

TOWARDS ERADICATING CULTISM FROM TERTIARY INSTITUTIONS IN NIGERIA

Ikupa, Joseph Obaro

*Directorate of General Studies, Delta State University of Science and
Technology, Ozoro, Nigeria*

Enomah Sylvester (PhD)

*Department of Public Administration, Faculty of Administration and
Management, Delta State University of Science and Technology, Ozoro,
Nigeria*

sylvesterenomah@gmail.com

08028929773

ABSTRACT

Cultism whose membership universally cuts across every age (adolescent and adult) and status (religious political, social and educational) is gradually becoming a philosophy of life in the Nigerian educational system. The philosophies of cultism include power, dominance, exclusive philanthropy, hostility, terrorism, criminality, intimidation and extreme materialism. It needs continual re-visitation since its continuous existence frustrates the possibility of achieving balanced education in the Nigerian educational system. This is why this paper examines the origin of secret cults in Nigerian tertiary institutions, reasons why students join cult groups and proffer some useful suggestions towards eradicating secret cults from our institutions of higher learning. Among others, we suggest that government should start the war against cultism from the wider society so that parents will be better prepared to educate their children against cultism. The paper adopts philosophical approaches of conceptual analysis, speculation, history, discourse, and prescription.

Keywords: cultism, eradication, tertiary, institutions, tertiary institutions

INTRODUCTION

It is an indisputable fact that balanced education can only be achieved in a serene and conducive environment. This is a kind of environment devoid of violence, bitterness, rancor, strife and threat. However, educational Campuses in Nigeria have become citadels of crime and violence, ranging from threat, rapes and armed robbery to murders, arson, and wanton destruction of lives and properties (Abimbola, 2023). These anti-social activities are the creation of cultism existing in campuses. Demola (2002), have decried the existence and the ugly activities of cultism in our institutions of higher learning. In fact social media is awash with news of cult activities in Nigerian Tertiary Institutions. For instance, Sahara Reporters New York of September 17, 2022 revealed that at least five students of the Yaba College of Technology (YABATECH) Akoka, Lagos State were killed in one week in various cult clashes which submerged the institution. Onodjaj (2022), gave a similar narrative in vanguard newspaper. Demola (2022), reports in Vanguard that an alleged cultist and student of Open University, Ilorin, Mohammed Isiaka was shot dead on Tuesday during a clash in Ilorin. Sahara Reporters, New York on February 8, 2022 also reported that a recognized Ajibiye Ridwan, was killed as supposed opponent cultist groups from Kwara State University, Malete, jarred in a battle for supremacy. The incessant cult clashed in Nigerian Tertiary Institutions has occasioned a lot life casualties psychological trauma (Abimbola, 2023). According to Adanma (2023), cultism has been seen as the mother of all crimes in tertiary institutions. In spite of conscious efforts made to eradicate cultism, cult activities have not been annihilated. This paper takes a critical analysis on cultism with regard to its history, causes, philosophies and effects. The paper also proffers solutions which if strictly considered and followed up can lead to absolute eradication of cultism from our ivory towers.

METHODOLOGY

The paper adopts philosophical methodologies. It takes a critical historical survey of cultism in Nigeria in order to establish firm a foundation of the study. In adopting the analytic method, the paper critically examines basic concepts for their unequivocal understanding, clarification, application and contextualization. For holistic understanding of the multifaceted nature of cultism, the paper takes speculative approach to the study. It discusses elucidates every dimensions of cultism for successful tackling, designing, and proffering solutions for the extermination of the problem of the existence and menaces of cultism in the Nigerian Tertiary Institutions.

LITERATURE REVIEW

History of Cultism

It is interesting and amazing to discover that the history of the existence of cultism dates back to antiquity, to a distant past with the activities of ancient Egyptian magicians in their insatiable pleasure for acquisition of power, which culminated in occult devices. In addition to the acquisition of power, it also had intellectual undertone. This is associated with the Rosicrucian Order (AMORC) established with the ultimate purpose of intellectual enhancement due to intellectual romance of members. The intellectual nature of cultism was also a strategy to give acceptability and positive appraisal by occult critics, although it could not exonerate cultism from criticism as regards its secrecy. The emergence of cultism in Nigeria could be traced back to the pre-colonial period which was characterized by rituals and utmost secrecy for the purpose of blind-folding the gods or the ancestors, and whose membership was by initiation (Abimbola, 2023). As stated by Adanma (2023), the history of the existence of cultism in the Nigerian tertiary institutions could be traced back to 1952 with its advent in the University of Ibadan under the title “Seadogs” introduced by seven undergraduates under the leadership of Prof. Wole Soyinka. The others are Olumuyiwa Are, Raph

Opara, D Aig. Imokhuoede Tunji and Olu Ajunoye. These were the founding fathers of the Seadogs Confraternity, also known as The Pirates Confraternity in the University of Ibadan. The philosophies of this confraternity included freedom from subjugation by colonialism and annihilation of tribalism and classism or elitism predominance in the Nigerian society, restoration of the human person and respect for fundamental human rights. These philosophies encouraged gestures of humanitarianism, that is, charity towards the orphans, the sick and the poor and needy in the society.

After twenty years of existence, the “Seadogs” popularly known as the Pirates started to witness interior fracas which led to its disintegration and the subsequent breaking away of the Buccaneers led by Bolaji in 1972. After a decade of its existence, the Buccaneers Confraternity eventually got recognition with its registration with the office of the Corporate Affairs Commission in 1982 after which it assumed the status of the National Buccaneers Association (NBA) of Nigeria. Following the existence and the registration of the Buccaneers, there was the upsurge of myriads of secret cults in Nigerian tertiary institutions. In fact, by the 1980s, the number has risen to one hundred on campus and over three hundred and fifty cult groups outside the school environment. Examples of some of the myriad of secret cults existing in our campuses today include the Neo Black Movement (NAM) also known as Black Axe, Black Cross, Jurist, Eiye, Mafia, Maphite, Black Beret, Black Cat, Mgba Mgba, Thomas Sankara Boys, Black Brassier, Ku Klus Klan (KKK), Vikings, Jezebels, Black Bra, Black Queens, Black Angels, etc. One notable character of these myriad of secret cults is the radical deviations from the original philosophies of cultism as it existed in the past. The earlier philosophies of cultism, which included philanthropy, respect for the fundamental human rights of man, protection against hostility and oppression gradually gave way to the philosophy of survival of the fittest, abuse of power, disloyalty to authority, rivalry, violence, jealousy, etc.

Definition of Cultism

Hogan (2006), describes the nature of the term ‘cult, as “An amorphous type of religious organization. Membership in the cult is loosely defined, and usually involves simply the acceptance of certain beliefs and practices. No one is born into a cult, and usually there is no formal system for joining. There may not even be a list of members. Adherence to the beliefs and practices of the cult is voluntary, and there is no system of enforcement or discipline. Theosophy, Spiritualism, and the Churchless Christians of Japan are examples of cults”. Demola (2022), also sees cult as a system of religious worship especially as expressed in rituals. Secret cult is an organization whose activities are kept away from the knowledge of others. These activities are essentially covert, disguised and are usually carried out behind closed doors. Enomah (2007), defines secret cult as a group of people whose activities are carried out in exclusive location and in unusual times without being exposed to the uninitiated. A cult group can also be defined as a clandestine and militocratic organization with its own philanthropic, linguistic and dress codes whose activities are nocturnal, weird, sometimes violent and shrouded in mystery and whose members are bound on oath of allegiance. These definitions of secret cult enlighten us on the secret nature of secret cults as essentially private and mysterious institutions. Therefore, we can define secret cult as a society whose activities are shrouded in mystery and whose benevolence is exclusive to the members.

Contemporary Philosophies of Cultism

As we have remarked, the contemporary philosophies of cultism are a deviation from the original ones as at its inception in tertiary organizations. Originally, the philosophies of cultism included freedom from subjugation by colonialism and annihilation of tribalism and classism or elitism predominance in the Nigerian society, restoration of the human person and respect for fundamental human rights. These philosophies

encouraged gestures of humanitarianism, that is, charity towards the orphans, the sick and the poor in the society. However, the contemporary philosophies include power or dominance, exclusive philanthropy or benevolence, violence, war, hostility or terrorism, criminality, extreme materialism, intimidation, etc.

Power (Domination): Hogan (2006) presents the definition of power and domination by M. Weber as “... the probability that a person in a social relationship will be able to carry out his or her own will in the pursuit of goals of action regardless of resistance ‘domination’ as the probability that a command would be obeyed by a given people”. As regards the meaning of power, Onodjae (2022), says “The power of an individual or institution is the ability to achieve something, whether by right or by control or influence. Power is the ability to mobilize economic, social, or political forces in order to achieve a result. It can be measured by the probability of that result being achieved in the face of various obstacles or oppositions”. For Mclean (2003), power is the ability to make people or (things) to do what they would not otherwise have done. It is the ability to compel compliance and to motivate positive or negative behavior through the use of force. From the perspective of the philosophy of Power or Domination, cultism through the initiation rites infused power into members (cultists) which enables them to subjugate individual or collective will of both co-students, especially female students and lecturers.

Exclusive Philanthropy or Benevolence: Philanthropy and benevolence are terms with similar connotation or meaning. They refer to the disposition to do good; the intention of loving of fellow men; or the act of showing charity. The philanthropy or benevolence of cultism is exclusive in the sense that it is enjoyed by members alone. Philanthropy or benevolence is a philosophy of cultism, but it is extremely exclusive to members.

Hostility/Terrorism: The term ‘terrorism’ for Mclean (2003), has no agreed definition among governments or academic analysts, but almost invariably used in pejorative

sense, most frequently describe life-threatening actions perpetrated by politically motivate self-appointed sub-state groups” and for Hogan (2006), hostility refers to being hostile, enmity or a state of warfare. Hostility or terrorism is associated with contemporary cultism. It is an unequivocal essence of cultism. The essential elements and instruments of hostility and terrorism are bequeathed or entrusted to new initiates and to all members of secret cults. These elements or instruments of terrorism and hostility could be tangible or used physical; viz: guns, bullets, cutlasses, swords, daggers, pen knives, etc or they could be of spiritual and used spiritually with spiritual efficacies or effects. They include concoctions, amulets and charms and other spiritual powers which provide members with a façade of strength and readiness to initiate, instigate, resist, retaliate, confront, or resist combat. The philosophy of cultism is that to be a cultist is to be hostile or a terror.

Criminality: Hogan (2006), defines a criminal as A person who is convicted of violating a criminal law. One who is convicted of a felony. A person who commits an antisocial act whether or not he is convicted of committing a crime. This definition would include any person who violates the morals or behaves in any that is injurious to society or to other individuals. He defines a crime as firstly, any behavior that violates any criminal law. Secondly, any behavior that violates any law (criminal, civil, military) that prescribes punitive action against offenders, thirdly any behavior contrary to group’s moral codes for which there are formalized group sanctions whether or not they are laws and fourthly, antisocial behavior, harmful to individuals or groups. Most cult members are involved in criminal activities such as armed robbery, rape, riot, assaults, arson, assassinations, thuggery, etc.

Intimidation: To intimidate, according to James (2003), means to frighten or to overawe. From the above understanding, therefore we can infer that intimidation is the conscious act of creating a phobia in an individual or a group of people; it is the act of

making someone or people to be scared or afraid. Intimidation is one of the philosophies of cultism. In some institutions, cult members intimidate female students on campus if they refuse to succumb their whims and caprices, that is, to their inordinate sexual desires. Cultists also attempt to intimidate lecturers if they refuse to award them undeserved examination scores. Cult members do not worry about hard work, since they feel that through intimidation, they can determine their own examination scores and grades. They also intimidate fellow male students and extort money from them.

Extreme Materialism: Cultism is nothing other than materialism. The acquisition of material things and pleasure is the philosophy of cultism. Cult members have access to pleasure and material things. The affluence and the material possession of cult members determine the glory and success of such cult groups. This is why they resort to robbery, assassination and other heinous crimes to maintain a buoyant financial purse and they are constantly on the lookout for children of rich parents to initiate them into their folds.

RESULT AND DISCUSSIONS

Rationale for Joining Secret Cults

From the philosophy of cultism, we can deduce the rationale for wanting to be a cult member. The contemporary philosophy of cultism is a deviation from the original philosophy of cultism, so also the contemporary rationale for becoming a cult member is a deviation from the motives of secret cults in the past.

Retgression of Moral Consciousness in the Educational System: The unabated bankruptcy in the Nigerian economy incapacitates the government to adequately fund Universities and other Higher Institutions of learning. This opens the door to corruption as the alternative, especially in the area of admission which has become a lucrative incentive for those involved. Every Tom, Dick and Harry gains admission undermining admission requirements (academic and moral qualifications). Psychologically, the admitted non-materials for academics gradually develop inferiority complexes as they

become less popular. The alternative or the strategy available to them to gain popularity, recognition and respect is cultism. The implication of a corrupt educational system is that while corrupt workers are gathering riches, the system or the institution is collapsing morally and academically.

Another moral problem in the higher institutions that leads to cultism centers on injustice and unfairness in examination; a fraud which is popularly known as examination malpractice. What is commonly known as favoritism in examination breeds hostility, anger and resentment. Favoritism has to do mostly with awarding of undeserved or unmerited examination scores by Lecturers to undeserving students. Those negatively affected by this favoritism see cult membership as the uncompromising resort to face up with the challenges.

Political Upheaval: Since her independence in 1960, Nigeria has been besieged by a lot of political instabilities occasioned by power tussles. The democratic experience has been interrupted and truncated by military interventions with corresponding coups and counter coup-de-tats. Apart from the fact that student cultists see this military style of hijacking of power as laudable and a model, they were also used by military despots to silent military critics.

Abuse of Power or Office: In as much as there exists evidence of accountability and transparency notable in the areas of human, capital and infrastructural development in the society, abuse of power is still a major cause of cultism in educational institutions. This abuse of this power in this regard has to do with the mismanagement and embezzlement of the community resources, which in turn create harsh economy that incapacitates the government to provide good job opportunities to the teeming population of graduates.

Inordinate Desire for Acquisition of Political Powers: Due to desperate desire to acquire power by all means, politicians engage the services of cult groups of which they

are members and whose activities range from rituals to violence. Students seeing this as a sure way of realizing their dreams and ambitions, and the sponsorship one derives, tend become greatly interested in secret cults.

Peer Group Influence: There is a saying that bad company corrupts good morals. Some students become cultists due to influence and advice of their acquaintances or friends. This starts gradually by being made interested in drugs, sexual affairs and stealing.

Initiation of Materialistic Life: Some students are carried away by the luxurious lifestyle and ostentatious parade of wealth by cult members on campus and the names they bear. Non-cult members who feel attracted may decide to identify and get initiated. This is also true of the wider society that worships wealth irrespective of its source.

Translation of Campus Cult Benefits: Commitment and support of cult members to the cult group does not end on campus. It goes beyond the campus cult affiliation. Therefore campus cult members of a cult group, who have graduated from the institution, and have become successful in life such as in business, politics or in any area of engagement whether private or public, have the obligation to sponsor and support the cult group members on campus, and must be of immense benefit to any member of his cult whether a graduate or student. This oath of allegiance and the assurance of security in all ramifications mostly inspire students to join secret cult.

Waning Indigenous Education: Social moral values such as hard work, discipline, respect for fundamental human rights, prudence, temperance, chastity, contentment, etc. are transmitted and imparted through imitation, instruction, apprenticeship, correction, example, scolding, teaching, indoctrination, practice, etc. by the home (parents), the community, school, etc. All these are the contents and methods of indigenous education. However, some homes have weak moral orientation. The same goes with schools and communities with weak moral backgrounds and education. Students with backgrounds

associated with bad moral examples, negligence and indiscipline are easily won over by cultists.

Over Emphasis on Certificates: The emphasis placed on paper qualification to the detriment of practical skills and knowledge in Nigeria is outrageous. This compels those who do not have sharp brains or who are not ready to work hard academically to join one cult group or the other so as to be able to carry out examination malpractice without being harassed due to their cultic protection.

Activities and Effects of Cultism

We have already remarked that the contemporary evils associated with cultism are a privation and deviation from its ambition as it was fifty years ago. These evils (violence, prostitution, etc.) in cultism in Nigeria came into existence at the wake of the 1980's, i.e. about forty years ago. Suddenly, the significance of cultism in the 1960's and 1970's in the areas of enhancement of law and order changed from 1980 to violence and anti-social activities and secrecy. Some of the activities and effects of cultism include the following:

Destruction of Lives and Properties: Human lives and properties have been wantonly destroyed due to cult activities, feuds and rivalries. For instance, Enomah (2007), presented the summary of reports by individuals and papers, magazines of the menace of cultism - University of Nigeria, Nsukka (the death of a student in 1995, in 2000 three students murdered (Etadon, 2021), University of Port Harcourt (beheading of a Student in 1999), Delsu, Abraka (the death of a first year student), Obafemi Awolowo University (the death of five students in 1999) University of Jos (two students died in 2002), Edo State University (several deaths in 1997 and in 1998), University of Benin (one death in 1998), University of Lagos (the death of a cultist), Ogun State Polytechnic (the death of a student), in Cross River (the death of about 50 students during secret gang clash near the Ikom River) (Ajayi, Ekundayo and Osalusi, 2010).

Increase of Crime Rate: Cultism has led to increase of criminal activities on campus. The possibility of this is tied to the acquisition of spiritual powers through charms and rituals, and the access to the illicit possession of sophisticated illegal arms and weapons. Criminal activities such as robbery, prostitution, murder, rape, assassination are normally associated with cult members. This has made campuses to become unsafe for both staff and students.

Epileptic Academic Activities: Several times, tertiary institutions have been closed down and academic works suspended, examinations postponed or rescheduled due to cult problems on campus. All these have led to unnecessary prolongation of the academic calendars, and the unnecessary delay and prolongation of students stay on campus. Of course, this has resulted in unnecessary waste of time and resources on academics.

Decay of Academic Standard: Cultism has contributed greatly to the waning educational standard in Nigeria. This is due to the awarding of unmerited scores to cultists due to intimidation of lecturers. Cult members do not attend classes, and they do not study, but force or bribe lecturers to award them unmerited scores. Hence, many cult members possess certificate and degrees they cannot defend. This has led to the continuous decay of academic standard in Nigeria.

Diversion and Waste of Resources: Cult violence and activities have always been a major distraction to government developmental drive, due to incessant insecurity problem they create. The cost of maintaining peace itself is expensive. Secondly, the resources wasted in refurbishing, repairing or replacing of properties destroyed is also enormous. In addition, at the international level, the good name of Nigeria has also been tarnished by cult violence.

Harsh Economy: The harsh economy experienced today in the society can also be traced to cult violence. The incessant insecurity and lack of peace posed by cult

violence, and the wanton destruction of properties is a major setback on the standard of living. This ugly experience discourages both internal and external (foreign) investors. The kidnapping of workers and closure of companies by militants with cultic backgrounds is now predominant in Nigeria. This has contributed to retrenchment of workers, non-availability of job opportunities, and less engagement in business in general.

Solutions of the Problem of Cultism in Nigeria

Renunciation/Amnesty on Campus: The management of higher institutions should organize renunciation ceremonies where cultists are encouraged to renounce their membership of cults and grant amnesty as well as offer protection from attack by members who refuse to renounce their membership and remain underground.

Mass Expulsion: This is also referred to as the salt-earthworm formula. Efforts should be made to identify and expel cult members perpetrating evils on campus. When you pour salt on earthworm, it cuts into pieces. Similarly, such massive expulsion will break the backbone of the cultists and when they start struggling individually to exonerate themselves and be readmitted, many of them will renounce their membership and vow to be of good behavior while those yet to be identified and expelled will lie low and hence campus peace will be guaranteed.

Clampdown on Ring Leaders: The leaders of these cult groups are known. Heads of Institutions should identify them, call them to a meeting and inform them that they are known and that in the event of any disturbance on campus, they would be held responsible and expelled. It should be a one-way discussion; no question should be entertained at the meeting and in the event of any criminal activities or cult clashes on campus, the institution's management should make good their threat by expelling them. When this happens, the members will scurry under cover. This is why this method can

also be described as the snake formula. When you cut off the head of a snake, the body will wreathe in pain and die.

The Joint Tax Force or Militocratic Formula: This is an approach whereby military personnel, members of the armed forces: Navy, Army, Air Force, NDLEA, Police and Customs are admitted into the institutions with the aim of helping to fight cultism. They should be empowered by the relevant authorities to execute jungle justice on any identified cultists. They are to be supported by Anti-Cult Organizations and Man-O-War clubs in the various institutions to identify cultists therein. They should be empowered and equipped to mount surveillance and carryout surprise attacks and raids on initiation and gyration grounds. This will no doubt drive fear into the cultists and reduce cult activities on campus.

The Place of Indigenous Education: When we talk of eradication of cultism, the place of indigenous education cannot be over emphasized. This concerns everyone, the family, the community, the church, the school, etc. Indigenous education is the non-formal way of impressing the societal values on individuals through example, correction, scolding, etc. Parents, the community, elders and everyone has this responsibility to transmit the good cultural, traditional values of respect for human life, contentment, etc. and inculcate in their children good moral values and encourage them irrespective of age, place, affiliation, religion or tribe to shun cultism so that we can create a better society in the Nigeria of our dream that we will all be proud of.

The Role of Law Enforcement Agencies: These refer to the judiciary and the Police and other agencies responsible for maintaining law and order in the society through the implementation of the criminal laws. The law enforcement agencies must arrest and prosecute cultists. They must be just and fair in dealing with cases. They must shun corruption. They must bring culprits to book with utmost justice. The agencies must also

be equipped and assisted by the general public when the need arises. Communities should report initiation and other suspected cult activities promptly.

The Place of Perfect Governance: Government has invested huge amount of money in maintaining peace and in rebuilding devastated communities and institutions, which are victims of cult violence. In addition to this, government also needs to embark on human, capital and infrastructural development. The creations of job and security for the teeming idle working class are hallmarks of good standard of living which will discourage cultism, as it provides security to the citizens. The application of the principles of equality and equity in the distribution of the national cake will be a major solution to cultic problems. In addition, non-involvement of government officials or politicians in the sponsorship of cultism will also discourage cultism. In other words, politicians and all educational authorities should lead exemplary lives devoid of secrecy.

Promulgation and Execution of Anti-Cult Laws: The pace has been set by the Rivers State House of Assembly in 2004 when it promulgated the secret cult prohibition law, and offender liable to ten years imprisonment or behind the jails or alternative fine of equal intensity. This law extends to sponsors of cultism and anyone found with illegal possession of illegal arms and ammunitions. The universality of this law makes any government officials, traditional rulers, educational authorities found involved in cult activities to be dismissed or liable to five years imprisonment. Venues of cult activities such as hostels, night clubs, stand the danger of being shut down. The forgiveness, absorption and rehabilitation of repentant and reformed cultists who willingly denounced cultism into the state bring us the perfect nature of the anti-cult law. The good result of this law has been in Rivers State with renunciation of cultism by cultists. All other states should emulate this methodology and improve on it.

Counseling Facilities: An institution without educational counselor is like sheep without a shepherd. Guidance and counseling should not end at the academic level as a

field of study or as a departmental course, but should be introduced into the students affairs department, with the engagement of an expert to guide and counsel students. Counseling facilities provide students the opportunity to pour out their souls on issues that burden them and to receive good advice, direction and guidance. It affords them the opportunity to discuss their problems and listen to good suggestions; it provides students with enlightenment and opinion as regards taking meaningful decisions that are not detrimental to their lives and education.

Campus Spirituality and Religiousness: The establishment and encouragement of Campus Spirituality should be a priority in campus life and activities. It should not be looked upon as individualistic, subjective, private or optional to the individual or group of people on campus. Although there exists freedom of religion, religious and spiritual activities should be seen as essential part of campus life and education. Students and staff should be encouraged to participate actively in spiritual activities in their respective religious institutions. To foster the growth of campus spirituality and religiousness, Chaplaincies of the various religious institutions should be established in campuses. However, religious activities should be well supervised monitored in order to avoid religious abuses, especially in the forms of religious fanaticism, religion hypocrisy, religious insincerity, unchristian rituals, etc. which are religious vices and indications of cultic existence and operations.

CONCLUSION

This paper has carefully discussed the nature of cultism as regards to its history, definition, philosophies, causes and effects in the Nigerian educational system and the entire Nigerian society. From the analysis, it is evident that education and cultism on campus are unequivocally incompatible. Therefore, in order to achieve good education, effort must be made to eradicate cultism from the educational system especially if the solutions offered here are strictly considered.

RECOMMENDATIONS

Based on the analysis, discussion, and conclusion on the need to eradicate cultism from tertiary institutions in Nigeria, the paper makes the following recommendations.

1. Morally qualified staff should be recruited into tertiary institutions
2. Moral philosophy and philosophy of religion should be made compulsory in all higher institutions in Nigeria.
3. Only candidates with good moral standing should be admitted into higher institutions of learning. In this regard candidates should be made to present testimonials and recommendations from their respective secondary schools before admitting them.

REFERENCES

- Abimbola T. (2023). Cultism in Higher Institutions: The Unilesa Example. www.thecable.ng
- Adewale, R. (2005). Violence in the Citadel: The Menace of Secret Cults in the Nigerian Universities. *Nordic Journal of African Studies* <https://www.academia.edu>, 14(1), 81-86.
- Adanma, A.G. (2023). Cultism Development and Its Sinister Influence in Nigerian Universities. *British Journal of Education*, 11(6), 65 <https://www.eajournals.org/>
doi:<https://doi10.37745/bje.2013/vol11n66575>
- Ajayi, L.A., Ekundayo, H.T., and Osalusi, F.M. (2010). Menace of Cultism in Nigerian Tertiary Institutions: The Way Out. *Anthropologist*. 12(3), 156 <https://www.researchgate.net>
- Demola A (2022). University Undergraduate Killed by Cultists in Ilorin <https://www.vanguardngr.com>

Enomah, D (2007). “Cultism in Schools: Causes, Incidences and Effects in Schools”. Abraka: Unpublished

Materials, 7

Etadon, F.I (2021) Cult Violent Activities in Universities.).

<https://journals.ui.edu.ng>>

James, S.(2003). Policeman Killed, 200 Houses Burnt In Warri Again, Delta Government Imposes Curfew.

Nigerian Tribune , Feb., 14. Cited by Adewale, Rotimi, (2005). Violence in the Citadel: The Menace of

Secret Cults in the Nigerian Universities. *Nordic Journal of African Studies*<https://www.academia.edu>,

14(1), 81-86.

Hogan, M. O. (2006). *Dictionary of Sociology*. Academic Publishers, Delta State.

Mclean, I. (2003). *Concise Dictionary of Politics*, 2nd ed. Oxford: University Press, 431

Onodjae, E. (2022). Cult Clash: 5 Yabatech Students Killed In a Week Vanguard <https://vanguardngr.com>

Research Gate (22 October, 2024). Ajayi, L.A., Ekundayo, H.T., and Osalusi,

F.M. (2010). Menace of

Cultism in Nigerian Tertiary Institutions: The Way Out. *Anthropologist*. 12(3),

156

<https://www.researchgate.net>