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# Proliferation of Cultism in Nigerian Tertiary Institution: A Threat to National Socio-Economic Development

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**Abstract:** *Cultism in Nigeria tertiary institutions is a social phenomenon with far reaching negative effects on socio-political development. Cult operates in traditional African setting as a socio-cultural organization with positive impacts toward peaceful society. The study quantitatively interrogates the negative effects of proliferation of cultism in Nigerian tertiary institution on national socio-economic development. The paper revealed collapse of family institution, peer group influence, undue protection, poor authority-students relationship and moral decadence among others as major causes of cultism. Endangers future of the nation, threat to socio-economic development, threat to educational system, breeds insecurity and promotes social vices were also identified as effects of cultism. The study concluded by recommending teaching of children in the moral values, monitoring of student on campus from peer group influence, student to avoid bad companies, friendly authorities-student relationship and enactment of appropriate legislation among others*

**Keywords:** *Cultism, Development, Tertiary Institution, Social-Economic, Student.*

## 1. INTRODUCTION

Tertiary institutions are globally acknowledged as citadels of learning and hubs of intellectual curiosity that are committed to teaching and research, engaging in creative work, inspiring, seeking truth, advocating, and spreading ideas and philosophical systems through an empirical approach to problems of learning. It was an honour and achievement to be offered admission into one of the tertiary institutions in Nigeria at the early days of formal education.

Pathetically, studying at any higher educational institution in Nigeria is now a nightmare. Nigerian institution of higher learning has metamorphosis into "centres of violence" due to cult activities (Gimba, 2002). Cultism in Nigerian tertiary institution has existed in many



forms for several decades. The original aims of the tertiary institution pioneer cult association were very lofty and noble.

Cultism has remains a veritable social menace and a serious obstacle to academic excellence, peace and security of the nation. It has become cancerous to the growth and development of tertiary education in Nigeria. The harmful invention brought to the association has changed their modus operandi from peaceful and non-violent approach to bizarre and violent activities, without respect for life (Ayu, 1994). Their activities have recorded numerous damages to students, institutions, government as well as the society in general. However, student/youth-based cult groups that emerged were expected to take after the peaceful traditional cult practices in all ramification.

### **Objective of the Study**

The objective of the study is to examine the negative effects of proliferation of cultism in Nigerian tertiary institution, with a view to understanding the threat it poses to socio-economic development of the nation.

### **Conceptual Framework**

Historically, the concept of cult varies tremendously in meaning. Its definition has resulted into much disagreement. The word 'cultism' has its specified beginning from the Latin word 'occulere', which interpreted hidden, concealed, enigmatical, mysterious and obscure. Cultism is a system of beliefs binding people of the same believe together so as to promote and defend the common pursuit (Ajakaiye, 2002). Comprehensively, cultism is a belief that people with the same religious believe gather together to practice.

The Oxford Concise Dictionary of Sociology (1996), sociologically define a cult as a small group or religious belief whose activities are typically secrete, esoteric and individualistic. Cults were more like “mystical religion” which were small loosely organized religious groups that lay emphasis on the private nature of personal beliefs (Campbell and Colin, 1998). The word cult originally mean a system of ritual practices, and made no distinction between a “cult” and a “sect”.

According to Ogunbameru (2004), a secret cult is any type of organization whose activities are solely carried out in secret, weirdly, and consistently against the norms and values accepted by society. Section 329(1) of the Federal Republic of Nigeria's 1989 constitution defines a secret cult as any association, group, or body of people, whether or not they are registered:

1. that promotes a cause through covert signs, oaths, ceremonies, or symbols; that fosters the interests of its members and aids one another in any way without proper respect for merit, fair play, or justice, to the prejudice of the legitimate interests of those who are not members;
2. whose members are sworn to uphold confidentiality oaths and whose membership is incompatible with the functions of dignity of any public office under this constitution; and



3. Whose meetings and other activities are held in secret, whose members' identities are kept a secret, and whose activities are not known to the general public.

### **Origin and Membership of Cultism in Nigerian Tertiary Institutions**

Based on the concept of gods in African Traditional Religion, the history of cultism in Africa is connected to African culture and religion. It can be traced back to pre-colonial Nigeria, where people performed rituals for their ancestors primarily to ask for protection and success in their endeavours. By carrying out rituals, administering justice, and purging society of any lingering cultural residue, cults serviced the spiritual and social demands of their adherents as well as serving as institutions for social control (Opaluwah, 2009). As a result, the traditional cult organizations played a crucial role in the growth of local communities and social changes.

Cult activities at Nigerian academic institutions can be traced back to 1952, when Professor Wole Soyinka, the first African to win the Nobel Prize, and his contemporaries commonly referred to as the G7 founded the Pyrates Confraternity. Pyrates aspired to stand out from the pretentious, hypocritical middle class, the detached colonial aristocracy, and the mossy establishment with its pretentious wares (Soyinka, 2002). He stressed further that confraternity was not created to be a cult. However, confraternity sought to produce future Nigerian leaders with African heritage, aimed at abolishing slavery and revive courtesy towards women (Dixon, 1994).

As pointed out by Soyinka (2002), pyrates were peaceful, gentle and noble, without any family ties or oaths of secrecy, and with members whose identities were known to both staff and pupils. Consequently, a component of the university's social scene at the time. Orilusin (1990) summed up their key goals at the time as follows:

1. combat foreign conventions' imposition intellectually and effectively;
2. restore the chivalric era;
3. discover a long-term solution to the issues of elitism and tribalism;
4. Fight against unacceptable dress, etiquette, and behaviour traditions.
5. fight for humanistic ideas that build discipline, orderliness, etc. in children; and
6. Combat the corruption.

The end of the 1960s saw terrible social, political, and educational developments in Nigeria, which had a significant impact on how the fraternities operated. The first significant break with the illustrious past occurred in 1968 with the founding of the Eiyeye Confraternity at the University of Ibadan, which sprang from the Buccaneers, which had grown out of the Sea Dogs (Adelola, 1997).

Secret cults in Nigerian tertiary institutions were no longer honourable and peaceful in the 1980s and 1990s. Cults have turned violent, hostile, destructive, and wild; they have attacked and killed numerous Nigerian university students. As members are chosen from the groups of students whose parents are participants in one or more secret cults, cultism has evolved into an inherited trait (Ajayi and Ayodele, 2002).



### **The Recruitment into Secret Cults in Tertiary Institutions**

Recruitment is mostly done at the beginning of each school session when cultists embark on the aggressive hunt for new members. Sometimes they assist them in admissions, registration, accommodation, etc., all in a bid to entice them into cultism. The viable technique employed by cultists by which they convince new students to join their group is through deception coupled with brainwashing (Nnadi, 2000).

Eberendu (1999) highlights methods employed by cultists such as general discussions; persuasions; threat and intimidation; deceit; blackmail; and sudden friendliness to lure people to join them. Other strategies are an individual's financial status, family background and physical appearance. Sometimes they employ outright violence to coerce the target into joining them. Some of the special qualities they look out for in prospective members include, but not limited to mean and fierce looking face, rugged and wealthy background.

### **Orientation and Initiation of Secret Cults in Nigeria Tertiary Institution**

#### **Orientation**

Introduction of new members into cult practices is the major activity that take place under orientation. The nature of initiation, training and socialization within the secret cult sub culture is such that counts resilience as bravery. This bravery is acquired during orientation when the new entrants are tortured to the point of death. They have to brave death to become members in try to brave every risk to maintain their loyalty to the cult.

Defying threats of expulsion from campus and police action by remaining in cults becomes a test of their hardness as hard men, they are trained to resist/or refuse to succumb to threats (Nnadi, 2000). New members are taught on the need to obey the rule of the game, and failure to do so usually result in serious brawl among the new converts which may lead to killing of recalcitrant one.

#### **Initiation of Members**

After recruitment, prospective members must pass through an orientation process to ascertain eligibility for membership, and this lead to initiation which is the final stage to become full fledge member of the cult. Initiation ceremony varies from one cult group to another. However, rituals are common among different cult groups. Strange names are usually given to the initiates. Vow making with the use of their blood to be secretive, be brother's keepers and to respect the laws of cults.

The initiation process is usually harsh and savage. The initiates are subjected to the drink of concoctions prepare with blood, as the old members celebrate with eating, drinking and dancing in horrible appearances. The initiates drill with rolling on the floor with all manner of beating so as to enable them endure hardness of heart which strategy of testing their resilience and endurance (Rotimi, 2005; Nnadi, 2000). Sometimes, some of the initiated die during the process.

### **Characteristics Associated with Secret Cults**



Eberendu (1999), Nnadi (2000), Ajayi (2006) and Ajayi (2011) outlined the following attributes of campus cult:

1. Members of campus cults observe oaths of secrecy and obviously their activities are held in odd time. Oaths of secrecy put them in bondage under the demonic forces to which they have sworn an oath of allegiance and to their group.
2. The demonic powers and the group enforced compliance to the group norms spiritually and physically respectively through threats and attacks, such that members cannot freely quit the cult.
3. Cultism propagates growth in the spirit realm of destruction, violence and wizardly.
4. Each cult group is noted with a peculiar colour.
5. Each cult group operates in coded language, and identifies with a peculiar slogan and sign only known to members.
6. They terrorise and instil fear in non-members as they are aggressive, brutal and dangerous.
7. They protect their offending members against sanctions by school authority, as they usually armed with dangerous instruments
8. Cultism involve in black magic and engage in abuse of drug

### **Causes of Cultism in Nigerian Tertiary Institutions**

Cult activities are prevalent in Nigerian tertiary institutions as a result of various reasons as highlighted by Ogunbameru (1997) and Akinfolarin (2003):

1. **Collapse of the Family Institution:** Most homes today are facing a lot of problems such as parental negligence, moral training deficit, frequent quarrels, separation, and pampering effect among others which negatively affect the socialization of the child. Many children from such homes grow up to be hostile, aggressive, violent and wayward with high probability of joining secret cults in tertiary institutions.
2. **Parents and Family Membership of Secret Cults:** Parents who are Secret Cult members typically initiate their children into such cults before they are admitted into tertiary institutions.
3. **Peer Group Influence:** Peer groups act as socialization agents and have the power to positively or negatively affect the behaviour of its members. Some kids are persuaded by their peers to join covert cults.
4. **Undue Protection and Creation of Fear:** Some students join campus cults for protection, belongingness and to create fear in the mind of other students. Campus cultists work vehemently to protect the interest of their members, and could be violent in an attempt to protect these interest.
5. **The Not-Do-Well Factor:** The academically poor students and the rusticated or expelled students usually find solace in membership of secret cults on campus to keep them busy while other are busy study.
6. **Influence of School Administrators:** Some school administrators lure some students into secret cults on campus in order to appease their whims and caprices. To further their own interests, they employ the cultists among the students as thugs and spies.
7. **Poor Authority-Students Relationship:** Some tertiary institutions' authorities have an autocratic style. Some administrator refused to let the student unions work. Many students



who feel that the authorities are too powerful in such a setting join cult in order to defend their rights as students.

8. **Diminishing in Standard of Education:** Education standards are being evidently eroded. Most students entered universities with questionable qualifications. These students turn to cultism for solace in order to survive the pressures of academic life since they have low self-esteem.
9. **Moral decadence:** Honour has been replaced with dishonour in Nigeria as a standard of success. Majority of influencer people are members of secret cults. Young ones keenly observe the happening in the society, as the imitation of the social vices make some to join secret cults on campuses.

## 2. METHODOLOGY

The research design used in carrying out the paper is survey method. University of Lagos, Yaba College of Technology and Federal College of Education, all in Lagos state were chosen as the population of the study. Three hundred (300) students and staffs of the three selected institutions were selected as sampling size for administration of questionnaires. Inferential Statistics version of Statistical Package for Social Sciences (SPSS) was used to analyse the data collected through questionnaires. Hypothesis was also tested through the instrument of chi-square.

## 3. RESULT THROUGH DATA ANALYSIS

This section focuses on data analysis. The information was extracted from the result of the selected sample of three hundred (300) respondents as shown below

Table 1: Analysis of Questionnaires Administered

Questionnaire	Frequency	Percentage
Returned	270	90
Unreturned	30	10
Total	300	100

Source: Field Survey (2022)

The table depicted that two hundred and seventy (270) copies of questionnaires out three hundred (300) copy of questionnaires distributed were returned. Thus the percentage will base on the two hundred and seventy (270) questionnaires returned accuracy purpose.

### Demographic Profile of the Respondents

The demographic profile of the respondents of the study was based on Sex, Age, Marital Status, Academic Qualification and Occupation.

Table 2: Demographic Information of Respondents

Sex	Frequency	Percentage
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Male	170	63
Female	100	37
<b>Total</b>	270	100
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<b>Age Group</b>	<b>Frequency</b>	<b>Percentage</b>
20-29	160	59.3
30-39	50	18.5
40-49	30	11.1
50 and above	30	11.1
<b>Total</b>	<b>175</b>	<b>100</b>
<hr/>		
<b>Marital Status</b>	<b>Frequency</b>	<b>Percentage</b>
Married	50	18.5
Single	200	74
Divorced	20	7.4
Total	270	99.9 (100)
<hr/>		
<b>Academic Qualification</b>	<b>Frequency</b>	<b>Percentage</b>
O' Level	20	7.4
Undergraduate	200	74
Post Graduate	50	18.5
Total	270	99.9 [100]
<hr/>		
<b>Occupation</b>	<b>Frequency</b>	<b>Percentage</b>
Lecturer	45	16.7
Student	200	74
Others	25	9.3
Total	270	100

Source : Field Survey, 2022



The table depicted that 63% of the total respondents were male while 37% were female. Also, 59.3% were between age bracket 20 and 29, 18.5% fall within age bracket 30-39 while 11.1% were both under age bracket 40-49 and 50 and above respectively. The breakdown of marital status shows that 18.5% were married, 74% were single while 7.4% was divorced. In addition, 7.4% of the total respondents had secondary education, 74% were undergraduate while 18.5% had post graduate education. As revealed above, 16.7% of the total respondents were lecturers, 74% as student, while 9.3% were in others related occupation.

### **Presentation of Data According To Variables**

This section focuses on the analysis of data according to variables. It examines the threat of proliferation of cultism in Nigeria tertiary institution to national social-economic development.

**Table 3: Proliferation of Cultism and Its Threat to Social-Economic Development**

SN	<b>Proliferation of Cultism and Its Threat to social-economic development</b>	SA	A	SD	D	U
1	One of the main factors contributing to the cult problem in Nigerian tertiary institutions is the breakdown of social and institutional rules of conduct	22.2	44.4	13	14.8	5.6
2	Most students who join cults do so out of ignorance	22.2	27.8	24	20.4	5.5
3	Violence is used by cultists in higher institutions of learning in Nigeria	33.3	55.6	1.9	5.6	3.7
4	Cultist activities have a negative impact on education in tertiary institutions in Nigeria	37	55.5	1.9	1.9	3.7
5	The rise of cults in higher education has contributed to crime in Nigeria caused by insecurity	24.8	33	15.5	19.3	7.4
6	Cultism in Nigerian higher institutions can be eradicated using the preferred strategy of properly educating students about the destructive nature of cultism	29.6	44.4	5.6	11.1	9.3
7	Cultism will be less prevalent in Nigerian tertiary institutions if appropriate legislation prohibiting it is passed and properly implemented	35.1	46.3	5.9	10.7	1.9

**Source:** Field Survey, 2022

According to the table 2, 22.2% of the total respondents strongly agreed that one of the main factors contributing to the cult problem in Nigerian tertiary institutions is the breakdown of social and institutional rules of conduct, 44.4% agreed, 13% and 14.8% strongly disagreed and disagreed respectively, while 5.6% were indifference. Also, 22.2% of the total respondents strongly agreed that most students who join cults do so out of ignorance, 27.8%





agreed, 24% strongly disagreed, 20.4% disagreed, while 5.6% were neutral. In addition, the table shows that 33.3% and 55.6% of the total respondents strongly agreed and agreed, 1.9% strongly disagreed, 5.6% disagreed that violence is used by cultists in higher institutions of learning in Nigeria, while 3.7% were opinionless.

The table also revealed that 37% and 55.5% of the total respondents strongly agreed and agreed respectively that cultist activities have a negative impact on education in tertiary institutions in Nigeria, 1.9% were both strongly disagreed and disagreed respectively, as 3.7% were indifferent. The table also indicated that 57.8% of the total respondents affirmed that the rise of cults in higher education has contributed to crime in Nigeria caused by insecurity, 34.8% refuted the claim while 7.4% neutral.

Also, the table depicted that 29.6% of the total respondents strongly agreed that cultism in Nigerian higher institutions can be eradicated using the preferred strategy of properly educating students about the destructive nature of cultism, 44.4% agreed, 5.6% strongly disagree, 11.1% disagreed, while 9.3% were indifferent. Also, 35.1% of the total respondents strongly agreed and 46.3% agreed that cultism will be less prevalent in Nigerian tertiary institutions if appropriate legislation prohibiting it is passed and properly implemented, 5.9% and 10.7% strongly disagreed and disagreed respectively, as 1.9% were neutral.

### **Testing of the Hypotheses**

The hypothesis stated earlier in chapter one is tested in this section using chi-square ( $X^2$ ) method. A table of frequency is constructed first to enable the computation of the expected frequency to be possible.

The statistical method to be used for testing the hypothesis is chi-square.

$$\text{Where: } X^2 = \sum \frac{(O-E)^2}{E}$$

Where  $X^2$  – Chi-Square

$\sum$  = Summation

O = Observed frequency

E = Expected frequency

In proofing the hypothesis,  $H_0$  will represent null hypothesis while  $H_i$  will stand for the alternative hypothesis. The decision rule is that if the calculated  $X^2$  is less than the critical (value of  $X^2$  from the table), the null hypothesis is accepted while the alternative hypothesis is rejected.

### **Hypothesis 1: Based on Statement 1**

$H_0$ : One of the main factors contributing to the cult problem in Nigerian tertiary institutions is not the breakdown of social and institutional rules of conduct

$H_i$ : One of the main factors contributing to the cult problem in Nigerian tertiary institutions is the breakdown of social and institutional rules of conduct



Analysis of respondents on research hypothesis 1

Variable	Frequency	Percentage
Strongly Agree	60	22.2
Agree	120	44.4
Neutral	15	5.6
Strongly Disagree	35	13
Disagree	40	14.8
<b>Total</b>	<b>270</b>	<b>100</b>

Source : Field Survey, 2022.

Expected frequency

=  $\frac{\text{No of Observed Frequency}}{\text{No of Variable}}$

No of Variable

$\frac{270}{5}$

=54

Analysis of chi-square ( $X^2$ )

Variables	O	E	O-E	[O-E] <sup>2</sup>	[O-E] <sup>2</sup> /E
Strongly Agree	60	54	6	36	0.67
Agree	120	54	66	4356	80.67
Neutral	15	54	-39	1521	28.17
Strongly Disagree	35	54	-19	361	6.69
Disagree	40	54	-14	196	3.63
<b>Total</b>	<b>270</b>				<b>119.83</b>

Formula for degree of freedom = r-1

= 5 – 1 = 4:

**Decision:** Since chi-square calculated  $X^2$  is **111.83** which is greater than critical:  $X^2$  of **9.448**, we reject the null hypothesis ( $H_0$ ) and accept the alternative hypothesis ( $H_i$ ), which state that “One of the main factors contributing to the cult problem in Nigerian tertiary institutions is the breakdown of social and institutional rules of conduct”

**Hypothesis II: Based on Statement 7**

$H_0$ : Cultism will not be less prevalent in Nigerian tertiary institutions if appropriate legislation prohibiting it is passed and properly implemented

$H_i$ : Cultism will be less prevalent in Nigerian tertiary institutions if appropriate legislation prohibiting it is passed and properly implemented

Analysis of respondents on research hypothesis II

Variable	Frequency	Percentage
Strongly Agree	95	35.1
Agree	125	46.3



Neutral	05	1.9
Strongly Disagree	16	5.9
Disagree	29	10.7
<b>Total</b>	<b>270</b>	<b>100</b>

Source : Field Survey, 2022.

Analysis of chi-square ( $X^2$ )

Variables	O	E	O-E	[O-E] <sup>2</sup>	[O-E] <sup>2</sup> /E
Strongly Agree	95	54	41	1681	31.13
Agree	125	54	71	5041	93.35
Neutral	05	54	-49	2401	44.46
Strongly Disagree	16	54	-38	1444	26.74
Disagree	29	54	-25	625	11.57
Total	<b>270</b>				<b>207.25</b>

Formula for degree of freedom =  $r-1$   
 $= 5 - 1 = 4$ :

**Decision:** Since the calculated value (**207.25**) is greater than table value (**9.844**), we reject the null hypothesis ( $H_0$ ) and accept alternative hypothesis ( $H_1$ ), which state that “Cultism will be less prevalent in Nigerian tertiary institutions if appropriate legislation prohibiting it is passed and properly implemented”.

Based on the above statistical testing of hypothesis, it can be concluded that one of the main factors contributing to the cult problem in Nigerian tertiary institutions is the breakdown of social and institutional rules of conduct. However, cultism will be less prevalent in Nigerian tertiary institutions if appropriate legislation prohibiting it is passed and properly implemented.

#### 4. DISCUSSION

##### Effects of Cultism on Education and Social-Economic Development of Nigeria

The effects of cultism are numerous. Mgbeke (2004), Ajayi (2006) and Opaluwah (2009) highlighted the following as possible effects of cultism in Nigeria tertiary institution and Nigeria at large:

1. Cultism endangers the future of the nation as it threatens the survival of the youths who undoubtedly represent the future of the nation. Some are killed in the cultist violence while some become insane as a result of excessive using of hard drugs.
2. Threat to Socio-Economic Development: The impairment of learning on the campus as a result of cultists activities threatens the development of Nigeria, as no nation can rise beyond the capacities of her tertiary institutions. Moreover, cult clashes often lead to wanton destruction of infrastructure, hence waste of resources.
3. Cultism encourages the proliferation of small arms and light weapons (SALW): Due to dangerous activities of campus cultists, illegal weapons are made available at ease. The



cultists who are in possession of such illegal weapons sometimes used them for perpetration of crimes.

4. Cultism also constitutes a threat to the educational system as it affects the quality and standard of education negatively through frequent interruption in the academic calendars of tertiary institutions.
5. It breeds insecurity in various campuses which adversely affected peace and tranquillity. Campus cult members assault, rape, and kill other students as well as lecturers. Threats are used to pressure lecturers into giving cult members undeserved grades.
6. Due to the fact that most cults participate in a variety of criminal activities, it encourages social vices in society such as armed robbery, kidnapping, raping, maiming, arson, and murder. Others vices are extortion of money and food items, drug abuse and examination malpractices. The female cult groups also engage in prostitution. In addition, cultism creates an un-easy atmosphere for the authorities of higher institutions of learning
7. Expelled members of cults from tertiary institutions become a burden on society. Some of them turn into political thugs, criminals, and ethnic militias who terrorize members of the society.

## **5. CONCLUSION**

Campus cultism is a phenomenon that is a sign of a morally deteriorating culture. The family, the students, the institutions/governments, and society at large are held responsible for its predominance in higher institutions of learning. A pressing issue that requires significant attention is achieving sustainability in the Nigerian higher education system. Positive reforms are required for the higher education system in Nigeria. Due to the serious repercussions of cultism, its eradication requires the cooperation of all tertiary education stakeholders, including parents, religious institutions, social organizations, and government officials. It is significant to remember that peace and safety are key factors in determining whether social, political, economic, religious, and educational development activities can be effectively pursued in Nigeria's tertiary institutions and the nation at large.

### **Recommendations**

Based on the critical analysis of the study, and in effort to put tertiary education in right perspective, the following recommendation are made:

1. The moral principles of society should be instilled in children by their parents, and they should receive a proper education based on a fear of God. Adequate and effective discipline should be maintained. Peace and harmony between the two parents, and between the parents and children is an antidote
2. In order to prevent their children from being interested in cultism, parents should stop participating in secret cults.
3. Parents should keep an eye on their children while they are on campus to make sure they are not being persuaded to join a cult by their friends.
4. Students should avoid bad companies that can lure them into cultism, they should not be influenced by undue protection promised them by the initiator rather be law abiding



student and work toward peaceful co-existence of members of the academic community and the society.

5. School administrator should make it as a point of duty to resist the rusticated and expelled students from staying in the campus so as to deter them from joining cultism. Students should as well as work hard to meet the challenges of the academic world by developing good study habits that will make them succeed in their academic endeavours.
6. It is of utmost necessity for the school administrators to strengthen and re-invigorate the anti-cult movement in tertiary institutions. They should also show doggedness in their determination to stamp out cultism.
7. The authorities of tertiary institutions should be friendly and democratic in their relationship with students. Students' unions within the limit of the law should be allowed to function. Students who do not belong to cults can be organised into anti-cult vanguard to watch and report them to the university authorities.
8. The standards of education should be raised and back tertiary institutions to its glorious past. Corruption should be stamped from higher institution, while merit should be the order of the day. The need to rediscover and teach the students the goals of tertiary education is also key.
9. Government should step up measures against cultism and its destructive tendencies. Appropriate legislation should be put in place and properly enforced to ensure that membership of cults either in campus or outside are adequately punished under the law without any reservation.

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