indulge in ritual killings as a result of the peer group influence that contribute to their sense of anomie and subsequent participation in such behavior. Peer pressure is a influential social factors that cause individuals to conform to group norms and engage in behaviors that violates the social norms of the society. In the context of youth involved in ritual killings, peer pressure contributes to their sense of normlessness, and a lack of social regulation, leading to the adoption of deviant behaviors. More importantly, the more youth socialized with peers that engaged in ritual killings, the more likely they begin to have develop interest and see such behavior as normal and acceptable in the society. This normalization can create a sense of social regulation that reinforces the behavior and makes it more difficult for individuals to deviate from group norms.

Moreover, the study revealed that peer pressure leads to the rejection and isolation of young youth who do not conform to group norms that is against the social norms. This sense of social exclusion further add to a sense of anomie and make it more likely that individuals engage in deviant behaviors as a means of gaining acceptance and recognition from their peers. Therefore, the impacts of peer pressure on the pathway to ritual killings among youth can be seen as a manifestation of anomie theory. The sense of normlessness and lack of social regulation that arises from peer pressure contributes to the adoption of deviant behaviors, including ritual killings, as a means of gaining acceptance and recognition from one's peers.

Conclusion and Recommendations

The implications of ritual killings among youths in Ibadan from sociological viewpoints are profound and disturbing. The prevalence of this spectacle shows a breakdown of moral values and social norms, as well as a lack of trust in formal institutions of justice. The practice also reflects the desperation and hopelessness by many young people within Ibadan metropolis, who felt they have no other means of survival and improving their social and economic standing aside ritual killings.

Furthermore, the study highlights the importance of addressing the underlying social and economic factors that contribute to the problem of ritual killings among young people in Ibadan metropolis and Nigeria as a nation. Without addressing these root causes, the practice of ritual killings is likely to persist, with dire consequences for both perpetrators and the broader society. Therefore, there is a need for resolute efforts by government, civil society, and community leaders to address the root causes of the problem and promote social justice and economic opportunity for young people in Ibadan, and Nigeria as a whole.

The study offers the following recommendations:

1. Law enforcement agencies should be strengthened to ensure that individual who indulges in ritual killings are brought to justice.
2. Public education and sensitization of young people will helps in addressing the dangers and possible consequences of ritual killings.
3. There is need for government to provide basic amenities, create employment opportunities, and make education attractive to the children of the masses. Empowerment programs such as training, and entrepreneurship programs would assist to build the skills and confidence young people need to succeed in life.
4. There is need to emphasis mentorship, guidance, and positive role models for young people to emulate and follow their rightful pathways in order for them to climb the social ladder to the top.

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