

**FACTORS INFLUENCING YOUTH'S INVOLVEMENT IN
CULTISM OF UNDERGRADUATE STUDENTS IN THE FACULTY
OF EDUCATION, UNIVERSITY OF BENIN.**

BY

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FACULTY OF EDUCATION

UNIVERSITY OF BENIN

BENIN CITY

JULY, 2021

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**A RESEARCH PROJECT SUBMITTED TO THE DEPARTMENT OF
CURRICULUM AND INSTRUCTURAL TECHNOLOGY, FACULTY
OF EDUCATION, UNIVERSITY OF BENIN, BENIN CITY.**

**IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE
AWARD OF BACHELOR DEGREE IN SOCIAL STUDIES
EDUCATION, UNIVERSITY OF BENIN.**

JULY, 2021.

CERTIFICATION

We the undersigned, certify that the project was carried out by Desmond ENOFE with matriculation No. EDU1602629 in the Department of Curriculum and Instructional Technology, Faculty of Education, University of Benin, Benin City in partial fulfillment of the requirements for the Award of Bachelor of Science Degree in Social Studies Education.

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DEDICATION

This project work is dedicated to God almighty for His unconditional Love, Mercy, Kindness, Blessing and Grace towards me all through my stay in this prestigious institution.

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ABSTRACT

This study was carried out to identify the factors influencing youth involve in cultism, a case study of undergraduate students in the University of Benin. The research was carried out as a survey research using relevant literature from journals, magazines, books and the internet. Four research questions were raised for the purpose of the study. A sample random sampling technique was used in selection of two hundred (200) university of Benin students. The data were collected with questionnaire instrument and analyzed using simple percentage.

The result revealed that; the factors influencing university of Benin students into cultism are, inferiority complex, parental upbringing, broken homes, protection and students indulge in cultism because those caught in cult activities are not persecuted, the effect of cultism on the academic performances student are there is decline in the academic of a cultist, students who involve in cultism spends lots of extra years in school, absenteeism from classes and most of them end up not graduating at all, the rate of cultism on campus is low, as most students of the University of Benin are likely forced into cultism because of their resident area.

Based on the results, it was recommended that professional guidance counselors should organize public lectures, seminars and workshops for students on the dangers of cultism, parents and Guardians should inculcate greater interest in the academic and moral progress of their wards through regular monitoring and relevant follow-up sessions, cult members that are

been apprehended by security operatives should be paraded and publicly sanctioned so that other students can learn from it and finally, on the part of the stakeholders in the university education (the churches, the mosques, parents, school administrators and the society at large) to fuse effort to eradicate the menace before it destroys the whole educational system.

CHAPTER ONE

INTRODUCTION

Background of the Study

The greatest and the most embarrassing problem facing tertiary institutions in Nigeria today is the renewal of the menace and aggressiveness of cult activities. Obviously, cultism is said to be the mother of crimes in tertiary institutions, and this phenomenon has negatively affected the image of our institutions, the learning quality and integrity of the grandaunts.

Campus cult in Nigeria have been traced back to 1952 when Prof. Wole Soyinka, winner of the 1986 Noble prize for literature and a group of six friends formed the Pirates Confraternity Elite of the University college Ibadan, then part of the University of London, Ajol D (2002). It was formed with the aim of producing future Nigeria leaders who should be very proud of their Africa heritage. They have skull and cross bones as their logo while members adopted confraternity names as “Capon’ Blood” and “Long John Silver”. The pirates cultivated a style that ridiculed colonial attitude, Adewale Rotimi (2005). They proved popular among students even after the original members moved on. Membership was opened to every male students regardless of tribe or race, Atayi. B (2002). For almost 20 years, the pirate a non-violent body become established in all tertiary institution that emerged in post independent Nigeria as the only confraternity on Nigeria campus.

According to Ogunade (2002) secret cult is an enclosed organized association of group devoted to the same cause. It is an enclosed group having an exclusive sacred ideology and series of rites cantering around their secret symbols. Cultic activities are sometimes laden with blood. It may be the blood of an animal or that of human beings. He claimed that during initiation rites or during rival group clashes within the University setting, blood flows during which many lives are lost in the process.

Cultism can be defined as a ritual practice by a group of people whose membership, admission, policy and initiation formalities as well as their mode of operations are done in secret and kept secret with their activities having negative effects on both members and non-members alike (Ajayi, 2015). Thomas (2002) asserted that confraternities operated at no degree of violence when they emerged in the 1950's. Unfortunately, they were later high jacked by military governments who were anxious to consolidate their holds on University students who might challenge their authorities. For example virile student Unionism was perceived by military authorities as a threat to their power consolidation. Consequently, secret cults were used to neutralize student unions and their "anti-government activities", especially those which questioned or challenged the authorities of military dictatorship. Consequently, what started as club or some socially conscious students, who chose to be "different" has become club of blood thirsty and blood sucking monsters who parade themselves students. The eradication of secret cults

from tertiary institutions has become unachievable goal in spite of the government commitment to clutch this societal ill from existence.

According to Ekeanyanwu and Igbinoba (2007), the trend towards cult violence began in the early 1980s. The nation delayed its decision to rise up to the challenge and deal with the problems associated with campus violence; the decision came up not until it was over 15 years since the inception of campus violence and nine years since the Pirates Confraternity called the nation's attention to the trend of campus violence. Corroborating this assertion, Okwe (2002) notes that the dawn of the 1980s significantly marked the activities of Confraternities as virulently violent and secrecy as their manner of operation and lifestyle. Their activities included “dealing” with any non-members who snatched a member’s girl friend or “sugar daddy” (in case of female cultists) as well as “settling” lecturers in cash or kind, with female cultists operating prostitution rings and having their photographs displayed in popular hotels. From this period, secret cults sprang up in the country like mushrooms with their activities assuming more devastating and dangerous dimensions. Hence, cultism and cult groups became a serious threat to institutions of higher learning, parents and guardians, and successive military and civilian administrations.

Furthermore, Azelama (2006) affirms that cultism, like corruption, is increasingly a perennial and agonizing problems in administration of tertiary institutions in Nigeria. Cultism has systematically infested these institutions to the extent that both cultists and non-cultists within the institutions and

their environment have lost peace. He views the menace as constituting serious obstacle in the effective management of Nigerian universities and further presents an overview of the problems associated with cultism from the perspectives of security problem and student crisis, which invariably affects learning. Commenting on the spate of violence on campus, Olukoya (1994) notes that its escalating rate appears unchecked as campus cults have become heartless and callous that students and teachers no longer feel safe to pursue learning under an ideal happy and healthy environment.

Statement of the Problem

Cultism runs counter to the principles and practices of Nigerian education and the effects of cultism are felt at the individual, family, societal, school, national, and international levels. The individual cultist loses his self-identity to enable the group identity. He then loses his ability to think and act independently. His values are distorted and he is soon looked upon by society as a criminal. His academic standing becomes endangered as cult activities take most of his time. Most cult members fail examinations and become dropouts or are expelled from school. Many will lose their lives.

Cult members drain their parents' hard earned resources. Some parents are tricked by their children into paying fees for students who were expelled for cult activities only to find out later that their children were not actually in school. Some spend significant amounts of money to get their children out of police custody and to settle cases in court. Some end up

losing their children and also bear the shame of others knowing that their children are or were cult members. Cult activities yield no returns to the huge investment made by parents and society in these students. Instead, they lower productivity, slow down national development and breed a culture of violence, fear and insecurity. Cult activities can result in the closure of institutions thereby affecting a number of academic programmes and students. They can cause fear in the community and so prevent both academic and non-academic staff from putting in their best.

They also disrupt the administration of the institution as precious time is spent on police investigations, internal investigations, panels, etc. Cultism leads to loss of school property through arson, theft or physical destruction. It has also affects the image of Nigerian tertiary institutions within and outside the country. Cult activities on campuses have also resulted in rape, unwanted pregnancies, the spread of HIV/AIDS and other diseases, lawlessness, a loss of peace as well as psychological or mental illness. Even with all the bad record and activities associated with cultism, the increasing rate of membership has increased drastically, it is against this background, that this research tends to critically X-rays the factors influencing youth involve in cultism, a case study of undergraduate students in the University of Benin.

Research Questions

The following research questions have been formulated to guide the study;

- What are the Reasons students in university of Benin join cults?
- What are the effects of this social problem in the student's academic performances?
- What are the extents to which students are involved in cultism in university of Benin?
- What are strategies for eradicating or minimizing it in tertiary institutions?

Purpose of Study

The purpose of this study is to carry out assessment on the factors influencing youth involve in cultism, a case study of undergraduate students in the University of Benin. Specifically, the study intends to:

1. Determine the factors influencing University of Benin student's involvement in cultism.
2. Investigate the effects of this social problem in the student's academic performances.
3. Determine the extent to which students are involved in cultism in university of Benin.
4. Determine strategies for eradicating or minimizing it in tertiary institutions.

Significance of the Study

The present study is considered significant, as it will provide information on the incidence and level of involvement among students in cultism, as well as some factors, which help to influence this practice. Generally, the study is considered significance for the following reasons.

- This study will be of value to the individual, students, and individuals and in what way it will benefit the students.
- The result of the study will enable the educational administrators to design strategies they will adopt in dealing with matters that would help to eradicate cultism in universities.
- It will also act as background for future researchers who may want to engage in similar study in future.

Scope and Delimitation of the Study

The scope of the study is to carry out an assessment on the factors influencing youth involve in cultism, a case study of undergraduate students in the University of Benin. The study will determine the factors influencing its practice, effects on academic and the way out. The study is therefore limited to youths particularly students of the University of Benin.

Definition of Terms

Cultism: Cultism is a religious or religions group generally considered to be extremist or false, with its followers often living in an unconventional manner under the guardians of authoritarian and charismatic leader.

Student: A person formally engaged in learning, especially one enrolled in the University of Benin.

Academic performance: The results of university students after been exposed to teaching.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

This chapter focuses on the review of related literature. And it will be discussed under the following sub-headings:

- Conceptual Clarifications
- Theoretical Framework
- Factors influencing University student's involvement in cultism.
- Effects of cultism in the student's academic performances.
- Extent to which students are involved in cultism in Nigerian Universities
- Strategies for eradicating or minimizing it in tertiary institutions
- Summary of Reviewed Literature

Conceptual Framework

The term "cult" is capable of various interpretations depending on the person defining it. The word cult is derived from Latin word cultus, which means both cultivation and worship. The Longman Dictionary of Contemporary English (2000) defined "cult" as the group of people believing in a particular system of religious worship with the special customs and ceremonies, worship of or loyalty to a person, principle or idea.

Ogunbameru (2007) defined a secret cult as an organization whose

activities are kept away from the knowledge of others. These activities are essentially covert, disguised and are usually carried out behind closed doors (Aguda 2017). The word cultism may be referred to as the formation of a group of initiates or adherent round the figure of a god, a saint or even a living being. It may involve the practice of a particular doctrine within the body of religious belief (Pemedede & Viavonu, 2010). Ogunbamere & Daodu (2003) defined Secret Cult to be any form of organization whose activities are not only exclusively kept away from the knowledge of others but such activities are carried out at odd hours of the day and they often clash with accepted norms and values of everyday life.

From the above different definitions, cultism can be seen as a group or association in the schools whose membership, admission policy and initiation formalities as well as its mode of operation are done in secret and kept secret. This does not mean that every group in our schools whose business is conducted in at most secrecy is campus cult. Campus cults are usually nocturnal in their operations. Members are under spell and bound never to reveal the indents or business of the group and carry out any duty that might be assigned to them by the group. Above all, campus cult otherwise, called secret cult. A secret society is an illegal an illegitimate association.

Cultism has become a major social problem in the Nigerian schools with obvious psychological effects (Adewale, 2005). The emergency of secret cultism has been characterized by some bizarre and violent activities

which include, physical torture as a means of initiating new members, maiming and killing of rival cult members and elimination of real and perceived enemies. Eneji, (2006) observed that, almost every passing day, there are new stories of devilish acts perpetrated by secret cults in schools especially on campuses.

A very important element in the mode of operation of secret cults is recruitment. Like any other social organization, recruitment must occur so that membership which might be lost through graduation, rustication, or even death, be replenished. Recruitment exercise is closely tied to the willingness of students to become members of secret cults. Apart from some physical and emotional attributes which have been referred to earlier, prospective cult members must demonstrate the ability to use weapons, while ability to consume alcohol and use drugs are added advantages. New recruits must also demonstrate some stoic abilities, especially, ability to bear pain. For the prospective female cultists, wearing of provocative dresses that accentuate natural curves and contours is almost a must (Brown, 2009). On the initiation day, the new entrants are made to drink some concoctions mixed with blood (Thomas, 2002).

Unfortunately, efforts made to curb the menace of secret cults in tertiary institutions in particular, and the society at large, have so far yielded very little or no results. This is in spite of decree 47 of 1989, which provides for a five-year jail term for anyone belonging to campus cults. Thus, cultism remains a veritable social menace and a serious obstacle to peace and

harmony in many tertiary institutions in Nigeria. Although some university authorities, through administrative panels of inquiries, have suspended or rusticated some students for participation in cult-related activities and violence, on the whole, secret cults have proved difficult to eradicate.

In fact, it is commonly believed that solutions to campus cult violence are difficult to come by because findings have shown that highly placed university staff and other prominent members of the society, are known to belong to secret cults, and often serve as “god fathers” to these young cult members (Olabisi, 2003).

Theoretical Framework

The socialization theory, using the learning by imitation model of socialization, is used as the theoretical framework for analysis.

According to Eguavoen (2006), socialization is the process through which cultural values, norms; behaviors and skills characteristics of a society are transmitted to its young and potential members. This is the principal means by which any society preserves its rich cultural heritage and achieves basic social conformity which are important means for ensuring their survival. Aweriale (2005) explains that learning termed learning by imitation is also known as Bandura’s theory. Learning by imitation deals with learning by observation. This is a rapid form of learning by students and most behavior are learnt by imitation.

The imitation model of socialization is one in which learners themselves learn roles, duties and other values by copying and approximating the expected standards of behavior of their peers, and most importantly of those they wish to be like- significant others (Eguavoen, 2006). These significant others could be celebrities, actors, actresses, individuals within the neighbourhood or community, political figures, etc. Analytically, learning and cultism can be carried out through the agencies of socialization like the peer group and the school for example. The school, an agent of socialization teaches the child or even young adults quite a lot of experiences through learning. Teachers, non- academic staff and other various arrangements within the school setting assist to socialize the individual. The school as an agent socialization has both formal and informal aspects.

The peer group as agent socialization is very important in socializing the individual. It should be noted that it is not in all cases peer socialization is beneficial. It can be dysfunctional, especially in cases where values that contradict those previously taught are being propagated- cultism. The decisive role peer group influence plays in instilling social values seems to be in consonance with the maxim, "show me your friends and I will tell you who you are". This becomes imperative when viewed against the biblical injunction of I Corinthians 13:55(NIV) which states that "... Bad company corrupts good character". Indeed from observations and experiences, most

people (ex-cultists) confessed that it was their peers (friends/roommates) that lured them to join secret cults (Echekwube, 1999).

Drawing on the above, learning in various educational institutions becomes important in the acquisition and utilization of knowledge for the transformation of the individual and the society. Such learning can take place through the agent of socialization- the school, whether formally or informally. Again, learning in such institutions can be impeded by cultism, which develops out of the process of socialization. Cultism does not exist in a vacuum but comes about through the process of socialization and the agents of socialization. The origin of cultism in Nigeria is traced to the educational institution (University of Ibadan), which is a social institution and an agent of socialization through the peer group which is also an agent of socialization. All these come as a result of learning by imitation.

From the foregoing, it can be deduced that the social institution vis- a-vis socialization plays a vital role in the society. So learning and cultism as a process of socialization to a great extent have impact on the individual, the social institution (s) and the society.

Origin of Cultism in Nigeria

The origin of cultism in the Nigerian tertiary institutions can be traced to the Pirates Confraternity founded by the Nobel Laureate, Wole Soyinka and others at the University College, Ibadan (now the University of Ibadan), in 1953. The confraternity also known as National Association of Sea Dogs,

with the skull and crossbones as its logo was non-violent and whose activities were not in secrecy had its main objectives as to fight non-violently but intellectually and effectively against the imposition of foreign conventions; revive the age of chivalry; and engender lasting solution to the problems of tribalism and elitism (Adewale, 2005). In a similar vein, Echekwube (1999) remarks that cultism has existed in our tertiary institutions for over three decades. Whereas they were more purposefully oriented at the initial stage, they have become destructive and violent in the recent past, especially from the eighties.

According to Ekeanyanwu and Igbinoba (2007), reliable sources reveal that no less than 53 cult groups exist in the Nigerian higher educational system today. Such groups include: Air Lord, Black-Axe, Black Beret Fraternity, Black Bra, Black Cats, Black Mamba, Buccaneers, Cappa Vendetta, Daughters of Jezebel, Eiye Confraternity, Green Beret Fraternity, Hard Candies, Jurist, KKK Confraternity, Knight Cadet, King Cobra, Lucifer Knights, Mafians, Maphites, Mgba Mgba Brothers, Musketeers Fraternity, Neo-Black Movement, Oasis of the Silhouette; Ostrich Fraternity, Panama, Pirates Confraternity, Red Berets, Red Sea Horses, Royal Queens, Sea Dogs, Soko, Sun Men, Temple of Eden Fraternity, Ten Angels, The Amazons, The Apostles, The Barracudas, The Canary, The Dragons, The Frigates, The Himalayas, The Lynx, The Mafioso Fraternity, The Scorpion Fraternity, The Soires Fraternity, The Vikings, The Walrus, Third· Eye

Confraternity, Trojan Horse, Vipers, Viqueens, West End, White Angels and a host of others.

Undoubtedly, the probable superior influence of cult members on campuses and accompanied impunity with which cult groups wreak havoc on Nigerian campuses as they maim, kill and destroy targeted persons and property with sophisticated dangerous weapons and materials such as rifles, machetes, axes, acids, charms, etc, whenever they strike have forced most youths to acquire membership for safety and sense of belongingness as well as raised serious alarm. The words of Obada-Obieh (2002:29-30) are instructive thus:

Until very recently, enlightened or educated youths would have little or nothing to do with 'cult' except for academic research purpose since it was considered as some ritual ceremonies performed secretly in the bush or in some dark places by some primitive and barbaric group of people... . Youths now regard membership of secret cults as mark of pride, recognition and acceptance among their peer groups, especially in the tertiary institutions of learning.

According to Oyegoke (2003). It will amount to stating the obvious if cultism is said to be the mother of crimes in tertiary institutions today. The problem of cultism has been so overwhelming that nearly every arm of the education industry in Nigeria has been infested. What originally was designed to be a positive force or pressure group later turned out to be an

instrument of intimidation, extortion, undue influence and political brigandage. It is regrettable to note what began in one institution has now spread like a wildfire to another institutions. The adverse effects of cultism in educational institutions have continued to be a source of worry to governments. The most disturbing aspect of cult activities in tertiary institution is the fact that the practice places high premium on violence and total disregard for the sanctity of lives. This ferocity often betrays the false appearance e of innocence of most cultists,

The menace and aggressiveness of cult members and cult related activities is the most embarrassing problem facing tertiary institutions as this has resulted to escalated crime wave in the various institutions of learning today. According to Okwu (2006) as at September 2003, 5,000 students and lecturers have died on Nigerian Campus as a result of cult related violent clashes. On 8th June 2006, some cult members invaded University of Ado-Ekiti at 12 noon where they burnt the cadet's office, killed three students and wounded many students and staff of the University (Omoegun and Akanle, 2007). Ogidefa (2008) reported that Tony Ileogbuna, Acting Head of Geology Department at the Enugu State University of Science and Technology was murdered. Yomi Edeki of University of Benin was killed on February 4th; Tuesday, March 9, 2004 Vincent Uloho of University of Benin City was also murdered in cold blood.

The Secretary General of the Student Union of University of Benin (W. Obong) was killed by cult members during a parliamentary setting in

1997. Jekayinfa (2008) enumerated some of the menace of the secret cults in the Nigeria institutions of higher learning thus:

The Principal Assistant Registrar of Delta State University – Peter Obodo was murdered in cold blood by cultists over issue burdering on school administration.

Mr. Ileoje, the Head of Department at the Institute of Technology (IMT). Enugu was shot in his Office by a female cult member early in 1997.

Early in 1997, a final year Banking and Finance student at the Ondo State University, Ado Ekiti (OSUA) was killed for deflection. He was murdered in his hostel after renouncing cultism.

On July 10, 1999, seven undergraduates of the Obafemi Awolowo University (OAU) Ife, were murdered in cold blood in their sleep by secret cult members from within out and outside the Campus.

At the University of Ibadan, the Chief Security Officer was brutally beaten by cult members in the presence of his wife and children.

Factors influencing University student's involvement in cultism

In Nigerian universities, a specific form of such social problems is the presence of secret cults. According to Itedjere (2006), the phenomenon of secret cult is not necessarily new in the Nigerian society. What is new perhaps is their character and methods of operation. Their origins, activities

and character are determined by the contemporary social problems and the prevailing social economic exigencies of the time.

Many students join cult groups not being aware of the negative effect of membership of cult on their learning. Also, many students perceive the impact of cultism on learning as high and some students perceive cult members as frequently having problems with their learning. Indeed, the existence of cult groups and its activities have been on the increase in our tertiary institutions leading to disruption of academic programmes and activities, loss of lives, insecurity and destruction of infrastructures. The activities of cult groups have also led to the killing of innocent students and staff in various tertiary institutions and in some cases, it has led to the closure of schools (Echekwube, 1999).

Despite the fact that all manners of evil (such as examination malpractice, rape, robbery, arson, maiming, murder, killing, intimidation of fellow undergraduates and lectures for good grades, love (girlfriend), clashes of rival cult group among others) has become the activities of cultism, some student of tertiary institutions still find it fashionable to engage in it for different reasons. According to Ajayi and Ayodele (2002), cited the following reasons why undergraduate engage in cultism, namely: search for responsibility, search for satisfaction of one's aspirations and needs, search for security and search for social identity etc. These reasons can be explained below.

The Need to Feel High: According to Owoeye (2007), Universities undergraduates in Nigeria, the way they feel “to feel happier or better, to avoid pains stress or frustration”. They want to forget or to remember, to be accepted or be sociable sometimes to escape from burden or just to satisfy curiosity. However, in the long run, people who engage in cult in the hope of solving one problem or the other run the risk of getting solution which worsens already worse situation.

Search for Responsibility: Some undergraduates join cults group in order to perform certain services for the members. For example, some undergraduates may engage in cultism in order to fight for perceived injustice in their campuses against their members.

The Mass Media: Evidence abounds that children, youths and undergraduates who watch a lot of television programs learn to rely on stereotypes of the various groups presented by the media. These children then transfer what they have learned from television to real life situations. This, if the stereotype was presented and always watched by a child favours cult activities taking the child will imbibe the culture of rapping, harassment, violence etc.

Search for Satisfaction of One’s Aspirations and Needs: Some students also engage in cults group in order to satisfy their desires, aspirations and needs. Example of this is that a student may belong to a cult group which

part of her objective is to ensure the success of her members in academic examinations.

Social Structural Influence: The particular factor is associated with relentless harshness of life. In this case, life itself is one big hell of hand ball to kick. Academic frustration, rivalry, poverty, family problem, inherent physical deformities, widening gap between the rich and the poor make life one long stretch of mental future.

Search for Security: Many undergraduates of tertiary institutions, especially the female undergraduates join cult groups in order to protect themselves while some male undergraduates join to secure their girlfriends.

Search for Social Identity: There are also undergraduates who join cult group for popularity. They want to make name and to be regarded as powerful people. For these undergraduates, to belong to a cult group is a way of achieving prestige and greatness. They believe that they could influence decisions on campus and that they could as well dictate the pace during the undergraduates union and students representative elections.

Peer Group Influence: Peer group seem to extent almost equal importance by the time children are well grown up into adolescence. Thus, the peer group provides the developing child with a broad range of behaviours and cultural and sub-cultural values meanwhile a peer group is a group composed of individual who are equals.

Personality Factors: It appears that personality factor is another main factor responsible for the canker worm on Nigeria society. In this aspect, it is connected with distinctive personality traits associated with school cult.

Parental influence and home background: Finally, undergraduates engage in cultism because of influenced by parental and home background. Parents who are members of secret cult may not see anything wrong in their children's involvement in cultism. Undergraduates who have emotional sickness who are possessed by the demon may join cult groups to unleash terror on the society that has caused emotional distress and can grow up to become criminals because of the evil spirit in them. Some undergraduates also become cultist because their friends are members. Some undergraduates join cult because certain lecturers and administration are members of secret cults. Unconducive learning facilities, environment and inadequate welfare programs for undergraduates can also encourage students to engage in cultism and inadequate religious and moral instructions and education can lure undergraduates to embracing cult groups and cult activities.

Effects of cultism in the student's academic performances

Literature is replete with all manner of overt and underground activities of fraternities, sonorities and delinquent sub-cultural groups who go by all kinds of names like cults, sects, etc. in many parts of the world. Their origins, characters and activities are determined by prevailing social, political and economic exigencies of the time (Itedjere, 2006). Most

literature on cultism and its impact on learning are written by academicians in the educational system, non-academic book authors who have sometimes examined and studied the finances of groups, writers who once were members of purported cults, and articles written by people in newspapers, journals, magazines, etc.

According to Oju (1991), more than any other thing the greatest crisis facing Nigeria University today is cult violence. He said in the past universities were closed down as a result of students riot or teachers strike. Lately however, a growing number of universities have been plagued by cult activities. Similarly, Eitek (1990) pertinently remarks that the menace of secret cult both on campus or school compound is tantamount to returning man to the state for nature where life is nasty, brutal and short. He noted that under this condition it becomes impossible to attempt an attainment of educational aims and objectives where the deplorable conditions become manifest: students and teachers are physically injured by cult members; teachers and students are under constant fear; cult members destroy facilities of the school while clashing with each other; activities of cults disrupt academic, social and recreational events in school; members of the school community have their movement restrained even in schools and in the night because of actuates.

Furthermore, Azelama (2006) affirms that cultism, like corruption, is increasingly a perennial and agonizing problems in administration of tertiary institutions in Nigeria. Cultism has systematically infested these institutions

to the extent that both cultists and non-cultists within the institutions and their environment have lost peace. He views the menace as constituting serious obstacle in the effective management of Nigerian universities and further presents an overview of the problems associated with cultism from the perspectives of security problem and student crisis, which invariably affects learning. Commenting on the spate of violence on campus, Olukoya (1994) notes that its escalating rate appears unchecked as campus cults have become heartless and callous that students and teachers no longer feel safe to pursue learning under an ideal happy and healthy environment.

More so, Ehondo (1993) opines that so many unsuspecting students have been lured into joining secret cult societies through deception. Such deception includes becoming one of the untouchable. Once you are a member of secret cult, owning the most beautiful girl on campus, passing your exams without study, etc. becomes attainable. For those who are lured through such lies there is no apology because it is only a highly mischievous, untrained and morally deficient student that would subscribe to such lies. For what manner of student are you that membership of a secret cult will enable you to short circuit studies? The fact is that there are no students without studies. The horrors of cultism and its consequent malfunction are frequently evoked, condemned and completely denounced by all and sundry (Echewkuba, 2005). He noted that the major difference between campus unrest and that in the larger society is that the former has become too frequent and rages from campus to campus and none knows when it falls on

a campus, whereas the latter is often expected and awaited. While it is known that secret cults had led to the disruption of academic calendars in our tertiary institutions in the past and led to the termination of the lives of both cultists and innocent students and lecturers in the past, their disruptive tendencies have taken a new dimension in recent times.

Again, Echekwube (1999) argues that violence on our campuses is a reflection of what is obtainable in the larger society. The existence of secret cults in our universities poses continuous threat to our peaceful co-existence in this country, Nigeria. Thus, cultism is seen as a threat to life, destruction of innocent lives, disruption of university calendar and programmes, uncertainty of events. According to Itedjere (2006), University and other tertiary institutions in Nigeria have been brought under siege and virtually turned upside down by the heart throbbing activities of student's secret cults. These clashes are generally inimical to the traditional serenity and peace that should characterize any learning environment, an environment in which the proper socialization and the inculcation of the right values and attitudes could effectively take place as enunciated in the National Policy of Education. Also according to him, secret cult activities have been so widespread on campuses of institutions of higher learning in Nigeria that the authorities have been given a lot of concern. For several occasions, the academic calendar of many institutions has had to be disrupted as a result of the mayhem by secret cults. In fact, the Decree 47 of 1989 was informed by the intolerable activities of secret cult on campus.

As a result of this, one might ask, when do the students have time to read for the programmes they have enrolled in? Again, what are the authorities doing to save the situation? Well, the qualities of graduates regularly turned out by the institutions provide answers to the first question. And the fact that some university officials have been attacked and their properties set ablaze should provide answers to the second question. They are helpless. Furthermore, as a result of all these violent crises in campuses many campuses have been on siege with many students held hostage psychologically. Again, when cult members have identified their prey, they trail them, from the hostel to the classrooms, to the library and even to eating houses where they forced "Jambites" to "perform" or be declared "missing in action"; for the female students they get so scared that they even become afraid to leave their hostels for the library even the reading rooms unaccompanied by two or three friends. The end result is that academic work has been restricted to daytime only. Only a small percentage of the daily workload could therefore be adequately covered by the students especially since their overcrowded hostels are not conducive for serious learning.

The overall effect is a general fall in the standard of education in Nigerian institutions of higher learning. The prevailing atmosphere of insecurity is further heightened by widespread allegations of gunrunning among secret cult members.

In recent times, Nigerian Universities have been plagued with this disease or illness of cultism. According to a report in one of the Newspapers in 1997,

the greatest crisis facing Nigerian University today is cult violence. There have been complains of many students joining cult groups not been aware of the impact it will have on their learning. Many people joint cult groups in order to feel being a man, or because it seems a viable means of economic upliftment or for the reason of proving a point to a rival male (or female) who snatched his girlfriend (or boyfriend) or even because joining a cult seemed synonymous to being in a university. Generally, most people are lured by their friends to join secret cults in order to avoid being oppressed. Very few joined voluntarily because they had desired to join the strong men's group even before gaining admission into the university or some other institutions of higher learning. Some students also joined cult groups in order to be free from academic stress, be able to control girls and be influential in the society (Echekwube, 1999). Such impact of cultism on learning is seen in the disruption of an academic calendar, loss of lives, destruction of infrastructural and learning facilities, and insecurity in the learning environment.

Again, many students perceive the impact of cultism on learning as high. This perception is based on observations and experiences by ex-cultists, non- cultists and the society. Often times inter and intra cult clashes negatively affects learning and students. In most cases, the most common factor of cult violence can be traced to "conflicts of membership by rival cults" and in some cases, cult activities have led to killing of innocent students, disruption of academic activities and closure of school for some

period of time. The rise of cultism in most institutions of higher learning was very high especially between 1998-2003 in which a good number of lives were lost to cult activities and also properties and valuables of students were lost during this period. People who were killed in or during inter cult clashes were supposed to have been among the future leaders of this country in different areas of life. Thus, cultism has done more damage to student members and the image of the university than the benefits that are often wrongfully believed cultism confers on its members. Nigeria is replete with sad cases of the lives of the youth cut short in their prime as a result of cult activities.

Furthermore, some students perceive cult members to be frequently having problems with their learning. This perception is based on observations and or experiences by ex-cultists, non- cultists and the academic environment. Some students in period of inter and intra cult activities do not reside in the school community because of fear and some of them have been seen to be having extra years (s) in various higher institutions of learning as a result of fear of attack on them when they are writing their final exams. Also, some students who belong to cult groups use the money they ought to use in their study to pay "dues" and contribute financially to the smooth running of their cults at the expense of their academics. Some cult members have been seen to be involved in cult activities to the detriment of their academics. Such students have been seen

to be having extra years (s) in various higher institutions of learning as a result of fear of attack on them when they want to write their final exams.

Extent to which students are involved in cultism in Nigerian Universities

According to Ekeanyanwu and Igbinoba (2007), the trend towards cult violence began in the early 1980s. The nation delayed its decision to rise up to the challenge and deal with the problems associated with campus violence; the decision came up not until it was over 15 years since the inception of campus violence and nine years since the Pirates Confraternity called the nation's attention to the trend of campus violence. Corroborating this assertion, Okwe (2002) notes that the dawn of the 1980s significantly marked the activities of Confraternities as virulently violent and secrecy as their manner of operation and lifestyle. Their activities included “dealing” with any non-members who snatched a member’s girl friend or “sugar daddy” (in case of female cultists) as well as “settling” lecturers in cash or kind, with female cultists operating prostitution rings and having their photographs displayed in popular hotels. From this period, secret cults sprang up in the country like mushrooms with their activities assuming more devastating and dangerous dimensions. Hence, cultism and cult groups became a serious threat to institutions of higher learning, parents and guardians, and successive military and civilian administrations.

One of the earliest reported secret cult violence occurred at the University of Nigeria, Nsukka in 1985 when a non-cult student incurred the wrath of another student, who was a cult leader, for “snatching” the latter’s

girlfriend. It was also reported that sometimes in 1991 a student at the University of Port Harcourt was beheaded during a feud between cult members. In 1993, fifteen students of the University of Port Harcourt were jailed for terms varying from five to thirty years for belonging to secret cults. They were jailed by the miscellaneous offences tribunal which sat at Enugu, Anambra State in Eastern Nigeria (Adewale, 2005).

Another report was of Ambrose Alli University. Also at Delta State University in Abraka, the activities of secret cult groups resulted in the death of a Principal Assistant Registrar and his wife. Two secret cult groups – the Black axe and the Bucaneers were engaged in what appeared like an all-out war. On 10th July, 1999, armed cultists stormed a male hostel at Obafemi Awolowo University brutally murdering five students. Many pages of the Nigerian Tribune of 24th July, 1999 were devoted to the extensive reporting of the event.

Again, the students of Delta State University in Abraka, carried out a massive destruction of some parts of the campus on 7th September, 2002. The Vice Chancellor's lodge was burnt in the process, so also was the department of linguistic building. On 5th August, 2002 a 300 level economics student was shot and slaughtered at the Dalimore area of Ado-Ekiti, the Capital City of Ekiti State. Additionally, the source of the crime has been traced to cultists. Incidentally the slain student was the only child of his parents. At the University of Jos in Plateau State, two undergraduates were callously shot dead while they were deeply asleep. This happened

when some cultist groups were engaged in a battle of supremacy during the “Miss UNIJOS competition” (Olubusuyi, 2002; Koleoso, 2002; Shobayo 2002 as cited in (Adewale, 2005)).

Findings of the study conducted by Ibn-Godidi (2008) reveal that an average total of 23,650 Nigerian undergraduates were indicted of cult-related offences and were either suspended or rusticated from the university between 2001 and 2008.

Strategies for eradicating or minimizing it in tertiary institutions

The prevalence of cultism and other forms of violence in Nigerian universities is a thing of concern to many academicians. It is a well-known fact that most students who are members of the different cult groups follow the footsteps of their fathers or mothers because of the make-believe and utopian ideas they receive from their parents who belongs to cultic groups such as Ogboni, Free mansion, Black axe, Black Beret, Black Cat, Black Brassier, White angels, Daughters of Jezebel, Bra Bra, Amazons, and host of others. The primary objective for joining cultism are to be powerful, pass examination without working hard for them, win love of the most beautiful ladies on the campus, protection from other cult groups, and so forth. These cultic groups have impacted negatively on the university educational performance in the country.

The questions many ask are: What is the way forward? How can peace and academic excellence be achieved in Nigerian universities? What

are the possible solutions in eradicating cultism and other forms of violence in Nigerian universities? The analysis of these questions will help us in proffering remedies to these problems. We have seen that the path to cultism and other forms of violence is the downward part. Going down the slope is usually easier than ascending a hill. It is therefore, my opinion that, in order to reduce the incidences of cultism and other forms of violence in Nigerian universities, we should take steps to revise this downward slope and encourage the natural progress towards matured, civilized and sophisticated ways of reacting to frustration or thwarting agents of cultism and other forms of violence in our university environment. Though they will occur as long as human live together and interact among one another, however, they seem to have great influence on our educational standard.

These are the forces behind universities agony today which call for urgent attention in addressing them. The first way forward is timely intervention by the government at all levels.

Nigerian universities should be made serene places where people use their intellects as skills to develop ideas and moral behaviours for the survival and promotion of an excellent educational system in Nigeria. There should be prompt payment of teachers in order to encourage them focus and pay more attention to their duties. Priority should be given to the development of student intellectual capacities within the university system. The government should put in her best in improving the living conditions of

Nigerian students' and lecturers; this will reduce the unserious attitude towards the attainment of excellent education in

Nigeria. The tuition fees should be reduced in order to enable students from poor background to have easy access to tertiary education in the country. This however, will reduce youth restiveness and insecurity that have characterized Nigeria in recent times.

It is unfortunate that the entire educational system in Nigeria is in a state of alarm, and the slightest stimulus triggers off violence. It will be helpful if the lecturers of our institutions of higher learning could begin to pay more attention to the values and codes that are tantamot to promoting cultism and all forms violence all campuses of institutions of higher learning in the country. Educational institutions have the most formalized opportunities for accessing the reduction of cultism and violence in our country. As Ngoddy and Ilegbune have pointed out, people will stand up for their right in such ways as not to violet the rights of others. That is to say, they are able to handle thwarting or frustrating agents, no matter how difficult with assurance, while maintaining a good human relation with all concerned.

The universities with all the complexities of relations and the wonderful opportunities for deliberated guidance stand out among organizations and institutions that could develop strategies for reducing cultism and other forms of violence in our dear country, Nigeria. The

government should empower them to perform this role. There is also the need to go back harness and adhere to the cherished cultural norms and values of our traditional Nigerian society, which we have thrown overboard in our unbranded quest for modernity and Western civilization. To eschew cultism and violence that follows in their trail on the campuses as entrenched in country's constitution, educational questions, especially that of cultism and violence needs to be tackled with sincerity of purpose and momentum of actions to redress embittered feeling of deterioration in academic excellence in the universities and other institutions of higher learning in the country.

Efforts should be made to see that, resources are available for development of education that will make our students imbibe educational policies and curriculum in Nigeria. Nigerian students should learn from and idealize the melting-point experiences of other countries that maintain their educational standard as strictly applied constitutional provisions in educational matters. There should be spirit of co-orporation and collegiality in development of education in Nigeria. The leadership in Nigeria should endeavour to be competent, visionary and mass oriented in championing educational programmes that will better enhance that life of the learners in our universities positively (Kalu, 1995). In order to minimize students' political violence in Nigerian universities, a systematic programme of social and political education should be embarked upon in which time frame of elections and the participant should be groomed on the demands of

university authorities and democratic political process as well as their electoral rights and obligations without government interference.

Efforts should also be made to ensure liberal education, gainful employment opportunities and good housing and medical care for staff and students in order to direct their youthful potentials, struggling energies and exuberance to more useful ends. Conceited efforts should be made to eliminate cultism and other forms of violence in institutions of higher learning in the country. The students most prone to cultism which include living perpetually under fear, the risk of losing one's life and admission or been suspended or expelled from the institution, the risk of losing future opportunities and discomfiture and danger of the violence that goes with cultism. Authorities at all levels of our tertiary institutions should mobilize efforts to ensure compliance to all rules and regulations against cultism on the campuses across Nigeria.

The students should be counseled by counselors and religious leaders of the dangers of the cankerworms of joining secrete cults and generating violence in Nigerian universities.

Sessions should be organized during which cultists will be persuaded to renounce their membership of cult and participation in all forms of violence in educational institutions of higher learning in Nigeria. Government security agencies, especially the police and the state security services should deal ruthlessly with all proven cases of cultism and violence

in Nigerian universities and the society at large. Conceited efforts should be made by the Government to create a vigorous and critical academic atmosphere that engages students and encourage staff who hardly want to stay any longer in lecturing and those who stick to lecturing as an alternative option because of lack of job opportunities in the country. Even those who want to remain do so not because they want to, but because they either cannot move, or there is no place for them to move to. The university authorities should encourage professionalism by discouraging lecturers who extorts money from students' through the sales of handouts, books and lecture notes as well as demand gratification. This situation generally supports hostility, erosion and decadence of intellectualism and professionalization of education in contemporary Nigerian society.

Also, revitalization of students' activism should be entrenched to help in directing the energies of students for socially useful purposes. Intensive efforts by the liberated and conscious students' across the students' bodies on our campuses should be started to revive some of the organization that were founded since 1980s that can provide students with a coherent Pan-Nigerian identity. This task also belongs to academic staff, since they were central in ensuring mobilization of students. Combatting cultism and other forms of violence in the campuses requires the assistance of all and the wider Nigerian society. The state must provide adequate legal frame works for sanctioning the practices of cultism and other forms of violence in Nigerian universities. Such sanctioning should be sponsored and financed by

the government and university authorities must be empowered to deal with these cases.

Summary of Reviewed Literature

An attempt has been made by the researcher to review literature pertinent to the study, a conceptual framework of the study was reviewed where the factors influencing youth involve in cultism was extensively reviewed and discussed.

This review revealed that the environment of tertiary institutions has been encouraging and peaceful before the coming of secret cult into our institutions. Having thoroughly examined in this research, the meaning, causes and origin of cultism, and the impact of cultism on learning in our tertiary institutions, one would understand that the existence of secret cult in our universities poses continuous threat to our peaceful co-existence. Thus, cultism has been largely exposed in the threat to life, destruction of infrastructures, destruction of lives, disruption of university calendar and programmes, uncertainly about what comes next.

The impact of cultism is not on learning alone as it also has effect on the individual, educational institutions and the society. Therefore, efforts towards its reduction or elimination in the bid to finding a lasting solution to the problem of cultism in our educational institutions at large should take cognizance of the Nigerian society, as the school is a micro Nigerian society. Conclusively, cultism could be reduced to the minimum if only all the

stakeholders (government, university administrators, policy makers, parents, lecturers, traditional rules) and everyone in the society could lead by example. If this is done, our schools will be safe and conducive for learning and thus live to fulfill the objectives for which they have been established. Finally several strategies in eradicating cultism in universities were discussed.

CHAPTER THREE

METHODOLOGY

This chapter describes the research methodology that was used in the study under the following sub-headings:

- Research Design
- Population of the Study
- Sample and Sampling Technique
- Research Instrument
- Validity of the Instrument
- Reliability of the Instrument
- Method of Data collection
- Method of Data Analysis

Research Design

Youth involvement in cultism in the University of Benin. Survey research method is adopted to enable the researcher carry out systematic investigation and obtain information across population of the study.

Population of the Study

The population of the study comprises of all undergraduate students in the faculty of education in the University of Benin.

Sample and Sampling Technique

The sample consists of two hundred respondents which would be randomly selected through simple random techniques from the faculty of education in the University of Benin.

Research Instrument

The research instrument is a questionnaire designed by the researcher entitled "the factors influencing youth involve in cultism, a case study of undergraduate students in the University of Benin ". It is divided into two sections: section A and B. Section A contains particulars of the respondents (demographic data) such as level, age, gender while section while section B contains twenty items. The questions contained in the questionnaire revolves round the research questions raised in the chapter one of this study and the response obtained from the respondent will help to validate the research questions. The questionnaire is a modified likert scale with four options of strongly agree, agree, disagree and strongly disagree.

Validity of the Instrument

In order to ascertain the validity of the instrument, the questionnaire designed by the researcher would be given to the supervisor and two

lecturers in the Department of Curriculum and Instructional Technology (CIT) to scrutinize and for necessary corrections to ensure content as well as face validity. Corrections made on the draft would be incorporated in the final draft.

Reliability of the Instrument

The reliability of the instrument is established using split-half technique. The data would be correlated using Spearman Brown's Correction Formulae. The reliability coefficient is expected to be found at 0.78. This indicates that the instrument would be adequate for the study.

Method of Data collection

The questionnaire would be administered personally by the researcher to the respondent that was randomly selected from the sample students. The respondent would be assured of confidentiality and urged to answer the questions honestly in the best of their knowledge. Instructions would be given to the respondent on how to fill the questionnaire and the questionnaire would be collected the same day to avoid incident of loss.

Method of data analysis

The data collected is properly organized and tabulated. The responses is statistically analysed by the use of simple percentage.

CHAPTER FOUR

PRESENTATION OF RESULT AND DISCUSSION OF FINDINGS

The purpose of this chapter is to report, illustrate and discuss the result of the research. It involves the presentation and analysis of the data generated in the course of the research. This analysis was made using frequency count and simple percentage. The presentation and analysis were also made in line with the research questions raised in chapter one. The results of this finding are also discussed.

SECTION A:

Demographic Data for the Students

Table 1: Distribution of Respondents by Gender

Gender	Frequency	Per cent
Male	87	43.5
Female	113	56.5
Total	200	100

Source: Researcher's fieldwork, 2021

Table 2: Distribution of Respondent by level

Level	Frequency	Percent
100 level	23	11.5
200 level	19	9.5
300 level	45	22.5
400 level	53	26.5
500 level	33	16.5
600 level	27	13.5
Total	200	100

Source: Researcher's fieldwork, 2021

Table 3: Distribution of Respondents by Age

Age (yrs.)	Frequency	Percent
16-18	23	11.5
18-21	79	39.5
21-25	56	28
25 and above	52	26
Total	200	100

Source: Researcher's fieldwork, 2021

Answering of Research Questions

Research Question 1: What are the Reasons students in university of Benin join cults?

Table 4: the Reasons students in university of Benin join cults

S/ N	ITEM	Strongl y Agree	Agree	Strongly Disagree	Disagre e	TOTA L %
1.	Students engage in cultism because of Inferiority Complex	131 (65.5%)	25 (12.5%)	39 (19.3%)	5 (2.5%)	100
2.	Parents that are in secret cult influence their children to be cultist	40 (20%)	126 (63%)	19 (9.5%)	5 (2.5%)	100
3.	Broken homes can lead students to cultism	115 (57.5%)	60 (30%)	11 (5.5%)	14 (7%)	100
4.	Students indulge in cultism because those caught in cult activities are not persecuted.	54 (27%)	113 (56.5%)	21 (10.5%)	12 (6%)	100
5.	Students get involved in cultism for protections	26 (13%)	141 (70.4%)	19 (9.5%)	13 (6.5%)	100

Researcher Fieldwork 2021

Table 3 above shows the reasons students in university of Benin join cults. 131(65.5%) and 25(12.5%) of the respondents strongly agreed and agreed respectively that students engage in cultism because of Inferiority Complex, while 39(19.5%) and 5(2.5%) strongly disagreed and disagreed respectively. Similarly, 40(20%) and 126(63%) strongly agreed and agreed respectively that parents that are in secret cult influence their children to be cultist, but. 19 respondents representing (9.5%) and 5(2.5%) strongly disagreed and disagreed respectively. Seeking opinion of the respondents on whether broken homes can lead students to cultism, 115 of the respondents representing 57.5% strongly agreed, 60 respondents representing 30% agreed, while 11(5.5%) and 14(7%) strongly disagreed and disagreed respectively. On the opinion of the penalty of cultism, 54 of the respondents representing 27% strongly agreed, 113 respondents representing 56.5% agreed, that students indulge in cultism because those caught in cult activities are not persecuted while 21(10.5%) and 12(6%) strongly disagreed and disagreed respectively

Lastly, 26 respondents representing 13% and 141(71.5%) agreed that students get involved in cultism for protections, 19(9.5%) strongly disagreed, while 13(6.5%) agreed.

The study therefore concludes that the factors influencing university of Benin students into cultism are, inferiority Complex, parental upbringing, broken homes, protection and students indulge in cultism because those caught in cult activities are not persecuted.

Research Question 2: What are the effects of cultism in the student's academic performance?

Table 5: Showing the effects of cultism in the student's academic performances.

S/N	ITEM	Strongly Agree	Agree	Strongly Disagree	Disagree	Total %
6	There is decline in the academic of a cultist	164 (82%)	21 (10.5%)	7 (3.5%)	8 (4%)	100
7	Students who involve in cultism spends lots of extra years in school	154 (77%)	19 (9.5%)	22 (11%)	11 (5.5%)	100
8	Students involved in cultism are likely not to attend classes because of fear	170 (85%)	17 (8.5%)	10 (5%)	Null (%)	100
9	Most cultism ends up not graduating at all.	156 (78%)	27 (13.5%)	11 (5.5%)	6 (3%)	100
10	Cultists are like every other student are they doing well academically.	90 (45%)	15 (7.5%)	76 (38%)	21 (10.5%)	100

Researcher Fieldwork 2021

The above Table 5 shows the effects of cultism in the student's academic performances. The responses of 164 of the respondents representing 82% and 21(10.5%) strongly agreed and agreed respectively that there is decline in the academic of a cultist, while 7(3.5%) and 8(4%) strongly disagree and disagree respectively. Similarly, 154 respondents representing 77% and 19(9.5%) agreed that students who involve in cultism spends lots of extra years in school, while 22(11%) strongly disagreed, and 11(5.5%) disagreed. 170 of the respondent representing 85% strongly agreed and 17 representing 8.5% recognized that students involved in cultism are likely not to attend classes because of fear, while 10(5%) strongly disagreed. Correspondingly, 156 of the respondent representing 78% strongly agreed and 27 representing 13.5% agreed that most cultism ends up not graduating at all., while 11(5.5%) and 6(3%) strongly disagreed and disagreed respectively

Finally, most of the respondents agreed that cultists are like every other students are they do well academically., with 90 of the respondents representing (45%) strongly agreed, 15(7.5%) agreed, while 76 of the respondents representing (38%) strongly disagreed and 21(10.5%) disagreed.

From the analysis of the table 2, the research from table 4 therefore concludes that the effect of cultism on the academic performances student are there is decline in the academic of a cultist, students who involve in cultism spends lots of extra years in school, absenteeism from classes and most of them end up not graduating at all.

Research Question 3: What are the extents to which students are involved in cultism in university of Benin?

Table 6: Showing the extent to which students are involved in cultism in university of Benin.

S/N	ITEM	Strongly Agree	Agree	Strongly Disagree	Disagree	Total %
11	Cultism is very rampant in the University of Benin	97 (48.5%)	62 (31%)	26 (13%)	15 (7.5%)	100
12	Students join cult groups without been aware of what they are venturing into	55 (27.5%)	26 (13%)	96 (48%)	23 (11.5%)	100
13	Most of the cult activities are not within the school environments	74 (37%)	26 (13%)	84 (42%)	16 (8%)	100
14	Most students of the University of Benin are likely forced into cultism because of their resident area	164 (82%)	16 (8%)	12 (6%)	8 (4%)	100
15	The cultism rate in the University of Benin is very low.	126 (63%)	24 (12%)	28 (14%)	22 (11%)	100

Researcher Fieldwork 2021

The above Table 6 shows response for the extent to which students are involved in cultism in university of Benin. A cursory look at table 5 revealed

that 97(48.5%) and 62(31%) strongly agreed and agreed respectively to the statement that cultism is very rampant in the University of Benin, while 26 of the respondents representing 13% and 13(7.5%) strongly disagreed and disagreed respectively. 96 respondents representing 48% and 23(11.5%) refuted that students join cult groups without been aware of what they are venturing into, while 55(27.5%) and 26(13%) strongly agreed and agreed respectively. the respondents were in a clash of decisions on whether most of the cult activities are not within the school environments. This was evidenced by the respondents opinion which showed that 74 of the respondent representing (37%) and 26 representing (13%) strongly agree and agree respectively, while 84(42%) strongly disagreed and 16(8%) disagreed. 164 respondents representing 82% and 16(8%) affirmed that most students of the University of Benin are likely forced into cultism because of their resident area, while 12(6%) and 8(4%) strongly disagreed and disagreed respectively.

Finally, the respondents affirmed that the cultism rate in the University of Benin is very low, as 126 of the respondents representing (63%) strongly agreed, 24(12%) agreed, while 28 of the respondents representing (14%) strongly disagreed 22(11%) and disagreed.

In the third objective, the study examined the extent to which students are involved in cultism in university of Benin. Based on the result in table 6, the study therefore concludes that the rate of cultism on campus is low, as most students of the University of Benin are likely forced into cultism because of their resident area.

Research Question 4: What are strategies for eradicating or minimizing cultism in tertiary institutions?

Table 7: Showing the strategies for eradicating or minimizing cultism in tertiary institutions

S/N	ITEM	Strongly Agree	Agree	Strongly Disagree	Disagree	Total %
16	Students should be properly guided through guidance and counseling	166 (83%)	18 (9%)	16 (8%)	Null (%)	100
17	Workshop should be organized during orientation of fresh students on the dangers of secret cult	156 (78%)	36 (18%)	Null (%)	8 (4%)	100
18	Regular check on possession of arms by the students should be carried out on campuses	152 (76%)	24 (12%)	12 (6%)	12 (6%)	100
19	Parents should monitor their children both in and outside the school and counsel them regularly	160 (80%)	18 (9%)	22 (11%)	Null (%)	100

20	Churches and mosques should have youth department that would give the youths the forum to vent their issues.	144 (72%)	22 (11%)	24 (12%)	10 (5%)	100
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Researcher Fieldwork 2021

Table 7 shows response for the strategies for eradicating or minimizing cultism in tertiary institutions. It reveals that 166(83%) and 18(9%) strongly agreed and agreed that students should be properly guided through guidance and counseling, while 16 of the respondents representing 8% strongly disagreed. Similarly, 152 respondents representing 78% and 36(18%) agreed that workshop should be organized during orientation of fresh students on the dangers of secret cult, 8(4%) agreed. On check data arms, 152 respondents representing 76% and 24(12%) agreed that regular check on possession of arms by the students should be carried out on campuses, 12(6%) strongly disagree, while 12(6%) disagreed. The respondents affirmed that parents should monitor their children both in and outside the school and counsel them regularly. This was evidenced by the respondents opinion which showed that 160 of the respondent representing (80%) and 18 representing (9%) strongly agreed and agreed respectively, while 22(11%) strongly disagreed.

Finally, majority of the respondents agreed that churches and mosques should have youth department that would give the youths the forum to vent their issues., with 144 of the respondents representing (72%) strongly

agreed, 22(11%) agreed, while 24 of the respondents representing (12%) strongly disagreed and 10(5%) disagreed.

In the fourth objective, seeking answers for strategies for eradicating or minimizing cultism in tertiary institutions. Based on the result in table 7, the study therefore concludes that students should be properly guided through guidance and counseling, orientation should be conducted for students on the dangers of cultism, and religious worshippers should do well to enlighten their followers.

Discussions of Findings

The result of this study has been quite instructive, informative and revealing. Based on the analysis of data or information collected from the opinion of the respondents

The analysis of research question one reveals the factors influencing university of Benin students into cultism are, inferiority Complex, parental upbringing, broken homes, protection and students indulge in cultism because those caught in cult activities are not persecuted. Which is in line with Ajayi and Ayodele (2002) who said despite the fact that all manners of evil (such as examination malpractice, rape, robbery, arson, maiming, murder, killing, intimidation of fellow undergraduates and lectures for good grades, love (girlfriend), clashes of rival cult group among others) has become the activities of cultism, some student of tertiary institutions still find it fashionable to engage in it for different reasons. According to Ajayi and Ayodele (2002), cited the following reasons why undergraduate engage

in cultism, namely: search for responsibility, search for satisfaction of one's aspirations and needs, search for security and search for social identity etc.

The results of research question two shows that the effect of cultism on the academic performances student are there is decline in the academic of a cultist, students who involve in cultism spends lots of extra years in school, absenteeism from classes and most of them end up not graduating at all. More so, Ehondo (1993) opines that so many unsuspecting students have been lured into joining secret cult societies through deception. Such deception includes becoming one of the untouchable. Once you are a member of secret cult, owning the most beautiful girl on campus, passing your exams without study, etc. becomes attainable. For those who are lured through such lies there is no apology because it is only a highly mischievous, untrained and morally deficient student that would subscribe to such lies. For what manner of student are you that membership of a secret cult will enable you to short circuit studies? The fact is that there are no students without studies.

The results of research question three shows that the rate of cultism on campus is low, as most students of the University of Benin are likely forced into cultism because of their resident area.

Research question four revealed that students should be properly guided through guidance and counseling, orientation should be conducted for students on the dangers of cultism, and religious worshippers should do well to enlighten their followers. According to (Kalu, 1995) Nigerian universities should be made serene places where people use their intellects

as skills to develop ideas and moral behaviours for the survival and promotion of an excellent educational system in Nigeria. There should be prompt payment of teachers in order to encourage them focus and pay more attention to their duties. Priority should be given to the development of student intellectual capacities within the university system. The government should put in her best in improving the living conditions of Nigerian students' and lecturers; this will reduce the unserious attitude towards the attainment of excellent education in Nigeria

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary

The purpose of this research was designed to examine the factors influencing youth involve in cultism, a case study of undergraduate students in the University of Benin. The researcher made effort in analyzing factors influencing University student's involvement in cultism, effects of cultism in the student's academic performances, extent to which students are involved in cultism in Nigerian Universities and strategies for eradicating or minimizing it in tertiary institutions. All of which have been discussed in details under the review of literature.

The collection of data was carried out through the administration of questionnaire to two hundred (200) University of Benin students. The data were interpreted and discussed using percentages and frequency table. The sampling technique used for the research is simple random sampling technique.

Conclusion

Following the analysis of the data collected and findings were made:

1. The factors influencing university of Benin students into cultism are, inferiority Complex, parental upbringing, broken homes, protection and students indulge in cultism because those caught in cult activities are not persecuted.

2. The effect of cultism on the academic performances student are there is decline in the academic of a cultist, students who involve in cultism spends lots of extra years in school, absenteeism from classes and most of them end up not graduating at all.
3. The rate of cultism on campus is low, as most students of the University of Benin are likely forced into cultism because of their resident area.
4. Students should be properly guided through guidance and counseling, orientation should be conducted for students on the dangers of cultism, and religious worshippers should do well to enlighten their followers.

Recommendations

Based on the conclusion of the study, the following recommendations are made;

1. Professional guidance counselors should organize public lectures, seminars and workshops for students on the dangers of cultism.
2. Parents and Guardians should inculcate greater interest in the academic and moral progress of their wards through regular monitoring and relevant follow-up sessions.
3. Cult members that are been apprehended by security operatives should be paraded and publicly sanctioned so that other students can learn from it.
4. And finally, on the part of the stakeholders in the university education (the churches, the mosques, parents, school administrators and the

society at large) to fuse effort to eradicate the menace before it destroys the whole educational system.

Suggestion for further studies

This study investigated the factors influencing youth involve in cultism, a case study of undergraduate students in the University of Benin, using 200 respondents. Further research should be carried out on the role of Guidance and counseling in eradicating cultism in Nigerian Universities.

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APPENDIX

DEPARTMENT OF CURRICULUM AND INSTRUCTIONAL

TECHNOLOGY (CIT)

FACULTY OF EDUCATION,

UNIVERSITY OF BENIN, BENIN CITY

QUESTIONNAIRE ON THE FACTORS INFLUENCING YOUTH INVOLVEMENT IN CULTISM, A CASE STUDY OF UNDERGRADUATE STUDENTS IN THE FACULTY OF EDUCATION, UNIVERSITY OF BENIN.

Dear Respondents,

This questionnaire is designed for academic purposes. It is structured to find out **the factors influencing youth involvement in cultism, a case study of undergraduate students in the faculty of education, University of Benin.**

Kindly respond sincerely to the questions by ticking [] where appropriate. Your responses will be treated with high level of confidentiality.

Thank you.

Section A

Instructions: Please tick () where applicable.

1. sex: male () female ()
2. age: 16-18 () 18-21 () 21-25 () 25 and above ()
3. level: 100() 200() 300 () 400 ()

Section B

	ITEMS	Strongly Agree	Agree	Strongly Disagree	Disagree
	What are the Reasons students in university of Benin join cults?				
5.	Students engage in cultism because of Superiority Complex				
6.	Parents that are in secret cult influence their children to be cultist				
7.	Broken homes can lead students to cultism				
8.	Students indulge in cultism because those caught in cult activities are not persecuted.				
9.	Students get involved in cultism for protections				
	What are the effects of cultism in the student's academic performances?				
10.	There is usually a decline in the academic performance of a cultist				
11.	Students who involve in cultism spends lots of extra years in school				

12.	Students involved in cultism are likely not to attend classes because of fear				
13.	Most cultist ends up not graduating at all.				
14.	Cultists are like every other students and may not do well academically.				
	What are the extent to which students are involved in cultism in university of Benin?				
15.	Cultism is very rampant in the University of Benin				
16.	Students join cult groups without been aware of what they are venturing into				
17.	Most of the cult activities are not within the school environments				
18.	Most students of the University of Benin are forced into cultism because of their resident area				
19.	The cultism rate in the University of Benin is very low.				
	What are strategies for eradicating or minimizing it in tertiary institutions?				
20.	Students should be properly guided through guidance and counseling				
21.	Workshop should be organized during orientation of fresh students on the dangers of secret cult				

22.	Regular check on possession of arms by the students should be carried out on campuses				
23.	Parents should monitor their children both in and outside the school and counsel them regularly				
24.	Churches and mosques should have youth department that would give the youths the forum to vent their issues.				