



Youth turbulence and Colossal Moral Loss: Antithesis of Social Order

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Abstract

The disappearance of values ignites turbulence out of which, Sociology as a discipline emanated to counter the antithesis and synthesis orderliness. In spite of webs of rules guiding social existence, the colossal moral loss (values/virtues) has reached alarming crescendos. Thus, this study takes one of its numerous pandemics hindering social order-unemployment and youth involvement in voodoo/rituals in Biu, Borno State, Nigeria. The study explored Systemic Frustration paradigm and Anomie Strain theory- explaining the criminal activities of "having money and attaining success" illegally by the youth as situated within the framework of the theories. And pragmatically, examined the public perception of the propelling factors responsible for youth involvement in voodoo/rituals; the public perception of factors responsible for youth's unemployment and equally examined the public perception of various forms of voodoo/rituals among youths in Biu LGA, Borno State. A descriptive and purposive study as intended, and snowballing with the aid of simple random sampling and the use of questionnaire and interview (mixed methods) were used in order to elicit responses from the respondents/participants (both the actor and non- actor) respectively. A simple statistical method of frequencies and percentile was applied to present the results, as well as analyzed the demographic data of youth involvement in the act – voodoo/rituals. As such, findings from this study revealed that unemployment, high level of poverty and peer influence are the motivating factors responsible for youth involvement in voodoo /rituals as alternative measure to elude poverty. Also, the study revealed that the factors responsible for youth unemployment in Biu include: poor/dearth of industrial development, corruption in government and private sector, age restriction placed on advertised jobs, including high population growth which, have continued to water the soil for various societal vices to thrive. Therefore, the study succinctly recommends that the National Assembly should amend all extant laws in government and private sectors that discriminate youth with age restriction for employment. In addition, the government should create skill acquisition programmes and empower youth with grants to set up investment. It is conceived that the study is in consonance with SDGs – goal 3 (good health and well-being) which, will spur the actualization of goal 8 (promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all). Thereby and strongly in cycle with the notion - to resolving contemporary social issues and attaining sustainable development -a pathway to eradicate one of the societal pandemics and sustain social order in Nigeria.

Keywords: Sustainable Development Goals, Social-Order, Unemployment, Values, Youth

1. Introduction

Unemployment and voodoo/rituals are two correlates spectacle that is assumed to have continuing to distress the socio-economic wellbeing of the Nigerian society which, is anathema to the clarion call as championed by Sustainable Development Goals (SDGs

– 3 and 8). These phenomena are known to be likely responsible for several societal vices in our cities, communities and villages which, is heavily affecting the social and economic wellbeing of citizens. The high rate of unemployment among Nigerian youth and involvement in voodoo/rituals



can be likened to a pandemic that is nerve-racking. Hence, a social vice to be reckoned. Figuratively, it is often said that an idle hand is the devil's workshop. Therefore, the effect of unemployment among Nigerian youth, since many lack job to lead a moral life, cater for their needs, be responsible and productive to the society is tantamount to turbulence which orchestrated moral loss in the society. The term unemployment has been defined as when a person capable of working is actively looking for a job but cannot find any (Wallstreetmojo Team, 2023). Similarly, Hayes (2023) defined unemployment as referring to a situation where a person actively searching for employment but is unable to find. In Nigeria, more than half of the labour force are either unemployed or underemployed. In 2021, Nigeria's unemployment rate is at 33%, which is the second highest on the Global List (Oluronbi, 2021). According to April 11th 2023 news report by *PUNCH (a Nigerian Tabloid)*, the National Bureau of Statistics recorded an increase in the national unemployment rate from 21.1% in 2018 to 33.3% in 2020, as stated by KPMG. As at 2022, unemployment rate was estimated to have increased to 37.7% and will rise further to 40.6% in 2023 and will grow to 43% (Egole, 2023). Consequently, Egole (2023) pointed out that unemployment is expected to continue to be a major challenge in 2024 due to the limited investment by the private sector, low industrialization and slower than required economic growth and consequently the inability of the economy to absorb the 4-5 million new entrants into the Nigeria job market every year.

In Nigeria, it has been observed that as a result of high rate of unemployment among citizens, especially young secondary school leavers and tertiary institutions graduates, who have resulted to internet fraud known as Yahoo Yahoo that goes along with voodoo/ rituals for luck in defrauding victims. It is of this note that Oluwatoye

(2022) pointed out that these scammers known as Yohoo boys have recently been seen on various social media platforms carrying out one form of ritual or the other, all in an attempt to make money and live flashily. Voodoo /rituals involves killing or serving the parts of humans or animals for the purpose of using it as an object of sacrifices aim to acquire favour, fame, power, protection and ritual money, especially among Nigerian youth (Saka-Olokungboye et al., 2021). These two social vices have continued to plague our society with dare consequences. The paper distinguished these unfolding scenarios as the antithesis in the society.

Accordingly, National Bureau of Statistics (2013) asserted that, there have been over 4,000 cases of ritual killing reported to the police in the last decade (Saka-Olokungboye et al., 2021), and ritual killing are rife across states such as Kano, Edo, Zamfara, Imo, Enugu, Osun, Oyo, Nasarawa, Niger, Rivers, Abia, with Ogun, having highest rate (Olatunji et al., 2023). The Yayoo boys have several dimensions of operation. It is conceived that if Yahoo boys ejaculate their semen into ladies they copulate with, which the semen later-on turn into maggots to destroy their victim's uterus, which sooner or later causes the victim's death. As such, several cases have been recorded in online trending videos of young girls in agony and pains lamenting, confessing and displaying of maggots swarming out of their private part after a hook-up with their yahoo boyfriends who used them for ritual. For instance, a Yohoo boy, known as Osas, from Benin City was alleged for money ritual in December 2021, and on January 11, 2022, police in Plateau State arrested a 20-year-old suspected Yahoo boy called Moses who allegedly killed Jennifer, a 300-level student of University of Jos, and in the same month, three young Yahoo boys were arrested in Ogun State for killing their friend-girlfriend and burnt her head for money ritual.



However, in Biu, Borno state, the public perception of the most common forms of voodoo /rituals involves the use of new born babies and toddlers as sacrifices. Especially during farming season to influence a bountiful harvest of farm produce. This type of voodoo /ritual is generally known as Beran Babur, where little children often fall sick mysteriously and dies within a short notice with symptoms during farming seasons. Other forms of voodoo rituals believed to be performed by wealth seekers in the town involves having sex with prepubescent children and raping of Alimajiri teenagers and mad women and other dubious sacrifices. Wealth seekers involving in these forms of voodoo/ rituals are known to frequently visit the Marama Mountain, a village close to Biu town that house mysterious powers to amass wealth and other traditional medicines. Thus, it is against this background that this study seeks to assess the public perception of unemployment and voodoo/rituals among youth in Biu, Borno State. Also, to examine the public perception of the various forms of voodoo /rituals among youth in Biu LGA of Borno State.

2. Literature Review

Kayode (2014) conducted a study to examine the factors responsible for high unemployment in Nigeria and its social, economic and political implications. Findings from the study revealed that corruption in both public and private and at the individual levels, industrial decay, and neglect of the agricultural sector are among many other factors responsible for the scourge. It was also revealed in the study that widespread poverty, youth restiveness, high rate of social vices and criminal activities are prevalent because of joblessness, and if not controlled, apathy, cynicism and revolution might become the consequent. Similarly, a study conducted by Ibikunle et al. (2019) to analyze the causes and effects of unemployment in Nigeria with a view to proffering practical solutions

to it so as to reduce poverty rate, secondary data gathered from various sources such as: CBN reports, NBS reports, et cetera, covering the period from 1985 to 2015 were used. As such, it was found in the study that there is a positive relationship between government educational expenditure and unemployment rate in Nigeria. The study also showed that there is a positive relationship between gross capital formation and unemployment rate in Nigeria. Thus, the authors recommended that development of entrepreneurial skills and initiatives through entrepreneurship education and training should be of paramount importance especially in the higher education sector so as to facilitate the employability, creativity and productivity of graduates who will derivatively contribute to the wealth of the nation not only as job seekers, but also job creators. In the same vein, a study titled “The Growing phenomenon of money Ritual–motivated killings in Nigeria: An empirical investigation into the factors responsible,” Salihu et al. (2019) investigated how beliefs in magical powers and related sacred activities, particularly those that accept human body parts for ritual sacrifices in return for fortunes, alongside poverty, unemployment, and quest for wealth as predictors responsible for the increase in money ritual. A related killing in Ilorin Emirate of Kwara State, Nigeria. A total of 1736 respondents were selected using simple random sampling techniques. The results indicated that the increase in money ritual–related killings in Ilorin Emirate is a result of the general belief that ritual sacrifices enhance fortunes, the boundless desire for material wealth among Nigerians, unemployment, and poverty in Nigeria. Therefore, the study recommended the need for public enlightenment in all languages spoken in Nigeria about the dangers in associating individual success with spiritual influences.



Forms of Voodoo Rituals It is on this noted that Saka-Olokungboye et al. (2021) similarly classified voodoo rituals into five broad categories of money rituals in Nigeria, which involves: i. The first category involves human sacrifice: This could mean anything, from using a human skull of a person who has been long dead to actually killing someone and using their body parts for rituals. ii. The second category involve smaller animal sacrifices: It is often called “Osole” among the Yoruba speaking people of south-western, Nigeria. It requires the use of animals, animal parts, and plants in order to work. iii. The third category includes all sorts of charms that could bring wealth upon the one who performs them. It mostly involves chanting certain incantation or “charging up” coins to return upon spending. The Yoruba called this category of money ritual as “Agbana”. iv. The fourth category involves eating human faeces: This is a new dimension to voodoo rituals among youth in Nigeria. The faeces can be that of the person involving in the ritual or any other person. It is believed that the more faeces the person eats the richer he/she becomes. v. The fifth and final category involves using female underwear for money ritual. In recent time, there have been upsurge in the selling, buying and stealing even at gun point female under wears for money ritual in Nigeria. Some people believe that an under wears of a female undergoing her menstrual cycle could be used for voodoo/rituals.

Theoretical Orientation

Anomie-Strain Theory

This theory was developed by Robert K. Merton in 1938. As analyzed by Saka-Olokungboye et al. (2021), the criminal activity of “having money and attaining success” through illegal means by people, is situated within the framework of Anomie-Strain Theory. Thus, the theory highlighted a number of ways in which an individual may adapt to the strains brought by the inability to achieve the socially prescribed success-goals. The adaptation is

conformity, in which goals are accepted and pursued along with/the legitimate cultural means; “innovation” in which goals are pursued but legitimate means is eliminated, and illegitimate means is created and used. The “Innovation” here explains a situation whereby the individual accepts the culturally defined goal of the society but rejects the legitimate means to attain such goal. Therefore, in applying this theory to this study, it can be seen that in Nigeria, youth who could not attain the cultural goal of attaining success/getting money often resort to illegal means to achieve it, one of which is through voodoo/ rituals which is an illegitimate means created by the society as a form of making money. But seen the society did not provide them the needed employment to meet expectations shouldered upon them by the presumed culture of the society, they turn to the illegal means of making money (Voodoo/ rituals) in other to meet family and society expectation.

Frustration–Aggression Theory

The frustration-aggression theory developed by John et al. in (1939). This theory is used to explain riot and revolutions, which both are believed to be cause by poorer and deprived section of the society who may express their bottled-up frustration and anger through violence. The theory can therefore be applied to this study in explaining frustration of unemployed youth in the society who turn into voodoo/rituals as a way of revolutionized out of poverty because they see themselves as the poorer and deprived faction of the society. In this regard, as sustained in social parlance “an ideal hands are the devil’s workshop”. As such, the youth most probably with the aid of peer influence express their anger through killing and serving of human parts for ritual money in order to resolved their frustration against the society they see as the cause of their unemployment.



3. Methodology

Biu is one of the 27 Local Government Areas of Southern Borno State. The town is the administrative center of the Local Government Area and is the capital of the Biu Emirate. The town- Biu derived its name from its terrene, which was initially called Viu, which in Bura and Babur language means high. Biu kingdom was establish around 1670 in the reign of Mari Wabila Tampta. With British rule, Biu was created in 1981. The inhabitant of Biu are mainly Babur and Bura people (also known as Pabir), Tera, Bura, Marghi, Mina and Fulani people. Since it was practically impossible to study the entire population of 1,173,135 youth due to time constrain, financial constrain and other factors. Steely Taro Yamane’s formula was adopted to determine a sample size of 400 participants which is a representative of the study population. 5% level of significance was used as the margin of error to determine the confidence level. The study made use of both quantitative and qualitative methods (mixed methods) for the research study. Below is Steely Taro Yamane’s formula that was used to determine the sample size for the study population.

The formula,

$$n = \frac{N}{1 + N(e)^2}$$

Where:

n = the sample size

N = the population under study

e = the margin of error

As such, the sample size was determined with the above formula and resulted to:

$$n = 399.86$$

$$n = 400 \text{ (sample size).}$$

The sampling technique that was employed for data collection among the study population is convenient sampling method. This is a non-probability sampling where participants are selected based on the nature of the study. In this case, the burning issue seems generic but the respondents are not concentrated in a particular place. Therefore, in distributing the questionnaires the researcher visited six wards in the study population for three times. On the first day, 150 questionnaires were conveniently distributed to people found on the streets in Buratia ward and Dadin Kowa ward. On the second day 150 questionnaires were distributed to youth found in various event centers in Gur ward and Kenke ward, while on the third day 100 questionnaires were distributed to youth found on the streets in Dugja ward and Garubula ward. More importantly, about 90% are indigenes of Biu LG/A, Borno State. However, 250 questionnaires were retrieved and appropriately filled by the respondents.

4. Results and Discussion

Demographic Characteristics of the Respondents

Table 1.1:

Demographic Characteristics of the Respondents

Variables	Frequency	Percentages %
Gender		
Male	244	97.6
Female	6	2.4
Total	250	100.0
Marital Status		
Single	100	40.0
Married	122	48.8
Divorced	28	11.2
Total	250	100.0



Variables	Frequency	Percentages %
Age		
15-20	27	10.8
21-25	64	25.6
26-30	76	30.4
31 and above	83	33.4
Total	250	100.0
Level of Education		
No Formal Education	34	13.6
Primary	70	28.0
SSCE	61	24.4
ND/NCE	43	17.2
HND/BSc	26	10.4
Postgraduate	16	6.4
Total	250	100.0
Occupation		
Student	44	17.6
Farmer	69	27.6
Business	67	26.8
Unemployed	40	16.0
Civil Servant	13	5.2
Self-Employed	10	4.0
Private Sector Employed	7	2.8
Total	250	100
Religion		
Islam	109	43.6
Christian	109	43.6
Traditional	32	12.8
Total	250	100.0

Field survey, 2024

Table 1.1 above presents the demographic characteristic of the respondents. Out of the 250 participants for the study, the table shows 244 (97.6%) were male, while 6 (2.4%) of the respondents were female gender. This implies that majority of respondents in the study were male. Furthermore, the marital distribution in the table shows that 100 (40.0%) of the respondents were single, 122 (48.8%) of the respondent were married, while 28 (11.2%) were divorced with their spouse. Therefore, the findings from the marital distribution shows that majority of the respondents were married. Also, in the age distribution on the table, it shows that 27 (10.8%) of the

respondents were within the age range of 15-20 years, 64 (25.6%) were within age

range of 21-25, 76 (30.4%) were within the age range of 26-30, while 83 (33.2%) were 31 years and above. This implies that majority of the respondents were youth adult within the age of 31 years and above. Furthermore, the table 4.1 shows that 34 (13.6%) of the respondents had no formal education, 70 (28.0%) of the respondents had primary education, 61 (24.4%) of the respondents were secondary school graduates, 43 (17.2%) of the respondents were either ND or NCE holders, 26 (10.4%) of the respondents were either HND or BSC holders, while 16 (6.4%) of the respondents



recorded that they were post-graduate degree holders. This implies that majority of the respondents for the study were secondary school graduates.

In the occupational distribution of the respondents, Table 4.1 further shows that 44 (17.6%) of the respondents were students, 69 (27.6%) of the respondent were farmers, 67 (26.8%) of the respondents were into business, 40 (16.0) of the respondents were unemployed, 13 (5.2%) of the respondent were civil servants, 10 (4.0%) of the respondents were self-employed, while 7 (2.8) of the respondents

were private sector employed. Therefore, the findings from this analysis shows that majority of the participants for the study were farmers, followed by those who run private businesses. Lastly, in the religion distribution of the participants, it shows that 109 (43.6%) of the respondents practice Islam, 109 (43.6%) of the respondents practice Christianity, while 32 (12.8%) of respondent practice Traditional African Religion. Therefore, this implies that majority of the participants of the study were Muslims and Christians with equal distributions.

Section A: What is the public perception of the motivating factors responsible for youth involvement in voodoo rituals in Biu LGA of Borno State?

Table 1.2:

In your opinion, do you think unemployment is what drive youth involvement in voodoo/ rituals in Biu?

Response/Scales	Frequency	Percent %
1	14	5.6
2	32	12.8
3	77	30.8
4	47	18.8
5	80	32.0
Total	250	100.0

Source: *Field Survey, 2024*

Table 1.2 presents the response of the respondents’ perception if unemployment is what drive youth involvement in voodoo rituals. Accordingly, 14 (5.6%) of the respondents indicated a lower response that unemployment is what drive youth involvement in voodoo rituals. 32 (12.8%) holds a low perception that is unemployment is what drive youth involvement in voodoo rituals. 77 (18.8%) of the respondents were of a moderate opinion that unemployment is what drive youth involvement in voodoo rituals. Furthermore, 47 (18.8%) of the respondents holds a high perception that unemployment is what drive youth involvement in voodoo rituals, while 80 (32.2%) of the respondents indicated a higher response that unemployment is what drive youth involvement in voodoo rituals. Therefore, findings from this table indicates that unemployment is what drive youth to get themselves involvement in voodoo rituals.

Based on this question, one of the respondents answered said that:

“With my personal experience, I think poverty and unemployment are what drive our youth to get themselves involved in rituals. You see, the country is hard, everyone is looking for a way to survive, and if the right way is not available, which other way do you expect? Majority of the youth are poor and unemployed, so they see rituals as the alternative way to come out of poverty cause by unemployment.” (Idis, 2024)

Another respondent interviewed on the question shared her opinion as follows:



“In my opinion, I think it is the loss of morality in our society these days. Rituals activity are accepted by the society as a normal thing to do, even when we know it is evil. Go to Lagos, Ibadan and the Edo, you see Yahoo boys parading themselves as fraudsters and they are being accepted by the society. Majority of these boys used their girlfriends or even parents for rituals. If not for morality that is diminishing in our society, many of these boys supposed to have been treated like outcast.” (Idis, 2024)

SECTION B: What is the public perception of the factors responsible for youth unemployment in Biu LGA of Borno State?

Table 1.3:

Poor Industrial Development is Responsible for Youth Unemployment in Biu

Response/Scales	Frequency	Percent %
1	52	20.8
2	32	12.8
3	30	12.0
4	47	18.8
5	89	45.6
Total	250	100.0

Source: *Field Survey, 2024*

Table 1.3 shows the response of the respondents’ perception if poor industrial development in Biu is what is responsible for youth unemployment. 52 (20.8%) disagreed with a lower response that poor industrial development is what is responsible for youth unemployment. Similarly, 32 (12.8%) of the respondents disagreed with a low response that poor industrial development is what is responsible for youth unemployment. 30 (12.0%) of the respondents were undecided, while 47 (18.8%) of the respondents agreed with a high response that poor industrial development is what is responsible for youth unemployment, and 89 (45.6%) agreed with a higher perception that poor industrial development is what is responsible for youth unemployment. This implies that poor industrial development in Biu is what is responsible for the youth unemployment.

On this question, one of the respondents said:

“My experience of finding a job in Biu is has never been good. Since I graduated from the College, I have not been able to secure a job, two years now. In fact, where is the job in Biu?” (Idis, 2024).

Also, one of the respondents to this question said:

“Biu is not a town you can rely as a graduate to find a job. The only occupation here that is easy to find is farming.” (Idis, 2024).



SECTION C: what is the public perception of the various forms of voodoo rituals among youth in Biu LGA Of Borno State?

Table 1.4:

Beran Babur (Voodoo Rituals where New Born Babies are Spiritually used by Farmers as Sacrifices for Bountiful Crop Harvest) is a form of Voodoo Rituals in Biu.

Response/Scales	Frequency	Percent %
1	38	15.2
2	49	19.6
3	39	15.6
4	37	14.8
5	87	34.8
Total	250	100.0

Source: *Field Survey, 2024*

Table 1.4 presents the response of the respondents’ perception if Beran Babur is a form of voodoo ritual in Biu. As such, 38 (15.2%) of the respondents indicated a lower perception that Beran Babur is a form of voodoo rituals. 49 (19.6%) of the respondents indicated a low perception that Beran Babur is a form if voodoo rituals. 39 (15.6%) indicated a moderate perception that Beran Babur is a form of voodoo rituals. 37 (14.8%) indicated a high perception that Beran Babur is a form of voodoo rituals, while 87 (34.8%) of the respondents marked a higher response that Beran Babur is a form of voodoo rituals. This analysis implies that Beran Babur is a form of voodoo rituals among youth in Biu.

One the respondent to this question said that:

“There is no different between voodoo rituals and traditional rituals. All of them involves dubious scarifies; in one way other the other they take the lives of their victims or render the victim useless. There is no difference.” (Idis, 2024).

Another respondent to this question shared her opinion that:

“There are consequences for those who engage in these rituals. Is either you die young, deny your family the pleasure of your wealth, or loss sometime that is dear to you. Of course, many who get themselves involve in these rituals knows that they have sold their sold to the devil, and they have already known their place in the afterlife.” (Idis, 2024).

findings from this study revealed that unemployment, high level of poverty and

5.Conclusion and Redocumentations

The high rate of unemployment and youth involvement in voodoo/ rituals in the country is a serious problem which, has reached an alarming crescendo, that has continued to affect the socio-economic growth and development of the society. It is based on this observable phenomenon that this study embarked on the public perception of voodoo rituals and unemployment among Biu Local Government Area of Borno State. As such,

peer influence are the motivating factors responsible for youth involvement in voodoo /rituals as alternative measure to elude poverty. Also, the study revealed that the factors responsible for youth unemployment in Biu include: poor industrial development, corruption in government and private sector, age restriction placed on advertised jobs, including high population growth that have continued to water the soil for various



societal vices to thrive. Therefore, the study succinctly drew the following recommendations. Thus:

1. The National Assembly should amend all extent laws in government and private sectors that is discriminating youth with age restriction as a requirement for employment.

2. The government should create skill acquisition programmes and empower youth with grants to set up investment. This will help to curtail the high level of poverty among youth.

3. The government, religions bodies and non-governmental organization should launch campaigns to dispel myths surrounding money rituals, educating youth and individuals on the legal, social, and spiritual consequences of involving in voodoo/rituals. Thereby and strongly in cycle with the notion - to resolving contemporary social issues and attaining sustainable development - a pathway to eradicate one of the societal pandemics and sustain social order in Nigeria.

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