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# The Problem of Cultism in Higher Institutions in Nigeria: A Case Study of College of Education, Ikere-Ekiti, Ekiti State, Nigeria

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## **Abstract**

*This study examined the problems of cultism in Nigerian higher institutions with particular reference to College of Education, Ikere-Ekiti, Ekiti State. It investigated the immediate and remote causes of these social vices that is fast dismantling and eroding the stability, security, decency and decorum in our society. Some research questions were raised and administered on respondents. It was discovered that the students join this cruel organization in school due to indiscipline that is pervading the society generally. The findings revealed that lust for reputation, willingness to pass at all cost, wicked attitude of some lecturers among others forced students to join this bad clique. It was concluded that, if the society can be well sanitized and sensitized on the need to be disciplined and be above board, if stiff penalty is given to those caught in the act and better learning environment provided, we will surely have a clean society that is free of gangsterism and cultism.*

**Keywords:** Cultism, higher institutions, College of Education

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## Introduction

Cultism is a state where persons are bound together with a common belief or course usually through rituals. According to the Oxford Dictionary of English, the word “Cult” means a system of worship usually expressed through rituals. From this definition, cult, which is now properly known as confraternities, hence assumed a monstrous feature in our institution of higher learning.

According to Smah (2000), cult’s secret societies and their activities are not new to Nigerian educational system. Indeed, when cult activities started in higher educational institutions, across the state, the noble people were included there. Years later, and with gradual development and evolution of our society, cults became widespread in Nigeria and it took an unstable outlook. They became violent and dangerous.

Instances abound when cultists have turned the serenity of academic to training style of perpetuating violence on campuses, (Kolawole et al, 2000). For instance, cult members have gunned down their target at bus stops, lecture rooms, hostels, etc in broad day light and in full glare of students. This development has become a source of concern to every sane person in Nigeria. It is disturbed have extended from higher institutions to secondary and even primary schools in Nigeria.

Cultism, which started in the late 50s, but the first (secret) cult in our institution was the seadog popularly known as pirates. It was formed by seven men gang then, led by Professor Wole Soyinka of the then University College, Ibadan in 1952, there was nothing secret then when it was merely introduced. The main motive was to move the country forward and to fight against oppression by the colonial masters. According to the pirates, the “magnificent seven” as they called themselves, observed that the university was populated with wealthy students associated with the colonial power and a few poorer students striving in manner and dress to be accepted by the mere advantaged students, while social life was dictated by tribal affiliation (Ehigie, 2007).

Investigations carried out (Adewale, 2005) have revealed the widespread nature of cult activities which have been disturbing a large number of Nigerian youths who have passed through the educational system at all levels. Cultism has remained a problem for tertiary institutions in Nigeria and the larger Nigerian society since the first decade of the existence of university education in Nigeria. It has been worrisome to have children on campuses and several measures had been adopted to curb cultism, the cultists caught and outright ban of cultism on campuses. The problem here is not the killings in our campuses but why the measure to curb cultism has failed.

The number of secret cults on campuses is on the increase. According to Kosemani (1997), we now know that, there are currently thirty-two (32) secret societies/confraternities in our educational institutions nationwide. Their names are as frightening as their operations. It should be noted that conflict within a group could lead to a break up. This perhaps accounts for why the number is always on the increase.

Suggestions have been made (Oroka, 1999) on how to control deadly situation across the nation. Thus, it is hoped will make for peaceful and harmonious existence of people. It is against this backdrop that this investigation is made into recent activities of cult and secret society. It will see to the need to eradicate them within its file and rank in and outside Nigerian school system, especially the higher institutions.

## Research Questions

For the purpose of this study, the following questions were raised to guide the research:

- (1) Why are students taking part in secret societies in higher institutions?
- (2) What are the general effects of cultism in higher institutions?
- (3) Does campus cultism lead to violence and loss of lives to the extent that standard of education in the College of Education, Ikere-Ekiti has been negatively affected?
- (4) Does Nigerian government encourage the teaching of club or ethnicity in our schools?
- (5) Does the activities of secret cult members promote the good image of Nigerian educational system, home and abroad?

## Literature Review

### Origin of Cultism

It is quite convenient to trace the origin of cultism to the family unit from where the members come, Omole (1997), Oseni (2002) and Ola (2001). Therefore, it is easy to say that the primary source of cultism in the society is through the family unit. The moral decadence in the society today shows that the present generation of parents have woefully adopted the permissive mode of up-bringing their children and have thereby failed in their tasks to foster discipline into the fabrics of the society. Cultism is a fraternal relationship between a group of people who are not out to achieve their set objectives for the interest of members. It is even alluded to by Awolalu & Dopemu (1999), that it is as old as mankind. It is not strange to us in this part of the globe. It has even been traced to some traditional practices.

In those days, every family unit in the society belongs to one society or the other. Even when an aged member of such a cult is about to pass on, he is to take a child he loves most from his offsprings to replace him in the society. This was meant to acquire wealth or to occupy an influential position of authority or to be enthroned as a king or to be appointed as a court judge or to reach the upper most ladder in the civil service or in public service. With this type of a thing happening in the society, people are often lured to joining the cult so that they can cleave to power of influence. The history of cultism in our tertiary institution started with Professor Wole Soyinka (1952) at the Premier University now (University of Ibadan) in the early 50's when he founded the Pyrate Confraternity. Pyrate confraternity was formed then to fight perceived colonial mentality in the university.

Regretably, the proliferation of cult activities in our institutions of higher learning, members of Pyrate confraternity like other cultists now involve in assault, terrorism, vandalism, murder, rape, stealing and other terrible activities that constitute threat to campus security and peace. As at present, there are more than fifty (50) secret societies in our campuses since the advent of Pyrate confraternity.

### Meaning of Secret Cult

“There is no particular definition of the word cult as there are different meanings given to it based on different religious, ideological and sociological inclination”. But the word ordinarily originated from the Latin word “cult” with the verb “colare” meaning to cultivate, to worship. Ogbonna (2005) viewing the word cult on the content of worship, defines it as an eventual honour or religious devotion given to one. Still in the context of worship, Ogbonna again defines cult as a system of outward form and ceremonies used in worship, religious rites and formalities. Many varieties of cult definitions have had to emerge from this Latin concentration. The Oxford English Dictionary defines secret cult as an

organization formed to promote some causes by secret methods and its members being sworn to observe secrecy.

Similarly, cult refers to groups characterized by some kind of faddish devotion to a person or a practice that is significantly apart from the cultural mainstream.

A cult, according to the New Webster's Dictionary (2001), is a system of religious workshop, a creed or sect involving a faddish behavior. Olaoye (2001) defines it as a group of people that follow a system of worship. Onugba (2006) recognizes that, secret societies and secret cults are usually used interchangeably and secret cult is a group or organization characterized by the use of secret initiation or other rituals, oaths, grips (or hand-claps) or signs of recognition among members. According to Gomwalk (1998), the existence, motives, membership, plan, activities and rituals of such societies are usually kept secret and not revealed to non-members. Akinbobola (2001) defines secret cults as an organization whose activities are not made public and where members are under oaths, obligation and threats to promote their illegitimate interest.

The 1999 constitution of the Federal Republic of Nigeria defines secret society as any association, group or body of persons (whether registered or not):

- a) That uses secret signs, oaths, rites or symbols and which is formed to promote a cause, the purpose or part of the purpose of which is to foster the interest of its members and to aid one another under any circumstances without due regard to merit, fair play or justice to the detriment of the legitimate interest of those who are not members.
- b) The memberships of which is incompatible with the functions or dignity of any public office under this constitution and whose member are sworn to observe oath of secrecy, and
- c) The activities of which are not known to the public at large, the names of whose members are kept secret and whose meetings and other activities are held in secret.

#### **Types of Secret Cult that can be Found in Nigeria Tertiary Institution**

- 1) Pyrates (National Association of Sea Dogs)
- 2) Buccaneer
- 3) Eiye
- 4) Black Axe
- 5) Vikings
- 6) Black Berets
- 7) Green Berets
- 8) Ekpo Masquerade
- 9) Ku Klux Klan (KKK)
- 10) Crystal Brothers
- 11) Rainbow
- 12) MgbaMgba Brothers
- 13) Brother Cobra
- 14) Sonmen
- 15) Mafia cult
- 16) Panama
- 17) The Dragons
- 18) The Baracudas
- 19) The Walrus
- 20) The Kmalayas
- 21) The Neo Black movement
- 22) Daughters of Jezebel-Composed of ladies
- 23) Amazon- essentially made up of ladies

- 24) The pink ladies – mainly for female students
- 25) The matiso confraternity

### **Activities of Cult Members in College of Education Ikere-Ekiti, Ekiti State**

It is apparent from what goes on in the higher institutions of learning in this country, where secret cult exist these days that the objective for which Prof. Wole Soyinka and his colleagues founded the secret cult at the University of Ibadan in 1952 have been thrown into the waste bin. Instead of those laudable objectives, what the cult members in our higher institutions of learning; in College of Education, Ikere now engage in include:

- 1) Nocturnal initiation ceremonies, which usually involve the making of making oath of brotherhood.
- 2) Organization of opposition against any kind of opposition, both real and imagined.
- 3) Involvement in black magic
- 4) Use and abuse of drugs
- 5) Murder and ritual killing
- 6) Pure deception based on intimidation
- 7) Examination malpractices
- 8) Criminal rape and violent assault of female students
- 9) Constituting nuisance to innocent citizen on campus
- 10) Maiming and causing grievous hurts on victims

### **Causes or Reasons why Students Join Cultism in Nigeria Higher Institutions**

Many factors are responsible for the students joining cultism on campus. The factors can be categorized as follows:

1. Home factors
2. Institutional factors
3. Societal factors

#### **1) Home Factors**

**a) Parental Background:** Initiation of some students into secret cult on the campus can be attributed to the background of their parents. Psychotically, a father that belongs to a secret cult in the society, will be highly delighted and elated, if he knows that his son or daughter declares for a secret cult on the campus. It will be immoral, unjust and unfair for a father swimming in cult activities to condemn his son for practicing cultism (Mgbekem, 2004)

**b) Influence of Family Members:** Experience have shown that family members such as aunties, uncles or cousins who are cult members frequently initiate members of their lineage into cultism sometimes against the will of such initiates. Play mates within the home environment have also been known to initiate their friends. “Laisse Faire” attitudes find their way into broken homes. In such homes, children are often uncared for and are left to others who initiate them into secret cult which is practiced in the secondary school into the tertiary institutions (Okwu, 2006).

#### **2) Institutional Factors**

**a) Influence of School Administrators:** Some students are encouraged to join secret cult on campus by the school administrators, such administrators do so in order to satisfy their whims and caprices. They use the students cults as spies and instrument of destruction to achieve their selfish interest. Some school administrators who have skeleton in their cupboard and want to cover-up, may

recruit members into campus cult to unleash terror on perceived opposition members.

- b) **Lack of Recreational Facilities:** Many students go into secret cult as a result of lack of recreational facilities on campus, such facilities include sport pitches, swimming pool, relaxation arena, among others. These facilities would have the students opportunity to dissipate energy and tension rather than joining secret cult. When there are facilities to occupy the leisure period of students on campus many of them find solace in membership of secret cult.
- c) **Increase in Students Enrollment:** In recent times, the population of students in tertiary institutions has increased tremendously amidst inadequate and poor teaching facilities. This results in overcrowded lecture rooms, ineffective teaching, examination malpractice, etc. the harsh learning environment of the institution aids cultism among students (Adewale, 2005).
- d) **Poor Authority – Student Relationship:** The authority of some tertiary institutions do not have good relationship with students. In some cases, students' union are not allowed and authority are more autocratic in their relationship with students. In such situation, many students who perceived the authority too powerful, join cult to protect their interest.

### 3) Student Factors

- a) **Peer's Motivation:** The peer influence is a strong factor that compels students to join secret cults. A student who is an active member of a secret cult can motivate his peer to join such cult. According to Golembiewski (1993), "motivation refers to the degree of readiness of an organization to pursue some designated goal and implies the determination of the nature and locus of the forces, including the degree of readiness". Motivation embraces all those striving condition such as wishes, desires, that activate things. Thus, when a student is influenced, inspired or motivated by his friends to join the secret cult, such student can yield to such pressure (Ogunbameru, 2004).
- b) **The Desire for Security:** Students in Nigeria institutions have shown keen interest in the membership of secret cult as a result of their desire for security. Such security needs, include protection against danger and accidents, threat, deprivation and protection from physical and psychological havim, economic and political tensions and pressure taking place in the society. It also include the desire for continuity with one's programmes in the institution even when decline performance of such students necessitate withdrawal. Moreover, some students believe that patronizing secret cult in the institution are successful entrepreneurs of possessing chains of companies and firms. They may be compelled to join such secret cult for future gainful employment opportunities. The fear of not getting gainful jobs after their academic programme in the institution tend to make them join secret cults whose patrons are wealthy and successful entrepreneurs.
- c) **Examination Phobia:** It may sound rather incredible that some students in tertiary institutions in Nigeria tend to join secret cult as a result of anxiety and fear of fast approaching semester examinations. When a student is not properly prepared for an examination, he becomes disillusioned and the phobia of not performing well in such examination compels him to join a secret cult on the campus with the sole aim of influencing other cult members to cause confusion on the campus, so that such examination may be indefinitely postponed, following the closure of the institution.
- d) **Students Unionism:** In Nigeria higher institutions of learning, some students perceived election into Student Representative Council (SRC) and Student



Executive Council (SEC) as do or die affair. Some students hold the enormous notion that being cult members, means that they can be elected, without any opposition since opponent will be intimidated or attacked. At times, student union can be separated from the influence of students who are cult members. When two or more secret cult members on campus are sponsoring different students for elective posts, bloody clashes between students of distressed mafia group become inevitable. The deputy speaker of the Lagos State University (LASU) students union and one final year law student were shot dead in broad day light in bloody clash between cult members (Tel Magazine, 12<sup>th</sup> May 1997, page 22). Moreover, a 16 year old medical student of University of Ibadan, who was said to be a friend of the student who leader was apprehended by cult members on her way to the class early in the morning. She was raped and an electric boiling ring was inserted into her private part, which subsequently resulted to her death. This led to demonstration by female students in the university (Nigerian Tribune, Tuesday 1<sup>st</sup> July, 1997 page 12). Nowadays, some students fear that because the campuses are thrown into confusion by cult members, so the best way to avoid attack is by being a member of secret cult (Omoegun & Akanle, 2007).

#### 4) Societal Factors

- a) **Moral Decadence:** The society is corrupt. Moral value are no longer cherished by many people, there is high rate of crime and the society is already polluted with social vices. Some people in high places are members of secret cult, our youths observe and imitate what is happening in the large society. To this end, many of them do not see anything bad in cultism, hence they join secret cult in tertiary institution (Okeowo, 1994) linked youths propensity to join cult to the general state of normlessness existing in Nigeria.
- b) **Foreign Influence:** According to Diriwari (2007) the behavior of many youths are influenced by foreign media. They watch films which shows scene of cult violence, this aggressive behavior, they attempt to imitate what they watch in such film, hence they join cultism.
- c) **Love of Power to Control Others:** The struggle for power in our society and the use of violence to control others promote cultism in our tertiary institutions. Smah (2001) further opined that this makes many politicians to play the politics of do or die. This is characterized by mass rigging of election, arson and murder.
- d) **Culture of Violence:** Adewale (2005) remarked that the incursion of military into politics has promoted the cultural violence in Nigeria. The military regime has led to the increasing rate of arm robbery, gangsterism, terrorisms, area boys syndrome and inter-community clashes. All these promote cultism in tertiary institutions.

#### Effects of Cultism

The attendant effects of cultism on the learning process cannot be exhausted as both intra and inter-cult clashes negatively affect the students in a very high proportion. It sometimes leads to incarceration, rustication or expulsion of both innocent and student members (Opaluwah, 2009).

A lot of lives and properties have been destroyed through cult violence (Mgbekem, 2004). Young undergraduates who are supposed to be leaders in future have fallen victims of trigger-happy cultists (Jamiu, 2008). Our youth population is being gradually decimated due to cult activities. In the Niger-Delta where cult violence is widespread in recent times, properties worth billions of naira have been destroyed in communities in the area. Communities have been sacked as inhabitants flee to different places for safety (Adewale, 2005).

The peace on campus is adversely affected whenever there is cult invasion, this may result in suspension of academic activities for some times. Times without number, academic activities in these institutions have been brought to a standstill due to cult violence. Campus cultists kill, maim and rape fellow students and even lecturers are threatened into awarding unmerited scores to cultist who do not attend classes (Opaluwah, 2009). Mgbeakem (2004) lamented that night are no longer safe in university hostels because of frequent cult disturbances and insecurity. Some parents now prefer off campus accommodation for their children in tertiary institutions for fear of being victims of campus cultists' rampage. In reality, cultism seems to put some lecturers who may want to punish students unjustly on their toes, as they may not want to be the next victim of cult's unwholesome activities. Besides, politicians who want to get to power by force, employ the cultists as political thugs to threaten opponents, and also to manipulate the electoral process.

Due to the activities of the cultists and their sponsors who supply them with sophisticated weapons to prosecute communal clashes or to gain upper hand in power struggles, there are illegal weapons in all nooks and crannies of the tertiary institutions, some cities, towns and villages. The cultists who are in possession of such illegal weapons sometimes used them for penetration of crimes. The direct effects of cultism on students of tertiary institutions includes the followings:

1. It ruins the life of affected students. Some students are killed in cultist violence and some become insane through smoking of Indian hemp and other hard drugs.
2. It affects the products of institutions where its activities are prevalent, as many of them stand the risk of not getting admission for further studies and not getting jobs.
3. It leads to premature death of innocent students, staff and other members of the society who become victims.
4. It lower the quality of higher education through frequent interruption of academic calendars of the tertiary institutions.
5. It makes tertiary institutions ungovernable through constant violence and bloodshed.

## **Methodology**

### **Research Design**

Descriptive design was used for the study. The study is designed to look into the problems of cultism among students of Nigerian tertiary institutions, particularly, students of the College of Education, Ikere-Ekiti, Ekiti State. Towards achieving this aim, a questionnaire has been designed to examine probable causes of cultism and the resultant effects of such behaviours on students of Nigerian tertiary institutions with particular reference to College of Education, Ikere-Ekiti, Ekiti State.

### **Sample and Sampling Techniques**

A total of 200 out of 250 respondents have been taken as representative sample to determine the extent of cultism among student of College of Education, Ikere-Ekiti, Ekiti State.

### **Research Instrument**

In the course of this study, questionnaire was designed to examine various cultism problems prevalent among the students of the College of Education, Ikere-Ekiti, Ekiti State.

### **Instrument Validation**

The instrument used is the questionnaire. It was tested and proved to be valid by the supervisor. The responses of the respondents have therefore been taken to be an accurate assessment situation prevailing among the students in College of Education, Ikere-Ekiti, Ekiti State.



### Procedure for Data Collection

Collection of data was done through the administration of questionnaire on students, in which they responded according to the instruction.

The questionnaire administered was used to determine the activities and causes of cultism in Nigerian tertiary institutions with reference to the College of Education, Ikere-Ekiti, Ekiti State.

### Method of Data Analysis

The data collected in respect of this study was analyzed using simple percentages of positive and negative responses, and inference drawn as to the opinion of the respondents.

### Results and Discussion

The information collected is based on the inventories. The research questions were well stated and the relevant data logically presented and analyzed to assist in arriving at a reasonable conclusion in the light of evidence provided.

The following results presented in tabular form were obtained from the responses of the students to the questionnaire and personal interviews.

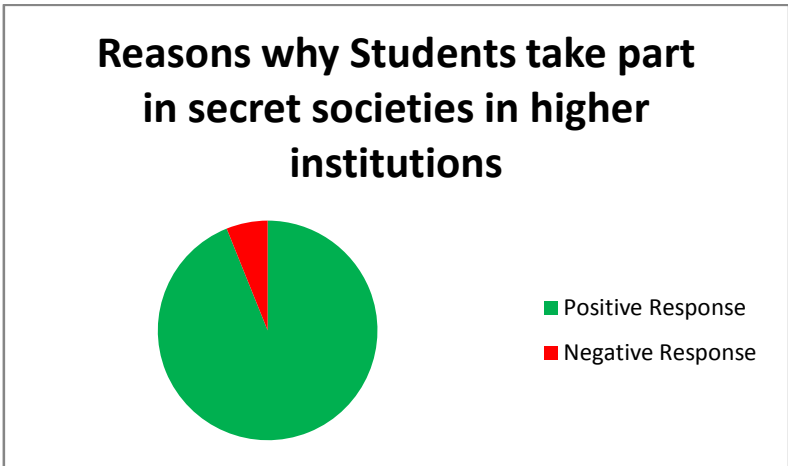
The research work intends to examine cultism problems in Nigerian Higher institutions with specific focus on the College of Education, Ikere-Ekiti, Ekiti State as a case study.

The opinions of respondents have been taken to be true assessment of the situations prevailing in most of the tertiary institutions in Nigeria. Below are the respondents opinions analyzed in percentages.

#### Research Question 1: Why are students taking part in secret societies in higher institutions?

This question would be answered base on the information on table 2

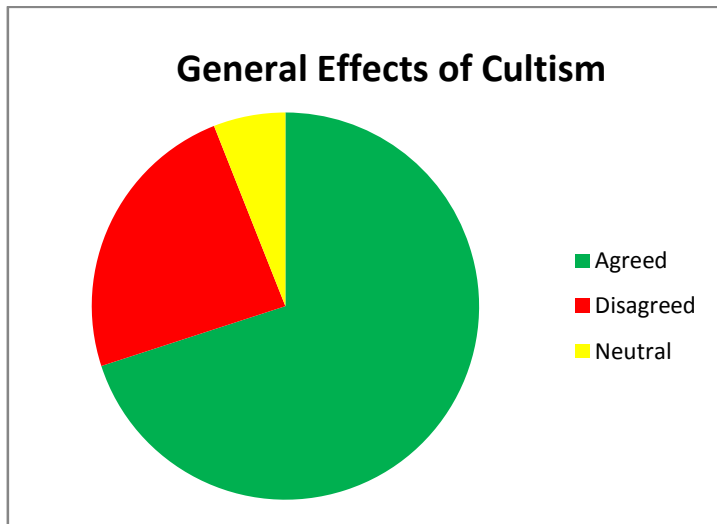
S/N	Opinion	Total No of Respondents	% of Positive Respondent (Yes)	% of Negative Respondent (No)	% of Total Respondents
1	Lack of parental care encourages cultism in school.	200	72%	28%	100%
2	Desire for reputation and achievement made students to join cultism.	200	69%	31%	100%
3	Lack of extra-curricular activities gives room for cultism in schools.	200	80%	20%	100%
4	Attitude of some lecturers lead students to join cultism.	200	57%	43%	100%
5	Students join cultism to give them protection.	200	48%	52%	100%
6	The willingness to pass at all cost forces students to join cultism.	200	58%	42%	100%



**Research Question 2:** What are the general effects of cultism?

**Table 3: Effects of Cultism**

S/N	Effects	Total No of Respondents	% of Positive Respondent (Yes)	% of Negative Resp (No)	% of neutral Resp	% of Total Resp
7	Cult activities is a threat to corporate existence in society.	200	65%	30%	5%	100%
8	Cult is a training ground for armed robbery.	200	76%	24%	Nil	100%
9	Cultism could lead to disobedience and insubordination in our society.	200	81%	15%	4%	100%
10	Cultism lead to untimely death of both members and innocent citizens.	200	92%	6%	2%	100%
11	Activities of cult members lead to the closure of schools.	200	89%	11%	Nil	100%



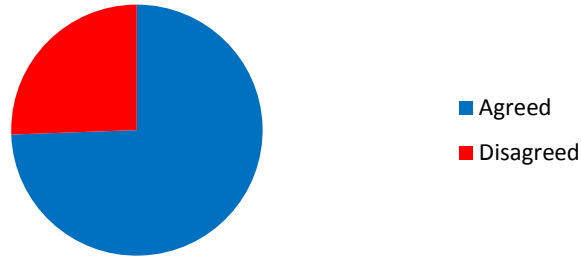
**Research Question 3:** Are there enough recreational facilities to keep students busy in higher institutions?

Table 4: Summary of opinions on recreational facilities to keep students busy in school.

S/N	Opinions	Total No of Respondents	% of Positive Respondent (Yes)	% of Negative Respondent (No)	% of Total Respondents
12	Establishment of game village will necessarily keep students busy in school.	200	81%	13%	100%
13	Organizing inter-departmental competitions will keep students busy in school.	200	70%	30%	100%
14	Organizing inter college games all over Nigeria e.g. Nigeria Universities Games (NUGA)	200	82%	18%	100%
15	Establishment of open clubs and societies e.g. Press club, Red Cross Society, etc	200	69%	31%	100%
16	Taking students for an excursion at least twice in a semester.	200	82%	18%	100%

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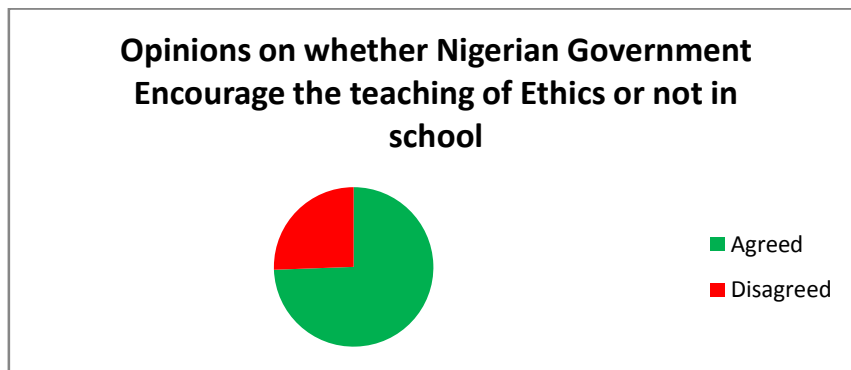
### Opinions on recreational facilities to keep students busy in school



**Research Question 4:** Does Nigerian Government, encourage the teaching of ethnic in our schools.

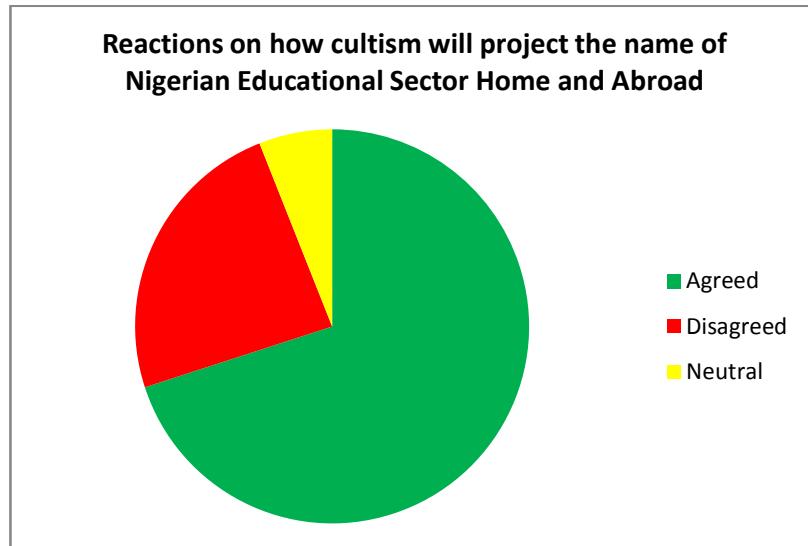
Table 5: Summary of opinions on whether Nigerian Government encourage the teaching of ethnic or not in schools.

S/N	Opinion	Total No of Respondents	% of Agreed Respondent	% of Neutral Resp	% of Disagreed Resp	% of Total Resp
17	Teaching of religious subjects is not encouraging in our schools again.	200	57%	12%	31%	100%
18	Lack of moral teaching in school encourages cultism.	200	62%	15%	23%	100%
19	Introduction of guidance and counseling units would reduce cultism in school.	200	90%	Nil	10%	100%



**Research Question 5:** Does the activities of cult members promote good image of Nigeria educational system home and abroad?

S/N	Opinion	Total No of Respondents	% of Agreed Respondent	% of Neutral Resp	% of Disagreed Resp	% of Total Resp
20	Members tarnish the image of educational system home and abroad.	200	70%	6%	24%	100%



### Summary of the Findings

Cultism in tertiary institutions in Nigeria shows the degree of moral decadence to which the society has degenerated. The society in which the adolescents are growing has an important influence on their moral behavior. A truly comprehensive examination of the development of cultism in tertiary institutions in Nigeria suggests some strong environmental influence that motivate students to join secret cult on the campuses. These environmental and other factors are therefore preventable. All hands must be on deck to free our campuses from the nefarious activities of secret cults. Members of the campus communities should not sponsor or be collaborators of secret cults, rather they should increase their vigilance as well as cooperate with the school authorities and security agents in making the campuses cult free.

### Discussions

In response to items no 1, 2, 3, 4, 5 and 6 on the questionnaire, which borders on reason for students joining cultism in schools, 75% of the 200 respondents agreed that the uncared attitude of parents towards their children made them to join cultism while 38% disagreed. Also, 69% believed that the desire for reputation and achievement forced some students into cultism. 80% of the respondents agreed that non-availability of extra-curricular activities on campus made students to join cultism while 20% disagreed.

From the table also, it is clear that 57% agreed that wicked attitude of some lecturers forced students to join cultism. 48% and 58% of the respondents agreed that students join cultism to get protected and that the willingness to pass at all cost forced students to join cultism respectively.

On the respondents' reactions, concerning general effects of cultism in schools with reference to the College of Education, Ikere-Ekiti, Ekiti State, different opinions seem to come up with reference to table 4.3. We could see that cult activities is a threat to corporate existence in society, 30% disagreed while 5% were undecided. 76% were of the opinion that respondents opined that cultism could lead to disobedience and insubordination in society, 15% disagreed while 4% were undecided. We can see that 184 respondents agreed that cult activities lead to untimely death of both members and non-members and 89% agreed with the fact that activities lead to the closure of schools.



An empirical analysis as shown in the table 4.4 made it clear that 174 respondents agreed that establishment of game village would contribute significantly to the decline of cult activities in higher institution of learning, College of Education, Ikere-Ekiti, Ekiti State in particular. Added to this view is the opinion from 140 and 164 respondents that organizing inter-departmental and inter-colleges game respectively would keep the students busy in schools.

Furthermore, the table also recalled that open clubs and societies should be established and students be taking out for excursion to keep them busy at their leisure hours.

On the respondents reaction concerning the teaching of ethics in school, different opinion come up with reference to table 4.5. We could see that 114 respondents agreed with the fact that teaching of religious subjects is no longer given any recognition again in our schools. Only 23% of the respondent disagreed totally with the fact that lack of moral teaching in school encourage cultism.

More so, 90% of the total respondents agreed that introduction of guidance and counseling unit in school will reduce cultism in our schools. This view sheds more light on the importance of guidance and counseling units in our schools and positive effects. It will have on our educational sector.

As regards how cultism will project the educational system of Nigeria home and abroad, there were 140 respondents who agreed that cultism with only better the image of Nigerian educational system both at home and abroad. Also, from the table only 24% of the responses disagreed with the view that cultism can tarnish the image of Nigerian educational system home and abroad while 6%(12) respondents were undecided.

## **Conclusions**

Among the contributory factors to cultism is the role parents play in the life of their wards.

It was discovered that some parents are cult members, early in their days and as such seen nothing bad in their sons and daughters being cult members.

Furthermore, cultism arises out of the societal orientation of youths. Our society in all ramification tends to be corrupt and the youths have taken these to be the acceptable way of life. In their bid to get money and power the youths, mostly students in higher institutions organize themselves into cult groups because they believe anything is possible through cultism.

Moreover, cultism arises out of the wicked attitude of some teachers and lecturers in the classroom. Some students in a bid to escape from the intimidation may results into deaths and innocent souls.

Therefore, the role of the school authorities as a contributory factor to cultism was also examined. Some of the tertiary institutions lack the necessary discipline needed to be able to control the students. This is however rested on people at the helm of affairs and the lecturers inclusive.

Conclusively, a lot of factors are responsible for cultism among students of higher institutions in Nigeria despite government propaganda of war against cultism and indiscipline, the government effort is yet to yield any meaningful results due to some of the factors earlier mentioned.

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## Recommendations

From the examination on the problems of cultism in Nigeria higher institutions; A case study of College of Education, Ikere-Ekiti, Ekiti state, the following recommendations are made:

- New entrants into every tertiary institutions must be made to sign undertakings not to belong to any secret cult or any association not approved or registered to operate within such institution. Any breach of such undertakings should lead to summary expulsion and subsequent prosecution by the police in accordance with the law.
- There should be free flow of information between various tertiary institutions about the activities of secret cults operating on their campuses. Also, names of expelled students from an institution should be published with reasons for their expulsions in order to prevent such undesirable elements from going into another higher institution to perpetrate their nefarious activities. In other words, students who are confirmed to be members of secret cult should be so stigmatized and refused admission into any other tertiary institution in the country.
- The society at large and the government in particular should embark on serious and sustained campaign against cultism in all its ramifications.
- Each tertiary institutions should maintain a virile intelligence network that will enable it to institute effective measures at all times.
- The security network in our tertiary institutions should be beefed up with strong and adequate numbers of security staff which should be made to undergo proper training in the Nigeria Police force on how to deal with students demonstration.
- There is the need for the provision of effective, functional and well-maintained recreational facilities on the campuses as a means of engaging the able-bodied young men and women in every active and positive extra-curricular activities.
- Government at all levels should recognize the need for urgent improvement of conditions of service for both academic and non-academic staff in order too ensure a conducive atmosphere for teaching and learning.
- Students orientation course should include “evil effects of cultism in the campus”.
- There is need to investigate into the parental background of students union government.
- Group counseling sessions should be organized for students and a Dean of Students Affairs appointed to look after students matters.
- The students on campus should utilize their leisure time by joining Boys Scout, Boys Brigade, Man ‘O’ War, church choirs, athletic clubs and debating society among others.

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