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RTITUAL KIDNAPPING, NATIONAL SECURITY AND ECONOMIC DEVELOPMENT IN NIGERIA

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Abstract

Nigeria has been suffering from different security challenges ranging from kidnapping, ritual killing, to insurgencies and ethno-religious violence with their attendant effects on national security and development. Yet, many Nigerians attributed the recent liquidation of local and foreign industries to the present economic situation in the country neglecting the adverse effects of insecurity on economic development. Thus, this paper examines the relationship between ritual kidnapping, national security and economic development in Nigeria. Building the study on Hirschi's Control Theory, ten (10) respondents, both males and females, were conveniently selected from three different locations in Ilorin for qualitative interview. In depth interview reveals ritual kidnapping as a threat to lives, national security and economic development; foreign investors are discouraged because of kidnapping and skilled laborers are lost to ritual kidnapping. Therefore, the research recommends that the offence of ritual killing and ritual kidnapping should be distinguished from murder in the Criminal and Penal Code and punishable with death by crucifixion for the perpetrators as well as their accomplice for public deterrence. National security agencies must also renew their sincerity in strictly performing their statutory duties in order to guarantee public safety to attract foreign investors and tourists to further improve national security and economic development.

Keywords: Economic security; Ritual kidnapping; National security, Development; Nigeria

Introduction

Nigeria has been identified as one of the foremost kidnapping zones in the world accounting for approximately half of the kidnapping events in Africa (Oyewole, 2015). Kidnapping has since emerged as a major security concern to the government especially as the fate of victims keeps attracting global concern. There is a mounting record of foreigners being kidnapped in Nigeria and transnational kidnappings by armed groups (Oyewole, 2015; 2016). Kidnapping and hostage taking have spread from the Niger Delta creeks over to the mainland in less than a decade (Ngwama, 2014), even though most kidnapping in the Niger-Delta is for ransom. Ngwama (2014) submitted further that the menace is also prevalent in the South-East and across the country and victims of kidnapping include top government officials as well as traditional rulers.

The term 'kidnapping' has a definitional difficulty owing to societal variations in its moral and legal point of view as well as the presence of similar concepts like hostage-taking, abduction and hijacking. Although there are relative variations in their meaning and usage, they are sometimes used interchangeably (Saidu, Zakuan, & Yusoff, 2018). The modern definition of kidnapping has come to mean any illegal capture or detention of a person or people against their will, regardless of age (Adewale, 2009). Kidnapping might relatively have a long history in Nigeria perpetrated at low level for ritual moneymaking, considered to be primitive behavior and activities aimed at acquiring illegitimate wealth (Akpan, 2010 & Badiora, 2015).

The Office of Drugs and Crime of the United Nations (UNODC, 2017 cited in Saidu, et al, 2018) explained that kidnapping has different forms and purposes including kidnapping for extortion of either ransom or to influence decision making process, kidnapping for political or ideological reason, kidnapping for sexual exploitation (whether spouse or children), kidnapping between and amongst criminal groups to recover a lost or gain advantage over a rival group, and kidnapping for

vengeance. Saidu et al (2018) explained that the above classification highlighted the reasons for kidnapping which include for criminal tendencies, and for political or economic gains.

The victims of kidnappers as well as their families are traumatized by the ordeal of kidnapping. Foreign investors are packing up their investments in the country. Nigerians are paying the price of poor governance and the failure of leadership. No one is guaranteed of not being victims of kidnappers. They are almost everywhere, scaring away both foreigners and non-foreigners alike with little or no resistance from the country's security agencies (Ngwama, 2014). The prevalence of kidnapping for the purpose of rituals has especially spread over most of the Nigerian states constituting one of the greatest bane towards attaining national security and development.

Problem Statement

The widening scale of insecurity in Nigeria has attracted a broad range of concern as everyone is affected by it. Insecurity is everywhere; in churches, mosques, markets, schools, homes and the highway, no one has an absolute immunity to insecurity (Ngwama, 2014). Kidnapping is part of the insecurity challenges bedeviling the country since several decades. The effects of kidnapping on national society and economic development are in no small measures. According to Dodo (2010), the rise of kidnapping in Nigeria between 2005 and 2006 was attributed to the do-or-die affairs of politicians, poverty, terrorism, lack of severe punishment by government, negligence on the part of well-to-do families and the quest for sudden wealth. Thus, kidnapping is a national social problem that must be solved nationally.

Kidnapping has come to be associated with ritual killings in Nigeria (Ugonabo, 2008). The activities of ritual killers have increased the threats of kidnapping. Kidnapping for ritual purpose is said to be a unique process often involving victims that are charmed and made unconscious by abductors. Most victims die rather than survive after being abducted for ritual. This experience can turn them mad, dead, poor and deformed, and some as mobile corpses (Gbinije, 2014). When ritual killers are about to operate, they either hire kidnappers or kidnap their victims themselves. Initially, the rate of kidnapping increases with the rate of ritual killings (Ugonabo, 2008) but with the persistent military attacks on insurgent groups in Nigeria like Bokoharam and the recent blockade in their sources of finance led to the recurrent ransom kidnappings all over the country to finance their activities. However, majority of victims in Ilorin are kidnapped for ritual purposes than for ransom.

Mbah (2017) explained that the different forms of kidnapping in Nigeria include kidnapping for rituals, kidnapping teenage girls for the purpose of compelling them into prostitution; kidnapping little children for the purpose of situating them into forced labor; kidnapping people in areas of armed conflicts, for instance, the abduction of Chibok girls by the members of Bokoharam sect, and kidnapping of people for the purpose of collecting ransom which is the most common form of kidnapping seen in current times (Mbah, 2017). Accordingly, kidnapping for the purpose of rituals, otherwise known as ritual kidnapping, is one of the most prevalent objectives of kidnapping in Kwara State.

Ritual kidnapping is the unlawful abduction of someone in order to kill and/or sever his/her body parts for ritual purpose (Oyewole, 2016). It involves the kidnapping of people for the purpose of ritual sacrifice believing that the sacrifice generates or will provide money for the perpetrators (Ezemenaka, 2018). Ritual kidnapping is a ritual sacrifice that involves the combination of both ritual killing and kidnapping to achieve the purpose of which it is being practiced. The practice usually begins with the kidnapping of people before ritual operations are carried out on them. The motivation of ritual kidnapping goes beyond the quest for sudden wealth. Ritual kidnappers are not only financially motivated; they are also politically, economically, spiritually, physically, and emotionally confident about their practices.

Reports have shown incidents of kidnappings particularly for ransom to be rampant all over the country but in Ilorin, the music is widespread of ritual kidnappings where clergy men and youths were caught with human body parts for ritual. Cases of ritual kidnappings have especially been reported mostly by the media in Ilorin with little attention in the academic world. For example, the report of the Nigeria Police through Vanguard News where eight (8) suspects were alleged for kidnapping, murder, ritual killings, exhuming of dead bodies and trading in human skulls and other human body parts in Ilorin, Kwara State (Vanguard, 2018). It is to reveal this appalling practice and to direct the government's attention towards its destructive effects that this paper examines the connection between ritual killing and kidnapping as well as their effects to national security and economic development.

Empirical Literatures

Ngwama (2014) examined kidnapping in Nigeria and its relative impact on the Nigerian labour market. This study revealed that kidnapping has increased the rate of unemployment, worsened labour market situation and created a hostile environment for economic growth. Okoli & Agada (2014) examined kidnapping in Nigeria and its implications to national security. They argued that the excessive quest for materialism is the major reason for the rise in kidnapping events. The study submitted that the growing trend in criminal impunity has also compounded the problem which is dangerous for national security.

Oyewole (2016) examined the trends and socio-political economy underpinning kidnapping for rituals in Nigeria. The study explained the motivations of ritual-motivated kidnapping under two religion-security nexus: faith and materialism to include the acquisition of money, fame, power, success, favour and protection. Saidu et al (2018) critically investigated kidnapping and the rise of insecurity in Nigeria using a study of Kaduna State where kidnapping had become almost a daily phenomenon and assume worrisome dimension. Results revealed economic hardship, political and moral decadence as factors that led to the menace of kidnapping.

Ibrahim & Mukhtar (2017) examined the causes and consequences of kidnapping in Nigeria. The study attributed kidnapping to terrorism, poverty, and corruption. The study explained that the increase in kidnapping is as a result of the activities of insurgent groups in the Niger-Delta, Bokoharam terrorists in the northern Nigeria, the political service of thugs, and poverty. It further revealed that the consequences of kidnapping are multiple, horrendous, and traumatic especially when it leads to the death of people. A similar literature carry out by Ezemenaka (2018) examined two broad dimensions of kidnapping: ransom kidnapping and ritual kidnapping. The study presented kidnapping as a serious security challenge and suggested the adoption of a hybrid security measure in addressing security issues in Nigeria.

Concept of Kidnapping and Ritual Kidnapping

Kidnapping is defined as a false imprisonment of persons that involves the illegal confinement of individuals against their will by another individual in such a way that it violates an individual's right to be free from the restraint of movement. The concept involves taking away of a person against the person's will, usually to hold the person in false imprisonment or confinement without legal authority. It is often done for ransom or in furtherance of another crime (Thom-Otuya, 2010; Ngwama, 2014).

Kidnapping constitutes a major threat to Nigeria's sustainable development because it leads to loss of life and serves as a threat to public safety. It sabotages economic growth and development by way of capital and investment flight. It also results in negative perception of Nigeria on international scene with negative consequences on trade, tourism and Foreign Direct Investment (FDI). It creates an atmosphere of public insecurity and endangers the prospects of societal progress. It has often led to loss of investment capital, closure of businesses, and unemployment (Okoli, and Agada, 2014). Kidnappers have been found to engage in the crimes for several reasons ranging from idleness, unemployment, vengeance, monetary rewards, poor security systems, leadership

failure, loss of societal values, and for political purpose (Ngwama, 2014). Unemployment, poverty, get-rich-quick mentality, corruption, envious contemporaries, political parochialism, insecurity and pervasiveness of alcoholic consumption are also factors responsible for the widespread of kidnapping (Abdulkabir, 2017; Mbah, 2017).

Ritual kidnapping is an unconventional type of kidnapping that is yet to be fully recognized, but it is persistent within the country (Ezemenaka, 2018). Ritual kidnapping is the severing of body parts of abducted persons for the purpose of using them as objects of sacrifice with aims of acquiring ritual-money, favour, fame, success, power and protection (Oyewole, 2016). Motivations for kidnapping have been connected with ritual sacrifices, and political enterprises (Osumah and Aghedo, 2011) and have been identified with bandits, ritual killers, fraudsters, factory workers, insurgents, sea pirates and terrorists (Oyewole, 2015). Ritual kidnapping is deeply entrenched in the belief that magical potions prepared with heads, breasts, arms, eyes, and genitals can enhance one's fortunes, and protect against all kinds of dangers. This belief thrived in the country and some parts of Africa amidst poverty, insecurity, political alienation, etc (Oyewole, 2016). Ritual kidnapping has become a major source of fear and insecurity for many Nigerians because of the fate that mostly befall the victims of rituals (Gbinije, 2014).

Kidnapping and Ritual Killing in Nigeria

The spate of ritual killings in the country cannot be quantified. It is so alarming that it is beyond the imagination of mankind. One of the major foundations of kidnapping is the predominance of ritual inclination (Oyewole, 2016). The rate of kidnapping in the country increases with the rate of ritual sacrifices. As people begin to disappear, fear and terror are unleashed while kidnappers and ritual killers roam about freely in the community (Ugonabo, 2008). As such, the operation of ritual killers is tantamount to the threat of kidnapping in Nigeria (Abdulkabir, 2017).

Ritual killing and kidnapping is a subject of faith that is less understood in the religion-security nexus in Nigeria (Oyewole, 2015; 2016). There is a connection between kidnapping and ritual killing in the country (Ugonabo, 2008). Ritual kidnapping as a precursor to ransom kidnapping is ancient; the idea of kidnapping humans and using them for rituals to acquire wealth and power has evolved to ransom kidnapping. Thus, in the absence of ritual kidnapping, people need to be kidnapped then sold or traded for money or possessions. These are the two most common form of kidnapping committed in the pursuit for materialism defined by Oyewole (Ezemenaka, 2018).

Ritual sacrifice and kidnapping for its purpose are designed as a faith strategy – the belief in ritual sacrifice as a medium for the acquisition of worldly materials such as money, wealth, greatness, fame, favor, power, and protection from dangers. The faith strategy is of three (3) forms including those that believe in the strategy as a matter of their religion; as part of their tradition; and as superstition. It is difficult to draw the lines between these classes of faith in practice and their relationship with the desires for worldly materials, even though it is significant that the factors be considered separately for the purpose of clarity of analysis (Oyewole, 2016).

The incidence of ritual killings and kidnapping has brought about feelings and fear of insecurity among foreigners and Nigerians. People living in ritual killing prone societies feel insecure due to the inefficiency of the security agents to capture the human marauders. The ritual killers ramble societies unhindered placing citizens in a defenseless quandary waiting for the day they would become victims. Ritual killing had also developed in people, lack of trust for their fellows. Trust has gone blind even among relatives as most ritual killers start by using their close relations for rituals and sacrifices (Ugonabo, 2008).

Some of the practices and incidents of ritual sacrifice are connected with civilization, culture, religion, beliefs, and harvesting human body parts to prepare charms and magical concoctions. However, civilization do not necessarily mean buying fashion clothes for children or browsing face book all-day-long, or even affording motorbikes, costly land-rovers, or 'whatever'. It means to

reject barbaric magical traditions that have nothing similar with real religion (Pandey, 2015). It is indeed disappointing to the human intelligence and intellectual feelings that people in this century still practice something as ludicrous as ritual killing when assiduous youth are happy and rewarded for being constructive (Popoola, 2017).

Most people had expected ritual killings to have been an event of the past going by the daily rise in religious practices and in civilization. However, killing people to appease deities and for other reasons appears to be on the upsurge. No wonder critics kept wondering why in the 21st century, the acts were still being carried out in different parts of Nigeria when other global countries are advancing in technology (Evelyn, 2017; Mcadiroh, 2017) and why some Nigerians still practice kidnappings and ritual killings, when youths of other countries are dancing and experimenting with genetically modified food, cloning, aeronautic engineering, ethanol fuel, gas-propelled vehicles, internet, solar energy and how to reverse global warming (Adegbamigbe, 2008).

Effects of Kidnapping and Ritual Killing in Nigeria

The effect of ritual killings is social, psychological, physical and economical. It is a demonic act that affects both the victim and the perpetrator. It is one of the factors responsible for the increase in mortality rate in Nigeria. Every year, about 6000 people lose their lives to ritual killings (Ugonabo, 2008). The most common effect of ritual killings is the decrease in security of lives (Obineke, 2008). Thousands of people lose their lives annually (Popoola, 2017); negligence and incompetence on the part of the police and other security agents have also helped fuelled the number of deaths to a great extent (Ugonabo, 2008).

Since history, it has been estimated that ritual killing has brought about the death of over 20 million people (Mack et al, 2005) and the number is still on the swell due to laxity (Ugonabo, 2008). At all times, ritual killing traumatizes the family and community. The family of victims usually faces the problem of injustice. Where injustice dominates, groups and individuals are sent to trauma which results in the absence of a diplomatic government and leadership system. Further responses would include: that the person is startled and prone to irritability, explosive outburst of aggression, fixation on trauma, regression, and dreams (Munthali, 2006).

The rising trend of kidnapping in Nigeria has created insecurity and poor economic climate that impede sustainable national development (Okoli, and Agada, 2014). The effects of kidnapping also include psychological stress and trauma, increased fear of insecurity, general distrust, and reduced foreign investment (Mbah, 2017). Kidnapping does not only affect the psychology of the direct victims and their families, but also spreads terror that hampers direct economic investment in areas where such problems are encountered. This, in the long run, leads to a weakened economic efficiency and unemployment and a threat to the federal government's recent successes in enticing investors (Ngwama, 2014).

Ritual Kidnapping, National Security and Development

A country's technological endowment is one of several measurement indicators of her growth and development and not only the level of her endowment in natural and human resources. The level of a country's economic efficiency can only be determined, classified and ranked by its technological advancement. Recently, the internal security of Nigeria is a huge factor affecting her technological growth. The challenges of insecurity can be in form of crimes or take the forms of conflicts, insurgencies, ethno-religious and socio-economic crises. Nonetheless, the effects of these challenges on her economy are gigantic and had especially scare away potential investors from different parts of the country (Isioto, et al, 2017).

The purpose of national security in any country is to safeguard their national values and the basic value of a nation is based on her survival, self-preservation and self-perpetuation. Thus, the goal of national security is to exorcise external aggression and internal insurrection (Tuchman, 1989). The increasing wave of crime has called for the need for preparedness, a call to order and an

overhaul of security institutions in Nigeria (Zeman, Břeň and Urban, 2018; Teivāns-Treinovskis, 2018; Kuril, 2018). In Nigeria, there is a spurious sense of safety and security with regards to ritual killings as there are no official policies to thwart the perpetrators. The poor security outfit in the country is a result of the inattention to the national security and intelligence agencies by the government. The challenges posed by the crime to national security could also be a result of the poor quality of human resources available to the police (Ugonabo, 2008).

There is an apparent connection between security and the prevalence of ritual killing in Nigeria. The high level of ritual killing in Nigeria is directly as a result of low level of security (Ugonabo, 2008). Kidnapping is also carried out on local citizens and non-citizens in the country, mostly expatriates working at full-size industries (Donovan, 2018). Kidnapping is perceived as a capital security issue in the state to some citizens while to others, it is acknowledged as part of terrorist attack threatening individuals and the state (Ezemenaka, 2018). While the rest of the world is improving in their security, Nigeria keeps following a tiring form of national security. Her success and failures are cloaked in secrecy despite that many assumed that there have been more records of failure than success. These failures were most times attributed to the fact that most kidnappers and ritual killers escape police arrest (Ugonabo, 2008).

Inadequate training and motivation of security agents is another challenge to national security and development. In actual fact, some of the agents are not well conversant with their functions. They abuse citizens' rights, take bribes and demand for tokens at roadblocks instead of inspecting vehicles. Some are even accomplices to criminals (Ugonabo, 2008). Security agents are ill-motivated and poorly trained to checkmate crimes (Simpson, 1978). Negligence and poor funding of the security agents also explains the inability of the police to accord others dignity and tackle insecurity. The police are poorly equipped with vehicles, investigation technologies, forensic laboratory, etc and as such are unable to adequately defy insecurity (Ugonabo, 2008).

Some people are often used by rich members of the society to compromise justice, intimidate security agents and in the process, foil the administration of justice. Some politicians are masters of ritual killings; they kill to retain their high positions or attain higher offices. These groups of politicians are majorly among members of the influential persons. Thus, the gory acts of ritual can be exterminated if powerful politicians quit the practice (Ugonabo, 2008). This phenomenon was termed a 'sacred cow syndrome' and used to mean the belief that some people are beyond the dictations of the Nigerian laws (John, 2002). Since crooked politicians now fiddle with security agencies, everyone becomes unsafe in the hands of crime. Low or non-enforcement of laws in Nigeria as well as lack of trust on security agents are also among the major challenges facing them in their fight against ritual killings (Ugonabo, 2008).

Theoretical framework

Social bond theory also known as social control theory was propounded by Travis Hirschi (1969) in his book titled *Causes of Delinquency* which is the dominant version of control theory. Hirschi (1969) associated the up rise of anti-social behavior like criminality to the weakening of the ties that attach or bind people to their society. Basically, Hirschi believes that every individual is an imminent law violator but behaves in accordance to the law or kept under control because of the fear that illegal behavior will damage his relationships with friends, parents, neighbors, teachers, and employers. To Hirschi (1969), in the absence of these social ties, sensitivity to, and interest in others, a person is free to engage in antisocial behaviors.

Hirschi's theory does not see the sub cultural setting of the society having effect on human behavior, rather the attachment people lost from their dear ones. However, Hirschi identified four elements that bond an individual to his society. These elements are attachment, commitment, involvement and belief. Attachment: Hirschi's explanation of attachment was provided within the core of psychology. He sees attachment as the sensitivity to and the interest people have in others.

Psychologists believe that a person becomes psychopathic and loses the ability to relate coherently to the world without sense of attachment. The acceptance of social norms and the development of a social conscience depend on attachment to and caring for other human beings. Hirschi (1969) sees parents, peers, and schools as the important social institution which a person should maintain ties with. Commitment: This entails the effort, energy and time spent in conventional means (such as getting an education and saving money for the future) of achieving life goals. Hirschi believes that people will less likely engage in anti social behavior when they have a strong commitment to conventional society. In other words, lack of commitment to conventional values may make people vulnerable to deviant behavior like crime. Involvement: High involvement in conventional activities like school, recreation and family leaves little time for illegal behavior. Belief: Belief is the moral values people tend to share in their social settings. The adherence to such belief and the sensitivity to social institution and the rights of others, and admiration for the legal code reduces the likelihood of an individual involving in criminal act.

Exploratively, kidnappers and ritualists are psychopathic and have no ability to relate coherently to the society because they lack interest and sensitivity to other people (attachment). The psychopathic features in them, according to Hirschi, led to their acceptance of anti social behavior that has resultant effects on security and development. To him, ritual killers and kidnappers spent little or no time, energy and effort on conventional means of achieving life goals. Their lack of commitment to conventional values may make them vulnerable to deviant acts of kidnapping and ritualism because that may be the only available opportunity for them. Criminals leave little or no time to involve in conventional activities like school, recreation and family and this lack of involvement push them to anti social acts. Criminals do not have belief in the moral values people adhere to in their social settings and this lack of belief increases their likelihood of involving in criminal acts.

Research Method

The research adopts survey design utilizing only qualitative method. The research was conducted in three (3) different locations in Kwara State: Post-office Area, Fate-tanke and Adewole/Mandate. The study areas were purposively selected because of the prevalence of kidnappings for ritual killings in the areas and partly because of their locations in the heart of Ilorin. Ten (10) respondents (male and female) were purposely selected from the three areas for an In-depth interview. Four respondents (all males), three (1 male and 2males) and three (1 female and 2 males) were selected from Adewole/Mandate, Post-office and Fate-tanke respectively. Audio recorder and manual documentation were used in recording data with the help of two (2) Research Assistants. Data generated were interpreted via 'Open Content Analysis'.

Ritual Killing and Kidnapping

Kidnapping has been associated with the practice of ritual killings in Nigeria. People believe that ritual killers either hire kidnappers or kidnap their victims themselves during operation. As a result, the rate of kidnapping increases with the rate of ritual killings in Nigeria (Ugonabo, 2008). Ritual killers are known to employ various techniques and methods to get their victims and the most common method known to all and sundry is the one committed through kidnapping, hence ritual kidnapping. It is believed that most kidnappers abduct their victims for the purpose of rituals. This assumption was maintained by most respondents. For instance, a respondent argues:

"...both ritual killings and kidnapping are interrelated. They both constitute the numerous challenges facing the country. It is of common knowledge to everyone that most kidnappers abduct their victims for the purpose of rituals. Although not all kidnappers do that, others may sell their victims to ritual killers or abduct them for the quest of power and sex. Kidnapping, without doubt, is one of the major forms of ritual killings in Nigeria. In fact, most ritual killers started from kidnapping their victims before they join the mobs of ritual killers. This sudden shift may be

because of their impulsive desires for quick wealth which to them is easy to attain when they port to killings for rituals" (IDI/Male/Fate-tanke/2018)

From the above excerpt, the relationship between ritual killings and kidnapping is acknowledged, thus, the submission of Ugonabo (2008) is maintained. Although, not all kidnappers kidnap their victims for rituals, others abduct their victims for some other purpose(s). In line with this claim, Oyewole (2016), Mbah (2017) and Saidu et al (2018) reported that kidnapping for the purpose of rituals is one of the most prevalent forms of kidnapping that exist in Nigeria. In addition, Mbah (2017) revealed other forms of kidnapping to include kidnapping teenage girls to compel them into prostitution; kidnapping little children for forced labour; kidnapping people into areas of armed conflicts; and kidnapping people for the purpose of collecting ransom which, according to him, is the most common form of kidnapping seen in current times all over the nation. Accordingly, a female respondent who is a legal practitioner argues:

To my best knowledge, kidnappers are of two types. The first category is those that abduct their victims and keep them hostages in order to demand for ransom. The politicians, businessmen and the rich people are mostly the targets of this group of kidnappers. Many kidnappers of this category usually study the status of their targets before perpetrating their evils accordingly. However, when their conditions are not satisfactorily met or fulfilled, they may resort to killing their abductees or using them for money rituals. The second category of kidnappers is those that kidnap to kill for rituals. The target of this category of kidnappers can be anyone even new born babies. This form of kidnapping is mostly done either for oneself or for the big men. In fact, they are the most dangerous group of kidnappers. Even some have turned to animals as they now eat the remnants of their victim's body parts, either raw or cooked, after they might have used the needed parts for ritual" (IDI/Female/Post-office area/2018).

The above submission confirms the statement of Ezemenaka (2018) that the two most common form of kidnapping that falls under pursuit of materialism are ransom and ritual kidnapping. In furtherance to the above submission, other respondents provided reasons for kidnapping. These include kidnapping for slavery, kidnapping for trafficking, kidnapping to run 'baby companies', kidnapping for sex and prostitution, kidnapping for vengeance, self-imposed kidnapping and kidnapping by terrorists and insurgent groups. In addition, most respondents argue that, of all forms of ritual killings in the country, kidnapping for the purpose of rituals is the most common and deadly. This argument is in sharp contrast with the submission of Mbah (2017) that reported kidnapping for ransom as the most common form of kidnapping in the country. The submission of the female lawyer above is an indication that the menace of ritual killing and kidnapping is alarming and requires critical attention, especially as the waves of ritual killing are assuming cannibalistic dimension since humans now kill their fellows. The documentations of Evelyn (2017) and Mcadih (2017) are also attestations to this submission.

The motivations for kidnapping are similar to that of ritual killings, and according to Osumah and Aghedo (2011), kidnapping has been connected with ritual sacrifices and economic/political enterprises. A male respondent, when asked about the socio-economic and political motivations to kidnapping said, kidnapping are mostly used to threaten political opponents and business or economic competitors in the struggles for power, votes, positions, profit and/or the control of the means of production. The rich politicians and business tycoons hire and pay kidnappers to either kidnap, kill or threaten to kidnap or kill their perceived opponents or the family members or relatives of their perceived opponents in order to render them defenseless, weak or capitulated. The hired kidnappers sometimes may not demand for ransom but only issue out warnings to their targets and/or the kidnapped as dictated by their sponsors. Another respondent added: "...sometimes people plan their kidnap; sometimes they kidnap for votes, or to seek vengeance, or to satisfy their grudges or impulses, or to generate income, or to display their expertise among

peers, or to compete, or as a result of jealousy or to become suddenly rich. People are usually motivated by riches because requesting ransom from wealthy people will go a long way to influence the lifestyles of a jobless and poor kidnapper. So, the motives are usually a factor of poverty, unemployment, satisfaction, insecurity, vengeance, bad leadership, poor upbringing, etc" (IDI/Female/Fate-tanke/2018)

This submission supports previous studies, for instance, Ngwama (2014) listed unemployment, vengeance, idleness, rituals, monetary rewards, poor security systems, leadership failure, loss of societal values, and political purposes as the major reasons people indulge in kidnapping. Almost similar result was revealed in the literatures of Abdulkabir (2017) and Mbah (2017). According to them, the major factors responsible for the widespread kidnapping in Nigeria include poverty, unemployment, insecurity, ritual and spiritual inclination, get-rich-quick mentality, corruption, envious contemporaries, political parochialism, and pervasiveness of alcoholic consumption.

Ritual Kidnappings, National Security and Development

The effects of ritual kidnappings are destructive and enormous. The primary and major effect is the colossal loss of human lives. This, according to a respondent, has resulted in an increase in people's fears and feelings of insecurity as well as triggers their distrust against the government and its security agencies. The respondent argues:

"...one of the major impacts of ritual kidnappings is definitely the loss of human lives. This indiscriminate loss of lives will lead to reduction in the population of the country. However, it should be noted that most of the kidnapped people used for rituals are majorly youths which will no doubt result to low supply of man power needed for labour as one of the factors of production in the country (IDI/Male/Adewole/Mandate/2018).

From the above, one can easily deduce that ritual kidnappings have enormous effect on national development, especially as it results to wastage of knowledgeable human resources evident in the loss of human lives. Ritual kidnappings result to a reduction in the productive and economic workforce of the country since the youth constitute majority of the victims of kidnappers and ritual killers. In another interview session, another participant argues:

"...for the victims that survived ritual kidnappings or families of deceased victims, it can lead to a psychological effect. They can have psychological problems like post-traumatic stress disorder. In fact, ritual kidnapping is one of the country's problems with security challenge because not everyone can boast of protection against the danger of the perpetrators" (IDI/Male/Fate-tanke/2018)

This result affirms that ritual kidnapping is one of the present security challenges facing the country. Apart from increasing citizen's fears and feelings of insecurity, it is threatening and staining the national security apparatus. It has also affected the progress, prosperity and development of the country in the sense that, the lives of the youths are lost almost every day, thereby reducing the country's manpower and ultimately her Gross Domestic Product (GDP). Besides, revenues that would have been budgeted for economic development may now be spent on the spoils of ritual kidnappings as well as other crimes in the country. The respondent, while discussing on the effects of ritual kidnappings on national security, also reports lack of trust of national security agents among several others.

"Nowadays, you must walk with caution. You can't even borrow a pen in a bank, shake hands with strangers, visit friends, receive unknown calls, entertain a guest, or enter a bus, motorcycle or taxi and feel completely secure and safe. In the night, while walking you must be looking your back continuously to be sure that a stranger is not following you. It's even as if trust has been banished in the country, even among siblings, friends and families. The police and other national security agents are not even helping matter. Since ritual killers and kidnappers escape their custody after arrest, why should we trust them with our security and lives? In fact, they are the major reason

why citizens don't trust them again. You will see them assisting criminals to commit their evils or in their escape of criminal justice. Oh! Poor Nigerians" (IDI/Female/Post-office area/2018).

Concerning the effects of ritual kidnapping on national development, many respondents maintain the effects on the wastage of human lives which results to reduction in the country's workforce and ultimately on her national purse. Other effects, as argued by respondents, include reduction in foreign investment, reduction in the country's productivity and national income, increase in the number of emigrants, and so forth. A male respondent explains:

"...national security and development are interrelated. About the issue of development, no foreigner will want to come to a country where lives are wasted, geniuses are killed, brains are blasted, and where initiatives are destroyed. Basically, development comes from evaluations from the outside and when there are no tourists and investors coming because the national security system is highly vulnerable to attacks, Nigeria might just remain a third world country. And since talents, brains and geniuses who ought to have wrought the country's development day after day are being wasted; you wouldn't expect progress and development in such country, would you?" (IDI/Male/Post-office area/2018)

On the individual, it has led to both physical and psychological damages. On the part of the society, it has increased fears and feelings of insecurity among the people, strains the police-community relationship, shrinks the collective trust, efficacy, and reduced the degree of people's commitment to social activities as they get scared of performing daily activities; after all, no one is guaranteed of safety and security. On the whole, ritual killings have resulted to loss of lives, reduction in the country's workforce, revenue, foreign investment, growth and development. Ritual killing also increases the rate of other crimes like tourism, as well; it increases the stains and stigma on the country's national image and symbols. Thus, ritual kidnappings have devastating effects on both the individuals and the country at large. This finding further strengthened the submission of the following researchers: Munthali (2006); Obineke (2008); Ugonabo (2008); Isaac (2017); Popoola (2017), Donovan (2018) and Ezemenaka (2018). For instance, Ugonabo (2008) opined that the incidence of ritual practices has brought about feelings of insecurity among Nigerians and resulted to the distrust of their fellow humans.

Summary of Major Findings

Even though kidnapping is done for several reasons such as slavery, trafficking, baby factories, sex, prostitution etc, the study establishes a strong connection between kidnappings and practice of ritual killings in Nigeria. Therefore, the rate of kidnapping in the country increases as the rate of ritual killings does in Nigeria (Ugonabo, 2008). Ugonabo maintained that not all kidnappers kidnap their victims for rituals. On the contrary, Oyewole (2016) and Mbah (2017) argued that kidnapping for rituals is one of the most prevalent forms of kidnapping that exist in Nigeria. The numerous motivations for kidnapping are similar to those of ritual killings which may include poverty, unemployment, insecurity, ritual and spiritual inclination, get-rich-quick mentality, successes in businesses and political powers (Ngwama, 2014; Abdulkabir, 2017 & Mbah, 2017).

The effects of ritual kidnapping are not limited to individuals alone; their effects on the nation's security and economic development require urgent attention. The effects are majorly destructive as they involve loss of human lives which result to wastage of knowledgeable human resources needed for national development. Ritual kidnappings also result to a reduction in the productive and economic workforce of the country since the youth constitute majority of the victims of ritual kidnappers. The extended effect of ritual kidnappings on national development also include reduction in foreign investment, reduction in the country's productivity and national income and an increase in the number of emigrants. Thus, ritual kidnapping reduces the country's Gross Domestic Product (GDP) since the expected productivity of the country is reduced owing to the shortage of workforce. Hence, the Net Domestic Product (NDP) is affected. On the individual, the effect of ritual kidnapping is both physical and psychological. It increases fear and feelings of insecurity

among people as well as the rate of other crimes like terrorism. Families of deceased victims or escaped victims of ritual kidnappers also suffer emotional and psychological trauma (Munthali, 2006; Obineke, 2008; Ugonabo, 2008; Isaac, 2017; Popoola, 2017). Ugonabo (2008) is of the opinion that the incidence of ritual kidnapping has brought about feelings of insecurity among Nigerians and resulted to the distrust of their fellow humans.

Conclusion

The connection between kidnapping and ritual killings is convincing. They both constitute the numerous challenges facing Nigeria. The process of ritual victimization starts from abduction. Most ritual kidnappers kidnap their victims before ritual sacrifice are practiced on them, usually for their impetuous desires for quick wealth. Two major types of kidnappers exist based on their intended outcome and target population. The first category includes those that abduct hostages to demand for ransom and this category of kidnappers targets the rich people. The second category includes those that kidnap to kill for rituals and anybody can be their victim, particularly the youths, children and weak/vulnerable persons. The practice may be motivated by other factors that include poverty, unemployment, satisfaction, insecurity, vengeance, bad leadership, poor upbringing, among other factors. Ritual kidnapping has enormous effects on the individual and the nation's security with its adverse effect on the country's labour force and productivity. Ritual kidnapping is a threat to national security and economic development because foreign investors are distracted by the menace. This narrows down the employment rate in the country as well as encourages emigration of the country's labour force. Many Nigerians have also lost trust in the security agencies of the country particularly the Nigeria Police because they perceive the police as aiding injustice in the country by assisting criminals to get away with their crimes.

Recommendations

Since most ritual kidnappings are practiced for successes and materialism, sudden acquisition of wealth should no longer be celebrated. Illegitimate sources of wealth should attract legal investigation to enable people limit their struggle within legitimate means.

Public road users are more vulnerable to ritual kidnapping therefore, passengers must take caution when boarding vehicles and passengers should only board vehicles in registered garages. This can be achieved through the Nigerian Union of Road Transport Workers (NURTW). The Union should issue a general notice to commuters to only board vehicles in registered bus stations particularly for interstate transit. The Union should continue to enforce penalty on non registered commercial drivers and on defaulters who pick their passengers by the road side.

The over-emphasis placed on acquisition of wealth and power should be curtailed. Participation in politics should be demonetized; active participation must require an effective accountability and patriotism. Celebration of politicians should not be by the amount of wealth they have amassed but by the weight of contributions made to socio-economic and national development. More importantly, major emphasis should be accorded to good education and technological innovation. The Nigerian Government should also welcome, encourage and appreciate problem-solving initiatives and accord a great deal of attention to policy-based research. The provision and cost of education must be reduced to increase the affordability of the poor and average Nigerians and motivate young Nigerians to acquire good education. The importance of education, vocational and entrepreneurship programmes must be communicated and taught at all stages of education to encourage self-employment after graduation and to achieve functional education. Government should also provide adequate employment opportunities for the youth, especially graduates from tertiary institutions.

Youths are the greatest workforce of any country, thus Nigerian youths must be socio-culturally re-oriented to appreciate the beauty of education and entrepreneurship and loathe the bitterness of indulging in crimes. Apprehended ritual kidnappers must be accorded with swift death sentence

to increase the effect of deterrence and to further maintain public safety. The punishment for ritual killing should also be included in the criminal and penal codes as a separate offence distinguished from murder and punishable with death by crucifixion for the perpetrators as well as their accomplices.

Families of deceased victims must be pacified and heavily compensated. Escaped victims should be given psychological treatment against post-traumatic disorders.

Security agencies must renew their sincerity and passion in strictly discharging their statutory responsibilities bordering around providing adequate security to the nation, maintaining law and order, protecting lives and properties, enforcing laws and regulations, apprehending criminals, investigating crimes, among others to increase and maintain their public trust as well as enhance police-community relationship.

To encourage direct foreign investment and tourism, efforts must be channeled towards tackling ritual killings and kidnappings generally in the country so as not to scare away potential investors and tourists. The Nigerian government must connect with her security agencies as well as concerned organizations to think about ways of ameliorating the menace of ritual killings and kidnappings in the country for a better sustainable development.

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