

INSECURITY AND EDUCATION IN NIGERIA

— ISBN: 978-978-8451-54-9



Edited by:
Prof. Nnamdi Obikeze
Dr. Alice K.J. Musa

Official Publication of
The Nigerian Society for Educational Psychologists

Chapter 14

PREVALENCE OF CULTISM AMONG UNDERGRADUATES IN A FEDERAL UNIVERSITY: IMPLICATIONS FOR EDUCATORS

Bibire, Abdulkareem Hussein¹

Uyanne, Elizebeth. O²

Oba, Abdulraheem³

Abubakar, Muhammed Sanni⁴

¹Department of Psychology, Nigeria Police Academy,
Wudil, Kano State, Nigeria

Bibirehussein2013@gmail.com (08132163533 & 08050896738)

^{2 & 3}Department of Social Sciences Education,
University of Ilorin, Ilorin, Nigeria

⁴Department of Educational Psychology, School of Education,
Federal College of Education (Technical), Umuze,
Anambra State, Nigeria.

Introduction

University is an institution at the highest level of education where the high-level manpower is developed. It is a place where students across the states come together to acquire knowledge, the university promotes the development of intellectual capacities of individuals to understand and appreciate their societies (Ajayi 2003). University education, which falls under higher education in Nigeria, has five primary functions as spelt out in the National Policy on Education (2013). These features include: teaching; undertaking research; disseminating information; serving the community; and existing as a storehouse of knowledge.

In the light of the foregoing, university education is seen as an instrument for the development of high level manpower in the context of the needs of the nation: making professional course contents to reflect our national requirements, making all students as part of general programme of all round importance in university education, making university research to be relevant to the nation developmental goals; inculcating community spirit in the students through projects and action research (Federal Republic of Nigeria, FRN; 2013).

University as perceived by Akinboye (1985) is a place for comprehensive academic, moral and social activities, where the students are required to derive pleasure and settle to vigorous studies in order to accomplish their desire goals and objectives in academic and social skills. The said objectives of the university education manifest to be gradually changing. The attitudes of the undergraduates in the present day turn the university environments in poor, dangerous, unhealthy, fearful, crisis, and unfavourable conditions to the extent that student find it difficult to study efficiently and effectively (Unachukwu & Nwankwo, 1997 in Joe-Akunne.; Bruno & Glad, 2014). Joe-Akunne.; Bruno and Glad, (2004) asserted that, the present wave of students' behavioural problems in the institutions of high learning particularly at university has become a subject of great concern to all stake holders in education. When the final year undergraduates who are becoming responsible adults are known to be exhibiting various anti social behaviours like sexual harassment, suicide, homicide, stabbing, victimization, molestation, alcoholism, fighting, stealing, cheating, impersonation, disrespect and cultism among others they will mature into unacceptable members of the society (Unachukwu & Nwankwo, 1997).

The major problem facing university systems currently are secret cultism, academic dishonesty, examination malpractices and other forms of deviant behaviours (Oliveus, in Joe-Akunne.; Bruno & Glad, 2014). Violent behaviour is seen as an

overt and intentional physically aggressive behaviour against another person among university students (undergraduates) due to secret cultism. In the same vein, secret cult is a group of individuals whose activities are carried out in exclusive places and unexpected times without being exposed to the uninitiated (Osakwe & Falana, 2011).

The historical development of cultism in Nigerian universities campuses traced back to some years, its involvement in violence became obvious only some three decades ago. The practice and activities of these groups in universities campuses have made life unsecured and unprotected to both staff and students. Their activities include: intimidating any lecturer who insist on merit for passing examinations; intimidating any non-members who snatched a member's girl friend; harassing any female students who refuse their amorous advances; and etc. More importantly, secret societies and their activities are not new to Nigeria's university systems. These activities started in Nigeria institutions of higher learning without intimidation and worry. The purpose of establishing the cult was based on objectivity and moral principles. However, with the rapid development and evolution of society, it later spread to Nigerian societies including universities environment. And became violent, disturbance and bring about insecurity in Nigerian school levels (Solomon, Ayobami, & Issa, 2000).

Gender is a broad analytical concept that draws out female roles and responsibilities in relation to the roles and responsibilities of male, Okeko (1998). Boocock (1992) asserted that, since there is no theoretical and empirical; reasons to associate sex with general scholastic ability, any relationship found between academic performance and gender must be attributed to aspect of stratification process. Butkeller (1991) defined gender as a cultural construct development by the Society, to distinguish the roles, behaviour, mental and emotional characteristics of the males and female. This

implies that the cultural or social expectations of a boy child are related differently to those of a girl child.

There are empirical studies on the cultism prevalence in Nigerian institutions of learning specifically universities. For instance, Joe-Akunne; Bruno; and Glad (2014).asserted that, the extent to which male and female students experience cultism in university campus shown that there was a significant difference. Joe-Akunne, et al (2014) also, asserted that the issues and incidences of horror caused by cultists could be said to have been for the past fifteen years ago and these incidence are encountered by both male and female students which shown that, there was a significant difference between males and females students in the cultism prevalence in the school campus. However, in the study conducted by Eyibe (1995) it was started that, all Nigerian institutions of higher learning have recorded different incidences and death arising from secret cults in the previous years and that the encountered and experienced by the learners (both males and females) is on equal basis. Eyibe also asserted that the records on cultism are replete with horror and terror.

In various literatures series of studies have been examined on parental background and it influence on children involvement in cultism. It was revealed that students, who come from homes where codes of good conduct and discipline are strictly enforced, are proved to cultism. Adesina and Oriababor (2012) parental background, lack of moral instruction at home and the manner in which the child is brought could be a causal factor in involvement as a cut member. He explained further that excessive control by parents, too many rules could make individual tense and anxious while a child whose freedom knows no bound may be a ready candidate for cult membership. Mgbekem (2004) in Adesina and Oriababor (2012) asserted that some parents love their words (children) to the extent of pampering them. When they do a wrong thing instead of discipline them, they overlook their offences. They grow

up with such bad habit and consequently imbibe anti-socially oriented behaviour which leads them to joining cult gags. Owoeye (1997) also established a very strong link between weak and defective family background and influence and tendencies for students to join secret cults. According to the him, parents themselves might be members of secret cults. Broken home may be an origin of some children involving in cultism. Ayodele and Ayodele (2002) in Adesina and Oriababor (2012) identified family breakdown as one of the causes of cultism in the school campuses. According to them, a child who comes from broken home is exposed to parental negligence and frustration. Such child is easily initiated into cultism.

Purpose of the Study

The main purpose of this study was to examine prevalence of cultism among undergraduates in a federal university in Nigeria. Specifically the study examined

1. Prevalence of cultism among undergraduates in a federal university in Nigeria on the basis of gender
2. Prevalence of cultism among undergraduates in a federal university in Nigeria on the basis of parent social economic background

Research Questions

Two research questions were raised and answered with corresponding hypotheses.

1. What is the prevalence of cultism among undergraduates in a federal university in Nigeria based on gender?
2. What is the prevalence of cultism among undergraduates in a federal university in Nigeria based on parent socio-economic background?

Hypotheses

Two hypotheses were formulated and tested in this study:

- Ho₁: There is no significant difference in cultism prevalence among undergraduates in a federal university in Nigeria based on gender
- Ho₂: There is no significant difference in cultism prevalence among undergraduates in a federal university in Nigeria based on parent socio economic background

Methodology

The study adopted a descriptive survey design; Purposive sampling technique was adopted to choose a federal university among others in the state (University of Ilorin, Ilorin, Nigeria). This is in line with Ujo's (2000) views stressing that a researcher can purposively sample respondents for use if the researcher finds any attributes of interests in the population. The study sample consisted of two hundred (200) undergraduates across the four selected faculties in doing this; 50 undergraduates were randomly selected in each faculty. Using simple random sampling technique A Structured questionnaire on cultism prevalence was used to elicit information from the respondents. The questionnaire contained two sections A and B. Section A contained demographic data of the respondents this includes: gender and parents socio-economic background. While section B contained twenty five (25) items of the questionnaire which was scored on four point likert scale of strongly agree= 4, agree= 3, disagree= 2 and strongly disagree= 1. The instrument was validated by three experts in education. The reliability index of 0.68 was obtained using Split-half method; the instrument was administered to undergraduates (respondents) by the researchers and with the assistance of four trained research assistants. Descriptive statistics informs of frequency counts and percentage was used to describe the demographic data of the respondents and inferential statistics informs of t-test statistical tool was employed to analyze the formulated hypotheses at 0.05 level of significance.

Results of the Study

The analysis of the data was gathered with the use of a research instrument. The data collected were analyzed using both descriptive and inferential statistics. For the demographic data, frequency counts and percentages were employed while t-test statistical tool was employed to analyze the formulated hypotheses.

Demographic Data of the Respondents

This section presents the results of data obtained from the respondents in frequency counts and percentages.

Table 1: Distribution of Undergraduates (Respondents) by Gender

Gender	Frequency	Percentage
Male	100	50.0
Female	100	50.0
Total	200	100.0

Table 1 indicated that 200 respondents participated in the study out of which 100 (50%) of the respondents were males, while 100 (50%) of the undergraduates (respondents) were females.

Table 2: Distribution of Undergraduates (Respondents) by Parents' Socio-economic background

Parents' Social economic background	Frequency	Percentage
Below ₦40,000	95	47.5
Above ₦100,000	105	52.5
Total	200	100.0

Table 2 indicated that 95 (47.5%) of the undergraduates parents were earning below N40, 000 which implies a low socio-economic status, while 105 (52.5%) of the respondents' parents were earning above N100, 000 which implies a high socio-economic background.

Table 3: Distribution of Respondents by Faculty

Faculty	Frequency	Percentage
Arts	50	25.0
Education	50	25.0
Science	50	25.0
Social Sciences	50	25.0
Total	200	100.0

Table 3 indicated that 50 (25%) of the respondents were selected from each of the faculties for the study (Arts, Education, Sciences and Social Sciences) respectively.

Hypothesis One: *There is no significant difference in cultism prevalence among undergraduates in a federal University in Nigeria based on gender*

Table 5: The t-test showing the Cultism Prevalence among Undergraduates in a Federal University in Nigeria Based on Gender

Gender	N	Mean	SD	df	Cal. tv	Crit. Tv	Decision
Male	100	62.16	13.03	198	4.53*	1.96	Sig.
Female	100	53.30	14.58				

*Significant, $P < 0.05$

Table 5 showed that a calculated t-value of 4.53 and a critical t-value is 1.96. The calculated t-value is greater than the critical t-value. The hypothesis is rejected. Thus, there is a significant difference in the cultism prevalence among undergraduates of a Federal University in Nigeria based on gender.

Hypothesis Two: *There is no significant difference in cultism prevalence among undergraduates in a federal University in Nigeria based on parent socio-economic background*

Table 6: The t-test showing the Cultism Prevalence among Undergraduates in a Federal University in Nigeria Based on Parent Socio-Economic background

Parent Socio Economic Background	N	Mean	SD	t	Crit. t	Crit. t _v	Decision
Below ₦10,000 (Low S.E.S)	95	53.21	14.89	198	4.38*	1.96	Sig.
Above ₦100,000 (High S.E.S)	105	61.81	12.87				

*Significant, $P < 0.05$

Table 6 showed that a calculated t-value of 4.38 and a critical t-value is 1.96. The calculated t-value is greater than the critical t-value. The hypothesis is rejected. Thus, there is a significant difference in the cultism prevalence among undergraduates in a Federal University in Nigeria based on parent socio-economic background.

Discussion of the findings

This section discussed the findings of this study, thus the findings of this study revealed that there is a significant difference in the cultism prevalence among undergraduates in a Federal University in Nigeria. This finding corroborated the

findings of Unachukwu and Nwankwo (1997) who asserted that there is a significant difference in the cultism prevalence among students of Nigerian universities. They explained further that the attitudes of the University students in the present days put the university environment in poor, sorrow, painful, fearful and crisis conditions to the extent that students find it so difficult to study efficiently and effectively. Also, the findings of the study revealed that there is a significant difference in the cultism prevalence among undergraduates in a Federal University in Nigeria based on gender. This finding is in line with the findings of Joe-Akunne; Bruno; and Glad (2014) asserted that there is a significant difference in the cultism prevalence among students of Nigerian universities based on gender. He maintained that the extent to which male and female students experienced cultism in university campus shown that there was a significant difference. Joe-Akunne, et al (2013) also asserted that the issues and incidences of horror caused by cultists could be said to have been for the past fifteen years ago and these incidence are encountered by both male and female students which shown that. there was a significant difference between males and females students in the cultism prevalence in the school campus.

In contrast, Eyibe (1995) stated that there is no significant difference in the cultism prevalence among students of Nigerian schools based on gender. He maintained that all Nigerian institutions of higher learning have recorded different incidences and death arising from secret cults in the previous years and that the encountered and experienced by the learners (both males and females) is on equal basis. Eyibe also asserted that the records on cultism are replete with horror and terror. And there is a significant difference in the cultism prevalence among undergraduates in a Federal University in Nigeria based on parents socio-economic background. This finding is not line with the findings of Adesina and Oriababor (2012) who revealed there is no significant difference in the cultism prevalence among students of Nigerian schools based on parental background. He explained further that parental background, lack of moral instruction at home and the manner in which the child is brought could be a

causal factor in involvement as a cult member. He explained further that excessive control by parents, too many rules could make individual tense and anxious while a child whose freedom knows no bound may be a ready candidate for cult membership. Mgbekem (2004) also supported the finding asserted that some parents love their words (children) to the extent of pampering them. When they do a wrong thing instead of discipline them, they overlook their offences. They grow up with such bad habit and consequently imbibe anti-socially oriented behaviour which leads them to joining cult gags. Owoye (1997) also established a very strong link between weak and defective family background and influence and tendencies for students to join secret cults. According to him, parents themselves might be members of secret cults. Broken home may be an origin of some children involving in cultism. Ayodele and Ayodele (2002) corroborated identified family breakdown as one of the causes of cultism in the school campuses. According to them, a child who comes from broken home is exposed to parental negligence and frustration. Such child is easily initiated into cultism. Based on the available literature at the researchers disposal there is no empirical studies on parents socio economic background and its influence on cultism prevalence among Nigerian students. However, the result of this study revealed that there is a significant difference in the cultism prevalence among undergraduates of a Federal University in Nigeria based on parents' socio-economic background.

Conclusion

The following conclusions were drawn from the study:

There is a significant difference in the cultism prevalence among undergraduates in a Federal University in Nigeria; there is a significant difference in the cultism prevalence among undergraduates in a Federal University in Nigeria based on gender and there is a significant difference in the cultism prevalence among undergraduates in a Federal University in Nigeria based on parent socio-economic

background.

Recommendations

In view of the findings of this study the following recommendations are made:

This study recommended that *curbing prevalence of cultism in Nigeria institutions of higher learning specifically at universities should be a collective responsibility of lecturers, educational psychologists, counselors, school administrators, government and all stakeholders in education through orientation and sensitization on the negative results of cultism*

Educational Implications of this Study

The findings of the study depict some practical educational implications. It is worthy to note that the negative outcomes of cultism in the live of undergraduates have been apparent, also a lot of them have experience many problems because of their involvement in cultism. Therefore, the implication of this study finds some practical ways to help undergraduates eliminate such behavioural problem (cultism). In the same vein, undergraduates need to receive thorough supervision and academic supports throughout the academic season to make them realistically aware of its negative consequences in their academic career and their live as whole. This could be given by lecturers, educational psychologists, counselors, and all other stakeholders in education.

References

- Adesina A & Oriababor, O (2012). Measures against cultism and cult activities in campuses: The urgent need for peaceful academic progress in higher institutions in Nigeria. *Research on Humanities and Social Sciences*. 2, 10, 144=148
- Ajayi, I. A.; Hastrup, T. E; & Osalusi, F. M. (2010). Menace of Cultism in Nigerian

- Tertiary Institutions: The Way Out. © Kamla-Raj 2010 *Anthropologist*, 12(3): 155-160
- Ajayi, K. (2003). Minimum standards and accountability in university education. *Nigerian Journal of Educational Research and Evaluation*, 11(2), 27-35.
- Akinboye, J. O. (1985) *Nigeria adolescent behaviour pattern and Guidance Counselling*.
- Boocock, S. (1992). *An introduction to the sociological of learning*. New York: Houghton Mifflin.
- Eyibe, S. C. (1995). 'The Burden and Menace of Secret cults in Higher Education' *National Light*.
- Federal Republic of Nigeria (2013). *National policy on education*. Lagos NERDC Press.
- Solomon, A. A; Ayobami, A.; Issa. F (2000). *Problems of Cultism in Nigerian Schools*. Indemac Nigeria Publisher Limited.
- Unachukwu, G. C. & Nwankwo, C. A. (1997). Lecturers perception of undergraduates anti-social behaviours: A case study. *Journal of quality education in Nigerian*. 4.
- Oliveus, D. (1993) *Bullying at School*. Maiden, MA: Blockwell Publishers Inc.
- Osakwe, E. O. & Falana, B. A. (2011). *Using Counselling and behaviour modification to curb cultism in Higher Institutions of Learning*.
- Okeko, E.A.C. (1998). Gender awareness in science education. A lead paper presented at the conference of Nigeria association for science education-research, held at the University of Lagos.
- Owoeyo, J (1997). *Campus cults: A study in urban violence*. In reading campus secret cults. O. A Ogunbemeru (ed) Ile-Ife Kuntel Publishing House
- Joe-Akunne C. O.; Bruno U.D.O; & Glad O.U (2014). Gender Differences In Perceived Effect Of Cultism On Campus Safety *Journal Of Humanities And Social Science (IOSR-JHSS)* Volume 19, Issue 2, P01-04