CHAPTER ONE
INTRODUCTION

Background of the Study

The emergence of cult activities in tertiary institutions in Africa can be traced back to the early 1950s. According to Opaluwah (2000), what is known as campus cultism in tertiary institutions started at The University College, Ibadan, Nigeria in 1952. It was formed by Nigeria’s only Nobel Laureate, Professor Wole Soyinka and six others who founded the Pyrates Confraternity. The other six are Olumuyiwa Awe, Ralph Opara, and Tunji Tubi, Aig Imokhuede, Pius Olegbe and Olu Agunloye. Their main objectives included the abolition of convention; the revival of the age of chivalry and to end tribalism, to elevate the social life of the university campus where orderliness and discipline could be planted in the mind of students/youths who were expected to be future leaders in Nigeria and elitism. Adejoro (1995) lamented that little did Soyinka and his friends realized that they were making history nor did they come to terms with the fact that students and indeed youths radicalism was being given a national boost and the unleashing of a national vanguard. The development was paradoxical to the extent that they little realized that they were laying the foundation for what was to be transformed eventually into gansterism.

In defining cultism, Azelama, Alude and Imhonda (2000) noted that “cult is an assemblage of people united by certain ideals, or symbols and whose rites and ceremonies of veneration are unique and shrouded in mysteries with a secrecy that cannot be broken.” Maxey (2004) traces the meaning of cult from the Latin word
‘cultus’ which means ‘to worship or give reverence to a deity.’ Thus, in its original usage, it was simply applied to a religious worshipful group of people regardless of the object or person they venerated.

Furthermore, Rotimi (2005) cites the anthropological definition of ‘cult’ by Oxford Concise Dictionary of Sociology (1996) as ‘a set of practices and beliefs of a group in relation to a local god.’ The same dictionary gives a sociological definition of a cult as ‘a small group of religious activists whose beliefs are typically secret, esoteric and individualistic.’ Aguda (1997), Ogunbameru (1997) and the Free Encyclopedia (2006) define cult in a similar manner. Langone (1988) indicated that cult leaders have absolute control over the members of the movement and as such they use force to subdue them under their command. The author concluded that because cults tend to be leader centred, exploitative and harmful, they come into conflict with and threatened by the rational open and benevolent system of members’ families and society at large and that it is an exploitatively manipulative and abusive group in which members are induced to serve the group leader(s). From these accounts, it can be deduced that cults and cultism have certain elements in common. They are esoteric, shrouded in secrecy, usually made up of a small group of people with a charismatic leader, and may or may not be religious in nature.

Section 318 of the 1999 Constitution of the Federal Republic of Nigeria defines a secret cult as any association, group or body of persons (whether registered or not) that uses secret signs, oaths, rite or symbols and which is formed to promote a course, the purpose or part of which is to foster, the interest of its
members and to aid one another under any regard without due regard to merit, fairness or justice; whose oaths of secrecy and, the names and activities are held in secret. The numerous and diverse activities of campus cults and confraternities have gained undue and unwanted popularity in institutions of higher learning and the society has borne brunt of their existence. In the tertiary institutions today, these cults are involved in activities that could destabilize the smooth running of academic work in higher institutions. In the tertiary institutions, there are reported cases of murder of students in clashes between rival cults. In some cases, non cult members are murdered for reasons of provoking a cult member or group. Also female students are raped, disfigured for refusing to yield to love advance from cult members.

Despite the fact that many view cultism as abode of evil, where all manners of evil such as maiming, murder, examination malpractice, robbery, rape, arson, intimidation of fellow students and lecturers for good grades, forceful love (girl friends) and clashes of rival cults groups, some students find it fashionable to blend or join cults groups for different reasons. For this reason, social problems associated with campus cult activities calls for further investigation. In the normal school situation, people feel comfortable as the academic environments in the campuses are usually very conducive without disturbances. As reported by Arogundade (1994), Amachere (1992) and Oriaku (1992), every student was supposed to know why he/she is in the higher institution and as such his/her academic pursuit (aim and objective) must be achieved for he/she has no negative motives.
Tertiary education institutions include Universities, polytechnics and teachers training colleges. They have been known to provide the social atmosphere which allows students, administrators and academics alike to enjoy peaceful coexistence and excellence in education. In the case of students, the existence of and participation in clubs and organizations on campuses ensure that they become well rounded and well adjusted individuals at the conclusion of their course of study. This scenario applied to institutions of higher learning in Nigeria until when cultism reared its ugly head on campuses.

Education is a crucial factor in the social, economic, political and technological development of a nation. The universities are abridged version of the larger society, as school is for academic excellence, which shapes an individual to the world of honour and dignity (Rotimi, 2005). Ones values and aspiration is conditioned and structured by his academic excellence. Before the 1970’s, the socio-cultural environment of Nigeria was conservative and non-aggressive.

According to Hornby (1995), tertiary means third in the order, rank or importance while tertiary education (at university or college level), therefore, tertiary institution involves Universities, Colleges of Education, and Polytechnics that provide education for people at higher level. The greatest asset to any society is her citizens and their various abilities. These abilities can be acquired through quality education (Thompson, 2000). Unfortunately, despite all concerted effort by the Federal Government to provide its citizens with quality education, the reverse is the case. Nigerian educational institutions are beset by many social vices. Undoubtedly, one of such social vices confronting Nigerian institutions today is
cultism. Cult activities have been very much on in our tertiary institutions, leading to the constant harassment of students, staff and destruction of properties. The nefarious and nocturnal activities of secret cults have also led to the untimely death of cultists and innocent students and staff/lecturers of our institutions of higher learning.

It has been observed as stated by Thompson (2000) that students join cult for certain factors such as protection, sense of identity, deception, family background, the Western media and role models. The researcher observes that there should be more to this than meets the eyes. It is only further investigation that can establish these reasons. Higher institutions should be centres of academic excellence and moral uprightness, academic pursuit cannot be achieved in an atmosphere painted with blood shed and hooliganism. Furthermore, what are the social problems associated with secret cult activities in tertiary institutions? Arogundade (1994), Amachere (1992) and Oriaku (1992) observed that cultism in our tertiary institutions have brought about riots, maiming, raping, rival, robbery, looting and radical student bodies. The extent of their ugly trends needed to be further established and if not checked, may cast serious doubts on the future role of our universities.

The crusade on cultism is to create awareness among parents, encourage students to join approved religious groups such as Scripture Union in schools for morals and spiritual awareness and security in God. Moral upbringing is very essential in ones life for there is a saying “Direct the child the way he/she should go and he will never depart from it” (Olabisi, 1993). Another way is referring
members of secret societies to guidance and counselling units for counseling. Indeed, education is an all round efficiency that focus on the child not just as he is but as he can be. Therefore, disciplining of wards from childhood and organizing periodic counselling of students will make them realize their past mistakes and become ashamed of it. In addition to these, Ugbendu in Olabisi (1993) explained that most new intakes in higher institutions belong to the adolescent age bracket, a stage they are subjected to psychological fluctuations, while searching for their personalities.

The researcher embarks on this study as a result of observation by meaningful individuals and the media who point out that the issue of disturbances of secret cults in contemporary Nigerian tertiary institution is becoming a progressive social menace and a national question. One may ask if location of the University constitute a factor of secret cult activities happening in tertiary institution. Rotimi (2005) stated that students are attracted to cultist groups for a variety of reasons. He noted that generally, the social atmosphere prevailing in Nigeria Universities provides an inspiring environment for secret cults to thrive. These may include lack of virile student unionism, individual/private universities where the security system is not tight, erosion of the traditional academic culture; absence of intellectual debates and all other activities that are components of traditional campus culture. The researcher is investigating whether the higher institutions cited in urban areas are more involved in cultism more than those in rural areas that is to say what is the influence of location on secret cult activities.
Statement of the Problem

Universities as higher institutions are places for teaching, learning and researching into the problems of societies and the world. The existence of campus cult activities in our tertiary institution is a serious threat to the realisation of this noble objective. It has been observed that cult activities have led to the death of students and even lecturers on campus. Many other tertiary institutions in Anambra State, according to Newspaper reports, live in perpetual fear of cult activities on campus. Observers point out that if these ugly trends are not established and measures taken to check them, the future role of our tertiary institutions as agents of social change and national development will be seriously threatened.

It is against this background that this study was faced with the problem of establishing validly the social problems associated with campus cult activities in tertiary institutions in Anambra State, Nigeria and possible measures that can address the problem. Thus, the problem of this study put in a question form is: what are the social problems associated with campus cult activities in tertiary institutions in Anambra State.

Purpose of the Study

The main purpose of this study is to identify the social problems associated with campus cult activities in tertiary institutions in Anambra State, Nigeria. Specifically, the study sought to:
1. Find out the social factors that lead to students’ campus cultism in tertiary institutions in Anambra State.

2. Identify the social problems associated with cult activities in tertiary institutions.

3. Determine the influence of school type on cult activities happening in tertiary institutions in Anambra State.

4. Find measures that can effectively control campus cult activities in tertiary institutions in Anambra State.

**Significance of the Study**

The result of this study will benefit university authorities, parents, counsellors, researchers, government and corporate bodies. This study will be beneficial to the university authorities in the various institutions to assess their shortcomings in their bid to check this menace. It will also help students to take a more rational decision concerning joining/associating with campus cultists.

Parents will also benefit from this study because it will provide them with greater knowledge on the level of involvement and viciousness of the operations of the campus cultist problem. Such improved awareness will enhance their advisory role performance to their wards vis-à-vis the consequences of associating with cultists. Parents will also become more co-operative with the appropriate authorities in the handling of issues of secret cults in schools.

The findings of the study will be beneficial to the academic community as a whole, since it is a research effort and reference material. Based on the results of
the study, the Federal Government will be able to appraise their altitude and reactions to incidents of campus cultism in tertiary institutions in promulgating Decrees in planning and formulating Education Policies and providing adequate study equipment and environment conducive for teaching and learning as well as recreational facilities in the university campuses which in turn necessitate the attainment of school objective. This will help to establish a firm and cordial relationship among the students and lecturers in order to minimise social and emotional conflict arising from frictions and bickering in order to jointly attack a common problem.

The study will be beneficial to the students because when there is peace and harmony in the school, effective teaching and learning will take place. This will enhance high performance of students in examinations. Further, the findings bring out the ills of cultism and its effect on students, the learning process and the communities, thus creating awareness in the minds of all stakeholders in education; ministry of education, other educational agencies, and galvanizing them for positive action to end the menace and create awareness for change of attitude and behaviour.

The study also provides information for law enforcement agencies in order to improve existing laws, rules and regulations regarding students engaged in cultism and violence on tertiary education institutions and the public. Also, the study is significant because it provides suggestions on how to combat the problem of cultism on campuses and engender and inject good values and practices into the minds of those students who might be supporting cultism on tertiary education
campuses. Finally, communities associated with cultism will find significance in the results of the study because it will create awareness about the ills of the menace and collective effort will be made to end it.

Scope of the Study

The study will be limited to the tertiary institutions in Anambra State. The content scope will include social factors leading to students’ campus cult activities, social problems associated with campus cultism and measures that can effectively control/reduce campus cult activities.

Research Questions

The following research questions guided the study;

1. What are the factors that lead to students’ cultism in tertiary institutions in Anambra State?
2. What are the social problems associated with campus cult activities in tertiary institutions in Anambra State?
3. What is the influence of institution type on campus cult activities in tertiary institutions in Anambra State?
4. What measures can effectively control campus cult activities in tertiary institutions in Anambra State.
Hypotheses

The following null hypothesis were formulated and tested at 0.05 level of significance to guide the study.

$H_{01}$: There is no significant difference between the mean scores of lecturers and students with regards to the factors that lead to students’ cultism in tertiary institutions in Anambra State.

$H_{02}$: There is no significant difference between the mean scores of lecturers and students with regards to the social problems associated with campus cult activities in tertiary institutions in Anambra State.
CHAPTER TWO

REVIEW OF LITERATURE

In this chapter, to facilitate a better understanding of the study, related literatures on the topic are reviewed under the following sub-headings:

1. Conceptual Framework
   - Concept of cultism.
   - Campus cultism.
   - Concept of social problems.
   - Social problems associated with campus cultism.
   - Control of campus secret cult activities.

2. Theoretical Framework
   - The behavioural theory.
   - The social learning theory.

3. Review of Empirical Studies
   - Studies related to causes of campus cultism.
   - Studies related to social problems of campus cultism.
   - Studies related to control of campus cultism.

4. Summary of Reviewed Literature
Conceptual Framework

Concept of Cultism

It has never been easy to give a comprehensive definition of the term ‘Cult’. This is because the term cultism could be applied to a wide range of groups and could convey different meaning by different users. Okwu (2006) cited Deng (1991) where the author defined cultism as a system of religious belief and practices or ideology. Also, Orukpe (1998) noted that ‘Cults are a group of people who share and propagate peculiar secret beliefs divulged only to Member’.

Occultism or possession of mystical power is often associated with cults. The veracity of this is difficult to ascertain because of their secret modus operandi. Cult can be seen as a group of people that are devoted to a particular cause. In real sense cult per se is not evil, it is rather the anti-societal behaviour of its members that make it to be evil and a cause of concern to society.

According to the Free Encyclopedia (2010), the literal and traditional meaning of the word ‘Cult’ is derived from the Latin word ‘Cultus’ meaning ‘Care’ or ‘Adoration’. To the sociologist of religion, the term is used to describe ‘a loosely knit organization not characterized by tolerance and open mindedness in matter of belief and practice, while in the media and everyday conversion the word suggests a spurious, secretive, sinister and harmful group’ (Albatross, 2006). Lalich and Langone (2006) made the following remarks about the behaviour of cultists – the group displays excessively zealous and unquestionable commitment to its leader and regards his belief system, ideology and practices as the truth. The
authors noted that questioning, doubts and dissents are discouraged or even punished.

Rotimi (2005) asserted that the secret cult phenomenon is not new in Africa. Citing Aguda (1997), the author observed that activities of secret cults, like ‘Human Leopards’ and ‘Human crocodiles’, have been recorded in Central Africa. Furthermore in citing Thomas (2002), the author stated that cultist groups enjoy subtle support and patronage from both government and school authorities. Cult members were sometimes used by politicians for revenge and for setting personal scores. He went on to state that in some cases, past members who had migrated to foreign countries some times remitted money to support their former cult groups.

Campus Cultism

Cultism is an anti-social behaviour which is a deviant act. It is at variance with the established norms of behaviour. It is a non-conforming behaviour which usually contravenes the social rules of an institution in particular and the society in general. In spite of the negative consequences of cultism, it still thrives. Literature showed that secret societies have a mode of operation and behaviour by which they can identify as not only groups but secret groups.

According to the Constitution of the Federal Republic of Nigeria (Enactment) Decree 1978 … “A secret society means a cultural or association, not being solely secret signs, oaths, rites or symbols whose meetings are under oath, obligation to promote the interest of its members or to aid one another under all circumstances without due regard to merit, fair play or justice, to the detriment of
the legitimate expectation of those who are not members.” The nature of secret cults is as much practicable shrouded in secrecy by members. This fact was appreciated by Nwanze (1991 and 1994). They observed that they all shared one thing in common. They operated secretly and their activities and sign were decidedly esoteric to the uninitiated.

Evidence by the leader of the society and also the 1st accused, which was corroborated by that of nine other prosecuting witnesses, explained how the meeting venue of the society was made inaccessible to non-members thereby concealing the nature of the meeting. Admission of new of the members was through a written application. The applications are normally destroyed at initiation for security reasons.

Hierarchy in operation and responsibility is strongly adhered to. The leader of the fraternity is called a “Body Guard”. The member who performs the initiation is called “Bishop”. There are advisers called “Consiglory”. Rules and regulations are enforced down the line. The initiation venue is called “House” is out of knowledge of new members and no two new members know themselves and they do not know the old members except the one receiving the application from the new member who also introduce the new initiate to the society. At the appropriate time of 11.00 pm on the initiation day, the new initiates are taken to the venue of the initiation. As they approach the venue, they are blindfolded using their shirts, and their backs becoming bare. The initiates are now ordered to lie on the ground face down and the process of initiation called “Physical Fitness Test” commences. During this process, old members use sticks, clubs, etc to viciously
whip the new initiates. The whipping process is called “Massaging”, it lasts for 30 minutes after which the initiates are allowed to rest. They are offered bread, unripe mango and illicit gin in large quantity. A salty liquid is used to rob on their backs to make them hot.

After resting for 30 minutes, the second phase of massaging commences. This involves more vicious whipping with sticks, kicking and skipping. Also lighted cigarette butts are burnt on their skin. This process will last for another 30 minutes. The next phase is called the “Intelligence Test”. During this stage, the “Bishop” and his aides ask the initiates probing questions to ascertain their consciousness after the vicious beatings and test their reliability under such harsh conditions.

The next phase is called “Giving them mark of life”. Burning paper is placed on their palms and allowed to burn to ashes. The initiates recite words among which they say “I will burn like this paper”. Then they swear to an oath to keep their secrets and protect the fraternity at all cost. Membership is for life. The blindfold is removed and for the first time, the old and new members see themselves and introduce themselves. They also said they identify themselves with peculiar handshakes and signs.

Gibbs (1990) illustrated how the founding members of the Pyrates confraternity took up piratical names. Awe became “Long Silver John”, Soyinka became “Captain – Blood” and Ralph Opara was “Don Pizzaro”. However, he explained that these sobriquets were taken after persons of high esteem whose good qualities, the Pyrates aspire to attain. Opinion in Pilgrim Magazine (March,
1992) referring to sobriquet taking among secret societies said the youngsters (the society members) usually go by code names.

While describing the complications inherent in stopping the phenomenon of secret societies, Okorie, et al (1991) hinted that it was difficult to detect members of the cults since their activities are carried out under the cover of darkness, they wear masks and hardly ever “hit” within their own institutions. They travel to schools where their faces are unknown. Okorie (1991) referring to as the mask members of secret societies called the “hooded hoodlums”. They carry out their meetings in odd places and drink deadly. These clubs meet only at midnight at very odd places, dressed in dreaded apparels. They drink some sort of diabolic concoctions and eat dirty smelling substances. They behave in a manner as if they had become transformed into meta-mortals ….

This is further supported by Usen, et al (1990) and the opinion in Pilgrim Magazine (March, 1992). While Usen, et al listed places such as valleys, hill tops, cemeteries and forests, as where initiations usually take place. Both also human attested that the members drank concoction of human blood. According to the opinion in Pilgrim Magazine which called this concoction “Blood of Mary)”, the Black Cats and Buccaneers add their blood to the drink as an oath of secrecy. A member was therefore bound by oath not to reveal their secret to the “civilians” that is non-members.

(1994), held that both sexes are involved, Ohaeto (1990) maintained that the societies are invariably exclusively male societies.

Okorie, *et al* (1991) gave two classes of entrants into the societies. One group is those who were lured into the societies by the enormous conception for their nature. The second group comprises those who are conscripted through trickery, threat and blackmail in view of the expected gains; such as protection, which the society will make from such persons membership.

Nwanze (1991) reported the initiation process of the Buccaneers at Awka, he said the initiates are stripped to the pant. While a bonfire of tyres was on, the new initiates were being flogged with horse whip; none was placed on the fire until it became red. It was later used to give small marks at some parts of the bodies of the new intakes. He went on to give discuss the initiation process in Bendel State high institutions. It took place at the burial grounds. Here, human skulls are used at the dead of the night.

It is apparent that the procedures of initiation as described above differ between cults. The similarities between them are that they are rigorous, gruesome and night bound. Other characteristics of secret societies identified by Usen, *et al* (1990) are that members used drugs like “Indian hemp” and “Chinese capsule” to get themselves on top of the world. They use weapons and various injurious instruments. They include firearms, daggers, and axes and acid. Okorie (1991), Ezennah (1992) and Olabisi (1993) added machete, sword and live grenade to the list.
In addition to these, Nwanze (1991) did not lose sight of objectives. He said those with poor academic records and those who gain admission through dubious means join for academic protection which they get from cult. Others with political ambitions join to use cult link to get elected into offices of campus politics. Others use it as a means to get through to the best girls in the campus, while others join due to economic reasons. He said members are their brothers’ keeper by lending money to colleagues or buy food items for them.

This section has shown that secrecy is the sole mode of operation of secret societies. According to the review, the societies achieve the required secrecy by members acting under nicknames, in darkness and odd places where faces are not known. They subject members to oath of secrecy at initiation. They also use intoxicating drugs and dangerous weapons for their operation. Their objectives are also not based on nobility.

The origin of what metamorphosed into secret cults in our tertiary institutions started in 1952 as stated in the National Association of Seadogs Handbook (1993, 2). According to this source, it was founded at the University College, Ibadan, now University of Ibadan by what they called seven ash coated weather beaten and time tested ‘Seadogs’. Their names were listed as follows: Wole Soyinka, Ralph Okpara, Pius Oleghe, Frank Aig Imoukheude, Nathaniel Oyelola, Olumuyiwa Awe and Ben Egbuche.

This was further supported by Ohaeto (1990) when he traced its origin to the proscription of a group called ‘Pyrates Confraternity’ in the late 1970s. He quoted one of the founding members, Olumuyiwa Awe, as dating the origin of the
confraternity to 1952 with Wole Soyinka as the first captain. The basement rooms
below Tedder Hall at University of Ibadan, served as their “core”. The ban on the
confraternity led to the formation of several other groups that go in varying names.
Chioma (1991), Mgbagwu (1990), Nwanze (1994), Akpan (1990) listed their
names:

The Buccaneer, Pyrates, Black Axe, Seadogs, Black Barret, Green Barret, Viking, Neoblack Movement, the Musketeers, the Trojan Horse, the Temple of Eden, the Mafios, the Osiri, the Black Cat and the National Seadogs student Fraternity, Owegbe, Awo Atinge, Ayambua, Ekpe-Ikpa Ukot and Idiong, the Rosicrucians and Odd Fellows, Marpnites, Amazons (All female), Burkina Faso Revolution, Scorpion, K.K.K, Eiye Fraternity, Cobra, Bees International, Barracudas, Himalayas, Dragons, Nalphites, Red Barret, Mafia, Mgba Brothers, Agba Sects, Children of Judah, the Ekpo, Family Fraternity, Norsemen, the Red Devil and Blood Spot, etc.

Ohaeto reported that Wole Soyinka referred to these as break away groups
thrown out of Pyrates for being drug addicts, rapists, robbers, and those who could
go and pour acid on women for refusing love advances.

Gibbs (1990) referred to the founding fathers as the “Magnificent Seven”,
while Ogbodo, Oduenyi and Otuya (1991a) and Olabisi (1993) referred to them as
the “Original Seven” of the Pyrates. They also hold the view that other cults
prevalent in our tertiary institutions today are offspring of the original Pyrates
confraternity. According to the information gathered from the Handbook of the
National Association of Seadogs (1993: 3), Pyrates confraternity was reorganized
and properly directed with a proper leadership structure, and the composition of
the Supreme Pyrates Council (a central coordinating body) spelt out and adopted
in April 14/10/1978. Then the Pyrates confraternity was formerly registered with
the Federal Ministry of International Affairs under the land (perpetual and succession) Act Cap. 98, by the trustees under the caption of National Association of Seadogs (NAS) in 1980. It went further to state that due to violent encounters student members were having with other rivalry clubs; a decision was taken in July 1984 to ban the activities of Pyrates on campuses. According to Agunloye in Ogbodo, et al (1991a and b), this ban was imposed in 1987. Since then, even student members of the National Association of Seadogs are not allowed to carry out their activities within the campuses but outside.

On what informed the founding of Pyrates confraternity, as stated in the National Association of Seadogs Handbook (1993: 4), they had an original scroll which is still in existence in what they called “Pirates Treasure Chest”, upon which were written under objectives. Prominent among the objectives were:

- Fight moribund convention
- Destroy this Barmy Party System in the country where it is taking to tribalism.
- Rid this Rum Old country of the Mane of conservation.
- Revive the Age of chivalry.

Gibbs (1990) in an exhortation of the editor of then Pyrates magazine “The Criterion”, following what he regarded as welcome political development on the University College, Ibadan campus, expatiated on these objectives and said one of these objectives was that the country must be rid of the draconian rule.

Furthermore, Tunji Tubi was reported in Ogbodo, et al (1991a) as saying that the social ills and conformist degradation, which were exhibited not only by
the students but also by the society at large. At that time, the Pyrates had ideals that were humanistic and tribalism. They saw themselves as the policemen of the campus. Like Olu Agunloye in Ogbodo, et al (1991b), he illustrated this with how Pyrates stepped in and resolved amicable a students’ protest over the construction of a railway close to the University College, Ibadan campus. Olabisi (1993) also reported Wole Soyinka as saying that Pyrates were established to act as correction, reformatory and taming center for members, so they could act as shining examples to other students within the campus. He further said it was formed to act as unofficial organ of the students against any forms of oppression or victimization by the University authorities.

The foregoing showed that secret cults started to operate in Nigerian tertiary institutions about 1952, fifty nine years ago. The first of such was the Pyrates confraternity formed at the University College, Ibadan. From the above revelations, it can be deduced that behind the emergence of the early cult, there was the spirit of Nationalism and Patriotism. Other cults prevalent in our contemporary university are offspring of Pyrates confraternity.

Cultism is an anti-social behaviour which is a deviant act. It is at variance with the established norms of behaviour. It is a non-conforming behaviour which usually contravenes the social rules of an institution in particular and the society in general. In spite of the negative consequences of cultism, it still thrives. Factors responsible for this are identified as some of the causes of cultism.

Parental and Home Background is a major factor when considering the cause of students’ joining campus cults. Student’s participation in cult activities
may be influenced by parent’s involvement in similar activities; parents who are members of secret cult will not see anything wrong in their children’s involvement in cultism. Parents may encourage their children to join cults so that they may maintain the traditional titles that have been given to them (that is parents). Children from broken homes may also find solace in cultism. A home that is characterized by child abuse, intolerance, violence, insecurity and hostility may be a breeding ground for prospective cult members.

The Society is another cause of cultism in Nigerian tertiary institutions of learning. The Nigerian adult society is materialistic. There is the mad ambition for wealth and power. Some powerful members of the society sometimes unleash terror on the other members of the society. Some of them recruit young adults to perpetrate heinous crimes in the society and can erase the long arms of the law. They are the fraudsters, kidnappers, ritual killers, etc. children who grow in this kind of environment may see nothing wrong in cult activities that involve maiming and killing of innocent people. “Godfathers” who are ready to protect cultists from prosecution sponsor cult activities.

More so, emotional sickness contributes to the causes of cultism in higher institutions of learning in Nigeria. Children who have emotional sickness tend to be frustrated and fed up with life. In an attempt to express their anger against neglect, they may join cults to unleash terror on the society that has caused them emotional distress. Some children are possessed by the demon. Those children can grow up to become criminals because of the evil spirit in them.
Motivation for joining cults may come from peer group’s influence. Some students have become cultists because their fathers are members. The members of the peer group influence one another with the experiences they have had in their various families and environment. In some institutions, certain administration and lecturers are members of secret cults. There are allegations that some Vice chancellors were sponsoring cult activities in their universities to silence the voice of dissent.

Cultists in our educational institutions watch how government officials break the laws of the land with impunity because they are members of several cults. Government also fails to apply sanctions against cultists who contravene the laws of the land because of the protection offered by those who are close to the corridors of power. Cultists are therefore given the impressions that they can go away with any acts of lawlessness.

Learning facilities provided in educational institutions are grossly inadequate to the extent that some students cannot cope academically. Because of the craze for certificates, such intellectually weak students join cults to harass lecturers as administrators so that they can be given undeserved marks. Our educational institutions have inadequate basic amenities like accommodation, transportation, recreational facilities, to mention a few. Students are therefore, encouraged to join violent groups like secret cults that wreck havoc in these institutions because of the insensitivity of government and institutional administrators to their (‘students’) plight.
Inadequate Religious and Moral Institutions/Education of a child have led to students’ cultism due to low morals. Some parents have abandoned their responsibility in the area of moral upbringing of the children because of the craze for material wealth. They hardly show interest in the progress of their children at school. Such parents rarely attend parents’ forum meetings. Educational institutions teach Islamic and Christian Religious Studies for students to pass examination without emphasizing the moral lessons that can be learned from such topics. The heart of the young one therefore, left for the devil to manipulate. Some religious leaders are not showing good examples to the younger generations.

A number of institutional administrators are autocratic and maintain hostile relationship with staff and students. They handle the members of the community in decision-making thereby, promoting rumour mongering. They ban student unionism at will. This atmosphere promotes violence and cult activities because peaceful resolution of conflicts has been made absolutely impossible. Some institutions maintain boarding facilities but administrators rarely find time to know what is going on in these hostels. They don’t monitor students and staff activities.

The mass media also expose our young ones to all kinds of negative behaviour. There is the importation of magical films, occultism literature and obscene behaviour how youths and adults can join occultism organization both locally and abroad.

Despite the fact that cults has become an abode of evil, where all manners of evil such as maiming, murder/killing, examination malpractice, robbery, rape, arson, intimidation of fellow students and lecturers for good grades, forceful love
(girlfriends) and clashes of rival cult groups, some students still find it fashionable to “blend” of join cult groups for different reasons. According to Ogbonnaya (2009) indicated that students join cults for variety of reasons. In the words of Professor Soyinka, some of their inglorious objectives are self improvement, protection, hijacking student leadership, settling scores with others, skewed mutual benefits, to have a powerful body behind an individual member when such a member is in access of power and drugs (Adeyemo, 1977:17).

According to Omotunde (1984), youngsters who are lovely, depressed, dejected, disoriented and frightened sometimes drift into the waiting arms of secret cultists. To Onah (1999), some students join campus cults to gain respect and recognition and to acquire protection against sanction from members of the community. He also added that students join cult groups for reasons based on past negative experiences at the family level. There are others who join cults because they want to create avenues to exhibit and diffuse frustrations from the family, school and society. There are students who join cult group for reason of wealth (financial assistance) while (inferiority complex) – academic or social. Some are forced to join while others feel that the objectives of the cults are laudable and worthwhile.

**Concept of Social Problems**

The gravity of the impact and consequences of intra and inter cult clashes on campuses have resulted in physical harm on individual, disruption of the learning process, destruction of college property and even death which all contribute to the breeding of feelings of insecurity. Opaluwah (2000) noted that
cult clashes led to an outburst of violence on the campus which left many students wounded, maimed or killed. In a study carried out in universities of the middle Belt zone in Nigeria, Smah (2001) reported that 15% of students had either observed or reported cult/gang motivated deaths on the university campuses between one and two times in the previous years. Yusuf (2006) noted that at least one hundred students in higher institutions in Nigeria were killed in cult related incident in the year 2006 alone.

Apart from physical damage and loss of life, cult activities may also have devastating effect on the learning process itself. Opaluwah (2000) stated that cult clashes led to the incarceration, rustication or expulsion of both innocent and guilty students and hospitalization of students thereby suspending learning for some period of time. In addition to the physical damage and disruption of the learning process, life on university campuses where cultist activities prevail can be very unpleasant and insecure for those who are not directly involved with them. The author was of the opinion that the psyche of students and the peace of the campus could be adversely affected. Smah (2001) noted that the feeling of insecurity and fear of cultism were high in Nigeria tertiary education campuses. One worrying development is that the activities of cults in institutions of higher learning are now influencing groups in other institutions including secondary schools.

Several writers have attempted to uncover the underlying factors that were responsible for the metamorphosis of these harmless social groups on tertiary education campuses into the cults that they have now become, more so
characterized by violence. Smah (2001) was of the opinion that the emergence and perpetration of such violent sub-cultural societies in Nigeria were partly to counter the harassment unleashed on students and staff by the state security operatives during the military eras. Smah (2001) cited Alemika (2000) as stating, ‘Under Babangida and Abacha military dictatorship, vice councilors, provosts and rectors derived or arrogated to themselves, untrammeled powers to harass, intimidate and cause the arrest of progressive students and academics -a culture of authoritarianism and impunity was institutionalized during these regimes. All sorts of security were brought into campuses’.

**Social Problems Associated with Campus Cultism**

Some problems have been identified as encouraging the existence of secret cults in our tertiary institutions.

An opinion in the Pilgrim Magazine (March, 1998) discussed the motivating factor of secret societies from a psychological perspective. Psychologists believed that adolescent is a period of crisis. This is so to the extent that the adolescent at this stage of tremendous physical and mental maturity is even confused about himself. In imagination, the adolescents are omnipotent but impotent in action. They soon get awakened to the imperfection and hypocrisy of the adult world which they freely criticize and reject out of non-engagement or non-commitment. This opinion reasoned that in this state and stage, a child might turn into a deviant if he fails to receive good directives from the parents. A non-conformist, thus he looks for his types. To survive, they form a clique totally
committed to evil propagation. Quite cognizance of their actions they live in fears, become nocturnal with ritual sacrifices and social violence as their stock in trade.

In addition to these, Ugbendu in Olabisi (1993) explained that most new intakes in higher institutions belong to the adolescent age bracket, a stage they are subjected to psychological fluctuations, while searching for their personalities. In their search he explained, the influence of their peers are paramount. Thus, many intakes to the campuses are lured into secret cults by the peers who are already members. It was in this understanding of age as a factor contributing to the incidents of campus cult probably that the presiding judge, A. I. Obiesie, in his sentences at the trial of some University of Nigeria, Nsukka students engaged in secret cult activities ref – charge No. MOT/AN/9C/91 said:

> In passing sentence, one must realize that “young persons” will be young persons no matter whether they are in higher institutions or not. The 4th accused who is the oldest is only 23 years old; while each of the others 21. Allowance must be made for exuberance or youthful exuberance that is bound with youths… (Obiesie, 1991).

Another psychological phenomenon mentioned by Omoluabi in Olabisi (1993) is what he called “Affiliation Need” which prompt students to form or join these cults. He said that affiliation and belonging drive them to join these cults to assess their worth and evaluate their self identity within the group. He further observed that the use of secrecy by members is to cast an aura of myth around the society thereby striking fears, dreaded and anxiety into non-members, thus, boosting their ego in the academic society.

Societal decadence as another factor identified by Omasuku (1993), which motivates the occurrence of these cults. He said that behavioural patterns of
individuals are largely molded on values and aspirations of their society. He said in our Nigerian society, we trample, maim and decimate one another in endless search for recognition, respect and prestige. The universities are the abridged version of the large society. Hence, they reflect in their entirety, the values and aspirations of our society. He said the traits are already imbibed by our youths in their homes and given free rein in the universities.

In the same view, Ujo (1991) said that individual’s action is conditioned and structured by the socio-cultural environment within which he resides. He explains that before the 1970s, the socio-cultural environment of Nigeria was conservative and non-aggressive but had a revolutionary transformation in the early 1970s. This, he attributed to the civil war. Many of the youths he explained in the army were trained in violence. Many returned and decide to put what they learnt in practice. The violent crimes such as robbery and rape became rampant in Nigeria as from the 1970s. He also said that government contributed to the culture of violence by introducing public execution of armed robbers. Over a period of time, Nigerians came to accept violence as a way of life and the entire society became crime-prone and increasingly volatile. He explained that the university campus is a microcosm of the country. The students were by and large part of the socialization.

In addition to these, Vanguard (March 1, 1991) front page comment observed that these cults have rate and introduced sophisticated arms like guns and grenades into their arsenal. It explained that the reasons for these include the re-entry of the military into the civil life with its attendant learning towards violence
and the triumph of “might over Rights”. Furthermore, Arogundade (1994) also agreed with the view that society decadence is a constructive factor. He said that the large Nigerian society lacks democracy. For more than twenty years of the Nation’s Independence, the people are yet to break the shackles of military rule. He said even within the military, it is power. So the might is right. If then, he explained, few soldiers by mere holding guns could order the rest of the society to obey their command, why not the secret cult members on the campus. Why not the armed robbers on the street? He said that the neutrality is ‘use what you have to grab what you want’. Bulldoze your way through; intimidate lecturers to pass you, force ladies to befriend you, to them that is power.

The clamp down on students’ unionism by the various successive governments is not blameless. As observed by Akingbade, et al (1992), he said that from the mid – 1980s up to present time when successive governments began to clamp down on student unionism, the cults once more became predominant. Ezennah (1992) reported a lecturer as saying that ‘there tends to be an increase in cult activities whenever there is a clamping down on alternative student voices. Such alternative voices are the students union and other radical student bodies. Cults have always existed he said, but with the present of those alternative student organizations, the roles and influence of cults diminish.

Another author, Ihejietoh (1990) also holds the view that suspension, rustication and proscription of cult members and various cults is one of the factors that motivate the existence of cults in our tertiary institutions. He said that the approach is negative and as such it begets violence and aggression.
Clamping down on cults and student union as upheld by Kolo (1994) also increases the actions. He said the Abisoye panel of 1986/87 that was set to look into students’ riot in higher institutions came up with the suggestions that students meetings, congress, gathering, public meetings should be banned. He explains that when open meetings were clamped down, students decided to meet in the secret – this he said led to the eruption of campus cults. He said too clamping down in our individual homes lead to rebellion.

Lack of elaborate orientation programme for new entrants as identified by Ugbendu in Olabisi (1993) is one of the factors. He observed that most members were recruited as fresher, were the evils of campus cults and the havoc they wreck on fellow students are highlighted, fresher do not have vital information, thus they are lured into these cults as novices. This was supported by Omosuku (1993) in his own story. Olukoya (1994) identified faulty admission system as one of the factors that motivate the occurrence of campus cults. He cited the case of University of Jos (UNIJOS). He said admission that is based not on merit but on highest bidder. Cult members expelled from other institutions find it rather easy to get into the institution after purchasing admission. Olu Agunloye answering a question in Ogbodo, et al (1991b) also blamed admission policy for prevalence of secret cults. He lamented that nobody paid attention to how many armed robbers that have been offered admission into the universities.

Another factor is poor infrastructure (inadequate hostel accommodation, poor library facilities and recreational equipment). Ohaeto (1990) while discussing this factor explained that the volatility of students is aided by the deterioration of
the higher education institution in terms of infrastructure, academic standard and quality of students. Accommodation constructed for limited number of student prior to population explosion in campus are dilapidated, and most lecture rooms have lost their windows leaving students and lecturer to the mercy of what he called the “elements”. Lecturers have too little space for collecting and organizing their thoughts. He argued that consequent upon this situation, too little time is devoted to the university’s basic function – the transmission of knowledge.

Also, Ujo (1994) supported this view in his publication. He explained that, if students have good academic environment, the tendency towards crises would be reduced. On the other hand, if the academic environment is poor, every little problem would be exploited by students to create confusion. Also an opinion in Daily Newspaper (March 14, 2000) upholds this view. It observed that a situation where students lack basic facilities for studies and recreation leave room for idleness and a resort to primitive and devilish practices.

More so, Obi (1990) made a broad coverage on the motivating factors of cults in the universities. First, he identified the impact ranging from former Heads of State to the respected University academicians and believe in voodoo and patronize diviners for promoting the “efficiency and powers” of cults, illustrating with the Nigerian Television Authority Programme, “Village Headmaster”, where Dagbolu tried to solve all problems by means of black magic and invariably succeeded with his incantations and rituals. On its part, our literature was blamed for cult glorification at its zenith. He stressed that handled by steady hand like Wole Soyinka, it could be quite fascinating. And with the foregoing situation, he
supported his claim that there was nothing surprising about the upsurge of secret
cults in the campuses.

It was reported by Usen, Iloegbunam, Ilori, Ishaka, Mba and Anidu (1990)
that why the phenomenon of secret societies appear unsolvable, they accused
campus authorities for giving unusual cover and protection to members of secret
societies. The accusation was buttressed with the cases of the Buccaneer son of a
former adviser to president Shagari who was expelled from the University of
Nigeria, Nsukka, in 1989, but returned to school in a matter of weeks and a police
officer’s Buccaneer son (alias A. B. Nigeria) expelled from Federal Polytechnic,
Oko, Anambra State, for organizing a raid and robbery of an off-campus hostel but
never missed lectures for more than a week. Obafemi Awolowo University
(OAU), University of Ibadan (UI), Ondo State University, Ado-Ekiti, University
of Port Harcourt (UNIPORT), Rivers State University of Science and Technology
(RSUST) Port Harcourt were variously involved in this type of action.

As also reported in Vanguard (March 7, 1994), it is instructive that many of
the secret cult members exposed are children of top placed people on campuses
and in the general society. For instance, the report continues when students of
Ondo University, Ado-Ekiti, years ago moved in against cult members, one of
those caught in the act was the son of a serving minister, the other son of a chief
judge. The report also cited the announcement of Obafemi Awolowo University
(OAU) Director of Student Affairs, Segun Adewoye, that a number of secret
members arrested on the campus were children of highly placed Nigerians. This it
says might account for the reason why there are hardly any trials of cult members
arrested. Ohaeto (1990) attributed the unwillingness of administrators to curb student’s excesses to either misplaced sympathy or fear of incurring their antagonism.

Families, as observed by Agha (1994), that some students are from have an established practice of traditional religious worship often characterized by fetishism would want to join such cults to perpetuate their family traditions especially he says as fetishism is a sine qua non for campus cults, assorted charms, voodoo, magic masks and peculiar regalia are more or less part of the secret cults paraphernalia. This view was upheld by Ogunsolu in Olabisi (1993) and Akinfenwa in Oruntunsin (1994).

The cultism phenomenon, as held by Olukoya (1994), is largely attributed to the support and encouragement they received from old long standing members. He explained that the degree of eternal membership is relative to the age of the cult. He said that of all, Pyrates and Buccaneer clearly have the most influential members. He went further to report how in 1989, the Buccaneer showed their might when 30 of their members were arrested in Owerri, Imo State, 40 lawyers for the suspects. They were all members of the Buccaneers. He went further to report how the Eiye cult is being financed by a Benin-based witch doctor, he said with the background of its sponsor, the cult is said to be strongly inclined to occultism. This was further upheld. Akinfenwa, Akibode and Bajoma in Oruntunsin (1994), and Brown (1995) they explained that these cults prevail because of the support they get from school administrators, lecturers and top government officials who are themselves members.
In retrospect, the review cited several factors that motivate the occurrence of secret societies. Among these are inadequacies of adolescence as a developmental stage, societal decadence, proscription of students’ unions and cults, inadequate orientation programme, irregularities and corruption in admission processes. Other factors include poor infrastructure for both students and lecturers in short the whole staff, deceptive media and literature presentations, insincerity of campus authorities in dealing with cult-linked offences, home linked factors and support from external members.

The activities of cultists on campuses are worrisome. At least, the former Vice Chancellor of the University of Port Harcourt, Professor T. Vincent owned up when he said “cultism worries”, while he was still in office as Vice Chancellor (Vincent, 1977). Cultists have wrecked havoc on campuses. Academic programmes and calendar of many Universities in Nigeria have had to be disrupted as a result of the mayhem by secret cults.

According to Olukoya (1997), cult activities have been very much on in our tertiary institutions leading to the constant harassment of students, staff and destruction of properties. The nefarious and nocturnal activities of secret cults have also led to the untimely death of cultists and innocent students and staffs/lecturers of our institutions of higher learning. Cult groups have gradually turned the campuses of Nigerian institutions of learning into killing fields – threatens of war. Here are some samples of both students and lecturers that have been killed as a result of cultism.
- September 2005, Bolaji Toniwa, a student of the Lagos State University was killed.
- October 2003, three students – Kehinde Dosuma, Omotayo Suraja and Olalekan Ajao of Kwara State Polytechnic, were killed.
- June 2005, Gbenga Joseph a policeman and leader of Anti-cult squad of Kwara State police command was killed by suspected cultists from Federal polytechnic, Offa
- March 2005, Ashifat Olatunji Saheed, a student of Ibadan Polytechnic, Ibadan was murdered.
- On Tuesday, March 9, 2004, Vincent Uloho of University of Benin, Benin, was killed in cold blood.
- February 2004, Yomi Edeki of University of Benin, was killed.
- November 12, 2003, Tony Ileogbuna, acting Head of Geology at the Enugu State University of Science and Technology was murdered.
- July 10, 1999, five students of Obafemi Awolowo University were killed.
- July, 2004, Wale Adeyori and Banji of the Federal Polytechnic, Ilaro, were killed.

Again, some members of cult groups are caused bodily injuries and or death especially during their initiation ceremonies. Closely related to this, is the fact that some of them risk health problems because of harmful drugs they take. Moreover, some cultists have their educational career terminated abruptly (expulsion or rustication) or they may spend more than the required number of years for graduation. For example, on March 27, 2005, a 32 years old Ikechukwu
Okomah Anthony as arrested. He had spent over ten years pursuing a Higher National Diploma in the Department of Estate Management, Ibadan Polytechnic. Cult groups often used to subvert genuine students’ unionism and destabilize university administrations, which do not condone their nefarious activities. For instance, in April 2004, suspected cultists threatened to kill the then University of Benin Vice Chancellor, Prof. Emmanuel Nwanze for daring to set up a committee on “Renunciation and cultist” to investigate the killing of two medical students of the university by suspected cultist.

More importantly, cult activities may disrupt the academic calendar of the nation’s institutions of learning. The Ambrose Alli University, Ekpoma, generally regarded as the hot-bed by the then Lucky Igbinedion in the year 2000 for the purpose, of sanitizing the university. Cult activities are no longer secret or done in the dark. They now operated in the public - under the full glare of the public.

Control of Campus Cult Activities

Divers views have been given and several actions taken towards controlling secret cults and their destabilizing activities in the nations’ tertiary institutions. Olukoya (1997), reported the resolution of buccaneers after meeting, that the Federal Government should be pressurized to allow campus cults to register with the university authorities to enable them operate openly. He quotes a member of the cult as saying “when this is done, it will be easy to identify those causing trouble on campuses”. Concerned university administrators, sociologists, psychologists, criminologists, jurist, parents and students were said to be caught in
the vortex of the problem. Many tend to say that “violence begets violence, let us give them a dose of their own medicine”. This stance was being implemented in some campuses such as University of Lagos, Yabba (UNILAG), Imo State University, Okigwe (IMSU), where culprits were hunted, paraded naked in female hostels, in some case beaten and bruised before being handed over to the police. Casmir Chuks Ani, and ardent supporter of this stance, believed that Wole Soyinka, who founded the Seadogs, must have an idea about how to chain the mad dogs.

There was the case of three institutions; University of Calabar, Calabar (UNICAL), Calabar Polytechnic and Imo State University (IMSU) dismissing fifty (50) members of the undergraduate gangs in a breath of three weeks. The institutions probably acted in fulfillment of the dictates of Section 3, Subsection (1) of Decree 47 of 1989 that:

The minister may, as from the commencement of this Decree, whenever he is of the opinion that public interest or public safety so demands, suspend for any specified period of time, remove, withdraw or expel any student (whether undergraduates, postgraduate, or otherwise) from any university institution of higher learning or similar institutions. And with powers conferred on the Minister in this subsection exercised by, as in sub-section 2 (b) of the section.

Surprise check on students was ordered by Grace Alele Williams, the then Vice-chancellor of Benin University. Three guns were recovered from the boy’s hostel. Formation of vigilante groups was tried out in the University of Nigeria, Nsukka. This failed as the gang clashes and warfare escalated. But Obi (1990) describing it as medieval practice, mentioned also the formation of vigilante groups in Cross Rivers and Akwa Ibom States.
Olukoya (1994) reported the president of the National Association of Nigerian Students (NANS), Nasser Ja’far, as saying that only the use of such unorthodox method can wipe out secret cult activities in campuses. He said, since cult members are exploiting the loopholes created by an inefficient State Security Department and are also in possession of lethal weapons, only force and mass action can dislodge the perpetrators. Okorie, et al (1991) reported the opinion expressed by some individuals and efforts made by the University of Nigeria, Nsukka to curtail cult violence in the campuses.

Taiwo Okusanya recommended lifting ban on the so called secret movements, while Christian Iwuke held that it would be possible to mobilize the rest of the students against the violent minority. The authors observed that the latter failed at the University of Nigeria, Nsukka. They listed other “maybes” such as that the university authorities should be thoroughly shaken up and that the whole matter should be left to the parents and guardians to caution their wards. The enumerated efforts by the University of Nigeria, Nsukka, to curtail secret societies as including prohibition of the sale of alcohol in certain parts of the campus including students hostels and reorganization of the University Security System.

In an interview in Ogbodo, et al (1991a), Tunji Tubi suggested the following solutions to incessant clashes on campuses:

- Mandating of every club or society to register with the campus authorities.

With this nobody could be faceless and more, he reasoned.
- The security should be built up to become commensurate with the number of student available.

- Identified culprits should be brought to book.

It was reported by Enechukwu (1991) that Jonathan Onyemelukwe suggested that joint actions of parents, law enforcement agents and the government are needed to stem the activities of secret societies. Students should be dissuaded from joining secret societies. Opinion in the Pilgrim Magazine (March, 1992) in disillusionment felt that the activities of the secret societies were so much that nobody could save the situation. It, however, endorsed the idea of parents bailing the cat by paying attention to problems of adolescents. It is agreed that the discipline of the child should begin from the first day of the child’s life. Furthermore, children should learn discipline by experience and not by verbal instruction of societal rules.

Olabisi (1993) reported the opinion of some individuals: Ugbendu believed that only – reorientation of students could solve these problems of cultism in higher institutions. He argues that since most members were recruited as fresher, if the universities organize elaborate orientation programmes for new entrants, many of them would find an answer to the queries that lead them to these cults. He posits that the orientation programmes would be effective if it involves vital information for students on the character of secret cults and the havoc hey wreck on fellow students. System Philemon Ebiesuwa argues that rather than out right proscription by the school authorities, they should evolve a system of regulating the activities of these confraternities. He explained that at present, what we have is
a situation where all confraternities, genuine or not are proscribed thereby riving them underground. As a result, reasons for proliferation of secret cults are not far-fetched. He said, in some situations, each new cult tries to out do the existing ones in violence or unnecessary brigandage and bravado.

Opinion in Daily Champion (February 9, 1990) suggests that the nation should find out the negative impacts of the continued clamp down on active student’ unionism, especially National Association of Nigerian Students (NANS). He narrated that this action is related to the emergence of underground movements. It is the view that the nation could stand to gain if certain aspects of these misguided zeal's are properly oriented and channeled into creative and productive ventures.

According to Kolo (1994), the problem of cultism is a problem of social crises. Political programmes, economic situation should be changed to take care of the masses. He said aberration should be avoided. He said policies that say non-indigene will lead to an opposition. Admittedly, students on ethnic basis instead of meritorious grounds and general inequality in the society, if eradicated, will help stamp out cultism.

Students should be encouraged to join approved religious groups in schools for moral up-bringing and spiritual security in God (Salau and Nwaonusuru, 1994) are of the view that. They also said that counseling services should be made known to students. They were also of the view that recreational facilities in schools should be provided and students be encouraged to get involved in extra-curricular activities like Hall games, inter-Department or Faculty sports
competitions, etc. This section highlighted the different ways of controlling campus secret societies. Some were suggestions while others have been tried out. All and sundry have roles to perform in the task of controlling the societies, parents, school authorities, government, law enforcement agents, educationist, counselors, and the media each have some contributions to make towards the solution of secret societies in our universities.

**Theoretical Framework**

**The Behavioural Theory**

Behaviourism also called the learning perspective, where any physical action is a behaviour, is a philosophy of psychology based on the proposition, that all things that organisms do including acting, thinking and feeling can and should be regarded as behaviours. The theory used in this study is B.F. Skinner’s operant conditioning theory. The behaviourist school of thought maintains that behaviour as such can be described scientifically without recourse either to internal physiological events or to hypothetical constructs such as the mind. Behaviourism comprises the position that all theories should have observational correlates but that there are no philosophical differences between publicly observable processes such as actions and privately observable processes such as thinking and feeling.

In this study, B.F. Skinner’s behaviourism is considered radical since it expands behavioural principles to processes within the organism. B.F. Skinner who emphasized behaviour or responses (operants) that are learned because they followed by reinforcers, as food or praise, increase the likelihood of the response it
follows. The emphasis throughout the approach is on specific overt behaviours that can be altered or changed by means of reinforcers. He advocated behaviour modification, which seeks to change behaviour by the systematic application of learning principles, using his operant conditioning theory. This method focuses on specific behaviours rather than general personality characteristics or underlying conflicts. Complex behaviours are developed out of the reinforced building up of simpler behaviours.

Skinner’s view of behaviour is most often characterized as a molecules. This view is inconsistent with Skinner’s complete description of behaviour as delineated in other works. Behaviourism is concerned with observable behaviour of human beings. Although divergences exist in the specifics of behavioural viewpoints but the general consensus is that most man’s behaviour is learned and therefore can be unlearned hence living is learning and it is a life long process. A child starts learning as soon as he is born. As the individual interacts with his environment, new knowledge is acquired through experiences. In addition to this, Ugendu in Olabisi (1993) explained that most new intakes in higher institutions belong to the adolescent age bracket, a stage they are subjected to psychological fluctuations, while searching for their personalities. In their search he explained, the influence of their peers are paramount.

Explaining further, Skinner (1969) in Egbule (2000) holds that learning involves three identified stages namely: the stimulus or the learning task, which the learner is confronted with, the behaviour that is elicited or the skill that is learnt, and the reinforcement which follows that behaviour. It is for this reason
that most human behaviour and actions are learned and therefore subject to change. It is for this reason that behaviour therapists propounded that behaviours should be measured in terms of what one can see, hear and count in order to know the specific and measurable causes of these behaviours (Watson, 1913).

In addition, the frontiers of knowledge of behaviour theory were expanded to include internal reinforcements like thoughts and emotions in the stability of such behaviour in an individual. In other words, the internal reinforcement helps to maintain and sustain the external rewards and punishments (Bandura, 1971). Rogers (1976) maintained that the differing concentrations of androgens in males and females cannot explain human sex differences in sexual and aggressive behaviour. In line with the view of Rogers above, Money (1997) stressed that biological factors do not themselves produce differences in male and female behaviour. This may mean that gender identities are the conceptions individuals have of themselves of being male or female through early and sustained imitation of adult behaviour. Our social environment provides us with sex-typed conceptions and stereotypes. What Money is pointing to is that the individual is essentially neutral at birth and that biological differences alone could be sufficient to account for later male and female differences in gender identities but could affect the threshold for the elicitation of such behaviour.

For the fact that all behaviours are learned, it can equally be unlearned through the help of a professional individual. Though according to Rogers, that human beings are endowed with all goodness, still maintains that environment can change human beings. As those fresher men/new intakes get to the higher
institutions of learning, without proper directives as in organizing orientation programs may tend to fall into the hands of these cultist, this is because the environment is strange to them and can be humiliated easily.

**The Social Learning Theory**

Social learning theory is derived from the work of Albert Bandura (1971) which proposed that social learning occurred through four main stages of imitation: close contact, imitation of superior, understanding of concepts and role model behaviour. Social learning suggests a combination of environment (social) and psychological factors influence behaviour. Social learning theory emphasized the importance of learning in personality development and change; like the behaviourists, but differ in three ways; first, that social learning theorists suggest that reinforcers, such as praise and punishment are important in determining whether behaviours are performed, but are not critical to behaviours being acquired or learned. For instance, a child can learn certain behaviours from parents or other models, by observing them, without the necessity of reward, though children will be more likely to perform behaviours they have observed if they are rewarded for such performance. Secondly, social learning theorists suggested that many complex behaviours are learned holistically; and thirdly, they emphasize the importance of internal processes such as thought, in the development and regulation of behaviours. When an individual is conditioned to be rewarded they anticipate it to happen in the future, but when they are presented with a non-reward situation this creates an unconditioned frustration response, otherwise called humiliation.
According to Dollard and Miller’s (1939, 1950), the individual is “instigated” toward a behaviour, which is some antecedent condition of which the predicted response is the consequences. The applications of social learning theory have been important in the history of education policies. Agha (1994) observed that some students from families that have an established practice of traditional religious worship often characterized by fetishism would want to join such cults to perpetuate their family traditions especially he says as fetishism is a sine qua non for campus cults, assorted charms, voodoo, magic masks and peculiar regalia are more or less part of the secret cults paraphernalia, this then shows that people learn through imitation and observing. Social learning theory can also be seen in television and movie rating system that is used in our different homes and tertiary institutions where students have most freedoms. The rating system is designed to let all parents know what the programs that their children are watching contain hence some students may decide to join cult after watching these movies. Some content may be harmful to children who do not have the cognitive ability to process certain content, however, the child may model the behaviours seen on TV.

Locus of control is an important consideration when helping students in higher education environments perform better academically this is because the individual influences his environment while the environment in turn influences the individual. Thus a person in a friendly environment would learn friendliness which he could transfer to another environment. The environment has to do with the individuals’ immediate surroundings and other human persons. No educational institution can survive or achieve its objectives if authority has not been vested in
some people. In tertiary institutions, the students are obliged to read hard and make good results hence these campus cultists prefers getting good results through mischievous ways such as tormenting the lecturers for good grades, destroying school properties, more so, radical students bodies and raping, all these things are been learned within the environment one sees him/herself. Hence, for an individual to develop his personality fully, he/she must have mutual transaction with his environment and significant others. Cultists have wrecked havoc on campuses. Social learning theorist, Bandura (1971) believe that individuals acquire those ways of thinking, feeling and behaving characteristics of males and females through their social experiences. Language provides a good example of the cultural transmission process. This theory suggests that some students learn to be cultists within the environment they see themselves.

**Review of related Empirical Studies**

Review of related empirical studies follows the following sub-headings:

- Studies related to causes of campus cultism.
- Studies related to social problems of campus cultism.
- Studies related to control of campus cultism.

**Studies related to causes of campus cultism.**

Bawa (2008) investigated causes of campus cultism in Nigerian Universities. The study was limited to Universities in South Western Nigeria. Adopting a purposive random technique, four universities were used for the study. They are University of Lagos (UNILAG), University of Ibadan, Obafemi University, Ile Ife and Lagos State University (LASU). The sample comprised
four hundred (400) students and one hundred (100) lecturers randomly selected from the four university. Questionnaire was the major instrument used to obtain relevant information from the respondents. Mean scores was used to answer the research questions. The major findings of the causes of campus cultism were to secure girls friends, seek financial assistance, easy access to high grades in examination, sheer curiosity, power and inordinate ambition. Parents and counsellors must internalise these causes and guide their wards properly to avoid the social problems associated with campus cultism.

Okere (2003) investigated family socio-economic status and students’ cultism in Enugu State University of Science and Technology (ESUT). Two hundred and fifty (250) students (male and female) randomly drawn from the faculties of Engineering, Law and Education were used for the study. The instrument for data collection was the Students’ Behaviour Inventory (SBI) by Rutter (1987). Data collected were analyzed using mean, standard deviations and ‘t’ test statistics. Among the findings were that some big men in the corridors of power supply guns to their sons and daughters who are cult members and that police cannot take actions because of the positions of their parents. It was also found that the guns, knives, axes and other destructive weapons cult student in Enugu State University of Science and Technology (ESUT) used in some of their ‘hits’ were supplied by members who graduated before them. Usually, according to the finding, they are children of persons in society who are well connected. This goes to prove that even some parents are the cause of the social problems arising from campus cultism.
Studies related to social problems of campus cultism

Earlier, Onyeyido (2002) carried out an investigation on campus cults as perceived by students and lecturers in tertiary institutions in Rivers State. The University of Port Harcourt and the University of Science and Technology, Nkpolu, Port Harcourt were the areas of study. One hundred and seventy lecturers (170) and two hundred and three (203) students from the two campuses were randomly selected as respondents for this study. Four hundred questionnaires were distributed to the respondents to indicate their opinions on a four point Likert scale.

Based on the findings and implications, the following recommendations were made; that parents should discipline their children from childhood, university and government authorities through the assistance of guidance and counselling units or guidance counsellors should use corrective measures like giving culprits psychological rehabilitation instead of the punitive measures they have been using which yielded no result. This will make them focus more on the individual not as he is but as he can be. This will minimize the tendency to join campus cult. The present work tends to find out social problems associated with campus cult activities in tertiary institutions in Anambra State while Onyejido study investigates into campus cults as perceived by students and lectures in Rivers State.

Studies related to control of campus cultism

This section reviews studies carried out in related areas to the present study. Onoyase and Arubayi (2008) conducted an investigation on the effective cultism
management technique as perceived by academic staff, non-academic staff and students in higher education in Nigeria: a case study of Federal Colleges of Education in Nigeria. Five hypotheses were formulated to guide the study. The study made use of an instrument known as the Effective Cultism Management Technique Questionnaire (ECMTQ). The instrument had a reliability coefficient of 0.78. The instrument was administered to five hundred and sixty seven (567) respondents made up of academic staff, non-academic staff and students. The analysis of variance (ANOVA) was used to analyze the data and the findings showed that coercion, persuasion, public renunciation, public awareness campaign and schools disciplinary measures were found to be effective technique in the management of cultism. The present study investigates on social problems associated with campus cult activities in tertiary institutions, while Onoyase and Arubayi (2008) study was based on effective cultism management technique as perceived by academic staff, non-academic staff and students in higher education in Nigeria.

Shoal, Kapi and Ekpiteta (1997) conducted an investigation on management of secret cult activities in secondary schools in Sapele, Delta State. All the secondary schools in Sapele, Delta State, from Junior Secondary Class III, Senior Secondary Classes I, II and III formed the target population. Simple random sampling was used to draw five schools for the study. Three hundred (300) respondents were administered questionnaires. The result showed that students expect much from the guidance counsellor who is expected to provide
adequate information and guidance to students on the social problems associated with campus cult.

**Summary of Reviewed Literature**

This review tried to trace the origin of campus cults in Nigerian higher institutions to a group of seven students of the then University College, Ibadan that formed what was called “Pyrates Confraternity”. Other secret societies in today’s tertiary institutions are offshoots of the Pyrates. The year 1952 was given as the founding date of the Pyrates. The aim of the ancestral confraternity was to right the social ills in the campus then.

Several factors that encourage and facilitate the prevalence of campus cults were also highlighted. The nature of secret societies was portrayed as surrounded by secrecy and hence is right bound. In conscripting number however, the societies take care to recruit persons whose membership would be of help and protection to the society.

Various secret cults were mentioned in the literature. Their existence varied across the university campuses in the country. Several universities in the country reported to have experienced different shades of secret society activities. The review also presented suggestions and actions on control of secret cults. All and sundry have duties to perform to curtail their activities and the society at large.

The daunting task confronting parents, tertiary education administrators, policy makers, researchers and educational planners is what to do about this cultic problem, various attempts have been made in Nigeria to put this issue of cultism under control. These attempts range from financial inducements, psychological...
manipulation to draconian laws aimed at curbing this menace. But as it seems, all these attempts have not been very successful and cultism continues to pose serious problems on tertiary education, institutions, campus and in the wider society.

The review of literature available to the researcher seems to show that in as much as a number of studies have been carried out on cultism and campus cult activities, no known such study has been done on social problems associated with campus cult activities especially in tertiary institutions in Anambra State, Nigeria. The need to fill this gap necessitated this study.
CHAPTER THREE
RESEARCH METHOD

This chapter describes the general method the researcher employed in conducting the investigation. It is presented under the following subheadings: Design of the study, Area of the study, Population of the study, Sample and sampling technique, Instrument for data collection, Validation of the instrument, Reliability of the instrument, Method of data collection and Method of data analysis.

Design of the Study

The design of the study was descriptive survey. Descriptive survey design studies are mainly concerned with describing events as they are without any manipulation being observed (Ali, 2006). Descriptive survey design is used for studies which aim at collecting data and describing in a systematic manner, the characteristic features or facts about a given population (Nworgu, 2006). This design is suitable for this study since the researcher intends to survey and describe campus cult activities in tertiary institutions without manipulating the activities of these cult members.

Area of the Study

The study was carried out in Anambra State; precisely, the study was carried out in all the tertiary institutions in Anambra State. There are six tertiary institutions in Anambra State comprising of Federal University, Federal
Polytechnic and state universities; they are thus - Nnamdi Azikiwe University, Awka, Federal Polytechnic, Oko, Nwafor Orizu College of Education, Nsugbe, Anambra State University, Uli, Madonna University, Okija, and Tansian University, Oba. Anambra State is a commercial area with several religious peculiar cultures and traditional practices. There is also modernization and a lot of western influence. The choice of this area for this study is as a result of observed happenings in tertiary institutions as well as newspaper reports on campus cultism.

**Population of the Study**

The population of the study comprised all the lecturers and students of all the tertiary institutions in Anambra State. A total number of eight hundred and eleven (811) lecturers and thirteen thousand, five hundred and fifty-three (13,553) students constituted the population for the study. The statistical information was obtained from the Department of Records and Statistics from the different tertiary institutions in Anambra State.

**Sample and Sampling Technique**

The sample for the study was made up of three hundred and seventy two (372) respondents. The researcher adopted a multi-stage sampling technique. Using simple random sampling, three (3) tertiary institutions were drawn for the study. They are Nnamdi Azikiwe University, Awka, Federal Polytechnic, Oko and Nwafor Orizu College of Education, Nsugbe. Similarly, the researcher adopted a proportionate random sampling technique to draw one hundred and seventy (170)
lecturers and two hundred and two (202) students from the three institutions making altogether three hundred and seventy two (372) respondents. Proportionate random sampling technique ensures greater representation of the sample relative to the population and guarantees that minority constituents of the population are represented in the sample (Nworgu, 2006).

**Instrument for Data Collection**

The instrument for data collection was a questionnaire titled: Campus Cult Social Problem Questionnaire (CCSPQ). The instrument is divided into two sections. Section A sought information on personal data of the respondents including school type. Section B is on the social problems associated with campus cultism. This section is divided into four parts. Part A is on factors leading to campus cultism. Part B is on social problems associated with campus cultism. Part C sought information on measures that can control campus cultism. The instrument is in a four point rating scale of;

<table>
<thead>
<tr>
<th>Point</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly Agree (SA)</td>
<td>4</td>
</tr>
<tr>
<td>Agree (A)</td>
<td>3</td>
</tr>
<tr>
<td>Disagree (D)</td>
<td>2</td>
</tr>
<tr>
<td>Strongly Disagree (SD)</td>
<td>1</td>
</tr>
</tbody>
</table>
Validation of the Instrument

The instrument was given to three experts from the University of Nigeria for face validation; two from Department of Educational Foundations and one from Department of Measurement and Evaluation. They were to find whether the instrument actually tests what it intends to test. They were requested to examine the instrument to ensure that the questionnaire relates to the purpose of the study and the research questions. After critical examination of the instrument, the comments and corrections helped a lot in the improvement of the final draft of the instrument (See Appendix III).

Reliability of the Instrument

To ensure the reliability of the instrument, a trial testing was conducted. Cronbach Alpha test of reliability was used to establish the reliability of the instrument. This technique was used because it measures the internal consistency of the items. This involved administering copies of the questionnaire to twenty (20) lecturers and sixty (60) students in three (3) tertiary institutions randomly selected from Enugu State tertiary institutions. The results show a reliability coefficient score of 0.60, 0.64, and 0.71 for clusters A, B, and C respectively. These scores confirmed that the instrument is reliable. (The details are shown in appendix IV).

Method of Data Collection

The researcher and four research assistants administered the instrument to both the lecturers and students in tertiary institutions in Anambra State. Where the
lecturers or students could not complete the questionnaires immediately, the research assistants waited behind to collect the completed questionnaire.

**Method of Data Analysis**

Research questions were answered using mean and standard deviation. Based on the four point scale, the acceptance level for the mean score was 2.50 and above and anything below 2.50 was rejected. t-test was used to test the null hypothesis formulated for the study at 0.05 level of significance.
CHAPTER FOUR

RESULTS

This chapter presents the analysis of the data and the results of the study. The data presentation were organized according to the research questions and hypotheses that guided the study.

Research Question I

What are the factors that lead to students’ secret cultism in tertiary institutions in Anambra State?

Table I: Mean and Standard deviation on factors that lead to students’ secret cultism in tertiary institutions in Anambra State.

<table>
<thead>
<tr>
<th>S/N</th>
<th>Item Description</th>
<th>( \bar{X} )</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Adolescent development problems.</td>
<td>2.81</td>
<td>0.87</td>
</tr>
<tr>
<td>2</td>
<td>Ban on students unionism drives them to operate underground.</td>
<td>2.98</td>
<td>0.76</td>
</tr>
<tr>
<td>3</td>
<td>Extension of societal corruption into campus.</td>
<td>2.98</td>
<td>0.82</td>
</tr>
<tr>
<td>4</td>
<td>Inadequate use of counselling services by counsellor through elaborate orientation programme.</td>
<td>2.87</td>
<td>0.68</td>
</tr>
<tr>
<td>5</td>
<td>Quest for power.</td>
<td>3.38</td>
<td>0.67</td>
</tr>
<tr>
<td>6</td>
<td>Students admitted into the University with unqualified academic qualification.</td>
<td>3.05</td>
<td>0.74</td>
</tr>
<tr>
<td>7</td>
<td>Gender associated power.</td>
<td>2.82</td>
<td>0.83</td>
</tr>
<tr>
<td>8</td>
<td>Students’ not properly brought up at home.</td>
<td>3.05</td>
<td>0.80</td>
</tr>
<tr>
<td>9</td>
<td>Sponsoring of secret societies by some non-student individuals/groups/old long standing members.</td>
<td>3.10</td>
<td>0.95</td>
</tr>
<tr>
<td>10</td>
<td>Children of the elites wanting to maintain links among themselves in the university.</td>
<td>3.38</td>
<td>0.66</td>
</tr>
</tbody>
</table>

Cluster Mean (\( \bar{X} \)) 3.04

The analysis of data collected as presented in table I to determine factors that lead to student’s secret cultism in tertiary institutions shows that all the items of the instrument that addressed the issue were rated positive and their ratings
were above the criterion mean of 2.5. A look at the table reveals that the highest rated items were items 5 and 10 with mean scores of 3.38 respectively. The item 5 implies that due to quest for power students engage in secret cultism while item 10 indicates that children of the elites wanting to maintain links among themselves in the university lead them to secret cultism.

On the other hand, the least rated item was item 1 with a mean of 2.81 which although is above the criterion mean of 2.50. This reveals that owing to adolescent developmental problems they get involved to secret cultism. Based on the analysis where a cluster mean of 3.04 was reached, it was established that factors leading students to secret cultism are adolescent developmental problems, ban on student unionism, societal corruption, inadequate use of counselling services, quest for power, unqualified academic qualification, gender associated power poor home brought up, sponsoring of secret societies and children of elites wanting to maintain links.
Research Question 2

What are the social problems associated with secret cult activities in tertiary institutions in Anambra State?

Table 2: Mean and Standard Deviation on the social problems associated with secret cult activities in tertiary institutions in Anambra State.

<table>
<thead>
<tr>
<th>S/N</th>
<th>Item Description</th>
<th>$\bar{X}$</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>Cult members may spend more than the required number of years for graduation.</td>
<td>3.38</td>
<td>0.98</td>
</tr>
<tr>
<td>12</td>
<td>Cult students falsify/militate some official records.</td>
<td>3.27</td>
<td>1.05</td>
</tr>
<tr>
<td>13</td>
<td>Members of secret cults destroy facilities of the universities while clashing with themselves.</td>
<td>2.97</td>
<td>0.82</td>
</tr>
<tr>
<td>14</td>
<td>Members of campus cults steal university equipment.</td>
<td>3.37</td>
<td>0.99</td>
</tr>
<tr>
<td>15</td>
<td>Activities of cult members sometimes disrupt social/recreational events in the university.</td>
<td>2.98</td>
<td>0.72</td>
</tr>
<tr>
<td>16</td>
<td>Members of the university community are restrained from moving about in the campus at night in the wake of cult clashes.</td>
<td>2.97</td>
<td>0.82</td>
</tr>
<tr>
<td>17</td>
<td>Many students do not attend night lectures/prep for fear of attack by cult groups.</td>
<td>3.39</td>
<td>0.98</td>
</tr>
<tr>
<td>18</td>
<td>The nefarious and nocturnal activities of secret cults have led to the untimely death of cultists and innocent students and staff/lecturers.</td>
<td>3.27</td>
<td>1.05</td>
</tr>
<tr>
<td>19</td>
<td>Some cultists have their educational career terminated abruptly (expulsion or rustication).</td>
<td>3.16</td>
<td>1.17</td>
</tr>
<tr>
<td>20</td>
<td>Students’ cultism leads to death of some members.</td>
<td>3.15</td>
<td>1.18</td>
</tr>
</tbody>
</table>

The analysis of the table above to determine social problems associated with secret cult activities in tertiary institutions in Anambra State reveals that all the identified social problems were rated positive and the ratings are above the criterion mean of 2.50. From the table it could be observed that the highest rated
item in the table was item 17 with a mean score of 3.39. This implies that many students do not attend night lectures/prep for fear of attack by cult groups.

Also, the analysis of data in the table reveals that the least rated item were items 13 and 16 with mean scores of 2.97 respectively which although were above the criterion mean of 2.50. These items revealed that members of secret cults destroy facilities of the universities, while clashing with themselves. Again, members of the university community are restrained from moving about in the campus at night in the wake of cult clashes.

Based on the analysis, a cluster mean score of 3.19 which was above the 2.50 criterion point. This implies that social problems associated with secret cult activities are spending extra years before graduation by members, falsification or mutilation of official records, destroying of facilities, stealing, disruption of social recreational activities, the public are restrained from moving about, avoiding night lectures/prep by students, untimely death of some members and termination of educational career.

Research Questions 3

What is the influence of institution type on their perception of the factors that lead to secret cultism in tertiary institutions.

Table 3: Mean responses on the influence of institution type on their perception of the factors that lead to secret cultism in tertiary institutions.

<table>
<thead>
<tr>
<th>Institutional type</th>
<th>Mean (X)</th>
<th>Standard Deviation (SD)</th>
<th>Decision</th>
</tr>
</thead>
<tbody>
<tr>
<td>NAU</td>
<td>3.27</td>
<td>0.87</td>
<td>NO INFLUENCE</td>
</tr>
<tr>
<td>OKO</td>
<td>3.24</td>
<td>0.98</td>
<td>NO INFLUENCE</td>
</tr>
<tr>
<td>NSUGBE</td>
<td>3.25</td>
<td>0.92</td>
<td>NO INFLUENCE</td>
</tr>
</tbody>
</table>

The analysis of the table above determined the mean influence of institution type on the perception of the respondents on factors that lead to secret cultism. Based on the analysis, respondents from Nnamdi Azikiwe University (NAU), Awka had a mean of 3.27 and standard deviation of 0.87, those from Federal
Polytechnic Oko had a mean of 3.24 and standard deviation of 0.98, while those from Nwafor Orizu College of Education, Nsugbe had a mean of 3.25 and standard deviation of 0.92. What this implies is that all the institutions used had mean perceptions above 2.50 indicating that there were no influence based on institution type on their perception of factors that lead to secret cultism in tertiary institutions.

**Research Question 4**

What measures can effectively control campus cult activities in tertiary institutions in Anambra State?

**Table 4:** Mean and standard deviation on the measures that can effectively control campus cult activities in tertiary institutions in Anambra State.

<table>
<thead>
<tr>
<th>S/N</th>
<th>Item Description</th>
<th>X</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>21</td>
<td>Disciplinary of wards consistently especially from early childhood prevents students from joining cultism.</td>
<td>2.87</td>
<td>0.82</td>
</tr>
<tr>
<td>22</td>
<td>Encouraging students to join approved religious groups for moral upbringing and spiritual security in God will prevent students from joining cultism.</td>
<td>3.37</td>
<td>0.99</td>
</tr>
<tr>
<td>23</td>
<td>Encouraging students to get involved in extra-curricular activities like games, sports and drama.</td>
<td>3.41</td>
<td>0.97</td>
</tr>
<tr>
<td>24</td>
<td>Prohibiting sale and consumption of intoxicating drugs in the campus.</td>
<td>2.98</td>
<td>0.72</td>
</tr>
<tr>
<td>25</td>
<td>Identifying members of secret cults and referring them to guidance Counsellors.</td>
<td>3.38</td>
<td>0.98</td>
</tr>
<tr>
<td>26</td>
<td>Censoring of press and literature publications on campus cults.</td>
<td>3.16</td>
<td>1.17</td>
</tr>
<tr>
<td>27</td>
<td>Tertiary and humiliating publicly members of students’ cultism will prevent others from joining cultism.</td>
<td>3.39</td>
<td>0.99</td>
</tr>
<tr>
<td>28</td>
<td>Getting persons that engage in campus cult activities convicted and fined/imprisoned.</td>
<td>2.98</td>
<td>0.72</td>
</tr>
<tr>
<td>29</td>
<td>Making university academic programmes more rigorous to fully occupy students time.</td>
<td>3.16</td>
<td>1.17</td>
</tr>
<tr>
<td>30</td>
<td>Basing of university examination on high percentage of students attendance to classes.</td>
<td>3.15</td>
<td>1.18</td>
</tr>
</tbody>
</table>

Cluster Mean (X) 3.20
The analysis of the table 4 above that sought to determine measures for controlling campus cult activities shows that all the items of the instrument that addressed the question were rated positive and their ratings were above the criterion mean of 2.50. The analysis of the table revealed that the highest rated item was item 23 with a mean of 3.41. It indicates that when students are encouraged to engage in extra-curricular activities like games, sports and drama they will be less involved in cult activities.

Also the least rated were items 24 and 28 with mean scores 2.98 respectively. They indicate that prohibiting the sale and consumption of intoxicating drugs in the campus as well as getting those involved in campus cult activities convicted and fined/imprisoned will deter others from joining. Although, the two items had the least mean, their mean scores respectively were above the criterion mean of 2.50.

Based on the analysis where a cluster mean of 3.20 that stood above the criterion mean of 2.50 was reached, it is established that measures for controlling campus cult activities are disciplinary of wards from childhood, encouraging students to join approved religious groups as well as getting involved in extra-curricular activities, prohibiting the sale and consumption of intoxicating drugs on campus, referring cult members to guidance Counsellor, censoring of press and literature publications on cult activities, torturing and humiliating publicly members to deter others, convicting members, making university academic programmes more rigorous and using high percentage of class attendance for examination.
Hypotheses

The following null hypotheses were tested at 0.05 level of significance using t-test statistics.

**H₀₁:** There is no significant difference between the mean responses of lecturers and students with regards to the factors that lead to students’ secret cultism in tertiary institutions in Anambra State.

**Table 5:** t-test statistics on the significant difference between the mean ratings of lecturers and students with regards to the factors that lead to students secret cultism in tertiary institutions.

<table>
<thead>
<tr>
<th>Group</th>
<th>No</th>
<th>X</th>
<th>SD</th>
<th>df</th>
<th>t-cal</th>
<th>t-crit</th>
<th>X</th>
<th>decision</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lecturers</td>
<td>170</td>
<td>1.15</td>
<td>1.59</td>
<td>370</td>
<td>0.03</td>
<td>1.96</td>
<td>0.05</td>
<td>Accept</td>
</tr>
<tr>
<td>Students</td>
<td>202</td>
<td>3.31</td>
<td>0.12</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The t-test statistical analysis presented in table 5 above indicates that the mean of the lecturers was 1.15 while that of the students was 3.31. The t-test statistical analysis shows that at the 370 degree of freedom, the t-calculated value was 0.03 while the t-critical was 1.96. What this implies is that at 0.05 level of significance, the t-calculated did not exceed the t-critical thereby making the null hypothesis of no significant difference to be accepted.

**H₀₂:** There is no significant difference between the mean responses of lecturers and students with regards to the social problems associated with cult activities in tertiary institutions in Anambra State.

**Table 6:** t-test statistics of the significant difference between the mean responses of lecturers and students with regards to the social problems associated with cult activities in tertiary institutions in Anambra State.

<table>
<thead>
<tr>
<th>Group</th>
<th>No</th>
<th>X</th>
<th>SD</th>
<th>df</th>
<th>t-cal</th>
<th>t-crit</th>
<th>X</th>
<th>decision</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lecturers</td>
<td>170</td>
<td>29.09</td>
<td>28.28</td>
<td>370</td>
<td>0.01</td>
<td>1.96</td>
<td>0.05</td>
<td>Accept</td>
</tr>
<tr>
<td>Students</td>
<td>202</td>
<td>50.95</td>
<td>25.47</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The t-test statistical analysis presented in table 5 indicates that the mean of lecturers was 29.09 while that of the students was 50.95. The t-test statistical analysis shows that at the 370 degree of freedom, the t-calculated value was 0.01 while the t-critical was 1.96. This implies that at 0.05 level of significance, the t-calculated did not exceed the t-critical thereby making the null hypothesis of no significant difference to be accepted.

Summary of the findings

The results of the analysis of data generated reveals the following findings:

(1) That factors leading to students cultism are adolescents developmental problems, ban on students unionism, societal corruption, inadequate use of counselling services, quest for power, unqualified academic qualification, gender associated power, poor home brought up, sponsoring of secret cult and children of elites wanting to maintain links.

(2) That social problems associated with secret cult activities are spending extra years before graduation, falsification or mutilation of official records, destroying facilities, stealing, disruption of social/recreational activities, public being restrained from movement, avoiding night lectures/prep by students, untimely death, and termination of educational career.

(3) There was no mean influence based on institution type on their perception of factors that lead to students cultism.

(4) Measures for controlling cult activities are disciplinary of wards, encouraging students to join religious groups as well as extra-curricular activities, prohibiting the sale and consumption of intoxicating drugs, referring cult members to guidance counsellors, censoring press and literature publications on cult activities, torturing and humiliating publicly cult members, convicting members, making academic programme more rigorous, and using high percentage of class attendance for examination.
CHAPTER FIVE
DISCUSSION AND INTERPRETATIONS

In this chapter, the researcher presented the discussion of results of the study, conclusion, implications of the findings, recommendations and limitations of the study. The discussion was based on the research questions and hypotheses that guided the study.

Discussion of findings

The discussion of findings is organized under four subheadings:

1. Factors that lead to students secret cultism in tertiary institutions in Anambra State.

2. Social problems associated with secret cult activities in tertiary institutions in Anambra State.

3. Influence of institution type on secret cultism in tertiary institutions.

4. Measures to effectively control campus cult activities in tertiary institutions in Anambra State?

Factors that lead to students secret cultism in tertiary institutions in Anambra State

The researcher found out from the analysis that responses to research question one indicated that out of the 10 (ten) items listed on the factors that lead to student’s secret cultism were rated positive and their ratings were above the criterion mean of 2.5. A closer look at the views of the respondents to the respective items in section A revealed that some of the suggested factors that lead to secret cultism in tertiary institutions basically were items 5 and 10 that is quest for power and children of the elites wanting to maintain links among themselves in the university with mean scores of 3.38 respectively. Other factors are adolescent development problems; ban on students unionism drives them to operate underground; quest for power; students’ not properly brought up at home; children of the elites wanting to maintain links among themselves in the university.
The results on table I show that students agree that quest for power with an item mean score of 3.38 is a powerful factor. This view is in line with Arogundade (1994) that society decadence is a constructive factor. He pointed out that the large Nigerian society kicks against democracy; He said even within the military, it is power, so, according to them might is right. If then, he explained, few soldiers by mere holding guns could order the rest of the society to obey their command, why not the secret cult members on the campus. Students bulldoze their way through intimidating lecturers to pass them and force ladies to be-friend them. To these students, power is right.

In addition to these, the factor that says Adolescent development problems leads to students cultism is the least rated item with a mean score of 2.81. This result however agrees with Ughendu in Olabisi (1993) which explained that most new intakes in higher institutions belong to the adolescent age bracket, a stage they are subjected to psychological fluctuations, while searching for their personalities.

The factor of inadequate use of counselling services by counsellors through elaborate orientation programme agree with the view of Ughendu in Olabisi (1993) that as a result of lack of elaborate orientation programme for new entrants, freshers do not have vital information, thus they are lured into these cults as novices. Olukoye (1994) in line with the findings identified faulty admission system as one of the factors that motivate the occurrence of campus cults. The findings also agree with the Olu Agunkoye (1991b) who blamed admission policy for prevalence of secret cults. He lamented that nobody paid attention to how many armed robbers that have been offered admission into the universities.

Social problems associated with secret cult activities in tertiary institutions in Anambra State.

The researcher found out from the analysis that all the items in table 2 that determines the social problems associated with campus cult activities in tertiary institutions in Anambra State were rated positive above the criterion mean of 2.50.
This result confirms that activities of these cults adversely affect students. Students study under fear of attack by members of campus cults; their monies are exorted by cult members and students members of campus cults suffer reduced attendance to academic duties. The above findings agree with Olabisi (1993); and Olukoye (1994). Olabisi reported that students study under fear of being attacked by cult members. Olukoye reported how they exhort students monies. Amachere (1992) reported how cultists inflicted matchet cuts on a students cult members. Okorie (1991) observed that they hardly hit in their institutions and since they have to do the hitting when the schools are in session, their academic works will suffer, as they travel outside their schools to hit.

Results from the analysis also showed that lecturers developed diminished work moral due to assaults and intimidations by campus cult members. Both lecturers and students had a positive perception that cult members destroy facilities of the universities and also steal university equipment. This view is consistent by Mumuni (1994) and Olukoye (1994) – they both narrated how at the University of Lagos and Jos, students destroy university properties and cars of individuals were being snatched at gun point by cult members.

**Influence of institution type on the factors that lead to secret cultism in tertiary institutions.**

The researcher found out from the analysis in table 3 that all the institutions used had mean perceptions above 2.50 indicating that there were no influence based on institution type on their perception of factors that lead to secret cultism in tertiary institutions. The above findings agree with Ohaeto (1990) that the volatility of students is aided by the deterioration of the higher education institution in terms of infrastructure, academic standard and quality of students. Ujo (1991) also supported this view in his publication. He explained that, if students have good academic environment, the tendency towards crises would be reduced. On the other hand, if the academic environment is poor, every little problem would be exploited by students to create confusion. He observed that a
situation where students lack basic facilities for studies and recreation leave room for idleness and a resort to primitive and devilish practices.

**Measures to effectively control campus cult activities in tertiary institutions in Anambra State.**

The analysis in table 4 show that students response to the control measures were positively high. The result in table 4 agrees with the views of Salau et al (1994), Tunji Tubi, in Ogbodo et al (1991a) and Ebieduwa in Olabisi (1993; 1996). All agree that cult members should be referred to the Guidance and Counselling units for counselling. They are also of the view that cult members should be recognized and their misguided zeal channeled to more productive ventures. Salau et al (1994) says that they should be allowed to register in approved religious groups for security in God. The results also supports Tunji in Ogbodo et al (1991a) who says that all clubs should be registered so that no one can remain faceless.

In line with the students, Kolo (1994) pointed out that appointments at all levels in the society should be done on merit and inequality be eradicated and quota system of admission be abolished.

**Conclusion**

Based on the findings, it is concluded that:

1. campus cults are motivated by some factors associated with adolescent, extension of societal corruption, lack of adequate counselling service, sponsorship of secret cults by some individuals/old standing members.

2. Activities of campus cults also adversely have some impact on some education parameters. These include lecturers, students, facilities and human activities in the university.

3. That the volatility of students is aided by the deterioration of the higher education institution in terms of infrastructure, academic standard and
quality of students that is to say if students have good academic environment, the tendency towards crises would be reduced.

4. As regard to the control measures of campus cult and their activities, there is need to refer them to guidance and counselling unit, registering all societies in the university, organize periodic counselling for all students, caution, suspension, expulsion, public torture and jailing members who are caught.

5. There is no significant difference between the mean responses of lecturers and students with regards to the factors that lead to students’ secret cultism in tertiary institutions in Anambra State.

6. There is no significant difference between the mean responses of lecturers and students with regards to the social problems associated with cult activities in tertiary institutions in Anambra State.

**Implications of the Study**

Results of the study on factors that motivate the occurrence of these cults in our higher institutions implicated students, parents, homes, Guidance Counsellors, the university authorities, government and members of the society at large. There is the need for each of these people to check their lapses and check if the problem of campus cults is to be solved.

The study also revealed that activities of campus cults have adverse effects on lecturers and students, facilities and human activities. In a situation whereby a lecturer is demoralized, inefficiency will rule and in effect the quality of education will be affected definitely. Also, a condition where students study under fear of being attacked by members of secret cults learning will hardly be acquired. Some students are injured, learning will hardly be meaningful and permanent. When students members do not attend lecture regularly and night hour lectures which are usually fixed to make up for uncovered lessons are shelved, lecturers will find it difficult to cover their course outline or the curriculum which at the long run will affect the quality of education. Destruction of facilities will lead too shortage of
working materials for practical studies which might lead to poor acquisition of psychomotor skills.

The attainment of the goals of higher education as spelt out in the National Policy on Education (1981); will be frustrated if these cults and their activities are not controlled. Efforts to control them therefore will require the application of the findings on appropriate measures of control of campus cults and this must be backed up with findings on factors that lead to campus cults.

**Recommendations**

Based on the findings of this study, the following recommendations are made:

1. Parents should learn to love and discipline their children at home from childhood. Parents should also support university and government authorities in their efforts to check the menace of campus cults.

2. The university authorities should beef up the security department and equip them with modern/sophisticated tools and also uphold the truth and be more sincere when handling campus cult issues.

3. The university authorities should allow all clubs and societies in the university to register with them and highlight their objectives.

4. At the beginning of every session, the guidance and counselling department should be assisted to organize an elaborate orientation programme for all new students; and during this programme, the ills of cultism should be spelt out and students cautioned not to identify with them.

5. Lecturers should make attendance to lecture compulsory and also take record of class attendance of students who fail to meet up the minimum percentage of attendance should not be allowed to do the examination, this will help to check other students.
Limitations of the Study

The possibility that some of the respondents may not be honest with their responses may affect the result. However, the number of the responses were good enough for meaningful generalization of the result.

Summary of the study

This study sought to find out social problems associated with Campus cult activities in tertiary institutions in Anambra State, Nigeria. The researcher was guided by four research questions and two hypotheses. The research questions are as follows:

1. What are the factors that lead to students’ cultism in tertiary institutions in Anambra State?
2. What are the social problems associated with campus cult activities in tertiary institutions in Anambra State?
3. What is the influence of institution type on campus cult activities in tertiary institutions in Anambra State?
4. What measures can effectively control campus cult activities in tertiary institutions in Anambra State?

The population of the study comprised all the lecturers and students in all the tertiary institutions in Anambra State. A sample of 372 respondents was drawn for the study, comprising 170 lecturers and 202 students. The instrument for data collection was a questionnaire titled “Campus Cult Social Problem Questionnaire” (CCSPQ). The questionnaire was validated, tested and found reliable in obtaining the desired information. Data were analyzed using mean score, standard deviation and t-test statistics.

Based on the analysis of the data the findings revealed as follows:
1. Campus cults are motivated by some factors associated with adolescent, extension of societal corruption, lack of adequate counselling service, sponsorship of secret cults by some individuals/old standing members.

2. Activities of campus cults also adversely have some impact on some education parameters. These include lecturers, students, facilities and human activities in the university.

3. That the volatility of students is aided by the deterioration of the higher education institution in terms of infrastructure, academic standard and quality of students that is to say if students have good academic environment, the tendency towards crises would be reduced.

4. As regard to the control measures of campus cult and their activities, there is need to refer them to guidance and counselling unit, registering all societies in the university, organize periodic counselling for all students, caution, suspension, expulsion, public torture and jailing members who are caught.

5. There is no significant difference between the mean responses of lecturers and students with regards to the factors that lead to students’ secret cultism in tertiary institutions in Anambra State.

6. There is no significant difference between the mean responses of lecturers and students with regards to the social problems associated with cult activities in tertiary institutions in Anambra State.

**Suggestions for further study:**

The following studies could be carried out at state or national level.

1. Comparative perception of lecturers and students on the factors that lead to students’ secret cultism in tertiary institutions.

2. Effect of school location on effective management of campus cultism.

3. Extent of bias on the social problems associated with secret cult activities in tertiary institutions in Anambra State.
REFERENCES


Onyeyido (2002). Campus cults as perceived by students and lecturers in tertiary institutions in Rivers State.


The objective of this instrument is on Social Problems Associated with Campus Cultism; information on school type will come from Section A, Cluster A is on factors leading to campus cultism, Cluster B is on social problems associated with campus cultism while Cluster C sought information on measures that can control campus cultism.

SECTION A

PERSONAL INFORMATION

Please supply the following information.

Institution  (a) State ☐  (b) Federal ☐  (c) Private ☐
Sex  (a) Male ☐  (b) Female ☐
Status  (a) Married ☐  (b) Single ☐

SECTION B

Please indicate the extent of your agreement or disagreement with the following statement by making a tick (✓) in the column that bears your response to each statement.

The responses are as follows:

SA  - Strongly Agree
A  - Agree
D  - Disagree
SD  - Strongly Disagree
## CLUSTER A

### FACTORS LEADING TO CAMPUS CULTISM

<table>
<thead>
<tr>
<th>S/No</th>
<th>Items</th>
<th>SA</th>
<th>A</th>
<th>D</th>
<th>SD</th>
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<tr>
<td>1</td>
<td>Adolescent developmental problems.</td>
<td></td>
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<tr>
<td>2</td>
<td>Ban on Students Unionism drives them to operate underground.</td>
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<tr>
<td>3</td>
<td>Extension of societal corruption into campus.</td>
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<tr>
<td>4</td>
<td>Inadequate use of counselling services by counsellor through elaborate orientation programme.</td>
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<tr>
<td>5</td>
<td>Quest for power.</td>
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<td>6</td>
<td>Students admitted into the university with unqualified academic qualification.</td>
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<td>7</td>
<td>Gender associated power.</td>
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<tr>
<td>8</td>
<td>Students’ not properly brought up at home.</td>
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<tr>
<td>9</td>
<td>Sponsoring of campus societies by some non-student individuals/groups/old long standing members.</td>
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<tr>
<td>10</td>
<td>Children of the elites wanting to maintain links among themselves in the university.</td>
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</table>
## CLUSTER B

### SOCIAL PROBLEMS ASSOCIATED WITH CAMPUS CULTISM

<table>
<thead>
<tr>
<th>S/No</th>
<th>Items</th>
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<th>A</th>
<th>D</th>
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<tbody>
<tr>
<td>11</td>
<td>Cult members may spend more than the required number of years for graduation.</td>
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<tr>
<td>12</td>
<td>Cult students falsify/mutilate some official records.</td>
<td></td>
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<tr>
<td>13</td>
<td>Members of campus cults destroy facilities of the university while clashing with themselves.</td>
<td></td>
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<tr>
<td>14</td>
<td>Members of campus cults steal university equipment.</td>
<td></td>
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<tr>
<td>15</td>
<td>Activities of cult members sometimes disrupt social/recreational events in the university.</td>
<td></td>
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<tr>
<td>16</td>
<td>Members of the university community are restrained from moving about in the campus at night in the wake of cult clashes.</td>
<td></td>
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<tr>
<td>17</td>
<td>Many students do not attend night lectures/prep for fear of attack by cult groups.</td>
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<tr>
<td>18</td>
<td>The nefarious and nocturnal activities of campus cults have led to the untimely death of cultists and innocent students and staff/lecturers.</td>
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<tr>
<td>19</td>
<td>Some cultists have their educational career terminated abruptly (expulsion or rustication).</td>
<td></td>
<td></td>
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<tr>
<td>20</td>
<td>Students’ cultism leads to death of some members.</td>
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</table>
### CLUSTER C

#### MEASURES THAT CAN CONTROL CAMPUS CULTISM

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<th>D</th>
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<tr>
<td>21</td>
<td>Disciplining of wards consistently especially from early childhood prevents students from joining cultism.</td>
<td></td>
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<tr>
<td>22</td>
<td>Encouraging students to join approved religious groups for moral upbringing and spiritual security in God will prevent students joining cultism.</td>
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<tr>
<td>23</td>
<td>Encouraging students to get involved in extra-curricular activities like games, sports and drama.</td>
<td></td>
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<tr>
<td>24</td>
<td>Prohibiting sale and consumption of intoxicating drugs in the campus.</td>
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<tr>
<td>25</td>
<td>Identifying members of campus cults and referring them to guidance counsellors.</td>
<td></td>
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<tr>
<td>26</td>
<td>Censoring of press and literature publications on campus cults.</td>
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<tr>
<td>27</td>
<td>Torturing and humiliating publicly members of students’ cultism will prevent others from joining cultism.</td>
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<tr>
<td>28</td>
<td>Getting persons that engage in campus cult activities convicted and fined/imprisoned.</td>
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<tr>
<td>29</td>
<td>Making university academic programmes more rigorous to fully occupy students time.</td>
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<td>30</td>
<td>Basing of university examination on high percentage of students attendance to classes.</td>
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## APPENDIX II

### Table 1: Sample Composition of the Study

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<th>University</th>
<th>Number of lecturers</th>
<th>Number of students</th>
<th>Total</th>
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<td>Nnamdi Azikiwe University, Awka</td>
<td>75</td>
<td>85</td>
<td>160</td>
</tr>
<tr>
<td>Federal Polytechnic, Oko</td>
<td>55</td>
<td>52</td>
<td>107</td>
</tr>
<tr>
<td>Nwafor Orizu College of Education, Nsugbe</td>
<td>40</td>
<td>65</td>
<td>105</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>170</strong></td>
<td><strong>202</strong></td>
<td><strong>372</strong></td>
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(Source: Statistics Divisions of the Various Tertiary Institutions in Anambra State)
SOCIAL PROBLEMS ASSOCIATED WITH CAMPUS CULT ACTIVITIES
IN TERTIARY INSTITUTIONS IN ANAMBRA STATE:
IMPLICATIONS FOR COUNSELLING

BY

UGORJI NGOZI JULIET
PG/M.ED/08/48264

A PROJECT PROPOSAL PRESENTED TO THE DEPARTMENT OF
EDUCATIONAL FOUNDATIONS, FACULTY OF EDUCATION,
UNIVERSITY OF NIGERIA, NSUKKA, IN PARTIAL
FULFILLMENT FOR THE REQUIREMENTS OF
AWARD OF MASTER OF EDUCATION IN
GUIDANCE & COUNSELLING

SUPERVISOR: DR. A. U. OKERE

JANUARY, 2011
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### Summary of Reviewed Literature

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### Appendix I

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<td>Table 5: t-test statistics on the significant difference between the mean ratings of lecturers and students with regards to the factors that lead to students secret cultism in tertiary institutions</td>
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<td>Table 6: t-test statistics of the significant difference between the mean responses of lecturers and students with regards to the social problems associated with cult activities in tertiary institutions in Anambra State</td>
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SOCIAL PROBLEMS ASSOCIATED WITH CAMPUS CULT ACTIVITIES IN TERTIARY INSTITUTIONS IN ANAMBRA STATE:
IMPLICATIONS FOR COUNSELLING

BY

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JANUARY, 2011
APPROVAL PAGE

This project has been approved for the Department of Educational Foundations, University of Nigeria, Nsukka.

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Head of Department

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Prof. S. A. Ezeudu
Dean of faculty
DEDICATION

This work is dedicated to my beloved husband and sponsor, Dr. Cosmas Chuka Ugorji and my children Chukwudalu, Oluomachukwu and Sochikanyima.
CERTIFICATION

Ugorji Ngozi Juliet, a postgraduate student in the Department of Educational Foundations with Registration Number PG/MED/08/48264, has satisfactorily completed the requirements for course and research work for the degree of Master of Education. The work embodied in this project report is original and has not been submitted in part or full for any other degree or diploma of this or any other University.

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ACKNOWLEDGEMENTS

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Above all, the researcher is grateful to Almighty God for the success of this work for without him it could not have been possible.
Abstract

This study investigated social problems associated with campus cult activities in tertiary intuitions in Anambra State, Nigeria. The population of the study comprised all the 811 lecturers and 13,533 students in all the tertiary institutions in Anambra State. 372 respondents made up of 170 lecturers and 202 students were used as sample. The instrument for data collection was a questionnaire titled ‘Campus Cult Social Problem Questionnaire (CCSPQ)”. Four research questions and two hypotheses guided the study. The research questions were answered using mean and standard deviation while ‘t’ test statistics tested the hypotheses at 0.05 level of significance. The major findings show that factors leading to student cultism include adolescent’s developmental problems, ban on student’s unionism, societal corruption and inadequate use of counselling services. The social problems include spending extra years before graduation, stealing, disruption of social/recreational activities, untimely death and termination of Educational career. Measures for controlling cult activities include encouraging students to join religious groups, prohibiting the sale and consumption of intoxicating drugs, using guidance/counsellors, humiliating publicly cult members and legal action against them. Based on the findings, recommendations for implementation include government taking tougher measures on student cultists and university authorities beefing up the security department and equipping them adequately.