

## **CULTISM AND EDUCATION IN NIGERIAN TERTIARY INSTITUTIONS: POLICY IMPLICATIONS**

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**Abstract:** *The existence of cultism and cults in our universities poses continuous threat to life and peaceful co-existence. Unfortunately, in spite of the provision of five-year jail term for membership of campus cults, cultism continues to assume a major social menace and a serious obstacle to peace and harmony in many tertiary institutions in Nigeria. Whereas cult groups and activities were more purposefully oriented at the initial stage, they have become destructive and violent in the recent past, especially from the eighties. Admittedly, the menace has attracted the concern of all stakeholders within and outside the educational system, and its increasing negative impact on education evidently manifest in disruption of academic activities; programmes/calendars, insecurity on the campus, destruction of school infrastructural facilities, loss of lives, etc. More so, students who are members of cult groups frequently have problems with their studies, as they have to abscond from school during period of cult clashes for their safety and incur extra year(s) for failure to write final exams as well as meet other requirements for graduation as a result of fear of being attacked by rival cult members. Meanwhile, reliable sources reveal that no less than 53 cult groups exist in the Nigerian higher educational system. This threatening and awful situation in Nigerian tertiary institutions forms the thrust of this paper. It further concludes that probable factors that motivate the emergence and sustenance of secret cults/cultism in the educational system are traceable to the general moral decadence in the society, the value system in the society, the learning environment and poor educational administration and management. The study finally offers policy recommendations that provision of enabling learning environment; more parental responsibility and training; collaborative efforts of tiers of government and stiffer sanctions; student orientation and re-orientation by stakeholders in the Education sector are key in curbing cultism rate in Nigerian tertiary institutions.*

**Keywords:** *Cultism, Education, Tertiary Institutions, Policy, Students*

### **1. INTRODUCTION**

Before the mid-seventies, the offer of a university place in any Nigerian University to study for any degree was an honour. It was an achievement both for the prospective under graduate and his parents. Indeed, such feat was worthy of celebration as there were not many universities then, and it was only the best and the privileged few that were admitted into the few available places. That was in the days of the "Ivory Tower" concept of the Universities, when universities were repositories for high ideals and enviable academic traditions (Itedjere, 2006).

Today however, the story is different because cultism has invaded and has come to stay in tertiary institutions in Nigeria. Capturing the widening scope of the menace of cultism and its accompanying inimical effects, Eneji (1996) in Adewale (2005) asserts that cultism with its attendant violence, torture, suppression and unwarranted intimidation perpetrated by cult groups, has spread beyond institutions of higher learning to secondary

schools in Nigeria. Admittedly, the quality of higher education and learning depends not only on the content of teaching and curricular but also on the life on campus. In many Nigerian Universities, criminality, unrest and insecurity seriously harm the study situation. In Nigerian universities, a specific form of such social problems is the presence of secret cults. According to Itedjere (2006), the phenomenon of secret cult is not necessarily new in the Nigerian society. What is new perhaps is their character and methods of operation. Their origins, activities and character are determined by the contemporary social problems and the prevailing social economic exigencies of the time.

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

Meanwhile, Olabisi et.al, 2003 (as cited in Arijesuyo and Olusanya, 2011) maintain that despite Decree 47 of 1989 which provides for a five-year jail term for anyone belonging to campus cults, cultism continues to assume a major social menace and a serious obstacle to peace and harmony in many tertiary institutions in Nigeria. According to them, although some university authorities through administrative panels of inquiries have suspended or rusticated some students for participation in cult-related activities and violence, on the whole, cults have waxed stronger, possibly because findings have shown that highly placed university staff and other prominent members of the society are known to belong to secret cults, and often serve as “god fathers” to these young cult members.

It is against this background that this paper engages the critical questions on the origin, perspectives and causes of cultism, evidences in Nigerian tertiary institutions, impact on learning and policy recommendations.

## **2. CONCEPTUAL CLARIFICATIONS**

Echekwube (1999) traces the origin of the term cultism to the Latin word "*cultus*" which means worship and is actually associated with the worship of one God or Supreme Being. The word 'cultism' originated from the Latin word 'Occukre' which denotes something hidden, occulted, concealed, enigmatical, mysterious, mystical, etc. Orukpe (1998: 1) notes that “Cults are a group of people who share and propagate peculiar secret beliefs divulged only to members”.

Advancing further, Lalich and Langone (2006) made the following remarks about the behavior of cultists – the group displays excessively zealous and unquestionable commitment to its leader and regards his belief system, ideology and practices as the truth. Cultism is generally believed to be a deadly engagement in ritual practices. Subscribing to this view, Ajakaiye (2002:164-165) notes that:

*Cultism may be viewed as a system of beliefs binding together people of the same interest for the purpose of promoting and defending the common pursuit. The 1999 Constitution of the Federal Republic of Nigeria, in Section 318 (4), bans a secret society defined as a society or an association not being solely, a cultural or religious body that uses secret signs, oaths, rites or symbols. Whose meeting or other activities are held in secret; and ii. Whose members are under oath, obligation or other threat 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.*

X-raying the concept of education, Ukeje (1979) conceives education as a process, a product and a discipline. Meanwhile, Whitehead (1932) and Akinpelu (1981) maintain that education goes beyond knowledge acquisition to the application of such. According to Moore (1978), the concept may be seen as a process involving activities such as teaching, persuading, motivating, learning, and examining programmes in schools and college.

However, UNICEF (2000: 4) states that quality education involves “learners who are healthy, well-nourished and ready to participate and learn, and supported in learning by their families and communities; environments that are healthy, safe, protective and gender-sensitive, and provide adequate resources and facilities; content that is reflected in relevant curricula and materials for the acquisition of basic skills, especially in the areas of literacy, numeracy and skills for life... outcomes that encompass knowledge, skills and attitudes, and are linked to national goals for education and positive participation in society.”

### **3. THEORETICAL FRAMEWORK OF ANALYSIS**

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

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

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

academic staff and other various arrangements within the school setting assist to socialize the individual. The school as an agent socialization has both formal and informal aspects.

The peer group as agent socialization is very important is socializing the individual. It should be noted that it is not in all cases peer socialization is beneficial. It can be dysfunctional, especially in cases where values that contradict those previously taught are being propagated- cultism. The decisive role peer group influence plays in instilling social values seems to be in consonance with the maxim, "show me your friends and I will tell you who you are". This becomes imperative when viewed against the biblical injunction of I Corinthians 13:55(NIV) which states that "... *Bad company corrupts good character*". Indeed from observations and experiences, most people (ex-cultists) confessed that it was their peers (friends/roommates) that lured them to join secret cults (Echekwube, 1999).

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

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

#### **4. EMPIRICAL REVIEW**

##### **Origin of cultism in Nigeria**

The origin of cultism in the Nigerian tertiary institutions can be traced to the Pirates Confraternity founded by the Nobel Laureate, Wole Soyinka and others at the University College, Ibadan (now the University of Ibadan), in 1953. The confraternity also known as National Association of Sea Dogs, with the skull and crossbones as its logo was non-violent and whose activities were not in secrecy had its main objectives as to fight non-violently but intellectually and effectively against the imposition of foreign conventions; revive the age of chivalry; and engender lasting solution to the problems of tribalism and elitism (Adewale, 2005). In a similar vein, Echekwube (1999) remarks that cultism has existed in our tertiary institutions for over three decades. Whereas they were more purposefully oriented at the initial stage, they have become destructive and violent in the recent past, especially from the eighties.

According to Ekeanyanwu and Igbinoba (2007), reliable sources reveal that no less than 53 cult groups exist in the Nigerian higher educational system today. Such groups include: Air Lord, Black-Axe, Black Beret Fraternity, Black Bra, Black Cats,

Black Mamba, Buccaneers, Cappa Vendetta, Daughters of Jezebel, Eiye Confraternity, Green Beret Fraternity, Hard Candies, Jurist, KKK Confraternity, Knight Cadet, King Cobra, Lucifer Knights, Mafians, Maphites, Mgba Mgba Brothers, Musketeers Fraternity, Neo-Black Movement, Oasis of the Silhouette; Ostrich Fraternity, Panama, Pirates Confraternity, Red Berets, Red Sea Horses, Royal Queens, Sea Dogs, Soko, Sun Men, Temple of Eden Fraternity, Ten Angels, The Amazons, The Apostles, The Barracudas, The Canary, The Dragons, The Frigates, The Himalayas, The Lynx, The Mafioso Fraternity, The Scorpion Fraternity, The Soires Fraternity, The Vikings, The Walrus, Third· Eye Confraternity, Trojan Horse, Vipers, Viqueens, West End, White Angels and a host of others.

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

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

### **Evidences of cultism in Nigerian tertiary institutions**

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

One of the earliest reported secret cult violence occurred at the University of Nigeria, Nsukka in 1985 when a non-cult student incurred the wrath of another student, who was a cult leader, for “snatching” the latter’s girlfriend. It was also reported that sometimes in 1991 a student at the University of Port Harcourt was beheaded during a

feud between cult members. In 1993, fifteen students of the University of Port Harcourt were jailed for terms varying from five to thirty years for belonging to secret cults. They were jailed by the miscellaneous offences tribunal which sat at Enugu, Anambra State in Eastern Nigeria (Adewale, 2005).

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

Again, the students of Delta State University in Abraka, carried out a massive destruction of some parts of the campus on 7th September, 2002. The Vice Chancellor's lodge was burnt in the process, so also was the department of linguistic building. On 5th August, 2002 a 300 level economics student was shot and slaughtered at the Dalimore area of Ado-Ekiti, the Capital City of Ekiti State. Additionally, the source of the crime has been traced to cultists. Incidentally the slain student was the only child of his parents. At the University of Jos in Plateau State, two undergraduates were callously shot dead while they were deeply asleep. This happened when some cultist groups were engaged in a battle of supremacy during the "Miss UNIJOS competition" (Olubusuyi, 2002; Koleoso, 2002; Shobayo 2002 as cited in (Adewale, 2005)).

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

## **5. IMPACT OF CULTISM ON LEARNING**

Literature is replete with all manner of overt and underground activities of fraternities, sonorities and delinquent sub-cultural groups who go by all kinds of names like cults, sects, etc. in many parts of the world. Their origins, characters and activities are determined by prevailing social, political and economic exigencies of the time (Itedjere, 2006). Most literature on cultism and its impact on learning are written by academicians in the educational system, non-academic book authors who have sometimes examined and studied the finances of groups, writers who once were members of purported cults, and articles written by people in newspapers, journals, magazines, etc.

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

cult members destroy facilities of the school while clashing with each other; activities of cults disrupt academic, social and recreational events in school; members of the school community have their movement restrained even in schools and in the night because of actualities.

Furthermore, Azelama (2006) affirms that cultism, like corruption, is increasingly a perennial and agonizing problems in administration of tertiary institutions in Nigeria. Cultism has systematically infested these institutions to the extent that both cultists and non-cultists within the institutions and their environment have lost peace. He views the menace as constituting serious obstacle in the effective management of Nigerian universities and further presents an overview of the problems associated with cultism from the perspectives of security problem and student crisis, which invariably affects learning. Commenting on the spate of violence on campus, Olukoya (1994) notes that its escalating rate appears unchecked as campus cults have become heartless and callous that students and teachers no longer feel safe to pursue learning under an ideal happy and healthy environment.

More so, Ehondo (1993) opines that so many unsuspecting students have been lured into joining secret cult societies through deception. Such deception includes becoming one of the untouchable. Once you are a member of secret cult, owning the most beautiful girl on campus, passing your exams without study, etc. becomes attainable. For those who are lured through such lies there is no apology because it is only a highly mischievous, untrained and morally deficient student that would subscribe to such lies. For what manner of student are you that membership of a secret cult will enable you to short circuit studies? The fact is that there are no students without studies. The horrors of cultism and its consequent malfunction are frequently evoked, condemned and completely denounced by all and sundry (Echekwube, 2005). He noted that the major difference between campus unrest and that in the larger society is that the former has become too frequent and rages from campus to campus and none knows when it falls on a campus, whereas the latter is often expected and awaited. While it is known that secret cults had led to the disruption of academic calendars in our tertiary institutions in the past and led to the termination of the lives of both cultists and innocent students and lecturers in the past, their disruptive tendencies have taken a new dimension in recent times.

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

academic calendar of many institutions has had to be disrupted as a result of the mayhem by secret cults. In fact, the Decree 47 of 1989 was informed by the intolerable activities of secret cult on campus.

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

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

## **6. CULTISM IN NIGERIAN TERTIARY INSTITUTIONS: PERSPECTIVES AND CAUSES**

Langone (1996) gave three models regarding joining a cult. They include: the deliberative model; the psychological model; and the thought reform model. Under the "*deliberative model*", people are said to join cults primarily because of how they view a particular group. He noted that this view is most favored among sociologists and religious scholars.

Under the "*psychological model*", popular with some health professionals, individuals choose to join for the fulfillment of subconscious psychological needs.

The "*thought reform model*" posits that people join cult not because of their own psychological needs, but because of the group's influence through forms of psychological manipulations. According to him, mental health experts who have more direct experience with large number of cultists tend to favor this view.

Chambers (1998) argued that cults are groups that often exploit members psychologically and or financially, typically by making members comply with leadership's demands through certain types of psychological manipulation, popularly known as mind control, and through the inclusion of deep-seated anxious dependency on the group and its leaders. Singer and Lalich (1995) gave the following as ways people can leave a cult:

- On their own decision (walkways)
- Through expulsion (castaways)



- By intervention (exit counseling, deprogramming)
- By rebellion against the group's majority or leader

On the causes of cultism in tertiary institutions, Nigeria inclusive, the study by Chebli, Kallon, Harleston and Mansaray (2007) reveals that the major factors leading students to joining these cult groups are attributed to peer group influence, a sense of belonging, for political affiliation, for money, for job opportunity and to contend with administrative decisions which they consider bias. Furthermore, involvement in violent confrontations is basically for political supremacy during electioneering in student union politics. Drug abuse, alcoholism and indiscriminate sex are also prevalent in cult activities. Members of these cult groups believe that there is an obvious change in their status after becoming members. These changes include popularity, ego boasting, sense of belonging and boldness.

Given the foregoing, it has been observed that cultism have impact on learning and the educational system. This impact could easily be identified as disruption of academic calendars/activities, insecurity, destruction of school infrastructural facilities, loss of lives, etc.

## **7. STUDENTS' PERCEPTION OF IMPACT OF CULTISM ON LEARNING**

In recent times, Nigerian Universities have been plagued with this disease or illness of cultism. According to a report in one of the Newspapers in 1997, the greatest crisis facing Nigerian University today is cult violence. There have been complains of many students joining cult groups not been aware of the impact it will have on their learning. Many people join cult groups in order to feel being a man, or because it seems a viable means of economic upliftment or for the reason of proving a point to a rival male (or female) who snatched his girlfriend (or boyfriend) or even because joining a cult seemed synonymous to being in a university. Generally, most people are lured by their friends to join secret cults in order to avoid being oppressed. Very few joined voluntarily because they had desired to join the strong men's group even before gaining admission into the university or some other institutions of higher learning. Some students also joined cult groups in order to be free from academic stress, be able to control girls and be influential in the society (Echekwube, 1999). Such impact of cultism on learning is seen in the disruption of an academic calendar, loss of lives, destruction of infrastructural and learning facilities, and insecurity in the learning environment.

Again, many students perceive the impact of cultism on learning as high. This perception is based on observations and experiences by ex-cultists, non-cultists and the society. Often times inter and intra cult clashes negatively affects learning and students. In most cases, the most common factor of cult violence can be traced to "conflicts of membership by rival cults" and in some cases, cult activities have led to killing of innocent students, disruption of academic activities and closure of school for some period of time. The rise of cultism in most institutions of higher learning was very high especially between 1998-2003 in which a good number of lives were lost to cult activities and also properties and valuables of students were lost during this period. People who were killed in or during inter cult clashes were supposed to have been among the future

leaders of this country in different areas of life. Thus, cultism has done more damage to student members and the image of the university than the benefits that are often wrongfully believed cultism confers on its members. Nigeria is replete with sad cases of the lives of the youth cut short in their prime as a result of cult activities.

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

## **8. CONCLUSION**

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

The impact of cultism is not on learning alone as it also has effect on the individual, educational institutions and the society. Therefore, efforts towards its reduction or elimination in the bid to finding a lasting solution to the problem of cultism in our educational institutions at large should take cognizance of the Nigerian society, as the school is a micro Nigerian society. Conclusively, cultism could be reduced to the minimum if only all the stakeholders (government, university administrators, policy makers, parents, lecturers, traditional rules) and everyone in the society could lead by example. If this is done, our schools will be safe and conducive for learning and thus live to fulfill the objectives for which they have been established.

## **9. POLICY RECOMMENDATIONS**

Taking into cognizance the menace of cultism and its increasing negative effects on tertiary education in Nigeria as well as the society, the following recommendations are made with a view to curbing the menace of cultism in the educational system:

Provision of enabling environment for learning. To make cultism unattractive and an unnecessary option, there should be improved facilities and living conditions on

campuses so as to minimize perceived strain in the social system, which underlies cultism on our campuses. Our institutions should be overhauled in order to be capable of providing for all who live within them and be able to correct the injustices against any student or group of students by peaceful and lawful means.

Parents are urged to committed give a solid moral foundation to their children as they are their first teachers in their early formative years; the teachers both at the primary and secondary schools are exhorted to consolidate on this foundation by helping the youths to visualize who they are at a more global level, with special reference to what distinguishes them from the lower animals- rationality. Parents should also endeavor to evaluate their children who are in any institution of learning to ensure that learning which ought to transform the child really takes place. This can be done by assessing their performance using their results, practical skills and their behavior/character if they change positively.

The fight against cultism (secret cults) should start from the larger society by government out-lawing all secret cults like reformed Ogboni fraternity, the Rosicrucian Order (AMORC), the Grail Movement, etc. and then mass action by all Nigerian citizens. The security units in campuses should be completely overhauled and strengthened to ensure proper monitoring of students and to prevent unwholesome situations whereby innocent students are unjustly molested.

The government should introduce capital punishment to those caught involved in cult activities to serve as deterrent to others. In fact, government should move beyond promising and or enacting good policies by putting in place a well-structured institution that would enforce the breach of the law as most wealthy and influential persons in the society are one time cult members or are even members. The instant and capital punishment becomes imperative when viewed against the biblical injunction of Ecclesiastes 8: 11 which states "Because sentence against an evil work is not executed speedily, therefore, the heart of the sons of men is become fully set in them to do evil.

Students should mind the company they keep and choose their friends wisely. Having a cultist as a friend is enough to attract the wrath of rival cultist. Students should be careful and choosy about the social gatherings they attend on or around the campus. Also, students should keep a close watch on their roommate (s) and be alert for strange greetings or slogans like "mess with the best and Die like the Rest", "Blood for Blood". "Might is Right", "Murder is murder", make them cry blood or paper", etc. Furthermore, they should watch out for unusual signs or gesticulations with the hands or fringes.

Finally, campus publications such as newsletters, journals or magazines should be encouraged to publicize the activities of cults as a way of exposing the cults to ridicule some of the fables of the students and staff alike in our campuses. This will help to checkmate their activities and would serve as a deterrent to any person wanting to joint their activities. Thus, Orientation through information of new students and the entire public becomes imperative when viewed against the Biblical injunction of Romans 12:2 which states that "... Be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable ..." This is so important because the things which shape a man's mind are what he reads, what he listens to, and the people with whom he associates.

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