

**Peer Pressure, Gender Base Parental Guidance as correlates of Youth Involvement in Ritual killings in Ogun State: Implication for Counselling**

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**ABSTRACT:** The study examined the influence of peer pressure, parental guidance, gender as correlates of youth involvement in ritual killing in Ogun State. The study employed a descriptive survey research design. Multi-stage sampling technique was adopted. The total sample size is three hundred (300) were the sample for the study, and two research questions posted. A questionnaire tagged 'Peer Pressure Ritual Killing Questionnaire' (PPRQ) was used for data collection. Data collected were analyzed using stepwise multiple regression analysis at 0.05 level of significance. There results revealed that the three variables made a joint contribution of about 56% to the prediction of youth involvement in ritual killing while each of the variables made significant contribution. Based on these findings, the study recommended among others that Counsellors must launch abroad campaign and implement various orientation courses on the effects of ritual killings on people, families, and society at large in schools and institutions.

**KEYWORDS:** Peer pressure, gender based parental guidance, youth, ritual killing, counselling.

## **1. BACKGROUND TO THE STUDY**

The concept of ritual killing has been an ongoing activity in Nigeria and other parts of Africa. Some youth are so desperate that they do not want to struggle and work to get money. Most of these youths want quick money, which is why they submit to their friends' devilish wishes. The majority of these young people are looking for quick cash, so they go along with their friend's wicked requests. They accept the notion that charms and ritual sacrifice can bolster their spiritual well-being, improve their financial situation, or shield them from danger, disease, famine, accidents, fatalities, or devastation. The pressure from friends and peers, who seduce them into thinking that there is something better when they get involved through these practices, is one issue that is said to lead young people to ritualism. According to Isiaka and Nasirudeen (2018), ritual killing is the kidnapping, maiming, slaughtering, and severing of human beings for their body parts to obtain wealth, magical or political power, longevity, or other selfish goals.

In Nigeria, ritual killing has increased significantly and is picking up speed (Mcadiah, 2017). Youths 'get-rich quick mentality and consequent displays of riches have been blamed for the growth of the threat (Patrick, 2017). Human parts are sold all around the nation as a result of ritual murders, according to Isaac (2017). The biggest security challenges in Nigeria right now include ritual killings. Ritual killers typically kidnap, butcher, and sever human bodies to get money (Isiaka & Nasirudeen, 2018).

Statistics on crime from January 5 to December 28, 2021, were most recently generated. Over 168 people have died as a result of ritual-related incidents in a total of 80 instances throughout 20 states in Nigeria, according to information generated by Nigeria Watch and WANEP's National Early Warning System (NEWS). The Force Criminal Investigation Department of the Nigerian Police reported that 29 of the total (168) deaths recorded during the reviewed period were females, indicating that ritual killings are becoming more common and that no state in the nation can claim to be free from ritual killings and their perpetrators (Romoke, 2018). Aghawenu (2020) reported that a surge in occurrence of ritual murders, particularly those committed for financial gain, has Nigerians fleeing in fear.

Some Nigerians have the belief that one's political and financial fortunes can be improved by using human parts in magical concoctions. They think that juju, charms, and amulets may shield people from ghost attacks, business failures, illnesses, and diseases. Rituals involving humans are viewed as a means of advancing one's spirituality (Igwe, 2004). Thousands of innocent Nigerians of all ages, according to Usman (2017), have been slaughtered and their body parts removed for ritual sacrifices including payment of money. In recent years, the number of murders and incomplete bodies left in Nigerian cities has become worrisome.

## **2. RISING CASES OF RITUAL KILLINGS IN OGUN STATE**

Given the involvement of teenagers as offenders and collaborators, particularly in Ogun State, the escalating incidence of ritual-related homicides driven by the desire for riches has attracted significant media attention. On January 29, 2022, four adolescents between the ages of 17 and 19 were detained at the Oke Aregba Community in Abeokuta, Ogun State, for the beheading and subsequent burning to ashes of a 20-year-old woman for a ritualistic money offering, according to [vanguardngr.com](http://vanguardngr.com). According to the Punch newspaper on January 22, 2022, ritual killings are common in several parts of Nigeria, but the figures provided indicated that Ogun State has the highest number of incidents. Between January 2022 and January 2023, 15 ritual killings were reported to the state.

On February 12, 2022, in Oja Odan, Yewa-North Local Government Area of the state, two alleged ritualists were burned on fire by an enraged mob for having human parts. On April 19, 2022, Peter Albert, a suspected online fraudster, passed away not long after he allegedly performed a money ritual in the state's Ado-Odo Ota Local Government Area. Kushimo Lukman, a mortuary employee, was detained in Abeokuta on April 27, 2022, for dismembering a deceased boy's head. A couple was arrested on February 12 for having a fresh human body, according to [sun news online.com](http://sunnews.com). A preacher and two other people were detained in Ogun on November 22, 2022, after a 39-year-old man was kidnapped and killed. [.vanguardngr.com](http://vanguardngr.com).

On December 28, 2022, a couple and six more accomplices were apprehended in the Ijebu Ode neighbourhood of Ogun State for the ritual killing and dismemberment of a 26-year-old woman. [Leadership.ng](http://Leadership.ng). Governor Dapo Abiodun denounces the increasing number of ritual killings in Ogun State. On December 14, 2022. <https://dailypost.ng>. These are only a few of the many recorded cases. [.It](http://.It)

should be mentioned that Ogun State has a large number of additional unreported occurrences of killings connected to money rituals.

### **3. PEER PRESSURE AND YOUTH INVOLVEMENT IN RITUAL KILLINGS**

Peer groups are people who are the same age or status as you. Age peer groups, educational or school peer groups, and social peer groups are a few examples of peer groups. Peer pressure is the authority or sway that a social group has over a person or people. Peer groups have a significant impact on the way of life of their members since most people in society choose their closest friends and associates from within their peer groups. What social codes a person learns depends on their peer group as an agent of socialisation (Nsofor, 2013). This inevitably means that those who belong to a group of people who believe in and commit crimes will pick upon and internalise more of those crimes. A person is more likely to develop criminal tendencies if they hang out with criminals, particularly in their peer groups.

Adolescent criminal behaviour is a product of social influence (Esiri, 2016). Primary groups are the smallest social interaction units in society, and tiny social groups are more likely to exert more influence over the activities and behaviours of individuals. Members of peer groups or organisations are socialised into their own cultures, sanctions, or rituals; as a result, those who do not adhere to these rules risk being shunned (Carlson, 2010).

Peer groups are extremely important social groups that have a significant impact on how people behave in all social contexts (Esiri, 2016). Ogbabor (2012) asserted that youths in Nigeria are responsible for the majority of violent crimes. When my friends or other group members are doing something, I have to follow suit. This is an example of peer pressure at work. Ibrahim (2017) found that young people are typically susceptible to peer pressure to follow specific rules, embrace certain attitudes, or conduct certain actions. This suggests that young people are susceptible to both positive and negative peer pressure. Peer pressure has a significant impact on youngsters' propensity to engage in illegal behaviours, according to Adeyemi (2019). Some youngsters may engage in specific negative behaviours as a result of associating with bad groups. Man learns via imitation, and Ogbabor (2012) noted that young people in Nigeria pick up criminal behaviour through imitation. He claims that observation shows that young people commit the majority of violent crimes in Nigeria.

### **4. OBJECTIVES**

The main objective of the study is to investigate the peer pressure, gender base parental guidance as correlates of youth involvement in ritual killings in Ogun State: Implication for Counselling. Specifically, the study intends to find out;

The composite and relative effect of academic level, parental guidance, and gender-based factors to the occurrence of youth involvement in ritual killing

### **5. RESEARCH QUESTIONS**

- ✓ What is the composite effect of academic level, parental guidance, and gender-based factors to the occurrence of youth involvement in ritual killing?
- ✓ What is the relative effect of academic level, parental guidance, and gender-based factors to the occurrence of youth involvement in ritual killing?

**6. Methodology**

This study adopted a descriptive survey research design Multi stage sampling techniques was adopted. Simple random sampling techniques was used to select a local government from each of the three senatorial districts in Ogun State. Snowball sampling techniques was further used to select one hundred youths from each of the local governments selected making up three hundred youths as participants

**7. INSTRUMENTATION**

A questionnaire tagged 'Peer Pressure Ritual Killing Questionnaire" (PPRQ) was used for data collection. The scoring procedure was done by the use of a 4-point Likert style rating, thus: Strongly Agree (SA) = 4, Agree (A) = 3, Disagree (D) = 2, Strongly Disagree = 1. The face and content validity of the instrument were ascertained through the corrections and suggestions of three experts in testing and Measurement. The questionnaire was structured and designed in two sections. The first part contained socio demographic information about the respondents (such as their age, gender, education, and parent's employment status); the second part covered questions on the prevalence of ritual killing in Ogun State. A split-half method was used to validate the instrument with a reliability coefficient of 0.75.

**8. ANALYSIS OF DATA**

The data collected from the respondents was subjected to step wise multiple regression analysis in an attempt to provide answers to the two research questions posed by the study. The results of the analysis are presented in Tables I and II below.

**9. RESULT**

Table 1: Summary of Regression Analysis on Correlates of youth involvement

Regression Analysis of Variance						
R.64556	Source	df	SS	NS	F	Sign
R2.55564	Regression	3	234000.908	84666.970	223.605	0.00
S.E.57460	Residual	496	216742.645	342.356		

\*Significant at.05

Table 1 indicated that the combination of Academic level, gender and parental guidance variables when taken together against the criterion variable gave a coefficient of multiple regression of R.64556 and unadjusted R square of .55564. The standard error (SE) was. 57460 and the F-value of 223.605 which was significant at an alpha level of, 05. Therefore, when the R2 value (.55564) is translated into 55.6%

of the total variability of youth involvement in ritual killing is accounted for by Academic level, gender and parental guidance.

Table 2: Relative Contribution of Academic level, gender and parental guidance variables to the prediction of youth involvement in ritual killing.

Variables	B	SEB	Beta	T	sig
Academic level	1.2092	.1060	.4012	11.406	.0000
Gender	.3507	.0930	.1166	3.603	.0003
Parental Guidance	1.3671	.1191	.3889	11.480	.0000
Constant	-6.0709	5.2369		-1.159	

\*significant at .05 level

Table 2 revealed that the standardized regression weight (B) ranged from 1.3671 to .3507 while the unstandardized regression weights (Beta) ranged from .1166 to .4012. It is also evident from the table that the three independent variable set the regression equation at a .05 level of significance. The t-observe value for each of the predictors showed 11.480 (Academic level); 11.406 (gender) and 3.603 (Parental guidance) in that order.

## 10. DISCUSSION

According to the findings of the statistical analysis of the research questions, factors such as academic level, gender, and parental guidance significantly contributed to the prediction of juvenile engagement in ritual killing by roughly 55.6%. The three independent variables' ability to predict youth engagement in ritual killing is supported by the F-ratio value of 23.605, which demonstrates that their combined impact could not have been the result of chance. Based on this premise, it is easy to conclude that the three factors together account for around 55.6% of the variation in youth engagement in ritual killing. The answer to this study question effectively supported Ogbemor's (2012) submission. Adeyemi (2019) reported the effectiveness of the three independent variables in the explanation of youth involvement in ritual killing.

## 11. IMPLICATIONS OF COUNSELLING PRACTICES AND RECOMMENDATIONS

The results of this study have a variety of effects on counselling procedures. One, it has amply shown that the prevalence of ritual killing cannot be effectively explained by a single factor. This was emphasised by Adeyemi (2019), who noted that there is no lack of theories explaining why young people indulge in social vices. The explanation frequently appears to be a reflection of the author's bias. Similarly, the fact that peer pressure, parental supervision, and academic level variables together could only account for roughly 56% of the incidence of ritual killing suggests that there are additional factors influencing its occurrence in addition to those found in the study. Based on this, it is advised that:

- ✓ Counsellors must launch abroad campaign and implement various orientation courses on the effects of ritual killings on people, families, and society at large in schools and institutions.
- ✓ Youth who engage in criminal behaviour and ritual killings should be counselled on the value of diligence and hard work. They often make the excuse that the country is poor and there are not enough jobs.
- ✓ Parents must keep an eye on who their kids hang out with, and schools must keep an eye on students' friends and classmates to keep them away from undesirable groups.
- ✓ Unsafe exposure to social media content and lax parental oversight of online activities are increasing young people's susceptibility to crime. Young people, especially those enrolled in elementary and secondary schools, should not be permitted to use mobile phones.
- ✓ A campaign should be launched to dispel the myth that using human body parts in ceremonies will improve financial fortunes. People should be made aware that these ideas have not been scientifically verified and that education, effort, and employment opportunity are the main factors that determine success.
- ✓ To combat poverty and lessen young people's susceptibility to committing crimes, the federal and state governments should continue to provide possibilities for young people to engage in sustainable income-generating activities and acquire sustainable jobs and skills.

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