

# THREE

## MONEY RITUALS AND RITUAL MONEY IN SELECTED STATES IN SOUTHERN NIGERIA

Isaiah Oluwayomi Olayode, Hamed Olalekan Olanrewaju,  
Abiodun Tolulope Adejumo, Sandra Amenaghwon Idawu,  
Teniola Joseph Tonade, Kayode Eesuola

### Abstract

Rituals have become part of the practices people adopt to seek fortune with procedures that vary from one society to another. However, a prevalent form of it is money ritual with a widespread belief that wealth can be acquired through esoteric means not grounded in science. From the beginning of the twenty-first century, in most African countries, media reports and public discourse have focused on the issue of money ritual and its consequences. The criminality involved has constituted threats to the lives of citizens. In spite of the commonality of money rituals, especially those involving the use of human parts and other materials that have direct contact with human flesh, scholarly literature and the media have no clear evidence to prove the reality of ritual money; that is money produced by or from ritual. This study investigates the mystery behind the duality of money ritual- ritual money, focusing on Edo, Lagos and Ogun States. The method is qualitative, in line with the foregoing general objective.

### Introduction

Money rituals are a widely discussed phenomenon in Africa, although other parts of the world have been reported to practise it (Uroko, 2022). Such a practice, according to Adagbada (2014) gradually spreads with different approaches resulting from societal beliefs that vary from one society to another. Irrespective of societal peculiarities, money rituals, due to the use of human part and the security implications, constitute danger to every society (Oluyemo, 2023). It is against this background that this study investigates the motivation for patronage, examines the social practices instituted by money rituals,

consequences of the social practices, as well as the policies needed to address the manifest contradictions. The study was carried out in selected locations in Lagos, Ogun and Edo States, in Southern Nigeria. Data were collected using interviews with stakeholders such as spiritual leaders, security agents, journalists and survivors of Kidnapping and their families. The outcomes are transcribed and textually analysed to develop this paper. The paper is structured into the following sections; the introduction, conceptual clarification, Literature review, theoretical Framework, methodology, findings, discussion and conclusion.

### **Conceptual Framework**

In this study, the idea being expressed is that ritual money is the expected outcome of money ritual for those who engaged in it. This presupposes that money ritual cannot have a complete sense without the inclusion of ritual money. The mediating variable is the dual of myth and reality. Directly put therefore, the conceptual framework is the duality of money ritual- ritual money with myth and reality as mediating variables.

### **Literature review**

The rise in the occurrence of money rituals in Nigeria has been a source of concern to many, as the crime and violence associated with it have led to a serious breakdown of societal values. The causes, effects and implications of this phenomenon have been examined by scholars with the aim of providing valuable insights into the menace.

One aspect noted by Scholars on money rituals is the practice where spiritualists chant incantations over some materials like herbs, animal parts or any other symbolic items believed to hold spiritual power to attract supernatural forces and attend to the needs of the individual on whose behalf the ritual is performed. This is based on the belief that loyalty to the supernatural forces through sacrifices can bring wealth in exchange (Adagbada, 2014). Such loyalty could come in the form of activities like burying something of value in a particular location believed to multiply wealth. Abdulrauf (2019) provides details of such materials to involve the use of body parts believed to be potent with

spiritual powers to hasten wealth creation. This aspect of using human parts as observed by Oluyemo (2022), is seen as the major security threat and the most provocative aspect of money ritual. The observations by the scholars represent the deep connection between spirituality and symbolism in the context of ritual money.

Several reasons have been cited for money rituals, but in recent years, issues such as unemployment, inequality and poverty have become the major drivers. Oyewole (2016) and Saka et al (2021) argue that growing disparity between the wealthy and the poor has prompted a sense of desperation that makes people resort to extreme actions in their bid to escape poverty, while emphasizing the failure of the ruling class to create balanced economic opportunities combined with the increasing desire for wealth has created a society where many resort to ritual practices as a means of acquiring wealth quickly.

Another important aspect believed to have contributed to the rise of money rituals has been said to be the cultural and religious beliefs of the people. Adedayo (2021), The punch (2025), states that those seeking wealth often exploited the traditional African views on the power of rituals and charms. These beliefs are sometimes encouraged by religious leaders who advocate for spiritual solutions to wealth creation, and Uroko (2022) explicitly notes that promotion of rituals as a financial solution to challenges by some religious is driven by the desperation of their followers.

There has been growing concern about the extent to which the perpetrators of ritual money can go in getting their victims. Malik et al (2022) notes that the desperation of ritual killers often drives them to extreme and inhumane acts to achieve their aim without any thought for the lives of the victims. Ogungbile (2022) notes that youths' inability to cope with life pressures drives their obsession with wealth. This implies that money rituals present major obstacles to social unity and progress which comes as a result of loss of trust within the neighborhood by victims and their families. The media's coverage has also been criticised for sensationalizing money rituals with many media contents helping to normalize the practice. Oyewuwa, and Azunwa,

(2024) argue that the minds of young viewers are shaped to believe the notion of quick success depicted in most of the Nollywood films that portray ritual killings as a path to quick wealth. This representation has glorified these practices and also desensitized the audience of the moral and ethical issues in the society. Oyebade (2022) also reveals that the inability of parents and clergies of organized religions to question the sources of wealth being flaunted by the youths out of the fear of being excluded from sharing in the wealth, has made it difficult to encourage the young people to embrace skills that can help uphold societal norms and values.

*ritual money, which is the aim of money ritual*" → the redundancy weakens the point

Despite the existing legal frameworks such as the Criminal Code and Penal Code, which outlaw ritual killings in Nigeria, the corrupt nature of the institution of state has hindered effective enforcement of these laws. Guardian (2024) suggests that ritual and other related issues can be effectively curbed with stronger policy measures, and public awareness initiatives. Addressing poverty and unemployment which are some of the ills of national life by creating job opportunities for young people will help them avoid getting hooked on money rituals. Meanwhile Tonye and Obi (2025) sees collaboration among religious leaders, educators, and policymakers as the best way to champion positive social values and also adds that the involvement of community leaders, teachers, and policymakers can help promote good values and discourage the idea of instant wealth.

There is a way in which the foregoing review can be itemized in four parts. The first is the judgementalists who see the idea of money ritual as shared criminality especially considering the use of human lives and body parts for the purpose of making money. Two, the explanationists, who attempt to provide explanations for the social behavior of money ritual. Such writers often base their explanations on the "get-rich-quick" syndrome of men and women living in the neo-capitalist era. Another is the causativists, who focus on the causes of money rituals. Proponents of this view appear to tie the practice down to breakdown

in social values, high unemployment, and lack of social security that often characterize the third world. The scholars of this opinion are also political economic in their analysis. The last is the solutionists, who in their writings focus on legal and false-based solutions to the issue of money ritual. Distinct as the foregoing groups are, the subgroups interconnect either in suggested solution or perception of causes. What is clear at this point, and from the extant literature reviewed, is that there has always been mono-dimensional concern with focus on only money ritual without the other separable aspect, which is ritual money. More so, no intellectual effort has been made at least to the best of our knowledge on a critical interrogation of whether ritual money, which is the aim of money ritual, is a myth or a reality.

### **Theoretical Framework**

The theoretical framework of this study is anchored on the social strain, structural functionalism and Edo (proverb) theories. Each of the theories offers its unique explanations on reasons, social deficiencies and critical analysis using Western and African indigenous thoughts.

The Social Strain Theory (SST), propounded by Robert Merton, anchors its analytical compass on why the strain within the system in terms of lack of social, economic, and political opportunities—which some term as ‘unmet aspirations’—in the context of societal pressure pushes or lures people into money rituals. SST accounts for the reasons individuals engage in money rituals. As Merton avers, the increased demand for individuals to become successful often spurs strain. The strain provides a gap between social aspiration and the means with which to fulfill the aspirations. Then, according to the theory, people engage in criminal or societally conceived unethical practices as a means of navigating the labyrinth of such challenges.

Applying this within the analytical compass of the strain theory, it suffices to say that money ritual, which hypothetically may lead to having ritual money, is a product of strain within the larger socio-political system—a system whereby society expects from people certain standards and ascriptive roles based on social status or demographic class. Yet, there are no incentivizing factors like jobs,

political and economic opportunities, scholarships, better housing schemes, and social recognition in terms of awards of excellence to complement the ascriptive status or societal expectation. In the process, people tend to look for alternatives based on the popular culture within that space or society. It is in the process that money ritual—and, if possible, to get ritual money—becomes an option.

The second theory is Structural Functionalism, it was propounded by . It posits that structures are inherently designed to function at the level of amelioration of the human condition. Example the Ministries, Departments and Agencies of Governments and other ones are created to ensure qualitative governance and general administration, such that people get value as members of the society. However, the inability of these structures to function optimally could trigger disequilibrium within the system or social anomie in the form of people resorting to or looking for an alternative structures that could perform certain functions such as provision of alternative means of money-making, fortunes that are sine qua non for living what the society perceived as a “good life”.

In practical terms, money ritual and ritual money—whether as phenomena or enterprises—were born of these structural failures. When ministries and agencies collect taxes yet fail to provide quality accommodation, employment, good roads, and other infrastructure such as water, electricity, medical services, and education, people often turn to money ritual (and, possibly, ritual money) in response.

The third theoretical framework is adopted from an African proverb. Africans generally use proverbs to explain and strengthen positions of discourse. An Edo proverb explains the scenario, “Ekputu ma gie Ẹwe baan, ebe nẹ ọ rriẹnriẹn Ẹwe ọre ọ gbe Ẹwe,” (“If a goat will not desist from eating Ekputu, its sweet taste will kill the goat”). This emphasizes the need for critical thinking in interrogating the existence and consequences of money ritual.

More succinctly put, the tripartite relationship constitutes the theoretical framework for this study. It explains the gap in knowledge that the current study explores. Whereas Social strain theory

formulates the psychological and social strains that compel individuals to earn money through typical activities, structural functionalism recognizes the deterioration of the structure of social institutions that facilitate such practices, and the Edo proverb calls for introspection and sensibility in understanding money ritual and its resultant effects.

### **Research Methodology**

This addresses the worldview of the study in terms of its underpinning assumptions, which ultimately determine the research design, methods, instruments, and all other aspects of the methodological process. Research philosophy can be divided into ontology and epistemology. Ontology queries the nature of reality, while epistemology concerns the theory of knowledge and the justification for such knowledge. The study employed the interpretivist/subjectivist ontological and epistemological research philosophy. The justification for this philosophical assumption is that the issue of money rituals and ritual money can be subject to different interpretations. The study employed a qualitative method. The nature of this research flows with getting thoughts, ideas as well as audiovisual input from specialized individuals such as Babalawo, Alfa and Pastors and individuals and law enforcement Agencies.

### **Research Design**

The study adopted an exploratory research design. The justification for this design is that, while there is a significant body of work on money rituals, there are scarce empirical study or studies on ritual money. Against this background, the study aims at exploring whether the phenomenon of ritual money can be empirically proven. The study relies on in-depth interviews with Babalawo, Alfa, and Pastors who often claimed they have supernatural power to make people rich. This was achieved through snowballing and referrals. The participants for the study were drawn majorly from Lagos State. This study employed a non-probability sampling technique, specifically purposive sampling.

## Data Presentation

### Motivation for Money Rituals

Pastors glamorize wealth and prosperity in today's world. Certain Churches in Lekki are reserved for the rich and celebrities, while in Mainland here, it is either you are into *Yahoo* or politics before you can have a special prayer. How do you explain selling a candle for 1,000,000 naira during a harvest in a Lagos church? The *Nollywood* movies also preach wealth rather than hard work. It is a world of cannibalism where depraved acts such as sourcing, cutting, and buying human parts triumph over merit. The different micro-blogging apps also equate short-cut success to "Grace." While parents are being controlled by their kids—imagine a 15-year-old boy buying a Benz—politicians flagrantly display opulence and wealth amidst poverty. And we have been inundated with news of law enforcement agencies killing people and carting away their wealth. Bankers are accomplices to crime, while lecturers are less interested in teaching value. Doctors are interested in selling blood and body parts. The soul of the society has been sold and replaced with wealth. *Money answereth all things. (Field Report, July 2025)*

### Social practices

There are different social practices associated with money rituals and these have been in existence from time immemorial. Though, civilization and the advent of new media exposed these practices and their implications. Like we all know, there are different forms of money rituals and the one preferred by individuals involved determines the social practices to be associated with it. The fact remains that money rituals have been bastardized by the younger generation as opposed to what was practiced in those days. This brings us into this conversation at this particular point in time.

For instance, the common form of money ritual in the olden days is Àsírí bíbò and Oşólẹ. The two forms of money ritual, though, involve social practices but not the use of human parts as rampant in contemporary times. The aforementioned money ritual practices may

not enrich you in the ways of Dangote and Otedola, but you will be rich enough to take care of basic responsibilities as expected in the society. Instead of using human parts, it only involves the use of leaves and animals to be cooked as concoction. It actually cost nothing and one can easily get things needed from the bush or buy from the traditional pharmacist called Léku-léja. Unfortunately, the reformed type of money ritual today has created a different narrative with human parts involved. This has created fears and increased the security threats in the nooks and crannies of modern societies. As a result, many states in southern Nigeria have labeled hot spots and haven of kidnapping. (*Field Report, July 2025*)

### **Reality of Ritual Money**

There is *Ogun-owo gbigbona* and *Ogun-owo titu*, meaning there is one that is hot and the other one is cold. There are lots of fake *Babalawo* and the Prophet deceiving people to bring body parts and other human beings. Such acts are criminal, and they often resort to these tactics after collecting huge amounts of money from gullible clients without results. As for ritual money, that will be difficult to say. In a similar vein, I know that people also use human parts, especially those of dead bodies or human beings. (*Field Report, July 2025*)

### **Consequence of Money Ritual**

The consequence of money ritual and possibly ritual-money, if it does exist, is that people are no longer going to be trusting. The phenomenon erodes trust in almost all institutions of the state. Religious institutions would not be seen as a safe haven; rather, they would be a 'slaughter slab.' The bond and strong connection among family members would no longer exist.

The prevalence of the "end justifies the means" mentality is likely to gain pre-eminence, as people would not see the reason to work hard or trust the process. The relationship between superordinates and subordinates would become instrumental and materialistic in nature, as everyone begins to act like a wolf or tiger. Children are most likely to internalize these values.

This will affect the level of development and frame the culture, country, and its people with materialistic values, without recourse to any ethical consideration. Also, fear and innovative skills would be destroyed, as people may tend to gravitate towards money-ritual-related activities rather than get involved in meaningful and productive enterprises. (*Field Report, July 2025*)

### **Suggested Policy**

As a society, we should be concerned about the menace of cases connected to kidnappings with different communities being tagged as hot spots. Government and stakeholder need to develop and implement robust policies to address the root causes and cultural beliefs about the wealth assumed to be associated with money ritual. Firstly, the government and National Orientation agency (NOA) with their offices at the national, state and local government level should engage in an aggressive campaign in strategic institutions such as schools, religious institutions and the media (Both electronics and the prints) to correct the myth of money rituals. Secondly, the nollywood films portraying money rituals as real should be given strict regulation and censorship to minimize romanticizing dangerous acts which has put the society in jeopardy. Thirdly, kidnapping should be seen as a crime that emanated from the community base, therefore, a community policing body should be created and strengthened to ensure partnership with community members in fishing out the culprits who live with every community. Also, the government should establish youth rehabilitation and reintegration centers that will provide skill acquisitions for younger Nigerians who claim unemployment is one of the reasons they engaged in money ritual practices. Lastly, there should be a separate court or judicial body to accelerate the cases involving money rituals related crimes such as abduction and killings for the culprits to serve as deterrent to others. (*Field Report, July 2025*)

### **Discussion of the Findings**

The data presented above as gathered from the field responded strongly to the objectives of this study in different ways as thematically

discussed below using Braun and Clarke's (2006) analysis method. To ease the process of the analysis, the objectives have been broken into themes vis-a-vis the motivation, social practices, reality, consequences and policy recommendations.

To start with, money rituals are motivated by different factors in Nigeria, especially in selected locations within the southern part of the country where this study took place. The motivating factors include the classes created by religious institutions, portraying shortcuts to be wealthy by *Nollywood* movies and flamboyant way of life as demonstrated by the people in the position of authority. The aforementioned factors resonate with the position of Hanmakyugh (2019), who claims that despite the role of Nollywood films in celebrating and promoting Nigerian cultures, some of its films glamourize negative ideas related to money rituals. Hanmakyugh emphasizes how media, especially movies, have influenced people to believe that money is money irrespective of where it came from. In addition, the nollywood films have also served as a channel where the younger generation are exposed to other motivating factors they experienced in their daily lives.

Following the motivating factors to be rich as glamorized by the nollywood films are social practices associated with money rituals. As claimed by the respondents, money rituals involve processes and there are different forms and levels depending on the request of the client. The first level regarded as *Àşírí bíbò* and *Oşóḷẹ* is as older as the society, commonly done in the olden day involve mixing leaves, fruits and roots together as concoction to be eaten as a way to draw fortune leading to money. Some also involve the use of different animals which can be gotten from the bush. These materials cost nothing for those who can hunt for them as nature has provided from time immemorial. Apart from getting them from the bush, one can also buy from the Traditional pharmacists called *Léku-léja* in Yorùbá Cosmos. The second level which has become the major concern of the society in contemporary times is the one involving human parts as paraded in the media and public spaces. This level, as gathered through the data, involves human parts, especially from the women and this has constituted a lot of security

threats to the society at large. Apart from getting the material needed at various levels, other important social practices unique to money rituals are consultation and conspiracy of the parties involved. In this process many individuals consult spiritualists who perform the rituals on their behalf. This validates the submission of Nwaka (2020), who raises concern that strange and desperate acts for wealth have increased in the last two decades with social vices involving sexual acts with mentally ill individuals, corpses, one's mother or siblings; sleeping in cemeteries; eating human waste in a sandwich, searching through garbage for used tissue and sanitary pads; pretending to be insane for months; and occasionally barking like a dog for days which are done in line with the directive of spiritual leaders who might have promised that money would be the outcome.

With these practices deeply entrenched in social fabrics, there is little or no empirical evidence to support the reality of ritual money expected to be the end result for money ritual. Respondents acknowledged that the fact that money rituals are real either at any of the two levels mentioned earlier does not prove that ritual money exists within the society. They claimed, those who used human parts are heartless and should expect the repercussions that come with their acts. The findings further reveal that money is a legal tender that has a process of flowing from the central bank to other commercial banks who help in the circulation and anyone claiming to have produced money through ritual should be regarded as a liar. This speaks to an article published in Punch newspaper, by one Abimbiola Adelokun titled; *Money Ritual as a gap in knowledge* in February, 2025 over the murder of a final-year student at Kwara State College of Education. The culprit Abdulrahman Bello, when arrested, claimed he had dismembered Ms Yetunde Lawal's body parts and sold the same for money ritual purposes. Abimbola argues that the death of the innocent girls has seen the society doing the same we usually do when such occurrences raise their ugly heads. She emphasized that people like Abdulrahman Bello who claim to know the shortcut and process of creating something out of nothing are the one putting the society in

the mess by putting all killing in the basket of money rituals that have no empirical evidence.

Despite the lack of empirical evidence of ritual money as outcome of money rituals, the consequences of this act have become increasingly alarming. Respondents lamented various consequences such as lack of trust in various institutions including religious settings which were initially seen as safe haven. They also lamented how this has affected the family institution with the entire populace living in suspicion. Apart from the lack of trust emphasized by the respondents, the prevalence of the "end justifies the means" mentality is gradually becoming the order of the day with younger ones becoming lazy but wanting the best out of life with their readiness to do anything possible to get rich. Ajade (2023) who classifies the consequences of money ritual into three vis-a-viz; physical harm, psychological effects and the impact of the society at large. Ajade put together the three in a statement by saying "The pursuit of wealth through money rituals can be highly risky and dangerous. Many who engage in these practices end up losing their lives, health, or truncate the sanity of the society.

In response to these alarming consequences, respondents proposed several policy recommendations which in their thought will provide the lasting solution to the menace of money ritual within the southern part of Nigeria and the country at large. They all agreed that the Government and stakeholders need to be proactive in developing and implementing robust policies to address the root causes and cultural beliefs about the wealth assumed to be associated with money ritual. Some of the policies recommended is the act of the National assembly that will compel the national Orientation agency (NOA), saddled with public enlightenment to swing into action of sensitizing the public on the myth of ritual money and its consequences. Other suggestions include; strict regulation and censorship of nollywood films, promulgation of stringent laws against kidnapping and related offences and the need for community policing to support the central security architecture. Respondents conclude that an idle hand is a devil's work and the government should provide youth rehabilitation and reintegration centers that will provide skill acquisitions for younger

Nigerians who claim unemployment is one of the reasons they engaged in money ritual practices.

## **Conclusion**

This paper has successfully discussed the myth and reality of money rituals and ritual money in selected states in Southern Nigeria. The findings have shown that, there are motivations why people, especially the younger generation are involved in money ritual practices. These motivations include the class structure within the society and the societal expectation in line with the populace exposures to the nollywood movies which glamorized quick money through rituals. Following these motivations are some social practices involving money ritual through the consultations with spiritual leaders who performed the rituals on behalf of their clients.

The paper observes that, there is a missing link between the reality of money ritual and ritual money as celebrated within the society. While money rituals exists, no empirical evidence supports the existence of ritual money as a tangible outcome, an issue this paper identifies as a significant knowledge gap

In addition, it highlighted how the popular belief that one could become wealthy through ritual has created a lot of problems for contemporary society. These problems range from lack of trust, laziness among the youths and insecurity with certain locations being regarded as hotspots and haven for kidnapping in the southern Nigeria and the country at large.

Finally, the paper provided series of recommendations for the government and the stakeholders as a way out of the menace of money ritual. The study recommends the enforcement of strict content regulation policies for Nollywood productions. In addition, there should be legislation declaring kidnapping a crime against humanity and strict implementation and establishment of rehabilitation cum integration centers for the youth to equip them with skill acquisition to supplement conventional educational system.

## References

- Abimbola Adelakun 2025 money ritual and our traditional religions, <https://punching.com/money-rituals-and-our-african-traditional-religions/>
- Abdulrauf, S. H., Isiaka, M., & Isiaka, A. (2019). The Growing Phenomenon of Money Rituals-Motivated Killings in Nigeria: An Empirical Investigation into the Factors Responsible. *UKH Journal of Social Sciences*, 3(2), 32-44.
- Adagbada, O. (2014). Sociological analysis of money rituals as a recurrent theme in Yoruba films. *New Media and Mass Communication*, 32, 13-20.
- Adedayo F. (2021) Did Elon Musk Use Human Parts for Money Rituals? (In) Opinion Column, Premium times, <https://www.thecable.ng/did-elon-musk-use-human-parts-for-money-rituals>
- Adeleke, B. (2022). Media Portrayal of Money Rituals in Nollywood: Implications for Youth Behavior. *Journal of Media and Cultural Studies*, 18(4), 203-217.
- Aderibigbe, I. (2015). Religious traditions in Africa: An overview of origins, basic beliefs, and practices. *Contemporary perspectives on religions in Africa and the African diaspora*, 7-29.
- Adeyemi, A. (2020). Socio-Economic Pressures and the Rise of Money Rituals in Nigeria. *Journal of African Studies*, 15(3), 45-60.
- Agbibo, D. (2013). The Social Dynamics of Ritual Killings in Nigeria. *Journal of African Cultural Studies*, 25(2), 184-197.
- Ajayi, O. (2019). Addressing Poverty and Unemployment: A Pathway to Reducing Money Rituals in Nigeria. *Nigerian Journal of Social Development*, 10(1), 112-125.
- Alemika, E. & Chukwuma, I. (2004). Youth, Crime, and Violence in Nigeria. CLEEN Foundation.

- Balogun, F. (2020). Collaborative Approaches to Combating Money Rituals: The Role of Religious Leaders and Policymakers. *African Journal of Ethics and Governance*, 7(2), 55-70.
- Basiru, T. J. (2025). Materialistic Display and the Rise of Money Ritual Practices Among Southwest Nigerian Youths: Implications for Socio-Religious Values. *Journal of Religions & Peace Studies*.
- Blumer, H. (1986). *Symbolic interactionism: Perspective and method*. Univ of California Press.
- Cornish, D.& Clarke, R. (2017). Understanding crime displacement: An application of rational choice theory. In *Crime opportunity theories* (pp. 197-211). Routledge.
- Eze, C. (2020). Psychological and Societal Consequences of Money Rituals in Nigeria. *Journal of Mental Health and Social Behavior*, 12(3), 89-104.
- Francis C (2025) m Ritualism as a means of quick money in South Eastern Nigeria. *International Journal of Social Science research and Anthropology* 7 (6) 201-210
- Hanmakyugh, T. T. (2019). Ritual culture phenomenon in Igbo films: A study of Money is Money. *EJOTMAS: EKPOMA Journal of Theatre and Media Arts*, 7(1-2), 374-385.
- <https://theologiaviatorum.org/index.php/tv/article/view/162/390>
- Ibrahim, K. (2021). Weak Enforcement of Anti-Ritual Killing Laws in Nigeria: A Call for Reform. *Nigerian Law Review*, 14(2), 33-48.
- Igwe, L. (2013, January 21). Money Making Rituals and Superstition in Nigeria. Sahara <https://saharareporters.com>
- Immigration and Refugee Board of Canada. IRB. (2012, November 20). Nigeria: Prevalence of ritual murder and human sacrifice; police and state response. <https://www.refworld.org/docid/50c84a6d2.html>
- Malik, O.Gbenga-Ogundare, O.Badmus, B. & Nwafor, J. (2022), 'Harvesting souls in the quest for wealth: How Nigerians live under the threat or rising ritual killings',

<https://tribuneonlineng.com/harvesting-souls-in-the-quest-for-wealth-how-nigerians-live-under-the-threat-of-rising-ritual-killings/>

- Merton, R.(1938). Social Structure and Anomie. *American Sociological Review*, 3(5), 672-682.
- Moyosore S (2024) Lax penalties as impetus for surge in ritualistic crimes in Nigeria. <https://guardian.ng/saturday-magazine/lax-penalties-as-impetus-for-surge-in-ritualistic-crimes-in-nigeria/>
- Nwaka, J. C. (2020). The Return of the Gods? Trends and Implications of the Rising Popularity of Fetish Rituals and Occult Practices Among Nigerian Youth. *Africa Development / Afrique et Développement*, 45(3), 53-76.
- Nwankwo, D. (2017). Money Rituals and the Erosion of Social Cohesion in Nigerian Communities. *African Sociological Review*, 21(1), 67-82.
- Ogungbile, E.O., 2022, 'Of misguided youths and craze for wealth', *The Nation*,16 February2022,<https://thenationonlineng.net/of-misguided-youths-and-craze-for-wealth/>
- Ojo, M. (2018). Youth Desperation and the Allure of Quick Wealth in Nigeria. *Journal of Youth Studies*, 9(4), 145-160.
- Okafor, P. (2020). The Role of Education in Combating Money Rituals: A Moral Imperative. *Journal of Educational Research and Policy*, 11(2), 98-113.
- Okonkwo, U. (2021). Religious Exploitation and the Promotion of Money Rituals in Nigeria. *African Journal of Religion and Society*, 19(3), 210-225.
- Oluyemo, C. (2022). Emergency use of Human Parts as Money Rituals for Instant Riches: A Contradiction to Human Dignity and Cultural Fundamental Principles in South West, Nigeria. *International Journal of Innovative Science and Research Technology*, 7(12), 1369-1379

- Oluyemo, C. (2023). *Emergency use of human parts as money rituals for instant riches: A contradiction to human dignity and cultural fundamental principles in South West, Nigeria*. ResearchGate.
- Omobowale, A. & Olutayo, A. (2012). Money Rituals in Nigerian Hip Hop Culture. *African Study Monographs*, 33(2), 85-97.
- Oyebade, W, 2022, 'Lazy Nigerian youths and ancient money ritual myths', The Guardian, 10 February 2022. <https://guardian.ng/opinion/lazy-nigerian-youths-and-ancient-money-ritual-myths/>
- Oyewole, S. (2016). Kidnapping for rituals: article of faith and insecurity in Nigeria. *Africology: The Journal of Pan African Studies*, 9(9), 35-52
- Oyewuwa, V and Azunwa, E (2024), Analysis of Rituals in Selected Nollywood Films, *Journal of Humanities* 2(2) 1-8
- Saka O, Fapetu, O, Agbi, N and Ologun C (2021), Upsurge of Money ritual among youths in Nigeria and National security, *International Journal of Trend in Scientific Research and Development* 5 (3), 78-84
- Salihu, H. Isiaka, M., & Abdulaziz, I. (2019). *The growing phenomenon of money rituals-motivated killings in Nigeria: An empirical investigation into the factors responsible*. *UKH Journal of Social Sciences*, 3(2), 32-44.
- Scramble for Wealth: Clarifying the Money Ritual-Ritual Money Nexus in Southern Nigeria
- Scramble for Wealth: Unpacking the Dynamics of Money Rituals and Ritual Money in Southern Nigeria
- Smith, D. (2001). *Ritual Killing, 419, and Fast Wealth: Inequality and the Popular Imagination in Southeastern Nigeria*. *American Ethnologist*, 28(4), 803-826.
- Udoko C. (2022) Jeremiah 17:11 and blood money rituals among youths in southern Nigeria. Published: 19 Aug. 2022