

**PSYCHO-SOCIAL FACTORS AS DETERMINANTS OF CULTIC
INTENTION AMONG PUBLIC UNIVERSITY STUDENTS IN
SOUTHWESTERN, NIGERIA**

BY

Rotimi Samuel OLUKOYA

Matric No: 48688

NCE, Economics/Political Science (Ijebu-Ode)

B.Ed, Guidance and Counselling

M.Ed, Guidance and Counselling

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CERTIFICATION

I certify that this work was carried out by **Rotimi Samuel OLUKOYA** under my supervision in the Department of Guidance and Counselling, University of Ibadan.

.....
(Supervisor)

Animasahun, Rotimi Adebayo

B.Ed., M.Ed., Ph.D (Ibadan)

Department of Counselling and Human Development Studies

Faculty of Education

University of Ibadan, Nigeria.

.....
Date

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DEDICATION

This work is dedicated to God Almighty for his goodness, mercy and for sparing my life till this moment. To the memories of my Late Pa Oladipupo Olukoya and late Mama Mojisola Olukoya.

Finally, my wonderful wife Oluwatosin and my children Iyanuoluwa, Paul, Joshua and Esther.

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ABSTRACT

The increasing incidence of cultic behaviour (violence, murder, alcoholism, drug abuse and dispute) among university students in southwestern Nigeria has become a serious concern to parents, guardians, educators, management of tertiary institutions and government. The menace of cultism remains indelible in the minds of the victims and members of the society. Literature mostly considered cult members with little consideration for undergraduates with cultic intention (CI). This study, therefore, investigated self-concept, self-efficacy, aggression, anger, drug abuse, parental and peer influence on CI among university students in southwestern Nigeria,

The study was anchored on social learning and cultism theories while the descriptive design of the *ex-postfacto* type was adopted. Multi-stage sampling procedure was used. First, purposive sampling technique was used to select all the federal and state universities in southwestern states of Nigeria. The private universities were excluded because many of them were faith-based and were strictly administered with little freedom of expression for the students. With the assistance of the students' affairs offices in the universities, Cultic Behaviour Manifestation Scale (CBMS) was administered to 500 students in each university to screen out those without cultic intention. At the third stage, universities with at least 50.0% cultic intention rating were purposively selected. These are: Obafemi Awolowo, Ile-Ife, University of Ibadan, Federal University of Agriculture, Abeokuta, Olabisi Onabanjo Ago-Iwoye, Lagos State University and Ekiti State University. At the fourth stage, proportionate sampling technique was used to select 200 undergraduates with cultic intention across the faculties in each of the six universities. The participants were 76.2% males with 23.8% females. An administrative officer of the students' affairs division in each university was purposively selected for key informant interview. In-depth interviews were also conducted with the Presidents of the students' union in the universities. Drug abuse ($r=0.91$); aggression ($r=0.87$); self-concept ($r=0.87$); self-esteem ($r=0.85$); self-efficacy ($r=0.82$); anger ($r=0.82$); parental influence ($r=0.77$); peer influence ($r=0.76$); and cultic intention ($r=0.73$) scales were used for data collection. Data were analysed using Pearson product moment correlation and Multiple regression at 0.05 level of significance, while qualitative data were content analysed.

Parental influence ($r=0.68$), aggression ($r=0.52$), peer influence ($r=0.44$), anger ($r=0.40$), self-esteem ($r=0.37$), drug abuse ($r=0.27$), self-efficacy ($r=0.24$) had significant relationship with CI while self-concept did not. Self-concept, self-esteem, drug abuse, anger, aggression, parental influence and peer influence jointly determined CI and accounted for 42.2% of its variance ($F_{(5,82.01)}$; $R^2=0.42$). Parental influence ($\beta=0.49$), aggression ($\beta=0.11$), peer influence ($\beta=0.06$), self-concept ($\beta=0.04$) and self-esteem ($\beta=0.02$) had relative contributions on CI while, self-efficacy, anger and drug abuse did not. The students' union leaders and university administrative staff posited that perceived social injustice, parental influence, peer influence and poor mentoring were critical factors for students' involvement in cultic activities in universities in southwestern Nigeria.

Low self-concept, self-esteem, aggression, parental influence and peer-influence precipitated cultic behaviour among university students in southwestern Nigeria. Counselling psychologists and educational administrators should take cognisance of these variables while managing university students with cultic behaviour.

Keywords: Cultic intention, Aggression, Parental influence, Self-concept, University students in southwestern Nigeria

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

The rate of university students cultic intention in Nigeria's educational institutions is alarming, disturbing, destructive, disruptive, embarrassing and worrisome; and has become a matter of serious concern to parents, guardians, educators, government as well as governmental agencies. Cultic behavioural intention (in tertiary institutions) have become the abode of all manners of evil, wickedness, deviant and criminal behaviour like murder, killing, rape, arson, kidnapping, assassination, intimidation of students and staff, disruption of academic activities, examination malpractices, use of fire arms, misuse of drugs, alcoholism, stealing, use of acid, armed robbery, unrestrained use of firearms, disrespect to school authority, and a general atmosphere of insecurity in various public university campuses. Furthermore, it is disheartening to note that cultic behaviour an anti-social behavioural idiosyncrasies (with nefarious activities) have turned various citadels of learning to places of violence. Due to the proliferation of cults, students activities have sometimes become rather uncontrollable; moreso, as they operate in strict secrecy.

Cultic Intention (CI) is defined, as a person's perceived likelihood or "subjective probability that he or she will engage in a given behaviour". Cultic intention could be prescribed as likelihood of joining and budding interest in "cults" or cultic behaviour or "sacred creed" that cult members have to live by, which include, their language, dress, signals or their specialness. Cultic intention also defined as likelihood of joining and budding interest in people who have extreme religious beliefs and who are not part of any established religion. Intention reflects how hard a person is willing to try, and how motivated he or she is, to perform the behaviour. Intention describes the amount of effort one is willing to exert to attain a goal "behavioral plans that enable attainment of a behavioral goal", or simply "proximal goals". In essence, intentions can be conceived of as goal states in the expectancy value tradition that are the result of a conscious process that takes time, requires some deliberation, and focuses on consequences (Fishbein, 2005).

Cultic behaviour could be described as social vices and actions that are harmful to the community and its individual members. They are social problems of social vices with the manifestation of sadistic impulses, use of dangerous weapons, sexual activities, sexual harassment, various killings, extortion, rape, drug abuse, alcoholism, violence, arson, assassination, examination malpractice, indecent dressing, intimidation or threat to students

and staff, smoking Indian hemp or cigarette, public disturbance, disruption of academic programme, damage of properties, brutality, and so on (Ismaila, 2013).

Cultic behaviour thrive daily in Nigerian public university campuses, and are largely heinous and sophisticated; that the institutions' authorities are finding the existence of cultism very difficult to bring under control. Hence, the need to trace or investigate factors responsible for public university students cultic intention, as well as the implication of their manifestation on the survival of education in Nigeria. Cultic behaviour is a thorn in the flesh of university students, both in academic and in the social world. It has somehow made university education system inconvenient for learning. As a matter of fact, parents and guardians are apprehensive of sending their children to tertiary institutions, especially those recognized with high rates of cultic and violent activities. The negative effect of cultic behaviour in various university campuses, most especially in south-west region of the country, cannot be over-emphasized. Cultic behaviour is a puzzle and is presently receiving various clues on how cultic manifestation could be stopped; and why students involve in cultism and criminal vices in various university campuses. Problems of cultism could be described, as psychological and social, which cannot be solved by using expulsion mode of punishment (Amaele, 2013).

Cults are organized groups, with tentacles spread in most academic institutions. They are dreadful and powerful; and well connected internally and externally. They have become a dreadful octopus, threatening the genuine pursuit of academic knowledge; and a common evil, which all stakeholders in education must join hands together to resist or combat. Some of the cultists mottos include asserted that, "kill and quench" "no friend, no foe" "forgiveness is a sin", "no price to pay" "blood for blood", "measure for measure," "the axe never falls without coming up with blood stain in our domain", "mistake has no place", "we don't believe in coincidence", and "the bleeder must bleed in full measure" are some of the fearful mottos, of secret campus cults. Apparently, there is nothing wrong in an organization having a motto; but, the call becomes worrisome where the motto is a shocking order to members 'to go out and kill'.

The activities of cults and confraternities, in Nigerian's tertiary institutions, have assumed an alarming dimension, and have been receiving a lot of attention. There is an indication that, in the print media alone, several feature articles and news reports were published in various daily newspapers, apart from other comments in weekly and monthly magazines, and the electronic media. Evidence also indicates that, cultism (and its attendant

reckless activities) have started rearing its head in Nigerian secondary schools (Amaele, 2013).

Products of cultism in higher institutions of learning (such as robbery, rape, kidnapping, thuggery, and fraud) have become alternative means for survival. As cult activities deepen, many public university students turn to crimes such as, prostitution, assassination, armed robbery, forgery, and other vices. Fagge, (2013) reported that “a group of students had gathered inside a bush around a secondary school on the outskirts of a Southern Nigerian city for initiation rites into the Neo-Black Movement. Converts filed out before their leader, who produced syringes with which he drew blood from each of them, which was later emptied into a bowl, like the witches’ cauldron. Lobes of kola nut were put in the bowl and converts were made to dance round it, even as incantations flew freely. They were later made to eat the kola dripping with blood”.

The above scenario is a typical example of initiation, which is intended to make members hardened. Several factors could be responsible for public university students manifestation of cultic behaviour, such as: poverty, security, lack of recreation, aggressive nature, aggressive environment, thirst for power and so on. However, for the purpose of this study, the following psycho-social factors were considered: self-concept, self-efficacy, self-esteem, anger, aggression, drug abuse, parental influence, peer influence, gender and age.

Self-concept is the set of knowledge and attitude that an individual has about himself or herself; the perception that the individual assigns to himself or herself and characteristics or attributes that he uses to describe himself. The importance of self-concept stems from its notable contributions to personality formation. It should be noted that positive self-concept will enhance personal courage, strength, environmental protection, and encouragement; hence, some students do join cult groups on their own. Self-concept has a great influence on public university students’ cultic behaviour. A wealth of research findings indicates that self-concept correlates with cultic behaviour, when self-concept of university students the possibility of manifesting cultic behaviour and cultic membership is very high. (Jegede, 2006). Problems with self concept leads to poor social judgment and behavioural pattern. Many individuals with poor self concept find it difficult resisting peer pressure and lacked the ability to stand their ground in the face of conflicting social values. This study proposed that students with poor self concept will have higher cultic intention due to low self concept compared to those with high self concept.

Self-efficacy is an individual’s belief that he, or she, is capable of successfully performing a task (Adeyemo, 2008). The higher an individual’s self-efficacy the more likely

he has confidence in joining cult groups. Public university students, with low self-efficacy, are more likely to lessen their efforts or give up altogether; while those with high self-efficacy will try harder to master and accept challenges. A sense of low efficacy contributes to anxiety, perceived vulnerability and negative thinking. (Adeyemo, 2008). Salami and (2009) postulated that self-efficacy influences the choice people make, and the course of action they pursue. Self-efficacy is the focal point of Albert Bandura's social cognitive theory. As it has been useful as determinant of many psychological concepts. Also it is a psycho-social factor related to cultic behaviour among public university students.

A psychologist, Albert Bandura, has defined self-efficacy as an individual's belief in his (or her) ability to succeed in specific situations. One's sense of self-efficacy can play a major role in how he, or she, approaches goals, tasks, and challenges. According to Bandura (1986), people with high self-efficacy, that is, those who believe they can perform well are more likely to view difficult tasks as something to be mastered, rather than to be avoided. Researchers have been using self-efficacy since Bandura introduced the construct in 1977. Researchers have generally established that self-efficacy beliefs, and behaviour changes and outcomes are highly correlated and that self-efficacy is an excellent determinant of behaviour (Oni, 2006). Self-efficacy has proven to be a more consistent determinant of behavioural outcomes. Based on these, it was hypothesised that low self efficacy may play a moderating role in students cultic intention. As such, students with high self efficacy are expected to have lower cultic intention compare to those with low self efficacy.

Self-esteem is self approval. It is one's regard, respect, or favourable opinion of one-self. Self-esteem rests on your approval or disapproval, of your positioning. Your self-esteem is a personal judgement of your worthiness and is based on your perception of the discrepancy (or distance) between the way you see yourself and the way you think you ought to be; that is, the discrepancy between your self-concept and your ideal self. Coppersmith (1967) looked at self-esteem patterns among boys and found that boys, with high self-esteem were more likely to come from homes in which parents were strict; but not harsh, or cruel, in discipline. These parents were also highly involved with their children sons activities. Parents of children with low esteem were more permissive, but, harsh in disciplining. Parental involvement with children with high self-esteem may have communicated a sense of worthiness to the children. The setting of strict limits may also be an expression of caring; coupled with a demand that children become competent at coping, with the challenges of life. Greater permissiveness; may be a sign of lack of interest.

Anger is the expression of negative emotions by an individual. It is an emotional state that is episodic in nature, and characterized by feelings, of irritation at low levels of intensity, to rage at high levels of intensity (Bwala, 2013). The causes and correlates of anger systematically differ, relative to other negative emotional states. For example, the personality trait of agreeableness is an inverse determinant of anger; it is not an inverse determinant of other negative emotional states. Equally, important, the emotional state of anger appears to be unique among other discrete negative emotional states in its approach - motivate basis. Anger is an emotional state marked by subjective feelings, that vary in intensity, from mild annoyance or irritation to intense fury or rage (Fagge, 2013).

Anger is a common emotional response to frustration especially if we feel that other people have taken advantage of us, or purposefully placed obstacles in our paths. Anger is not always a problem. It can be a normal and functional emotional response, that motivates us, to take action to overcome obstacles. Anger can help to confront an aggressor and (when necessary) to attack (Egbochukwu, 2009).

Anger involves arousal, that makes the heart pound and muscles jumpy. These bodily sensations may lead us to feel that we cannot cope and ought to flee. Anger is a common response to frustration, especially if we feel that others have purposefully placed obstacles in our paths. In anger, there is also parasympathetic arousal, which tends to counteract overly rapid heartbeat and respiration rate. When we are very angry, it is actually possible to be at once highly aroused, and yet experience a "deadly calm". Our muscles are more controlled, and we would be more personally effective (if it became necessary) to defend ourselves. Sometimes, our anger is so extreme that we lose some of our self-control, and may be said to be in a rage, or in a panic. We may shout or scream, insult and threaten. We may attack physically. Hostility is similar to anger; but it is a more enduring characteristic of a person. Anger is a response to a particular situation (Abbas, 2013). Anger often stems from frustration. An effective method of coping with anger is by removing sources of frustration (Jemeta, 2013). When we are frustrated we may experience uncomfortable levels of arousal. These high levels of arousal motivate a variety of behaviours. Students with high anger are believed to be in need of environment or social relationship where they can consistently relieve their pentup anger. Cultism offers a good opportunity for such individuals as they are allow to express their anger traits without hinderance as it gives the cult organisation reputation and advantage in terms of ruthlessness. This study proposed that students high anger traits will be more motivated to join cult groups where they can manifest this trait compared to those without anger problems.

Aggression and has a lot of influence on public university students cultic behaviour. Aggression is a behaviour or a disposition that is forceful, hostile, or attacking. It is an internal feelings of anger and hostility. It may occur either in retaliation, or without provocation. Aggression is a destructive behaviour, or outlook, especially when caused by frustration. Aggression correlates with cultic behaviour (Faggae, 2013). Aggression is the attacking of an individual or a group. Aggression may be verbal, as with insults, threat, physical destruction, sarcasm, and (sometimes) even wit (Ismaila, 2013). Aggression can stem from strong emotions, such as anger, hostility, or fear. It can, sometimes, be incited by a powerful stressor. Bandura A. (1977) reported the following: Youth, tend to identify with successful aggressors, and find reason for their aggressive behaviour, Youth, who see models, who set high standards and reward themselves sparingly, behave in like manners. The behaviour of models is influential to the development of self-control, A frustrated viewer, watching “violence films” on the television set, is more likely to act out violent impulses. Cult group depends on fear and intimidation to thrive. As such cult group that demonstrated higher capacity to display violent aggression are more respected and feared on campus. Aggressive youths often have affinity for violent groups as it gives them ego. In this study, it is expected that students who are violent and love causing bodily harm to others will not hesitate to join cult groups or demonstrate higher cultic intention than non-violent youths.

Drug abuse is the excessive, maladaptive, or addictive, use of drugs for non-medicinal purposes. It is also defined as a state, emotional (and sometimes physical), characterized by a compulsion to take drugs on a constant basis, in order to experience its mental effects. Drug abuse gives rise to dependence, both physical and psychological. Dependence gives rise to mental, emotional, biological, or physical, social, and economic instability. The effects of drug abuse on an individual, therefore, form the basis for its cumulative effects on the society. This is the major danger of drug abuse. Youth, in any society, occupy a delicate and sensitive position within the population structure, for several reasons. Drug abuse correlates with cultic behaviour (Animashaun, 2000). The word “Drug” is taken to mean any substance, which when in the body, modifies one or more of the body’s physical or mental functions. This definition of drug is important because it does not exclude any substance taken to be drug at the same time. Drug abuse could be taken as the occasional (or persistent) excessive use of any drug for personal qualification. This does not mean misuse of drug. Misuse of drug implies medical, or lay, use of drug to treat a disease, not considered appropriate by the majority of medical opinion (Abbas, 2013).

University students today value drugs, and experiment with them. Chemical substances, in form of drugs, cigarette, alcohol, and beverages, meet many needs of youths, who are seeking to understand themselves better (Brown, 2010). Busari (2010) expressed that, drug uses may be a behavior supported by the peer group, but to which parents object. Engaging in it gives the adolescents a sense of independence from parents; and, at the same time, wins popularity with an approval from peers, a phenomenon valued highly by adolescents. Drugs have psychopharmacological effects such as, paranoia, excitability, irrationality and loss of self-control that can lead to violence, assaults and murders. Drug use have been implicated in aggressive, violent and criminal behaviour based on plethora of study. In the same vein it is expected that students with drug problems will natural have high cultic intention as it offers steady supply of drugs and criminal activities to finance this drug supply. Drugs is also propose to impact cultic intention among those who use drugs compare to those who did not use drugs among the students (Ossai, 2010)..

Parental influence is an essential factor that has a great impact on public university students cultic behaviour. There are different parental styles and models: some are highly demanding and highly responsive; while some are lowly demanding and lowly responsive (Makinde, 1999). Such parents that are highly demanding have detailed rules, which are expected to be followed without questions by children. There are parents that will encourage their children to join secret societies, even attending ogboni fraternity meetings with their parents. Some parents have various chieftaincy titles in the occult, and would like their children to continue the occultism after their death (Adurodola, 2011). There are many public university students that have cultic behaviour, as a result of parental influence.

One institution that is basic to all societies is the family. It socializes the young, and provides surveillance over their behavior. It also controls the behaviour of people of all ages. Most parents are not always physically present to supervise the behaviour of the child; but, when the parents are present and the child faces a temptation or serious challenge or decision to make the parents cannot help the child. If the parents are not present, in the mind of the child, he or she is free to commit a delinquent act, without giving any thought to how the parents might react. The closer a child's relationship with his or her parents, and the more intimate the communication with them, the less likely that the child becomes delinquent. Families are incredibly important influence on the behaviour of any child, in many ways; and this has been discovered from time to time to be the case with the behaviour of adolescents (Ossai, 2010).

Involvement of public university students in cultic activities may be due to parents' involvement in similar activities. Parents, that are cult members themselves, will not see anything wrong with their children being members of secret cults. In fact, such parents may even encourage their children to join secret cults, as a means of ensuring that they can maintain the traditional titles given to their parents. On the other hand, children from broken homes may find solace in cultism. Parents differently affect the likelihood that their children will become delinquent. The way children are socialized, by their parents, is a major factor in the causation (or prevention) of crime and delinquency.

Peer influence has to do with small groups called cliques of friends (or peers) based on mutual attraction that are highly influential in shaping the beliefs and behaviour of adolescents and young adults. The most characteristic social development is the increased influence of peer group. With the advancing age, the child remains most of the time with his friends. The type, of peer group the adolescent joins, shapes his behaviour to a great extent (Busari, 2010). His interests, attitudes and values are influenced by peers. Studies have shown that adolescents, in rural areas, are more guided by their parents and elder family members, than by their peers; while adolescents in urban areas (or civilized) areas are guided, controlled, influenced by their gangs or peers. Learning to commit crime often occurs within gangs; but, many adolescents learn not to be delinquent against their peers. Adolescents, who do not have a stake in conformity, sometimes join gangs; and learn criminal motives and skills from peers, who encourage and reward the violation of the law. Delinquents are more likely to have delinquent friends, than non-delinquents. Those who are more delinquent are more likely to have delinquent friends. Delinquent behavior leads to delinquent peer associations or gangs; and association with delinquent, peers also increases delinquent behaviour (Mohammed, 2013). Peer influence has also been a vital predictive factor in university students cultic behaviour. Laal (1997), averred that some students found themselves in secret cults as a result of peer pressure and influence; and such students could not relinquish their membership for the fear of the consequences. Peers are highly influential in shaping the beliefs and behaviour of adolescents and young adults. The credibility, authority, power and influence of peers is greater during adolescence, than at any other time in life.

Results, from a number of studies, have corroborated that various factors above are responsible for public university students cultic behaviour; for emphasis, these factors are: self-concept, self-efficacy, self-esteem, anger, aggression, parental influence, peer influence, gender, age, (Viatonu, 2007). However, the influence of all these factors altogether, on cultic

behaviour of public university students, was determined in this study. The current rate of university undergraduates' cultic behaviour in Nigeria's education institutions is still alarming and highly disturbing. For instance, the killing of two (2) university graduates in a cult clash between Eiyeye confraternity and Black Axe at Lagos State University; the gruesome murder of a final year student of Olabisi Onabanjo University, Ogun State by cultists, the unprecedented killing of four (4) Ambrose Alli University students at University of cultists, the murder of four (4) students at University of Benin, Edo State. The murder of Eiyeye confraternity The unprovoked killing of Bowen University, final year student for rejecting cultist Sexual advances (Adebayo, 2014); the killing of Abu by cultist, (Osarogiagbon 2015); the unexpected kidnapping of a vice-chancellor, lecturers and students. Lagos State University Students arraigned for cultism. (Folarin, 2014); Cultists killed 2 in Ado-Ekiti University rival cults members turn college to battle ground; 20 matcheted (Niyi-Eke, 2014).

Based on all the aforementioned, to the best knowledge of the researcher, little (or no) research had been conducted, using psycho-social factors like, self-concept, self-efficacy, self-esteem, anger, aggression, drug abuse, parental influence, peer influence, gender, and age, on cultic intention of university students. Hence, the researcher's interest in this study.

The university students with cultic behaviour cannot be easily identified, hence, the need to research into factors leading to the behaviour among public university students. Most studies conducted on cultic behavioural intention considered sociological factors precipitating the behaviour only. To the best knowledge of the researcher no study attempted holistic analysis of how psycho-social factors combined determined cultic intention among university students in Southwestern, Nigeria.

1.2 Statement of the Problem

In Nigeria, the incessant rate of cultic behaviour, among public university students in various tertiary institutions of learning, is so enormous, alarming, mind-boggling, irritating, and distasteful; and its negative consequences have been of great concern to many parents, guardians, teachers, guidance counsellors, and educational administrators. The effects of cultic behaviour ranges from insecurity of life and property within the campus, to destabilization of the academic environment, leading to closure and changes in academic calendar, as well as lack of concentration of teaching-learning for fear of threat of cultist. It has also led to the loss of confidence in the training and character of the products of higher institutions in Nigeria, by employers of labour; and it causes the nation a lot of

embarrassment in the international community, leading to neglect and discrimination against products of the Nigeria educational system, as a whole.

The multiplication and the resurgence of cult groups in various tertiary institutions, vis-à-vis cultic activities, have led to social problems and violent behaviour that are worrisome, and brutal; hence, premature death of university undergraduates and staff, use of firearms, insecurity, kidnapping, homicide, brutality, duress, harassment, and agonizing, tragedy that signal huge danger to our society, are the outcome.

The media attention, given to cultic behaviour in Nigeria's tertiary institutions, had led to sleeplessness; and is highly worrisome. For instance, the unprecedented killing of four (4) undergraduates, in a renewed cult clash between Eiyé Confraternity and the Black axe at University of Benin (Amaele, 2013); the gruesome murder of a 400-level student of Lagos State University, Lagos (Ayanlola, 2013); unending cult war at Ekiti State University, and murder of a final year student in an inter-cult war. (Makinde, 2012); unprovoked killing of Bowen University, final year student, for rejecting cultist sexual advances (Adebayo, 2014); the arrest of four (4) Lagos State University students by police for cult activities (Ademola, 2013); the killing of a notorious cult group leader killed in Lagos (Folarin, 2014);

The insecurity of lives and properties posed a big threat to the nation's education sector (Fagge, 2013). Despite various studies that have been conducted (various conferences, seminars, workshops, and periodic meetings, on this anti-social, deviant behaviour or cultic behaviour) the problem still persists. According to Nkomo (2013), between 2002 and 2012, at least one hundred and fifteen (115) students, in various tertiary institutions of learning in Nigeria, lost their lives to violent cult-related activities. Six hundred and sixty-five (665) students were disciplined for their involvements in cult activities; of which five hundred and thirty-six (536) were expelled and one hundred and twenty-nine (129) were given various periods of suspension. In addition to the loss of lives, cultic behaviour is taking a disturbing dimension and has become the abode of all manners of evil (such as, rape, arson, destruction of properties, harassment, and intimidation of students and staff, drunkenness or alcoholism, illicit drug use, kidnapping, vandalism, fighting, and examination malpractices. Hence, all these call for concerted effort in the fight against the phenomenon.

The incessant killings by university student-cultists that have engulfed university campuses in Nigeria coupled with other violent conducts on campuses have led to unquantifiable loss of lives and property. Cultic activities have also caused destructions that have often led to disruptions of academic calendar. Despite many studies that have been conducted on the menace of cultism, and vis-à-vis various conferences, seminars, workshops

the problem has remained seemingly intractable as new cult groups continue to emerge and their heinous activities increased in the universities.

Hence, the study investigated the joint effects or influence of self-concept, self-efficacy, self-esteem, anger, aggression, drug abuse, parental influence, peer influence, gender, and age, on cultic intention among public university students in southwestern, Nigeria.

1.3 Purpose of the Study

The study investigated psycho-social factors as determinant of cultic behaviour among university students in Southwestern, Nigeria. The study integrated previous findings to empirical form the framework upon which further knowledge on Cultic Intention was advanced specifically, the study:

- Identified the relationship between each of the independent variables (self-concept, self-efficacy, self-esteem, Aggression, Anger, Parental Influence, Peer Influence, Drug-abuse) and the dependent variable (Cultic Intention).
- Determined the joint influence of all the independent variables to the dependent variable (CI) of university students in Southwestern, Nigeria.
- Determined the relative contributions of each of the independent variables to Cultic Intention among university students in Southwestern, Nigeria.

1.4 Significance of the Study

This study expanded the frontier of knowledge on the subject of the discourse. It provided empirical data on the influence of some psycho-social factors, (self-concept, self-efficacy, self-esteem, anger, aggression, drug abuse, parental influence, peer influence, gender and age) on cultic intention of public university students. Hence, it is hoped that the contents would serve as useful research materials to future researchers and operators in the education industry.

The findings also stimulated further research and influence policy formulation. It is hoped that an availability of empirical data and research findings on the influential roles of (psycho-sociological factors:- self-concept, self-efficacy, self-esteem, anger, aggression, drug abuse, parental influence, peer influences, gender and age) will facilitate policy formulation. Educators and educational agencies would be able to come up with policies that will help students, to overcome the various challenges posed by the various factors of cultic intention.

It is hoped that school administrators, parents, guardians, religious bodies and guidance counsellors, who may read this work, would be able to understand the influences of (psycho-sociological factors), self-concept, self-efficacy, self-esteem, anger, aggression, drug abuse, parental influence, peer influence, gender, and age on cultic intention. Appropriate strategies will help students to overcome these challenges, and change their focus on cultic intention. Furthermore, it is also hoped that helping public university students to understand and manage their feelings may provide tools to avoid escalating negative feelings intention and behaviour so as to avoid serious confrontations with students, lecturers and Administrators' in tertiary institutions.

The school administrators should understand the cultic intended university students and handle them with caution. Despite the 21years imprisonment law for any student caught in cultic activities the menace continued to persist. The school administrators should not be harsh and authoritarian in administration. More recreational activities and facilities to be provided for the students. More sporting activities should be organised to engage these students meaningfully. Admission of students into universities should be based on academic merit. Parents and students should sign the matriculation oath.

Parents should be able to show good examples, in a good role model, and mentors for their children. Parents should renounce their cultic membership. Parents must monitor their children very well. They should know where they live and visit them without notification. Parents should be mindful and interview their children's peers. Parents should carefully observe aggressive behaviour of their children and correct them accordingly. Parents should be more vigilant concerning the activities of their children within and outside the home.

Parents should monitor the behaviour of their children outside the home.

The Guardian will benefit all the aforementioned about the parents.

Religious bodies are expected to use efficacy of prayer and fasting to correct the maladjustment of the university students that have cultic intention. Divine counselling for these university students will go a long way in correcting the excess behaviour of these university students.

Guidance counsellors should have behaviour modification package programme for cultic behaved students.

Guidance counselors should organise orientation programme for all freshers and discourage them from going into cultism. Guidance counsellors should take into cognizance all the factors that determined cultic intention among university students in Southwestern, Nigeria.

Rehabilitating counselling programme should be put in place by the guidance counsellor in the university. The school counsellors should always organize counselling seminars, workshops, lectures on the menace for the purpose of discouraging students from joining cultism and given the students opportunity to renounce their cult memberships.

Moreover, it is hoped that, the output of this study would help in reducing public university students cultic intention, at various levels.

1.5 Scope of the Study

The study examined psycho-social factors determining cultic intention among university students in Southwestern, Nigeria.

The study was limited to six (6) selected Federal and State public universities in the Southwestern, Nigeria. The six (6) universities were randomly selected from within Oyo, Osun, Ogun, Ekiti and Lagos States. Furthermore, the study was limited to public university full-time programme undergraduates. Participants were drawn from 100 level and 200 level full-time programme undergraduate students in each of the six (6) universities and from various faculties and departments.

1.6 Operational Definition of Terms

Cultic intention: Manifestation of behaviours such as: drug abuse, anger, aggression and so on showing subjective possibility or interest of university students (undergraduates) in joining cult.

Determinants of Cultic intention: Factors (self-concept, self-efficacy, self-esteem, anger, aggression, parental influence and peer influence) responsible for university students (undergraduates) possibility in joining cultic group.

Self-Concept: This is the university students (undergraduates) self perception of physical, emotional and social attributes or qualities that are fit for cultic membership.

Self-Efficacy: The conviction or confidence and ability of university student (undergraduates) perform cultic action or activities.

Self-Esteem: The university students (undergraduates) self disposition to joining cultic groups.

Anger: The state of university students (undergraduates) emotion that instigate them to joining cults.

Aggression: It is public university students intention, or disposition, that is forceful, hostile or attacking. It is the internal feelings of anger and hostility, leading to an external outburst.

Parental Influence: Negative role modelling of the father or mother that prompts public university students to show interest in joining cult.

Peer Influence: The power, or ability, of friends to make university students behave in a particular way, or conform to the wishes of their friends peer psychological world.

University students (undergraduates): These are students in 100 to 200 levels studying in various faculties and departments in the universities.

Psycho-Social Factors: These are variables (self-concept, self-efficacy, self-esteem, anger, aggression, drug abuse, psycho parental influence and peer influence) identified as potential determinants of cultic intention among public university students.

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CHAPTER TWO

LITERATURE REVIEW

This chapter is made up of two sections:

Theoretical background and empirical review. The literature review below highlights areas that are related to this study and critical appraisal of this is presented in the chapter.

2.1 Historical Background of Cultic Behaviour in Nigerian Universities

Campus cultism, in Nigeria tertiary institutions, could be traced to the University of Ibadan, in 1952, when a group of seven founded the **Seadogs Confraternity** (also known as **Pyrates**). The basic objectives of the “Seadogs” as at then, was to fight colonialism, ensure the dignity of man, and rid the Nigerian society of elitism and tribalism. The activities of that group, then, were for laudable programmes; even the students that were initiated into the “Seadogs” had to be high academic achievers, who had good oratory skills (Awe, 2003).

However, many years later, the Seadogs Confraternity began to derail from its traditional focus, due to rancor, feud, and fractionalization. It began with the break away of a faction of the group known as Buccaneers in 1972. The Vikings Confraternity later followed. Meanwhile, other groups were also being formed. Record has it that in 1967, the Panama Pyrates Confraternity was formed at the University of Lagos. There was also the formation of the **Dragons** Confraternity at the University of Ife, (now Obafemi Awolowo University) Ile-Ife. Today, various cult groups besiege our campuses; and an estimated number of eighty-five different cult groups are now in existence (Oni, 2006).

Whatever may have been the original intentions of those who started the organizations, now referred to as campus cults, they have now become essentially evil, with no redeeming features. Many of them started with lofty aims, calling themselves, confraternities, fraternities or brotherhoods; but have now degenerated to criminal gangs. They meet and plan secretly but their actions are well published in the print media, as well as on radio and on television. All reports about them are evil reports (Nwanze, 1991).

Campus cults were all male societies, until the early 1990s, when female students started their own cults. The exact number of cults (both male and female) is not known at present. Many of the larger cults have branches in almost all the tertiary institutions in the country. They have spread like, noxious weeds, covering the nation’s educational landscape. A summary of their activities, as reported in the media, include the following:

Cult activities are mostly in the night, and in the secret, Nocturnal initiation ceremonies, in which initiates are animalized; and some of them die in the process, Making blood covenants, and performing other occultic rituals, Organized opposition against many kinds of oppression, real or imagined, Liberal consumption of alcohol, Drug abuse, Intimidation and use of violence, Extortion, Stealing, Armed robbery, Arson, Sexual abuse and rape, examination malpractices, Maiming, Manslaughter and murder (Makinde, 2012).

It is because of the danger, that campus cultism constitutes to the well-being of society, that many are convinced of the need to eradicate it. There are some, who talk of reforming it; but how do you reform a phenomenon with which nothing good can be identified? Whatever good campus cults may stand for, is carefully hidden from the public view; so that, those who canvass the reformation of cultism in educational institutions have the responsibility to highlight the benefits of such a reformation (Kolawole, 1998).

Campus secret cults emerged from fraternities. These fraternities first made their appearances in Europe, during the Middle Age. They grew out of the guild system, which was established by craftsmen and merchants. This idea later gained prominence in medieval universities in Europe. Ever since this period, there has been a proliferation of fraternities in European and American universities, distinguishing themselves in helping to provide a conducive atmosphere for learning in their various institutions. Some of them organized socio-economic activities, while others provided scholarships for brilliant students (Kolawole, 1998).

The history of college fraternities in Nigeria can be traced to the formation of the Pyrates' Confraternities at the University College, Ibadan, in 1952, by a group of six (6) undergraduates led by Wole Soyinka (now Professor) and a Nobel-prize winner. The confraternity was set out to fight moribund convention, tribalism, neo-colonialism, and promote comradeship among its members; while defending humanistic ideals. The other founding members were Aig Imoukheude, Pius Olegbe, Ralph Opara, Nat Oyeola and Olumuyiwa Awe. The Pyrate's confraternity is also known as the National Association of Seadogs (Awe, 2003).

Incidentally, not much is being heard of secret cults among the older generation, and the country at large. There seems to be an upsurge in their activities in the tertiary institutions. Investigations reveal that cults initially started in the universities, as social clubs; whose aims and objectives were to protect members from harassment of lecturers and university authorities. They also sought to promote the welfare of members and other students. Members, then, carried status on campus. Ironically, as time went by, cults in the universities became wild in their orientation, and style of conducting meetings. Rituals were

introduced, with harsh conditions for the initiation of new members. Their meetings become nocturnal, while main objectives are kept secret from the larger society (Awe, 2003).

Campus cults became prominent in the 1980s, in higher institutions of learning. Like an epidemic, cultism has infected almost all the tertiary institutions. Perhaps, nothing has shaken the very foundation of the nation's academic community and threatened internal security, more than cultism. In the past few years, most Nigerian campuses have experienced series of bloody confrontations between rival secret groups, leaving behind a trail of murder, rape, arson, assault, armed robbery, intimidation, and extortion (Bwala, 2013).

The year 1997 in particular witnessed a wave of blood bath on campuses. It was the year when secret cults terrorized the academic communities, to the extent that the Registrar of the University of Calabar had to call on the Federal Government to grant principal officers (in the nation's universities) permission to carry firearms for self-defence. It was a year characterized by bloodbath all over the campuses. A year when children, of highly placed people in the society, were implicated in cult activities; and a year when it was discovered that this social menace had spread from tertiary institutions to secondary and primary schools (Ademola, 2013).

In February 1997, two final year law students of Lagos State University were murdered, when the "Eiye Confraternity" clashed with the 'Black Axe. A reprisal came some two months later, when two students of the same university, (a final year student of English, and the other a 200 level engineering student) were killed in a clash, which was said to have been provoked to avenge the killing of the students, earlier in February (Folarin, 1997). In September 1997, fracas (between members of two cult groups) led to the death of a Mechanical Engineering student, after a gunshot that went through his heart. The (year 1997) was also the year, when female cult groups emerged on campuses. They were identified as the Amazons, Jezebels, Pink ladies, and Mermaids. With this trend, it is certain that some factors contributed to the upsurge, of the menace of cultism on the campuses (Nwanze, 1999).

Babawale (1998), identified some contributory factors to the explosion of cultism in the higher institutions. In varying degrees, the society, the parents, university administrations, and so on, have contributed to the crisis of cultism.

There is no doubt that many families have failed in their role of proper upbringing of their children. Parents, especially the working class group, hardly have enough time to take care of their children, or socialize with them. Such children become socially maladjusted, and often seek refuge in deviant behaviours, such as cultism. The society at large must share part of the

blame because, the behaviour of an individual derives from his interaction with his social environment (Ogunbameru, 2004).

University administrators, in their unbridled desire to rid campuses of student cultism, encouraged government to clamp down on students' unions. By 1986, a Federal Government Panel made students union membership voluntary; thereby castrating student unionism on the campuses. This onslaught, on student militancy, created a vacuum (which had to be naturally filled) (Awe, 1999).

Nigeria (as a nation) and most especially our campuses, have come under such a great siege, that violence is fast becoming a way of life. Violence and vandalism are the hallmarks of cultism, on campuses. The nefarious activities of cultists continue to escalate daily, despite individual, corporate, and government concerns. A very pathetic and disheartening development (on campuses, of the various Nigerian institutions of higher learning) is the way cultism has negatively influenced the forms (and rate) of violence, recorded in recent times (Ogidefa, 2008).

It is disheartening to note that, innocent students are murdered in cold blood, without fulfilling their dreams in life. Many innocent people, as well as the cultists become victims of cult activities and campus violence. As a result, many have been killed; many have been dehumanized, and threatened; while the properties of others have been vandalized, in the process (Ogbemndia, 2014). Not all students are qualified to be members of the cult. In fact, cult groups are highly organized, having their recruitment criteria (which an intending member must satisfy, before admission). These range from physical abilities, to social status of parents, and psychological orientation. A student, who combines all these qualities, is rare and highly sought after. Those, who meet one or two of these, are oriented toward achieving the rest. As cult groups operate clandestinely, older members lure new students, by diverse means, to join. The students who are usually targeted can be grouped into three categories (Kolawole, 1998).

The first of these comprises those who erroneously believe that, cults are mere social clubs. They have little knowledge of the clandestine practices of cult groups, after the initiation rites. A number of such students later regret their decision, trapped in a desolate and hopeless situation. The second set, consists of those with criminal and anti-social tendencies. They are rebels, who see the cults as an avenue for letting out steam, in the company of fellow degenerates. Finally, the third set, is made up of students who were initiated into membership by means of threats, coercion, and harassment. At the other level, however, these

students are motivated by deep psychological urges. According to Kolawole (1998), some of these could be classified as follows:

The Adventurous Student: This class of students would give anything a try: drugs, sex, occultism, and any act perceived as wild, or outrageous. They are always searching for new ways to have fun, and (usually) anything goes. However, after joining a cult group, they soon realize it is not a place of fun, but hardship. **The Naïve Students:** These are those who believe that, the secret cults are founded to fight for justice; but find out later that, the founders and rulers are the most lawless of individuals, criminals, and degenerates, whose indulgence and experience have distorted their minds. They deceive naïve students into thinking that, cults are social clubs fighting for the good of the students, and against the injustices of society. The naïve students, after knowing the truth, want to get out; but cannot.

The Inadequate Student: This cadre of students suffer from gross inferiority complex, and seek to be identified with the presumed powerful cults, to disguise their inadequacies. They are people who feel small in their personal estimation; hence, they cannot face up to their personal challenges and responsibilities. They have the erroneous belief that power, and relevance, can be achieved through the cults. They enlist only to find out that it is not so. They become subject of degrading and harsh treatment, and after entering the evil covenants; become slaves to the evil forces, and masters; who are misfits, and degenerates. The older cult members force these willing captives to create mayhem on campus, and in the society.

All these categories of students, having seen that they have made unwise choices, are helpless to change. They become increasingly more frustrated, depressed, angry, and bitter. They now begin to react violently against everything, everybody. In their helplessness, some begin to contemplate suicide. Their thoughts are continually drawn to death, and ways of ending their seemingly hopeless situation. Life does not mean much to them anymore. They have reached a dead end; a no retreat, no surrender situation of sorts, since there is no way forward and going back is dangerous. All is lost: freedom, dignity, education, and so on; have gone down the drain. They feel rejected by friends, family, and the society. The following are the diverse ways and means, by which cultists recruit new members. Or, who is being quoted? ‘Such recruitments are a yearly ritual targeted at new students (Jambites).

Talent Hunting: Some people’s positions, within the society, can influence their membership; while some pass through old members, who introduce them at their meetings. All newly admitted members are normally tested, to ascertain their level of loyalty and dedication to the cult. Such tests may include, the provision to the cult of human parts. Moreover, all the *movements* of these new members are seriously monitored. Where a member is able to

provide whatever items are required of him, he would be regarded as a brave and loyal member. (Bwala, 2008).

Intimidation: Prospective victims are assaulted day and night, or taxed by cultists. Members of the same cult feign an antagonist posture, and come to the rescue of the victimized person. In the end, the victim sees the cultists as his 'messiahs'; and he is made to believe that he owes them a favour. He returns the favour by accepting an invitation to join the cult, for his safety (Malcolm, 2008).

Deceit: The frequency, of cult members tricking their unsuspecting friends to the initiation area (venue), is quite high. This is usually accomplished by a former secondary mate, relation, and neighbour; or, by a cult member familiar with the new student (Babs, 2008).

Freewill: Some new students (Jambites) before gaining admission into the university, polytechnic, or college of education, had already made up their minds to join a cult. The youths were indoctrinated about being tough and rugged. This is usually the effect of having watched too many action movies. Cults have ways by which they recognize members. They use signs and slangs to communicate with members, in the midst of other people; and these vary from cult to cult (Babs, 2008).

Mode of Attack: Cult groups have the same ideology, the same way of life, and the same manner of thinking. They have common goals to achieve, and are always combat ready at any given time, to defend their cult members and to protect the identity of the cultists. They can even kill, or be killed, while defending their members (Bwala, 2013). Whenever a cult group wants to attack an opposing cult group, which might have offended any of its members, the affected cult may invite other cult members from higher institutions, in order to keep their identity. When cult members arrive on campus, they always look first for their local members, by their modes of dressing. For example, a cult member may wear a black polo shirt on a pair of trousers with a black beret. Once a cult member identifies his partners at a designated place, he/she would make a signal either through greetings, or hand shake. Once he gets the right sign, the job has been done. Sometimes, the photograph of their victim would have been sent down, along with the invitation letter, which is normally coded; so that, if it falls into the hands of any person, such messages may not be easily understood (Owoyase, 2008).

If a cult group wants to attack somebody within the community, they would usually invite such a person out of the campus; or, trail him to an isolated area, where they will attack him. Other nefarious activities include carrying of guns, knives, axes, acid, and other

weapons, with which they attack one another, when they have disputes with fellow members, or with members of opposing cults (Egbochuku, 2009).

Cult members also use the lethal weapons against innocent members of the campus communities. Under the cover of darkness, they rape, kidnap, torture, rob, maim, and kill anybody who crosses their paths, on their campus or other campuses. They cheat at examinations; and threaten lecturers, to obtain pass marks (Owoyase, 2008).

The initiation process: This is aimed at teaching intending cult members the “dos” and “dents” of the confraternity. Such procedures vary from one confraternity to another; but, generally, most of them issue forms to intending members to fill. This is followed by an oral interview and assessment. Intending members usually congregate at a particular point for the initiation (Adurodola, 2011).

The frequent clashes (among cult groups) suddenly assumed a dangerous dimension, thereby creating general insecurity and anxiety amongst staff and students. A study on cultism is not a new phenomenon among scholars, researchers, and several authors (that have written on the topic, in the past, with a view to enlighten scholars and the public, in general, on the evils associated with the whole concept of secret cultism (Awe, 2003).

Papers were presented at seminars, conferences, workshops, and lectures, in which the evil, of these cult activities were brought to light. One of such, was the organization of a well attended National Workshop on the Eradication of secret cults in Educational Institutions, which was held in Plateau State between December 16th to 18th 1996. This Workshop was jointly organized by the Federal Ministry of Education, Nigerian Educational Research and Development Council (NERDC) and the Examination Ethics Project. It provided a forum to examine critically, all aspects of cultism in tertiary institutions (Oni, 2006; Ogunbameru, 1997).

Cult groups operate in odd hours; and their nocturnal activities are usually at variance with the accepted norms and values of the larger society. Cult sect is any secret gathering, with secret oaths and covenants, that promote and protect only the interests of their members; and any unlawful body, that organizes all its activities in secret, to suppress other groups, or individuals. In other words, any group that protects only the interest of its members, whether lawfully or unlawfully (Omoluwabi, 1999). Many public university students engaged in secret activities to protect themselves, fight for their selfish rights, achieve fame or affluence, and at times crush their opponents using violent methods, holding meetings at unusual times and in unusual places, wearing weird costumes, singing outrageous songs, adopting

nicknames, personality, love for ritual and magical activities, low self-esteem, and poor personal adjustment (Nwanze, 1999).

Cult activities are highly destructive, as it destroys the future of most public university students. They are either suspended, or expelled from school, or jailed, or killed untimely, as a result of cult activities. Furthermore, cult activities could cause dehumanization, sexual harassment, and involvement in criminal and immoral activities. It gives false confidence and negative image (Omoluwabi, 1999).

There are various psychological tips that aim at discouraging students from joining cult groups like:

Cultism is a bad culture.

Cultism is a bad news. Avoid it!

Cultism is evil, satanic, demonic, and destructive. Reject it.

Don't dissolve into a Gang. Be yourself. Shun Cultism!

Cult Activities is bad culture. Desist from it. Don't ruin your life.

Say No to Cult Violence in our Campuses. Be Responsible!!!

Education Breeds Leaders. Not Killers.

Let's live in Peace. Don't kill. Don't maim. Don't terrorize!!!

Cultism? Count me Out!!!

Be Confident, Constructive, and Civilized. Shun Cultism!

Welcome to the School of future leaders and Not butchers.

No fun in cult activities/violence; Except Premature Death.

Join us to make this School cult free.

Say No to cultism! Eschew Violence!

Cultism is an association of human butchers: Avoid it.

Say no to cultism.

Cultism destroys your ambition.

Leave cult, and live longer. (Nwanze, 1999):

Cultism and cult activities, in society, have become a global concern, because of increased rate of violent acts. No day passes by, without local and world news reporting acts of violence against people. It is just recently that some kind of peace and normalcy has been restored in some of our tertiary institutions, where many students and staff have been killed. What can be said of the Niger Delta region; and Boko Haram (in the Northern Region) where massive destruction is carried out on a daily basis? One wonders why man has become so

destructive to himself. Is it man's culture that has given room to cultic activities, or violence, that is seen all around? In Nigeria, news of harassment of people by cultists, 'area boys', cruel armed robbers, cold-blood assassins, ritual killers, cultic activities, and so on, abound in newspapers and other media (Okebukola, 2011).

The behavioural cultic intention manifestation is a worrisome demonstration of human capacity. The most tragic example, in recent times, comes from Jonestown, Guyana, where more than 100 people died (in a suicide massacre) at an isolated commune, in 1978. Although, information is sketchy, it appears that, the decision to die was made by a single leader, the Reverend Jim Jones. Most of Jones' followers willingly drank flavoured water with cyanide, and died. Jonestown cult suggested that, leaders do use sophisticated tactics to ensure blind obedience (Singer, 1997). Cult leaders began typically by recruiting people, who will be particularly receptive to the cult's tenets. Jones sought out the oppressed, powerless, and alienated converts namely: primarily, very poor blacks. Joining a cult seems to be linked with depression, and the absence of meaningful attachments. Many cults draw their followers from the ranks of troubled youths, who are looking for a sense of identity in religion and mystical experiences (Richardson, 1991; Dawson, 2003). Cult leaders tend to exploit their characteristic personalities through mesmerizing, and identifying with a leader and the group offers members security, and a sense of significance and fellowship.

Nkomo (2013), revealed that, there are about 300,000 cultists in our higher institutions nationwide: that these members belong to about 77 different cults; that are male and female cults. Kolawole (1998) gave an illustration with regard to secret cult activities, when he wrote that these cult members freely carry guns, knives, axes, acids, and other lethal weapons, with which they attack each other when they have disputes with fellow members, and members of rival cults. Their clashes are usually to influence the decision making process of students' union, protecting a fellow cult member from assault, injustice, and embarrassment from other cult members, disagreements over girlfriends and attempts to claim that a faction is supreme, more recognized, and most feared by students.

Cult members give false information to entice others to join. Such information includes:

- that cult members are generally feared and respected.
- that those interested in student union positions must align themselves with powerful and influential campus cults.
- that cult members are protected by school authorities, since some of them are members.

- that some lecturers are members (Johnson, 2015).

Johnson (2015), further indicated that the cult members lack the necessary social skills, to stand on their own. Fayambo (1998) views, social skills as the ability to aim highly, aspire highly, and achieve highly so as to be able to behave in a socially acceptable manner.

Babs (2008), gave reasons for cult membership in tertiary institutions as:

Faulty parental care and collapse of family institution; societal decadence; the desire to establish supremacy in the decision-making machinery of students' union; the desire to fill the vacuum created, whenever government suppresses students' unionism; to seek female attention/recognition; to make up for students' academic weaknesses; to intimidate and put fear on weak lecturers, with a view to cowing them down; indigent students' need for financial assistance; to indulge in free use of drugs and alcohol; to fight against government policies on education, which are unfavourable to students; to tackle problems with university authorities and foreign influences; lack of recreational facilities, during free periods; the climate of fear of isolation and insecurity, caused by the lack of a dependable student body; and frequent frictions between school authorities and students. Cultism, which started as an association of Young Nigerian Students, later blossomed into terrorist gangs, cutting across the nations' institutions of learning. The stages of cultic trends in Nigeria include the formative stage, cultic multiplication and cultic explosion (Babs, 2008).

Historically, cultism found its way into the Nigerian Educational Institutions in 1952 through a group of students led by Wole Soyinka (now a Professor) and Olumuyiwa Awe (also a Professor), Ralph Opara, D. Aig-Imokhnedo, Pius Oleghe, Nat Oyelola, Olu Agunloye (now a Doctor). These were pioneering students of cultism in the then University College Ibadan (now University of Ibadan). These pioneer cultists were Nigerian students who believed that, they cherished the idea of courage and honesty; who also felt that they possessed the mandate of championing the cause of justice, gathered themselves together and formed the first and popular "Pyrate Confraternity". Initially, the pyrate confraternity was not meant to be an association for every Tom, Dick and Harry. The necessary qualification for membership, then included academic excellence, mobility and commitment against any form of injustice.

Cultists, then, were peculiar students; if you like, they were brilliant students with higher ideas, who wanted to use this advantage to set high standards.

Their main objectives were as follows:

- To fight moribund convention;
- To fight for humanistic ideas, and

- Fight against corruption and tribalism (Awe, 2003; Soyinka, 2002).

2.1.2 Stages of Cultic Multiplication

The era marked the rapid multiplication of secret cult groups and cultic activities in our various institutions of learning. The initial group that broke away from the Pyrate Confraternity was the Buccaneers. They were initially set out to pursue goals similar to those of the pyrate confraternity. Within a short period of time, another faction in Buccaneers became disgruntled, and broke away to form another cult group. The Eiyeye group changed to Eiyeye confraternity. The Vikings and Mafia were created during the Babaginda Era. The Daughters of Jezebel, and the Black Brazziere were both female cult groups that started at University of Benin. (Amaele, 2008)

2.1.3 The Era of Cultic Explosion

According to Olabisi (2014), the growth or proliferation of cults, and their effects on individuals and family life, have taken on new meanings, in the past two decades. Today, cults are now an international phenomenon. The influence of the cults, in our midst, also reaches into the political and economic realms, with repercussions for many people, families, tertiary institutions and governments. Some of the effects of cultism are hereby highlighted:

- Cults are causing considerable damage to countless individuals and families in our society.
- Cults are using sophisticated psychological and social persuasion techniques to recruit and retain members.
- Cults are using their wealth to curb fair criticism and comments, through their threats of legal actions and other intimidating actions.
- Cults represent encroachments of authoritarianism into our society, under various guises.
- Cults affect the society in a number of ways:

Cults threaten legitimate institutions: It is a great concern for the managements of various tertiary institutions and government. (Olabisi, 2014)

Cults harm children and tear apart families: In many ways, children are the most powerless victims of the harsh and arbitrary rule that characterizes life of many cult members (Abdu, 2003).

In 2010, at Moshood Abiola Polytechnic, Abeokuta, two male children of the same family and parent and in the same polytechnic belonged to two different cult groups, (Eiyeye

Confraternity and Black Axe). The one in Black Axe was used by his group to plot the killing of his brother in Eiyeye Confraternity (Okebukola, 2010).

In February, 2011, a former student of Moshood Abiola Polytechnic, a father of three children was brutally murdered during the rivalry clash between the Eiyeye Confraternity and Black Axe (Okebukola, 2011).

Cults are violent and harmful. Cults are abusive and destructive to varying degrees. Cult members engage in violent behaviour against other cult members and groups. Cult members also abuse and are violent to their parents, Students' Union Authority, and tertiary institutions managements. Cult members, at the direction of their leaders, have shot at law enforcement officers, engaged in drug dealing, prostitution, stock piled illegal weapons, practised repeated sexual abuse, beaten child members to death, enforced a variety of punishments against their own, and murdered dissident members. Cult members are being recruited and used by politicians, today. As a matter of fact, they have (in their hands) sophisticated weapons that they use in attacking all the enemies of the politicians that employ them. They also use it for stealing ballot boxes, and robbery generally (Ossai, 2010).

Cults engage in conspiracy and fraud: Many cult members have been convicted for crimes ranging from kidnapping, fraud, overthrow of Students' Union government, stealing government document (Singer, 1997).

The continued proliferation of secret cult groups resulted in the initiation of criminal students such as, armed robbers, rapists arsonists, hooligans and prostitutes. Any criminal minded student, or one that lacked confidence in his or her academic ability found solace in cultism. Recently, researchers have confirmed that there were over 90 different secret cults, operating in various educational institutions. Most of the groups identified by Omokhodion (1999), Oni (2006), Kolawole (1998), and Animasahun (2006) are documented in Table 2.1.4.

2.1.4 List of Secret Cult Groups in Nigeria Institutions of Learning

There are male cult groups and female cult groups in various institutions of learning:-

S/N	MALE CULT GROUPS		
1.	Pyrate Confraternity	5.	Egbe Dudu
2.	Buccaneers	6.	Executioners
3.	Eiyeye Confraternity	7.	Family
4.	Black Aze	8.	Fangs

9.	The Vikings	41.	Maphites / Mashlates
10.	The Ekpo Masquerades	42.	Fliers
11.	Kukluxklan (KKK) Fraternity	43.	Nite Rovers
12.	Crystal Brothers	44.	Thomas Sankara Boys
13.	First Brothers	45.	Phoenix
14.	Rainbow	46.	Black Bats
15.	Mgbamgba Brothers	47.	FF
16.	Brother Cobra	48.	Gentlemen's club
17.	Sunmen	49.	Black Boss
18.	The Mafia Cult	50.	Black Ofals
19.	Panama Pyrate	51.	Black Sword
20.	The Dragons	52.	Blanchers
21.	The Frigates	53.	Blood Suckers
22.	The Walrus	54.	Black Scorpions
23.	The Barracudas	55.	Brotherhood of Blood
24.	The Hilmayas	56.	Hard Candies
25.	The Neo-Black Movement	57.	Hepos
26.	The Musketeers	58.	Hell's Angles
27.	Trojan Horse Fraternity	59.	Jaggare Confederation
28.	Temple of Eden	60.	King Cobra
29.	Osiri Fraternity	61.	Vipers
30.	Ostrich Confraternity	62.	Knight Cadet
31.	The Burkina Faso Confraternity	63.	KKK boys
31.	The Scorpion Fraternity	64.	Mafia lords
33.	Copper Vendetto	65.	Malcolm X
34.	The Canary	66.	Truth Seekers
35.	Third Eye Confraternity	67.	The Odu Confraternity
36.	Maphite	68.	The Soirce Fraternity
37.	The Black Beret	69.	Soko
38.	The Green Beret	70.	Red Devils
39.	Agbaye	71.	Predators
40.	Air Lords	72.	Red Sea Horse

73.	Bats	76.	Scavengers
74.	Bees International	77.	Sons of Night
75.	Big 20	78.	The Mafioso Fraternity

Sources: Animasahun (2006); Oni (2006)

S/N	FEMALE CULT GROUPS		
1	Black Stockings	7	Angle 90
2	Sisters of the Morning Stars	8	White Angels
3	Black Brassiere	9	Black Ladies Club
4	Daughters of Jezebel	10	13 Ladies Club
5	Pink Ladies	11	Red Fishes
6	Amazon / Red Brassiere	12	Royal Queens

Sources: Animasahun (2006); Oni (2006)

2.1.5 Media Reports of Cultic Behaviour

Table 2.2

S/N	Violence on Students	Media Source
1)	Uche Erewgba (22), a final year Industrial chemistry student of the University of Benin stabbed to death by cultist	Sunday tribune, April 21, 1991
2)	One student killed, 2 injured in University of Nigeria, Nsukka cult clash	Sunday Times, April 21, 1991.
3)	2 Students killed in Anambra State University of Technology, Enugu during cult violence in February 1996	Daily Sketch, March 15, 1996.
4)	2 Female students of Bendel State University, Abraka kidnapped and tortured by cultists.	Tribune, March 14, 1996
5)	2 Students killed in Ondo State University Ado Ekiti cult clash	Tribune July 23, 1997
6)	Professor 'Yinka Ajayi Dopemu of University of Ilorin was gruesomely murdered on April 26, 1998 by cultists.	The Guardian, May 9, 1998.
7)	Cultists murdered four students at Obafemi Awolowo	The Guardian, Sunday July 11, 1999.

	University.	
8)	Head of Department of Business Administration of Delta State University. Mr., Sunday Ukeje and Mr. Peter Otolu, Principal Registrar and his wife were killed by suspected cult members	The Guardian, July 15, 1999.
9)	Dr. Ignatius Asemine, Lecturer in Ahmadu Bello University was killed by suspected cultists	Daily Times, June 7 and 11, 1999.
10)	Rival cult members turn college to battle ground... 20 matcheted.	The post Express, Tuesday, Jul 31, 2001.
11)	Students' Union president murdered in Lagos State University.	Tell, No. 9, 2002.
12)	Two burnt to death in Lagos State University.	Daily times, Thursday Nov. 16, 2002.
13)	Cultists kill 2 in Ado Ekiti.	Nigerian Tribune, Friday 28 Jun, 2002.
14)	Cultists kill 5 students	Nigerian Tribune, Friday 28 Jun, 2002.
15)	2 Students killed in rival cult clash at the Polytechnic, Ibadan	Tribune, March 15, 2002
16)	Babatunde Salau, Final year Business Administration and outgoing President of Lagos State University was murdered on February 3, 2002 by cultist.	Tell, March 4, 2002 No. 9:30
17)	More students killed by cultists un University of Ilorin in May 2003	Saturday tribune, 17 May, 2003
18)	Dr. K. Adeyemi of the University of Ilorin murdered by suspected cultists on May 12, 2003	Monitor 13 th May, 2003
19)	Cultists murdered four students of Osun State College of Technology, Iree	The Punch, February 20, 2004.
20)	Unreported gruesome killings of six (6) innocent students by students suspected to be secret cult members at Moshood Abiola Polytechnic, Abeokuta	Moshood Abiola Polytechnic, News Bulletin July 2009
21)	Two male students of the same parents at Moshood Abiola Polytechnic traded with the life of his brother to be murdered	Moshood Abiola Polytechnic News Bulletin, December 2010
22)	A former student of Moshood Abiola Polytechnic and father of three children was killed	Moshood Abiola Polytechnic News Bulletin, February 2011

23)	Wicked murder of a final year student and leader of a cult group at Ekiti State University.	The Punch Newspaper May 13, 2012.
24)	Unprecedented killing of a final year student of Ekiti State University in a cult war.	The Punch May 13, 2012.
25)	Cultists murdered four (4) university undergraduates of University of Benin.	The Sun Newspaper, June 16, 2013.
26)	The gruesome murder of a 400-level student of Lagos State University by cultists.	The Punch Newspaper March 29, 2013.
27)	Cultists killed a Polytechnic Lecturer in Kogi State.	The Sun Newspaper April 21, 2013.
28)	A 200 – level Mathematics student of University of Benin killed by the cultists.	The Sun Newspaper June 16, 2013.
29)	Unprovoked killing of Bowen University Iwo final year student by cultists for rejecting sexual advances.	Nigerian Tribune February 19, 2014.
30)	The killing of a notorious cult group leader by rival cultists in Lagos.	The Punch March 12, 2014.
31)	The gruesome killing of six (6) students of University of Benin and Nation Newspaper Editor.	The Nations Newspaper January 3, 2014.
32)	Cultists killed six (6) Anchi. Polytechnic Students in a cult clash.	Leadership Newspaper May 18, 2014.

Source: Okebukola (2011); Abass (2013); Ameole (2013); Ameole (2014)

The data contained in Table 2.2 and Figure I clearly indicate that although staff and administrators are sometimes the target of cult activities, majority of the violence is directed towards students.

Despite the concerted efforts of the government and institutions' authorities' efforts to eliminate cultism from institutions of learning in Nigeria, the menace is becoming more complex. In spite of the fact that cult activities have been banned in all the tertiary institutions of learning in Nigeria, Cults and their vicious activities still thrive openly and underground. Although a law passed in 1989 provides a penalty of 5 years imprisonment or fifty Thousand Naira fine for anybody certified as a cult member, it has not deterred boys and girls from joining these groups (Azuka, 2002). Universities and other school authorities attempt to curb the menace of cults by outright expulsion of cult members has not changed the situation. In spite of university authorities' demand that security agents be stationed in all university campuses to check cultism, the menace still persists. Azuka (2002) submitted that, the tall

order without a human face, formation of secret cults on the campuses continues to be on the increase.

Oni (2006) have identified over 80 different student cult groups in about 70 higher institutions of learning in Nigeria. It is imperative to note that all evidences above shows the various psycho-sociological predictors of cult behaviour which will help the researcher to be well equipped about the activities of cultists and be able to remedize the situation (Adurodola, 2011).

2.2.1 Special Features of Secret Cults in Nigeria Universities

Nwanze (1991), documents the following special features of campus secret cults in public Nigerian Universities.

Nocturnal meetings (Usually after mid-night) at very odd places like valleys, hill tops, cemeteries and forests;

Sometimes dressing in dreadful and awe-inspiring attires:

Knife and dagger pulling, gun-drawing at non-members, or members of opposed campus secret cults who are targets;

Burglary, thuggery, killing and gang war;

Torture, Flogging, stripping to the pants and making distinctive cult marks on the body of new members with hot sword during initiation.

Taking hard drugs, e.g. Indian hemp, that tend to give them Dutch Courage;

Drinking human blood;

Chanting incantations;

Acid-baptism of targeted persons;

Ceremonial sailing (outing) later in the evening or in the small hours of the morning along guarded routes with an advance search party to non-members in the area of operation;

Baptism of members and taking of intimidation cult-names such as (Captain, Blood, koko, trouble Agbako, snake, scorpion, field marshal, and so on).

Painting the faces of new initiates with ashes mixed with urine, touching the lips; and

Use of human skulls,

2.2.2 Recruitment by Cult Groups

A very important aspect, in the mode of operations of secret cults is recruitment. Like any other social organization, recruitment must occur; so that, membership, which might be lost through graduation, rustication, or even death, must be replenished. Recruitment exercise

is closely tied to the willingness of students, to become members of secret cults. Apart from some physical and emotional attributes, which have been referred to earlier, prospective cult members must demonstrate the ability to use weapons; while ability to consume alcohol and use drugs are added advantages. New recruits must also demonstrate some sterling abilities, especially, ability to bear pain. (Animashaun, 2000)

Cult groups employed many guises and ploys for getting members into their fold. Whatever your age, whatever your interests, whatever your life-style, succumbing to the lure of a cult recruiter is as easy as getting a library card (Singer, 1997). Each cult group develops its own recruitment methods, ranging from personal contacts, advertisement, on walls, kiosks, newspapers, magazines, internet, television, and radio. According to Muhammed (2013), these deceptions extend from concealment of exactly what the group is, at “the point of pick up”, to concealment of the ultimate purpose of membership. Cult recruitment occurs in stages:

- Recruitment by cult recruiters (they have the skills).
- Invitation to a wonderful place, or special event, or an important alluring meeting.
- The first contact with cultists is where you are made to feel loved and wanted, like giving assistance during admission registration, providing free accommodation, financial assistance and free feeding.
- Using psychological persuasive techniques to ensure a quick return or commitment; and doing follow up.

It should be noted that, cult members are trained in persuasive methods of approaching potential recruits. Because we are all social creatures, most of us are prone to listen to nice – looking people, who approach us in a friendly or helping manner, and speak enthusiastically about what they believe in. Cults aim their recruitment at vulnerable people, because these individuals are less likely to see through the layers of deceit. Cults target friendly, obedient, altruistic and malleable persons because, such individuals are easy to persuade and manage. Cults prefer not to deal with recalcitrant, disobedient, self-centred types, for they are simply too difficult to mold and control (Singer, 1995). Cults also prefer to recruit persons with good physical appearances, namely: Tall, Lanky, rugged, beautiful (for female cult groups especially for Pink ladies, handsome fullness for Buccaneers). Persons from rich homes, influential parents (to bail them out in time of problems with law enforcement agents), and intelligent or high academic performing students. You must be first

class or second class upper candidates before one could be recruited into Pyrate Confraternity in the 50's. (Muhammed, 2013).

For the prospective female cultists, wearing of provocative dresses that accentuate natural curves and contours is almost a must (Brown 2010). They must also be able to display an unusual bravado during altercations with uninitiated female students. Some of the most popular female secret cults are, Black braziers, Amazons, Jezebels, white pants, white angels, just to name a few. A prospective female cultists, according to, Okwu (2006) must be a smoker of all brands of cigarettes, she must be able to consume all kinds of alcohol, she must be familiar with and if possible posses a pistol on an axe. She must also be rich, bold and have very "big" men friends. To guarantee her acceptance, she must pass the torture test. Being a lesbian is an added advantage. She must also cultivate the habit of wearing jeans (Okwu, 2006). She must possess a wardrobe of weird attires that can make heads turn whenever she passes by.

To the psychologically distressed, secret cults offer succour (Omotunde, 1984). The succour is in form of love, affection and some degree of emotional security. Students who are sought after by secret cults vary in social backgrounds. They might be children of professors, judges, politicians, senior police officers and so on. The status of their parents, in society, guarantees them some protection, from the claws of law enforcement agents (in the event that they get into trouble. Initiation naturally follows recruitment.

2.2.3 Initiation by Cult Groups

The first initiation ceremony took place at the back of Tedder Hall, University of Ibadan. The initiation was carried out by taking kola, and drinking soft drinks and made a lot of noise in the usual character or behaviour of cultists. The noise symbolizes freedom of movement and expression. Today, activities of secret cults show lawlessness, criminal activities, and moral decadence. The initiation process commences immediately after new recruits have been thoroughly screened. The first step in the initiation process is swearing to oath of allegiance and secrecy. As Thomas (2002) has observed, during an initiation ceremony, the eyes of the initiate are expected to be closed, while some incantations are recited. New entrants are subjected to thorough beatings, as a means of toughening them and testing endurance for pain. On the initiation day, the new entrants are made to drink some concoctions mixed with blood Thomas, (2002). Sometimes, they are given some tough assignments like raping a very popular female member of the university staff. For the female cultists, their initiation may include being forced to engage in some immoral activities.

Brown (1999), has observed that, among the Jezebels and Amazons for examples, new entrants may be made to undergo six rounds of rigorous intercourse in quick successions. They may also be made to fight with other girls, or strong boys. They may also be subjected to thorough flogging. New entrants are expected to move around, in groups of four or five, as a means of protecting themselves against possible sexual harassment. During the initiation, new members are taught to communicate with other members in a coded language. Having been recruited and initiated, cult members are expected to engage in many activities, which form parts of the group norm. In some cult groups, invitation begins with merry-making and culminates into initiation, which involves highly dangerous rituals, including mental and physical torture that, surpasses those undergone by military recruits. Initiation activities are in stages. These are:

- * Merry-Making stage (1st to 7th day): A three week initiation is flagged off with a seven day merry-making, which involves shopping and partying.
- * First week of Drills (8th to 14th day): The drills are kinds of tests, requiring the prospect to do the impossible of very difficult tasks, such as sneaking important documents from selected offices.
- * Second Week of Drills (15th to 21st day): This involves drilling in odd places such as the cemetery, in absolute blindness. They may be compelled to jump from high buildings or run a race. In some cases they usually have injuries.
- * Initiation Day Proper (The 21st Day): On this day, the prospective cultists go through hell. Graves are dug, guns, cudgels, axe, swords, spears and arrows and other dangerous weapons are displayed, in case of eventuality. Old members will beat and inflict injuries on prospective cultists in turn, and if he or she dies, there is a grave nearby for dumping him or her.

Initiation proper begins at 12.00 midnight, and ends around 2.30am. Officers among the cultists will arrive amidst songs, shouts, cries, and strange languages that, conjure morbid fear. The prospective cultists will be very afraid; in fact, the eyes of the cultist officers are covered. Being a cult member implies undergoing a blood covenant.

Prospective cultists fill forms and thumbprint on the forms with blood, extracted from their bodies, that, he or she was doing all these willingly. Having passed these stages, prospective cultists are then congratulated, counselled, and given names, which also involves further terrible beating that may end up in death or left with dehumanizing marks. Such names given may be: “killer”, “Agbako”, “Satan”, “Blood”, “Death”, “Oriejo” (Snake head), “Captain” and so on.

Amaele (2013), exposed the following recruitment strategies of cult groups; to lure and recruit new members: -

- Invitation (Cultists try to convince the contemplating member to join their own group and not another)
- Cajoling (They make the students feel welcomed and respected, by falsely giving the impression that they work for the common good and progress of humanity).
- Set up (Cult groups do arrange outings or parties and invite their targets)
- Intimidation and talent hunting.

Amaele (2013), identified a typical cult hierarchy as organic in nature, with the following structure:

Head (Leader/Capoon): The head that presides over the affairs of the group, and has the final say on any issues, concerning the group.

Sylph (Chief Priest): This is the spiritual head, who consults the oracle on behalf of the cult, before any operation is carried out.

Chief Butcher (Minister of Defence): The head of the hit squad. This is a dreaded position because the person must be strong and courageous to lead such operations. Under the Chief Butcher are generally four (4) to five (5) other butchers (Assassins).

Elders (Council): They are four (4) in number who formulate policies for the group; and act as advisers.

The Eye (Minister of Intelligence): Monitors affairs, identifies sights, and informs the chief butcher about potential victims.

The Crier (Minister of Information): Passes information to all members and informs them of the date of meetings and locations.

Amaele (2013) further defined the following eight (8) activities of campus cults:

- Initiation: (namely:- interview day, recognition day, football day or drilling day, arms day and jolly day, each characterized by brutality);
- Training: (namely:- songs, written codes, dances, signals, handshake, verbal and non-verbal cries, slangs, arms use, and how to relate to non-members);
- Drug use: (namely:- consuming hard drugs such as marijuana and cocaine);
- Raping, maiming and killing;
- Armed robbery;
- Dress code;
- Payment of dues;
- Worship of Deity;

2.2.4 Causes of Cultic Behaviour in Nigerian Institutions of Learning

Religious groups will simply argue that, cultists are driven by demonic forces to behave the way they do, and that they need deliverance in order to be freed. But sociologists have advanced three theories, on the causes of cultism in the society; the political economy theory, the opportunist theory and the subculture theory. The political economy theory, explains that, any society that is unequal has a number of problems inherent in it, including vices like corruption, robbery, cultism, and so on. In the Subculture theory, sociologists argue that, whenever a subculture (in this case, cultism) is allowed to develop, eradicating it becomes extremely difficult because, it gains ground with each new generation Faggae, (2013).

Going by these theories, one could argue that the phenomenon of cultism has become a 'permanent' feature on the landscape of our institutions of learning as certain conditions (that encourage cultism) have been created within the Nigerian society. This position, notwithstanding, one could also argue that cultism in tertiary institutions is also traceable to:

- i) general frustration and the feeling of deprivation, hopelessness, injustice brought about by factors beyond the control of an individual (such as instability in the system, nepotism, favouritism, brutality, corruption, domination and other vices);
- ii) the long years of military rule, which were followed by a climate of jungle law and the routine brutalization of the civil populace, characterized by military and security operatives, are also responsible;
- iii) emotional and psychological factors, associated with family upbringing and personality crisis;
- iv) general poverty and unemployment;
- v) intellectual factor: Admission of some students, who barely make their SSCE into higher institutions. The resultant effect is that these students find it difficult to cope with academics; and they resort to different tactics including assistance from cult groups, to intimidate hard working lecturers and students;
- vi) laissez-faire attitude, and the presence of some non-students and 'Professional students' in the halls of residence of higher institutions;
- vii) the access of student cult members to sophisticated weapons of assault, some of which (at times) cannot be matched by the police;
- viii) Some institutional administrators intentionally use some of the cults against the other. Some use them to fight perceived enemies on campus, or counter the influence of other interests including difficult student union officers on campuses;

- ix) the increasing anxiety and fear, as a result of lack of security on the campuses
- x) lack of adequate facilities, which permits overcrowding in halls of residence;
- xi) indiscipline of students namely unruly behaviour, rudeness, lawlessness, lack of respect for lecturers and constituted authority, deviant behaviours and juvenile delinquency;
- xii) inadequate funding of tertiary institutions, inadequate lecture rooms and infrastructural facilities;
- xiii) handling of cultism matters with levity. Cultists (staff and students) were not made to face the wrath of the law, when caught in cultism and violent activities;
- xiv) lack of proper screening, during admission, and population explosion of students. Improper orientation of students before and during registration of courses.
- xv) lack of moral and character training of students, and lack of activities to keep the students busy by getting them occupied with assignments, symposia, sports or games competitions, lectures, debates, and others;
- xvii) inadequate enlightenment of students about the dangers of cultism and dangers of joining secret cults Nwanze, (1999).
- xviii) younger people seeking identity and a family like sense of security, people suffering from loss and loneliness. Furthermore, the following factors have been identified as being behind the sustenance of cultism in tertiary institutions:-
 - Unscrupulous politicians who resort to the use of cultists as thugs and security personnel. Some politicians employed cultists as body guards and personal aides, whom they supply with weapons to use against political opponents;
 - The collapse of good parental trainings, some parents belong to one secret cult, or the other, and many have abandoned their moral responsibilities.
 - The high level of moral decay in our society.
 - The strong influence of senior cultists, who hold strategic positions in governance, which they use to entice the younger generation on the campuses to join cults. It is claimed that, it is easy to gain employment after graduation, if one is a cultist Bwala, (2013).

Some people (most of them were cultists during their school days), in positions of authority do offer protection to cultists and in some cases have used them against perceived enemies. Some host-campus communities employ the services of cultists to make their institutions ungovernable, in order to remove an uncooperative leadership. Peer groups, who

terrorize innocent members, organize demonstrations against the authorities and create unnecessary tensions. Outside secret societies are, (religious cults, campus cults, the occults' world, other secret groups and forces outside the campuses) actively support campus cults with funds, arms, etc Babs, (2008).

Cultism is an anti-social behaviour, which is a deviant act. It is at variance with the established norm of behaviour. It is a non-conforming behaviour, which usually contravenes the social rules of an institution in particular, and the society in general. In spite of the negative consequences of cultism, it still thrives. Some factors responsible for this are identified as some of the causes of cultism: Parental and Home Background; a student's participation in cult activities may be influenced by parent's involvement in similar activities; parents who are members of secret cults will not see anything wrong in their children's involvement in cultism. Parents may encourage their children to join cults, so that they may maintain the traditional titles that have been given to them. Children from broken homes may also, find solace in cultism. A home that is characterized by child abuse, intolerance, violence, insecurity and hostility may be a breeding ground for prospective cult members Okebukola, (2011).

- The society: The Nigerian adult society is materialistic. There is the mad ambition for wealth and power. Some powerful members of the society recruit young adults to perpetrate heinous crimes in the society. They are the fraudsters, kidnappers, ritual murderers and others. Children who grew up in this kind of environment may see nothing wrong in cult activities, that involve maiming and killing of innocent people. "Godfathers", who are ready to protect cultists from prosecution, sponsor cult activities Onannga, (2009).
- Emotional Sickness: Children, who have emotional sicknesses tend to be frustrated and fed up with life. In an attempt to express their anger, or neglect, they may join cults to unleash terror on the society, that has caused emotional distress. Some children are possessed by the demon. Those children can grow up to become criminals because of the evil spirit in them. Babs, (2008)
- Peer Group Influence: Motivation for joining cults may come from peer group's influence. Some students have become cultists because their friends are members. The members of the peer group influence one another with the experiences they have had in their various families and environments (Onanuga, 2003)
- Support Given By Staff of Educational Institutions: In some institutions, certain administrators and lecturers are members of secret cults. The student cultists are used

against other members of the community, to promote selfish interest. There are allegations that some Vice Chancellors are sponsoring cult activities in universities, to silence the voice of the radicals (Jegede, 2006).

- Government's Lukewarm Attitude: Cultists in our educational institutions watch how government officials break the laws of the land with impunity, because they are members of secret cults. Government also fails to apply sanctions against cultists, who contravene the laws of the land, because of the protection offered by those who are close to corridors of power. Cultists are therefore given the impression that they can go away with any acts of lawlessness (Oni, 2006).
- Unconducive Learning Environment: Learning facilities provided in educational institutions are grossly inadequate to the extent that, some students cannot cope with the inadequacy. Cultists are therefore given the impression that they can go away with any acts of lawlessness (Niyi-Eke, 2014).
- Certificate Factor: Because of the craze for certificates, such intellectually weak students join cults to harass lecturers and administrators, so that they can be given underserved marks (Oni, 2006).
- Inadequate Religious and Moral Instructions/Education: Some parents have abandoned their responsibilities, in the area of moral upbringing of their children, because of the craze for material wealth. They hardly show interest in the progress of their children at school. Such parents rarely attend parents' forum meetings. Educational institutions teach Islamic and Christian religious studies, for students to pass examinations without emphasizing the moral lessons that can be learnt from such topics. The hearts of the young ones, therefore, are left to the devil to manipulate. Some religious leaders are not showing good examples to the younger generation (Niyi-Eke, 2014).
- Administrative Style of Institutional Administrator: A number of institutional administrators are autocratic and maintain hostile relationships with staff and students. They hardly involve the members of the community in decision-making, thereby promoting rumour mongering. They ban student unionism at will. This atmosphere promotes violence and cult activities because, peaceful resolution of conflicts has been made absolutely impossible. Some institutions maintain boarding facilities, but administrators rarely find time to know, what is going on in these hostels. They do not monitor students' and staff activities (Mohammed, 2013).

- Mass Media: The mass media also expose our young ones to all kinds of negative behaviours. These are the importation of magical films, occult literature and obscene behaviour. Advertisements are made in the media on how youths and adults can join occult organizations, both locally and abroad (Olabisi, 2004).
- Inadequate Welfare Programmes and recreation for Students: Our educational institutions have inadequate basic amenities like accommodation, transportation, recreational facilities, to mention a few. Students are therefore encouraged to join violent groups like secret cults, that wreck havoc in the institutions, because of the insensitiveness of government and institutional administrators, to the plight of the students (Abbas, 2013).

2.2.5 Cultism in its Present Form

Unlike the original Pyrates Confraternity, the contemporary secret cults on Nigerian campuses, usually emerge from their cocoons of secrecy, during bloody intra-cult conflicts. When they go on rampage they exchange gun fire and pour acid on their victims. They have been noted for arson, maiming, raping, sadism, torture, kidnapping, and murder. Adegboye (1998), lamented that, the spate of nefarious activities in the nation's ivory towers had reached a level of unhealthy growth of education. Ogunsanya (2000), reported that, between 1996 and 1999 more than three hundred and fifty Nigerian students were brutally murdered. Erediauwa also reported that, between 1995 and 1999 over 2000 students were either seriously wounded or maimed, in cult-related violence.

According to Kolawole (1998), a typical cult bureaucracy comprises:

Supreme Council;

Executive Council;

Administrative Council;

Intelligence Unit; and

Hitman's Squad.

If youths whose major pre-occupation should be academic in orientation, could expend energies, time and space in such purely non-academic pursuits, one may partially disagree with Benjamin Disraeli, a one-time British Prime Minister, that the youths in a nation are "the trustees of posterity". In the Nigerian context, what future is to be trusted in the hands of arsonists, rapists, vandals and blackmailers, who harass and cajole unwilling students into cultism? What hopes are there for political stability now, or in future, where cult members brazenly exert undue influence on the Students' Union Government, lecturers,

university administrators, and others to swing decisions in their favour? Cultism today, as a celebration and bridgehead of violence, lawlessness and arrogance, is a systematic deliberate rejection of societal norms, values and aspirations Kolawole, (1998).

2.2.6 Reasons for Joining Campus Cult

The motives, remote or immediate reasons for joining a cult, are as varied as the number of initiates themselves. In this paper, we shall attempt to highlight some of the possible reasons, which attract or force students into cultism. The reasons are itemized as follows:-

- **Parental Background:** Much of the behaviour of human beings, in adult years, is traceable largely to the experience in childhood and adolescence. Parents, who are active members of one secret cult or another, are often noted for taking their first or favourite son to cult meetings for initiation and participation. As undergraduates, in later years, such students tend to have a smooth transition to campus cultism. Marital instability, or collapse, is another fundamental basis for cult participation by students. A child, reared in unstable or broken homes, is often exposed to rugged life, social deprivation, insecurity and pastoral neglect. In later life as a college student or undergraduate, such a student may find respite and ready acceptance in a cult. Over permissiveness, in child upbringing, may be a contributory cause of cult membership in later years. A child, whose freedom of movement and association knew no bounds, may be a ready candidate for cult membership. Since, cultist activities entail meetings and travelling (sudden or planned), the over-pampered child of yester-years now finds ready companionship in an organization, that suits his primordial nature (Olabisi, 2004)

Family opulence may also be considered as a major cause of student participation in cultism. A child, from a wealthy family, may have little or no educational ambition. How to source money is not his problem, but how to spend it. The Boys Scout, Man O' War. Young Manufacturers, Young Farmers' Club, and others. may not provide the necessary avenue for extravagant spending (Olabisi, 2004). A cult may be the desired avenue. In recent years, children of rich businessmen, politicians, army and police officers have been mentioned as major financiers and members of secret cults, in our colleges and universities (Ogbemola, 2014).

- **Societal Conflicts:** Periods of social, political and economic crisis in the society, usually send negative signals to the youths on the campuses. Like a common

inscription on commercial vehicles goes, “Life is War,” some students have come to a belief that a rugged organization, like a cult, helps them to face the ruggedness of life (Opaluwah, 2009).

- Peers’ Motivation: Many students are known to unwittingly join a cult, just because their former primary/secondary school colleagues, who hail from the same village, or town or local government area, are cult members (Ezewu, 2004).
- The Vacuum Theory: The cliché that nature abhors a vacuum is apt in the context of cultism, on our campuses. A student who does not belong to any academic, social, or religious organization, may soon find himself voluntarily lured into a cult group (Muhammed, 2013).
- Examination Phobia and Declining Academic Performance: Owing to their weapon of harassment and blackmail, some cult groups are known to have threatened lecturers with reprisals, should the latter return poor, or failed, examination grades for their members. In colleges, or universities, where cult members have used such a weapon ‘successfully’, one should not be surprised, if the academically weak find easy access to (and solace in) cult groups (Ogbeminola, 2014).
- Vengeance: Some students are known to have joined cults on a mission of vengeance on fellow students, former girl friends, teaching and non-teaching staff (Ogbeminola, 2014).
- Protection from Real or Imagined Enemies: Cult members whose identities become known to the student populace are usually feared. A student, wishing to boost his/her ego, may desire such ‘respect’ and be initiated on his/her own volition (Nwanze, 1999).

It would be an understatement to say that no one joins a cult, if his/her personal needs are met in the society. It appears that this is the major attraction. A person is most likely to join a cult, if he has a problem that he perceives as unsolvable, and the membership of a cult would likely bring succour and solution. Generally such problems are varied, ranging from intellectual to emotional, social, or even spiritual. For some people, joining a cult may be a way of receiving recommendations, even if it is negative, and cult membership is sometimes seen as a short-cut, to getting instant attention and recognition. Others join cults because they provide a new identity (friends, values, goals and beliefs), or enable them to keep to themselves in isolation. But one must be careful not to overstate personal needs, as the major reason for people joining cults. References are made, suggesting that some people were lured into initiation ceremonies, without having the slightest idea that they were to be recruited.

Once they witness such initiations, they are forced to remain members, or risk the consequences of withdrawing. Others may be coerced into membership. Sometimes too, young people consider cults in search of answers to a family devoid of affection; immediate improvement in their lifestyles; and an attraction to the unwholesome lifestyles of a group. Also, people who feel like they “don’t belong” in society can be especially vulnerable to involvement in cultism. For example;

- * To obtain privileges.
- * To gain employment.
- * To have a sense of power, influence and prestige among certain social classes.
- * To command authority and respect from members of the society.
- * To have a feeling of belonging and worthiness, in the scheme of things among certain groupings.
- * To fight perceived injustice and inequity, or a certain behaviour.
- * To terrorize people, by exhibiting an ability to inflict violence on perceived adversities.
- * Forcing and intimidating people, to grant unjustified requests for their devilish design. To garner, for their members, rights and privileges associated with the higher echelons of the society. Membership provides avenues for financial assistance.
- * Membership provides an avenue for securing girlfriends.
- * Struggle for power to influence the decision-making process of the entire student body (that is the Students’ Union).
- * Protection from any form of harassment, as well as for mundane motives like disagreement and quarrelling over girl friends, and even the belief that one, cult group commends more respect and recognition of its members, among the students’ populace than others (Akrawa, 2000; Bolaji, 2004).

Onanuga (2003) described cultism as heinous, violent, and deadly. The incessant killings by cultists that were seen to be rampant in our campuses, coupled with other violent conducts on campuses, have led to unquantifiable loss of lives and properties. Cultic activities have also caused destructions, that have often led to disruptions of the academic calendar. Offending campus cult members are usually protected against sanctions from colleagues, lecturers, heads of institutions, and Government.

Inquisitiveness: The cults would not be attractive, if they did not offer (or, at least seem to offer) what many people are seeking. The cults capitalize on weak areas, and seem to offer alternatives. For example, the inability of the courts to sentence any known cultists, has given

more powers to the cultists, as innocent and law-abiding people now fear the cultists, instead of the justice system. Students also join cults because they are aware that people (in the larger society) join secret societies for security, power, influence, and wealth. Wealthy, heavily built students (and those with barracks background) are often the targets, and are lured into cults, sometimes against their will. For example, they may be lured into meetings, and initiation ceremonies, and be prevented from going back, or withdrawing.

2.2.7 Training of Cult Members

Cult members receive instructions in the mystery of sex, and they are taught songs and dances, which depict the function of sex. They are taught, the secret of coition. But, they should not indulge in real sex. For they should have chastity before marriage. Some cults canalize and embody supernatural power. They give them training in behaviour, tribal customs, and religion. They also undergo hardship training for adult life. They even, give them disgusting food. They also,, beat them with sticks, or 'koboko', so as to obey the elders.

With these trainings given, cults are prepared in the good way. But some secret cults are antisocial, for they practise cannibalism. The cult members hold their meetings in the hide outs among the groves. Wherever they get a victim, his body is lacerated; and, at times, they may be killed and feasted upon. A new convert must provide a victim for the next meeting, which is always from his family or among his friends. Such a person would replace the donor, in the meeting (Ivori, 2008).

According to Onifade, (2014), new converts should be duly initiated. Such a person has to donate his blood for oath taking.

The memberships are men and women. In the past, human sacrifice happened during the initiation of new members. The initiation rite is done in "Iledi", or in the forest grove. Oath of allegiance is compulsory. If you are there, hardly can you get out peacefully.

2.2.8 Functions of Cults

- Cult members usually inflict punishment on offenders, including death penalty.
- They teach respect to elders and chiefs, by running errands for the chief. (Oni, 2006)
- They teach members cooperation, courage and sympathy, as well as manliness. They teach them how to be prepared to help those in danger. They are taught to worship various gods (Nwanze, 1999).
- They teach their members to take part in ceremonials like title taking, funerals, and sacrifices. (Abdu, 2003).

- They teach themselves to demonstrate pride in their cult groups. The pride and loyalty is the foundation of all religion (Brown, 1999).
- They prohibit against certain things like irrational and marathon sexual intercourse. Also, they cannot befriend a girlfriend of another cult member.

2.2.9 Common Signs of Cult Membership

In most situations, it is difficult to identify youths involved in campus cults. They have discrete symbols and identities. Some of these indicators include:

- Clothes and accessories: each campus cult has drawings, carvings engraved on a common attire. The following colours are linked to particular cult groups:

Pyrates	-	Red
Buccaneers	-	Yellow
Vikings	-	Red and Black
Black Axe	-	Black and Yellow
Eiye	-	Blue
Daughters of Jezebel	-	Red
Amazons	-	Yellow
K.K.K	-	Butter Colour (Kolawole, 1998)

Use of earrings by male cults, and both sexes displaying “tatoo” on the body.

- Handshakes and jargon speaking.
- Special meeting points and hideouts, such as, restaurants, bars, night clubs, public schools field and so on.
- Scars and body marks mainly on the back or chest, being scars left after the initiation rites, hit operations, or inter-cult confrontations.
- Extravagant spending:- cult members could be extravagant. Such spending are usually on food, alcohol, and cigarettes.
- Use of secret cults garment, use of walking stick sword, use of veil by CAPOON and CLOGGING in shaking of hands (Abdu, 2003).

2.2.10 Spiritual Dimension to Cultic Behaviour

The menace of campus cultism is basically spiritual, considering the current state of the menace.

When the Pyrates confraternity started in 1952, it was without any spiritual underpinnings. Certainly, members had noble aims and good intentions, but these are not enough. There is an English saying that: The way to hell is paved with good intentions.

What was set up had no spiritual foundation, and it has been easy for Satan and his agents to hijack the idea and make it what we are seeing today. The names, symbols, and slogans of the earliest confraternities confirm the absence of a spiritual foundation, or the presence of a negative one. For instance, Pyrate is a corruption of the word **pirate** which means, a robber on the high seas. He is also a person who appropriates, without right, the work of another. The symbol of the Pyrates' Confraternity is a skull, with two cross bones which is normally used as a symbol of life-threatening danger, or as a warning label on poisons.

Buccaneer is a synonym for pirate; it is also a symbol of robbery, that is, seeking to obtain another person's property by force or intimidation. The slogan of the Eiyé Confraternity: *Eiyé o ni sasun, eiyé mbuta*, implies reaping where one has not sown, which is the normal activity of a thief and a robber. But death and life are in the power of the tongue. After three decades of confessing negative things unto themselves, the negative things began to manifest in the cults, so that they are now essentially evil.

In starting Pyrates' Confraternity, those seven young students had little idea of what they were initiating. The concept has proved to be a veritable instrument for Satan, to penetrate the rank and file of students in higher institutions, throughout Nigeria; and to spread into different strata of the society. If students today can go to the extent of carrying dangerous weapons, charms, and using them on other students, then we ought to be aware that, we are not dealing with ordinary, but with extraordinary situations.

It should be noted that, the job of Satan is to steal, kill and destroy and he does this by sending his demons to affect the lives of those available to him; and to cause them to carry out his will. According to Babarinde (2000), the effect of these inadequacies is manifested in the inability of these academic institutions to adequately perform their assigned duty of transmission and generation of new knowledge, training in learning and character, and contribution to national development. The inability of these universities in Nigeria to achieve the aforementioned goals, has tended to make them become "War theatres", reflecting what Animashaun (2000), described as, the increasing criminal nature of the larger Nigerian Society. Our campuses are becoming breeding grounds for deviants and criminals.

Generally, their ceremonial observances take place at night; and, during their initiation ceremonies, new members are shown the secrets of the societies. Many people

turned cultic because of hard experiences of life, or hard times, misfortune, sickness, unemployment, lack of promotion, failure in examination, quest for women, unchecked individualism, indiscipline, jealousy, corruption, and materialism. Today, many youths are captured by demons or the devil and are plunged into occultism through various manipulations (which operate through the following factors: insatiable lust, herb instinct, frustration, the get-rich-quick propensity, unmarshaled libido, greed, unemployment, broken homes and promiscuity). Of all students' management problems, in tertiary institutions in Nigeria today none is as persistent, as the one relating to the problem of cultism on the campuses. This problem has been so critical, that it continues to re-echo at local, state and national conferences on the management of student personnel services, as well as at the periodic meetings of the committee of Vice-Chancellors of Universities, Committee of Rectors of Polytechnics, and Committee of Provosts of Colleges of Education. It is noteworthy to mention and not a superfluous thing to remark, that many Vice-Chancellors, Rectors and Provosts (of these institutions) have been experiencing sleepless nights, as a result of constituent thought on how to eradicate cultism totally, from their campuses.

Nowadays, one of the things that feature prominently (in the speeches, given at the matriculation ceremonies, and orientation lectures for freshers, by the heads of tertiary institutions) is charging students to refrain from cultism and cult activities on campuses. This charge has been incorporated into the matriculation oaths, in some institutions. In addition to the above, most parents and guardians have been mounting pressures on the government, to look into the menace of secret cults on the campuses; and embark on punitive measures that will completely curb cultism on the campuses. Moreover, most parents and guardians have always been counseling their children and wards to refrain from cultism; and not to engage in anything that could destroy the reputation of the families. The mass media too have not relented in their efforts to draw the attention of the public to the ruinous activities of cult members on the campuses (Abdu, 2003).

2.2.11 Effects of Cult Activities on the Society

Secret cult activities have several effects on the society, and the nation at large. When any of the federating units of this nation is threatened, it affects the whole nation (politically, socially and economically). The cultists want to be relevant in the control of power at the center (in the institutions), at all costs. The question that comes to mind is, where do they get the sophisticated weapons they use, in unleashing terror on the campus communities The

trauma of the parents (or, the dependants) of those killed, is better imagined and real (Animashaun, 2000).

The cumulative effects of cult activities, in the campuses, is instability in the education sector. Formal academic activities are disrupted, and that leads to frequent closure of schools. In order to make up for lost time in session, lectures are rushed. This in turn affects the quality of graduates produced by our tertiary institutions. The incessant cult violence, in our tertiary institutions, is creating a security problem for the institutions' immediate communities, and the nation at large. Wanton destruction of properties, affects Students, Lecturers, Management Staffs and University Neighbours. In Enugu State University of Technology (ESUT) and Delta State University (DELSU) the head of department of Business Administration (Mr. Stanley Ukeje), and the Principal Registrar (academics) Mr. Peter Otolu and his wife, were killed respectively by suspected cult members. Also in Ahmadu Bello University (ABU) Zaria, a lecturer Dr. Ignatus Ase Mine, was killed (Makinde, 2012). When writing examinations, students and lecturers are often at alert, focusing attention partly on their work and partly on the doors through which dare-devil, gun-totting cult members could emerge. Examinations and lectures are disrupted with impunity by cultists (Makinde, 2012).

The lives of those killed, during cult orgies of violence, are wasted. These people are potentially great assets to the nation. The youths are the potential leaders of tomorrow, Also, the properties destroyed by the cultists must be replaced, by the authority. This results in the depletion of the lean purse of these institutions. Academic activities, at any active cult infested institution will always be at its lowest ebb. Culminatins in low productivity, on the part of the staffers and students. Nobody will want to take risk, or date any form of threat, whether genuine or not. Cultists pass examinations without sweat. Otherwise 'erring' course lecturers will be dealt with. The incessant violence diverts attention from pursuing the fundamental purpose for which these institutions were established, to the purpose of fighting cultism. These are enough to scare parents from sending their children to such cult-infested institutions. In effect, education will be commercialized, by institutions devoid of cultism. Higher education will thus be for the children of the affluent, who can afford high cost of education.

When the cult students graduate, their interests (employment) are taken care of by their god-fathers, as employment will not based on merit. Any court case, involving cult members is often influenced by their god-fathers, and justice is thereby perverted (Ademola, 2013). Promotion of members will be rapid to the detriment of capable non-influential non-

cultists. This probably led to the banning of public servants in 1976 from joining any secret cult, by the then General Obasanjo regime. Other potential effects includes manpower shortage, as a result of those killed during clashes; as a result of employing unqualified personnel, spread of narcotic drugs, moral laxity among public servants, etc. Cultism wreaks a lot of havoc on the campuses, schools and society. It is not just a vice; it is a vice with a cancerous propensity. Its multiplier effects are unimaginable. For instance, students are killed, kidnapped, raped, assaulted, wounded or maimed. Many lose their individualities, while some are linked with illegal possession of firearms and violent crimes such as armed robbery. It is on record that about 70% of armed robberies are committed by undergraduate students and that about 95% of this group are secret cult members (Anchor, 1999). They indulge in assaults, illicit sexual escapades as well as drug abuse which eventually ruin them (Bulus, 2003).

Secret cults have become a psychological and cultural deformity impinging negatively on the senses of many youths in our institutions, while endangering the lives of others and the future of the society at large. The life of a secret cult member is a pitiable one; he is dreaded by others, while he lives under perpetual fear. Above all, secret cult members have no peace. This confirms the biblical injunction that 'there is no peace for the wicked'. The above dangers lead to the risks of parents being killed, and the students losing admission, or being expelled from the university/schools, because 'cultism' is forbidden in all educational institutions and it ruins the future of anyone involved. Professor Ade Ajayi, in his discussion on cultism in Weekend Times, Saturday, March 22, 1997 (pages 8 and 9), aptly observed that cultism destroys discipline, because people feel that being in a cult group enables them to enjoy support from the higher authority. He added that in some cases, the battle against cultists was only on the surface, whereas deep down, they were getting encouragement from higher authorities. The case of the University of Benin is a typical example, when in 1997, the authorities, cultists and the students' union clashed, resulting in the death of the Secretary General of the Union.

From 1982 to date, the havoc wreaked by cultists cannot be quantified in terms of loss of lives and properties (worth billions of naira) in our tertiary educational institutions only. The havoc, caused by cultists, abounds all over institutions of learning in the country. According to the Vanguard Newspaper report of Tuesday, August 24th, 1999, some of the activities of campus cultists include the killing of the Principal Assistant Registrar and his wife at Delta State University, Abraka; the shooting and maiming of a lecturer at Abia State University, Uturu; the killing of the Chief Security Officer of the University of Ibadan,

Ibadan and the mindless slaughter of eight students of the OAU, Ile Ife. Besides the OAU dastardly act of massacre, which shocked and outraged the Nigerian Society, Enugu, Calabar and Port Harcourt came under the spotlight, because of the continued atrocities of cult members on the university campuses. The death, in Rivers State University of Science and Technology (RSUST), Npolu, Port Harcourt, of a first-year student of Law, in the process of initiation in 1988, and the killing of another final year student of the same university in 1990 show the dimension (the dastardly acts of cultists, on Nigerian University campuses) have assumed. How can one explain a situation in LASU, where cultists stormed an examination hall, apprehended the Students Union leader and machete him to death?

In the Federal University of Technology, Owerri (FUTO), 85 students were expelled because of examination malpractices, and secret cult activities. It is worth noting that, even in this millennium, many institutions of higher learning are still suffering from cultism. The OAU, Ile-Ife Governing Council suspended nine (9) students found to be members of a secret cult. These incidents prompted President Olusegun Obasanjo, through the former Minister of Education, Professor Tunde Adeniran, to give three months' ultimatum to all the Vice-Chancellors of Federal Universities to eradicate cultism on the campuses. In spite of this attempt by government, some people perceived the effort as a 'fire brigade' approach, which might not be enough to eradicate cultism on our campuses. They felt that this attempt would only scorch the snake and not kill it" because they would only succeed in driving the cultists underground for a while. Incidentally, cultism still continues, because five (5) students of Ambrose Alli University were reportedly killed by students identified as cultists on Wednesday Oct. 8, 2003.

According to Omoegun and Akende (2007), cult activities have been very much on an increase in tertiary institutions, leading to the constant harassment of students, staff, and destruction of properties. The nefarious and nocturnal activities of secret cults have also led of the untimely death of cultists, innocent students and members of staff/lecturers of our institutions of higher learning. Cult groups have gradually turned the campuses of Nigerian institutions of learning into killing fields or theaters of war. Here are some samples of both students and lecturers that have been killed as a result of cultism: (September 2005, Bolaji Toniwa, a student of the Lagos State University was killed). (October 2003, three students – Kehinde Dosumu, Omotayo Suraju and Olalekan Ajao of Kwara State polytechnic, were killed).

Cult groups often use to subvert genuine students' unionism and destabilize university administrations, which do not condone their nefarious activities. For instance, in April 2004,

suspected cultist threatened to kill the then university of Benin Vice Chancellor, Prof. Emmanuel Nwanze for daring to set up a committee on “Renunciation of cultism” to investigate the killing of two medical students of the institution by suspected cultists. More importantly, cult activities may disrupt the academic calendar of the nations institutions of learning. The Ambrose Ali University, Ekpoma, generally regarded as the hot-bed of cultism, was closed for 10 months by the then Governor Lucky Igbinedion in the year 2000 for the purpose of sanitizing the university. Before and during examination, students are always organizing night vigil and prayers for a successful end of examinations in the semester. They always sleep with one eye closed. Cult activities are no longer secret or done in the dark. They now operate in the public and openly.

2.2.12 Cults in Operation

Since the Suicide bombing carried out on September 11, 2001 to destroy the World Trade Centre and damage the Pentagon, killing thousands of innocent victims, many people have asked if such deadly terrorists are members of a cult. As a matter of fact, they say, “Al Qaeda”, the International Terrorist Organization led by the elusive late Osama Bin Laden is just like a cult. What about those Palestinian men and women who bind explosives to their chests and blow themselves up Aren’t they members of cults too? In Nigeria, we heard of Matatsine sect, Niger-Delta militant, Rev. King and his church, and Boko Haram, are they members of cults too? Because of their terrorist acts? There are cases of suicide bombings, killings of people, arsons, kidnappings, threats, violent attacks, exploitations of members, disobedience to the rule of law, bombings of churches, killings of policemen (Jegade, 2006).

In The Nation Newspaper of Thursday 18, 2011, the Secretary-General of United Nations alleged that Boko Haram has link with Al Qaeda in the bombing of the United Nations building at Abuja, killing many people and destroying properties. Boko Haram actually claimed responsibilities for the suicide bombing of the UN building at Abuja, destruction of churches and killing people in Northern Nigeria. As a matter of fact, all the aforementioned assumptions are likely to be correct. The suicidal atrocities perpetrated by Bin Laden’s Al Qaeda, The Palestinian suicide bombers, the Boko Haram in Northern Nigeria, The militants in south-south Nigeria, the maitatsine in Northern Nigeria, and other horrific terrorist acts carried out in Pakistan in Nigeria and elsewhere (as read in the newspapers everyday) do appear to be the result of techniques that are now familiar to us, as having been perfected over the years by cultic organizations. These cultic organizations have identical attributes as follows:

- Indoctrination;
 - Coercive Persuasion; and
 - Charismatic Leadership (Jegade 2011).
- **Indoctrination:** Both Al Qaeda and the Palestinian authorities run schools for young children, and training camps for teenagers and young people, that focus on a one-sided view, to say the least, of world history and current affairs. Beginning at a very early age, new generations of potential fighters, terrorists, and bombers are infused with doctrine and ideology that create a personal commitment to a narrow, rigid and disciplined sense of divine mission and a worldview that supports that commitment (Singer, 1997).
 - **Coercive Persuasion:** Among the powerful and persuasive beliefs with which these young people are imbued, is the sense that martyrdom and JIHAD will ensure their rapid and wonderful ascent to heaven and eternal bliss. Furthermore, suicide bombers are frequently coerced to perform their murderous acts by means of promises of material benefits namely: money and properties for their parents and families.
 - **Charismatic Leadership:** Late Osama Bin Laden's claim that he can speak directly to Allah, his pronouncements and mysterious activities, his grandiosity and claim of omniscient power; These and other attributes are consistent with archetypal cult leadership (Singer, 1997). Quite a few we know to have been sent by specific leaders, who hold a powerful control over the beliefs and activities of (not only the suicide bombers themselves, but also) their families and friends. Given the existence of these techniques, it makes sense to draw a comparison between these terrorist acts, and cultic behaviour.

2.2.13 Renouncing Cultic Activities

There are many factors contributing to the keeping of cult members, bound to the group. In most cases, there is no physical restraint, although some groups do punish and imprison those (who try to leave the group). But, in all cases, there is a psychological bond that becomes most difficult to sever.

Some factors are in action. When a person is taken in by the coercive psychological and social influence of a cult, he or she experiences the following:

Deception: in the recruitment process, and throughout membership.

Debilitation: Due to the hours, the degree of commitment, the psychological pressures, and the inner constriction and strife.

Dependency: As a result of being cut off from the outside world, in many ways.

Dread: Due to beliefs instilled by the cult that a person who leaves will find no real life, on the outside.

Desensitization: So that things that would once have troubled them no longer do (for example, seeing children badly abused, or killed).

Belief: It is a factor that is reinforcing the difficulty of cult members, from walking out. The belief of the cult-sense of commitment is a very powerful force. Moreover, such cultist has risen to the top with promotion. Belief, in the world of cults, is the glue that binds the person to the group. You believe in the leader. You believe you are going to accomplish something.

Decency and Loyalty: People are decent and honest beings. They are loyal as well. Once most people make commitment to something, they don't easily renege on that commitment. Rather than be quitters, they will stick with it.

Authority Figures: Cult members were taught to respect authority figures, leaders and, people who are going to give them answers. They were told not to question their leaders. Any questioning or criticism is disrespect to the leader, and cult groups. The leader knows better. The leader has the all powerful answer. Questions and doubts are discouraged.

Peer Pressure and Lack of Information: Cult members are not only kept from sources of outside information, but are also told lies and misrepresentations about the cult, the leader, and the group's activities.

In a cult group, there are medical doctors, lawyers, accountants, engineers, architects, social workers, bankers, people with all kinds of advanced degrees and intelligent people which make some cult members to still remain in cult. "If Femi, Tunde, and Ruth are still there, why should I leave" is the voice received by cult members.

Exhaustion and Confusion: Increase cult member's inability to act. Most cult members are made to work in the morning, noon, and night. Hence, they become exhausted and unable to think straight.

Fear: Cult members are afraid to leave because the group will surely chase after defectors. They will threaten them, punish them, and put them under house arrest. When they receive the wind of any member leaving, they will suspend such a member from group activities he becomes ostracized and punished.

Guilt over Participation: They are conscious of their active participation and great investment in the group. They learn to fake miracles, fake cures, give false presentations on

cult victories, and cover up for the corrupt leaders. This kind of guilt and shame keeps people in cults.

2.2.14 Categories of Exit from Cult and Cult Activities

According to Singer (1997), she declared the goodness of one, out of the three ways through which cult members may get out of the group and cult activities. Firstly, many cult members leave the group out of their own volition because, they become disillusioned, fed up, or burnt out, or they realize the cult is no longer enjoyable and endurable. They then, muster up their courage and make the break, or a particular incident sparks the move to leave the cultic group. Cult members, who leave in this way, are known as “Walkaways”.

Secondly, some members are thrown out by the cult, for various reasons; from a policy of discarding members, who break down mentally or physically from the stresses of the cult life. Cult members, who leave in this way, are sometimes called “Castaways” (Singer, 1997).

Such members are literally thrown out of the group, or deposited in front of psychiatric hospital, or their parents’ homes. Thirdly, non-members (usually family, or friends, and a team made up of exit counsellors) may meet with a cult member, and give him or her information and support, that makes it possible to make a fully informed choice about membership in the group. Exit counseling sessions and family intervention are to be used.

2.2.15 Theoretical Review

2.2.16 Concept of Cultic Intention

There are many descriptions and definition of what a cult is, and sometimes writers, scholars, and even former members avoid the term altogether. The term “Cult” tends to imply something weird, something other than normal, something that is wicked. Cults are devilish and demonic. However, the issues they represent are basic to our society, to our understanding of each other, and to the potential for abuse within our world (Animashaun 2006).

A cult or a cultic group refers to any one of a large number of groups that have sprung up in our society and that are similar in the way they originate their power structure and their governance. Cults come in all sizes, formed around any theme and recruit persons of all ages and backgrounds. Not all cults are religious as some people think. Their reasons for existence may concern religion, life style, politics or assorted philosophies. Not everyone who is approached by a cult recruiter joins, and of those who join, not all stay forever. Cults vary in

how much financial and political power they wield. Some are local phenomena with only a dozen members. Others have thousands of members, operate multinational businesses, and control complex multimillion, if not multibillion dollar organizations (Singer, 1997). Cults are not always easy to recognize, at a first glance. Most people have a general grasp of what a cult is, and are aware of the rise of cultic groups in the past decades. However, what people are not generally aware of, is how cults achieve the centre of people's lives that they appear to have (Akrawa, 2000).

Modern day cults tend to offer apparent utopian places, where all human sickness will be cured. The cult's lure is, if you just come along, all will be fine and everyone will live happily ever after. Cults are truly personality cults. Because, cult structure is basically authoritarian. The personality of the leader is all important. Cults come to reflect the ideas, style and whims of the leader, and become extensions of the leader. Legend has it that all cult leaders are charismatic. In reality, charisma is less important than skills of persuasion, and the ability to manipulate others. In order to start a group, a leader has to have ways of convincing others to follow him or her, and such leaders tend not to relinquish their control. (Amaechi, 2008).

Cult leadership can be a heady role, when the leader comes to see the amount of control he or she holds, and how easily he or she can influence followers. The cults whose names we tend to recognize, are more visible because of their size, their flagrant behaviour and for some, their self destructive tendencies. But there are many other groups that are subtle, sophisticated and dangerous. Cult groups do disguise as legitimate enterprises, or helping organizations. The usual dictionary definitions of a cult are descriptive of certain aspects. What is labeled as a "cult", by one researcher, may not be identified as such by another researcher. For instance, some researchers count only religious-based cult groups, discounting the myriad cults formed around a variety of doctrines, theories, and practices (Akrawa, 2000).

Cults are not uniform, nor are they static. Within the same cult, rules, restrictions and requirements may change from year to year; or from location to location, depending on outside pressures, local leadership and the fancies of the leader. The manner in which controls are put into place, the extent of control over details of members' behaviour and the blatant nature of these controls also vary from cult to cult (Adeyemi, 2000).

The term "cult" is merely descriptive, not pejorative. It refers to the origin social structure and power structure of a group. The conduct of certain cults, especially groups that tend to overtly 'exploit and abuse' people engage in deceptive, unethical and illegal conducts,

which provoke the surrounding society into a critical stance. (Kolawole, 1998) identified three factors that should be seen in a group, before labelling it as a cult group:

The origin of the group and role of the leader;

The power structure, or relationship, between the leader(s) and the followers; and

The use of a coordinated programme of persuasion (which is called thought, reform or, more commonly, brainwashing).

Leadership structure and programme are the essential factors for determining or identifying, cult groups. Basically, there is one person who is the founder, and at the top of the cult's structure; and, decision making centres on him. (There are some female cult leaders; but the majority are male cult leaders).

Cult leaders have the following attributes:

Cult leaders are self-appointed, persuasive persons, who claim to have a special mission in life, or to have special knowledge.

Cult leaders tend to be determined and domineering, and are often described as charismatic.

These leaders need to have enough personal drive, charms, or other pulling power to attract, control and manage their flocks. They persuade devotees to drop their families, jobs, careers, and friends to follow them; for example, "Jesu Oyingbo" (Jesus of Oyingbo) in Lagos, Hariskrishna and others. Overtly or covertly, in most cases, they eventually takeover control of their followers' possessions, money, and lives. Cult leaders centre veneration on themselves. The leaders are seen and called, Priests, Rabbis, Ministers, democratic leaders and leaders of genuinely altruistic movements. They keep the veneration of adherents focused on God. The leader is always at the top and followers are all at the bottom. Cults are authoritarian in structure. The leader is regarded as the supreme authority. The leader may delegate certain powers to a few subordinates, for the purpose of seeing that members adhere to his wishes and rules. The leader has the only and final ruling on all matters. (Singer, 2002)

Cults tend to have a double set of ethics. Members are counselled to be open and honest within the group and confess to the leader. At the same time, members are encouraged to deceive and manipulate non-members. Cults tend to be totalistic (or all encompassing) in controlling their members or followers behaviour and also ideologically totalistic, exhibiting zealotry and extremism in their world view. Most cults expect members to devote increasing time, energy and money or other resources to the professed goals of the group, stating or implying that a total commitment is required to reach some state such as "enlightenment". Cults are known to dictate what members wear (flying colour) and eat, and what they should

believe, think or say; and whom they should marry (Soyinka, 2002). Cults tend to require members to undergo major disruptions or changes in their life styles. Cult groups put pressure on their members to do away with their families, jobs, friends, and become immersed in the groups' major purpose. This isolation strategy is one of the cults' most common methods of control, and enforced dependency. Cults are established by strong or charismatic leaders who control power hierarchies and material resources; and expel power seekers. Cults possess some revealed "word" in the form of a book, manifesto, or doctrine. Cults create fortified boundaries, confining their membership in various ways; and attacking those who would leave as defectors, deserters, or traitors. They recruit new members with ruthless energy, and raise enormous sums of money, and tend to view the outside world with increasing hostility and distrust as the organization ossifies (Soyinka, 2002).

Onanuga, (2003) and Lasisi, (1998) – say that some Lecturers, Heads of Departments and School Administrators, who were once members of secret cults (in their student days) have positive views about cultism. Such people serve as godfathers, or sponsors, of these cult students. They always encourage cultism and cult activities.

Adepeju, (1997) expressed that, if the cultists on our campuses do not enjoy the support of Lecturers, Heads of tertiary institutions, the government, highly placed people in the society and in authority, the menace would probably have been wiped out. Omoluabi, (1998) strongly believed that cult members are well known to other students, academic and non-academic staff, and authorities of various tertiary institutions. He perceived cultism on campuses as a manifestation of what goes on in the larger society as parents and guardians belong to one secret cult or the other, in the larger society. No doubt, cultism has become a cankerworm that defies solutions; and, has affected the smooth running of tertiary institutions, through disruption of normal academic programmes and brutal killings, kidnappings, and loss of innocent lives.

Osisami, (1998) and Omokhodion, (1999) contributed that potential cultists are young men who are physically well built; and, who use the physique to commit all forms of heinous crimes, like murder, rape, maiming, stealing, destruction of properties, use of acid, etc.

The 1999 Constitution of Federal Republic of Nigeria provided a definition of cult, as any association, group, or body of persons, whether registered or not. The constitution asserts that, a cult is any association that,

- * uses secret signs, oaths, rites, or symbols, which is formed to promote a cause, the purpose or part of which is to foster the interest of its members (and to aid one

another under any circumstances) without due regard to merit, fair play, or justice, to the detriment of the legitimate interest of those who are not members.

- * the membership of which is incompatible with the function, or dignity, of any public office under this constitution, and whose members are shown to observe oath to secrecy.
- * the activities, which were not known to the public at large, the names of whose members are kept secret, and whose meetings and other activities are held in secret.

(Constitution of the Federal Republic of Nigeria 1999; Section 329:1)

Aside from these popular conceptions of the term cult, two Nigerian writers have also defined it. Asuka (2002) stated that a cult is conceptually a system of religious belief, a sect, and an unorthodox or false religion. He said believers often engage in formal worship of the object (or subject) of their veneration. Wodi, in Asuka (2002), added that it is participation in knowledge of undivulged activity that distinguishes the cult members from the rest of us. On the other hand, a secret cult according to Akanni, in Kajo (1999), is a set of practices and belief system or idea, whose essence is known only to the inner members, and excessively admired and defended, even to the point of laying down ones life. This according to Asuka (2002), agrees with the opinions of two reformed ex-leaders of students' cults: Offiong and Ngoo. The term "cult" means, a secret group or movement, exhibiting a great (or excessive) devotion or dedication to violence, employing unethically manipulative and destructive techniques of killing, maiming, raping, robbing and using acts of terror, to the detriment of the society (Oni, 2006).

The word "cult" came from French word, "Culte" and it is rooted in the Latin word, "Cultus" which means "care and adoration". However, in the recent time, the term in it can refer to:-

A formal religious veneration;

A system of religious belief and ritual carried out by its adherents; and

A religion, regarded as orthodox as practiced by its adherents.

The ambiguity in the definition of cultists, makes it to be viewed from different perspectives, by different people, authors and scholars. For instance, sociological definition will be different from religious definition.

Ismaila (2013) described; cultic behaviour as a malpractice of a disordered spiritual mind. Cultism is a spiritual rebellion against God. Cults are generally regarded as groups of people who share and propagate peculiar but, secret beliefs only to members. Omokhodion

(1999), quoting Oxford English Dictionary described, Cultism as “a system of religious worship or exercise of a person or thing”.

Abbas (2013), defined cultic behaviour as a word used to refer to group activities that are characterized by rituals, that often involve blood of human and animal, violence and wanton murder. It has its root in traditional religious practices prevalent in the Ogboni, Oro, Egungun, among others. Campus cultism, therefore, is the practicing of cult activities in the higher institutions of learning. Secret cult can be defined as any form of organization whose activities are not only exclusively kept away from the understanding of others, but, such activities are carried out at odd periods of the day, which often clash with the accepted norms and values of everyday life (Adeyemi, 2000). Cultism, in the institutions of higher learning in Nigeria has become a cankerworm which many authors and researchers attempt to explain. It is no hyperbole that it is more prevalent in the higher institutions of learning like, Universities, Polytechnics, Colleges of Education, Schools of Nursing, Schools of Health Technology, and so on.

It was however important to note that the plague has found its way into primary schools and secondary schools. Whenever cultists are about to carry out the nefarious activities, they usually carry more superior weapons such as the Sub-Machine Gun (SMG), Pump-Action, Rifle, and so on. which an average Nigerian Policemen will run away from. Some arrested cultists may not even be prosecuted, because, they turn out to be children of respected personalities in the society. Members of the public are unwilling to give information of cultists to the police for the fear of being arrested or detained and being taken as suspects, which usually ended up in extortion of money from the informant before being let off the hook. (Adurodola, 2011)

Government efforts used to fail, because, campus cultism is a reflection of what obtains in the larger society. In other words, several secret cult groups could be found outside the educational institutions. Many parents lack the moral justification to condemn cultism, as they hold powerful titles and positions in secret societies. There are good reasons to believe that many of the early secret cults, in the world were originally founded as benevolent association of laudable purposes, Anyeba (2005), revealed that we have “Ogboni” secret society in Yorubaland, which was given the responsibility of making native laws and administration. The “Osugbo” belongs to the Ijebus and Egbas serving as council of state. In Edo State, we have “Owegbe” in Benin Kingdom. Igbos have “Odoziobodo” Efik have “Ekpes” “Vodos” is operating among non-Hausa speaking, in the North. Adamolekun (1995). discovered that, the primitive measures adopted by various tertiary institutions management,

could not reduce the tension of indiscipline and campus cultism rather, it further aggravates the menace. The measures have been seen by various scholars as tragedy of good intentions as it introduced more dangerous groupings than students' union.

Ogunbameru (2004) discovered that, students (who could not seek redress through the students' union) found solace in other groups that appear sympathetic to their yearnings and aspirations. Indiscriminate suspension, dismissal and expulsion of students (without reference to the law by the school authorities) affected the students a great deal; hence, the strong feeling of returning "injury for injury". They simply turn into desperadoes, capable of committing crimes. Such crimes become subconsciously compelled to act underground, as a form of vendetta (to confront constituted authorities) by unleashing violence on school administrators, and sometimes on innocent colleagues or students.

Kolawole (1998), described cultism as the act of practicing secrecy. It is a secret grouping of individuals, who after ritualistic initiations seek group, protection, and support using dangerous weapons and fetish means to exert authority and control.

Ogunbameru (2004) described secret cult as a group of adherents to an extreme clandestine religious benefits and who are not of any established religion. It is a devotion or craze for a course by a group who operates in secrecy. Ogidefa (2008), described campus cultism, as the practice of secret cult by a group of students and staff in an institution of learning. Aguda (1997), said a cult can be a clique, denomination, faith, sect, etc. It can be a devotion or craze for a course. (Osha, 2000), painted a clearer picture of the situation when he wrote "students keep dying, they keep getting maimed and disfigured, they keep being sexually harassed and this orgy goes on. If only government can stop this madness, if only the school authorities can confront the devil, if only the lives of students can be protected from blood-thirsty occult confraternities.

Ogidefa (2008), in his Thursday, 12th May, 2004 lecture in Lagos, described cultism as a malpractice of a discovered spiritual mind. A religious system that was contrary to what God established in the Bible, hence a spiritual rebellion against God. Singer, (1990) described, cults as powerful and dangerous. According to her, cults take away our freedom, our money, and they intimidate us. Over two million people are still members of about 5,000 separate cults in the United States of America; and, every day, more and more are being roped in by the manipulative techniques.

Since the emergence of splinter groups in 1972, the situation of cult groups changed for the worse, in view of many reported cases of clashes, between rival cult groups, many of which

have led to the untimely death (or maiming) of members of cult groups and innocent students on campuses.

Cultic behaviour of public university students is an act of engaging in socially disapproved behaviour, an anti-social behaviour which has to do with harassment, violence, vandalizing, drunkenness, dispute, disturbances, troublesome and all forms of criminology (Ajayi, 2005).

Intention is a mental state that represents a commitment to carrying out an action or actions in future. Cultic behavioural intention is an indication of an individual's readiness to perform cultic behaviour. It is assumed to be an immediate antecedent of behaviour. As a matter of fact, it is based on attitude toward the behaviour, subjective norm and perceived behavioural control.

Ajzen (2000) described behaviour as a function of compatible intentions and perceptions of behavioural control in that perceived behavioural control is expected to moderate the effect of intention on behaviour, such that a favourable intention produces the behaviour only when perceived behavioural control is strong.

Although human behaviour is extremely complex and still remains unpredictable, psychologists are trying to understand the influential factors in the process of forming intentions and performing behaviour (Ajzen 2000). The present thought of a person can determine the action of such a person in future (Animasahun 2015). Animasahun further stated that, an undergraduate that always misbehave, reacting violently when cheated, always on bring, often take alcohol, attend all-night parties frequently, carrying ammunition to defend him or herself in case of trouble, such is likely to identify with cultic group in the tertiary, institution. The aforementioned anti-social behaviour are true picture of cultic behaviour manifestation.

2.2.17 Related Theories on University Students Cultic Intention

2.2.18 Cultic Behaviour Theory: This has been subsumed under six (6) broad categories – (Busari, 2010; Cohen, 1970; Newman and Newman 1980);

- Sub Cultural theory of cultic behaviour;
- Balanced theory of cultic behaviour;
- Environmental theory of cultic behaviour;
- Societal theory of cultic behaviour;
- Family theory of cultic behaviour; and
- Natural tendencies theory of cultic behaviour,

Sub Cultural theory of cultic behaviour: This explains cult activities in terms of the existence of deviance, or delinquent subcultures, in the school setting (Busari, 2010). This theory usually imbibes values that are counter to, and sometimes directly challenge the values of the dominant or larger culture (Cohen, 1970).

Balanced theory of cultic behaviour: This theory states that a person tends to establish his, or her own status different from and probably antithetical to, those of the school. While one concedes that Secret Cults fit the definition of sub culture, their existence and activities cannot be reduced to their sub-cultural traits alone (Busari, 2010).

Environmental theory of cultic behaviour: According to Newman and Newman (1980); Coleman (1980), they agreed that the permissiveness of the school environment makes Cult activities to function, as a shelter and breeding ground for deviant subculture. This theory states that school environment by its very nature is conducive to, and even induce the emergency of deviant or criminal behaviours (Elegbeleye, 2000).

When the school is rigidly authoritarian and imposing harsh restriction on students, the feelings of frustration, as a result of such rigidity tend to make students feel little or no allegiance to the school system and so, they adopt anti-school values. Coleman, (1980), and (Cressey, 2000), argued that academic failure promotes delinquency, as it leads to progressive “looking out” for failing students, from the system of achieving legitimate success. Such students become increasingly alienated from the school and drift into association with delinquent subcultures, that are already present in the school system (Elgbeleye, 2000).

Societal theory of cultic behaviour: Crimes, immorality, corruption, vandalism, rape, violent activities have eaten deeply into the fabric of the society. Some explanations locate the blame of youth crime, in violent activities within the society itself Animashaun (2000), Busari (2010).

Family theory of cultic behaviour: This theory puts the blame of cultism, youth violent activities, and crimes on the family, especially the parents. Families should be held responsible for inappropriate parenting, which emotionally leads to criminal behaviours (Elegbeleye, 2000).

Many homes do not pay enough attention to the progress of their children in the school, and thereby expose them to all sorts of deviant behaviours including Cultism.

Natural tendency theories of cultic behaviour: this theory was propounded by Merton (2006). The theory attempts to provide social scientific explanation for youths’ criminal behaviour (Okwu, 2006).

Although various theories have been used to explain cult activities as antisocial behaviour and there is the generality that self concept, parental influence, aggression and peer influence have a tendency to make university students to become antisocial or involve in cult activities, therefore the following were reviewed in order to enhance a clearer understanding of the concept. However it should be noted that this study was anchored on this theory of cultic behaviour.

2.2.19 Theory of Reasoned Action of University Students Cultic Intention

The theory of reasoned action serves to understand an individual's voluntary behavior (Ajzen, 2002). The ideas found within the theory of reasoned action have to do with an individual's basic motivation to perform an action. According to the theory, intention to perform a certain behavior precedes the actual behavior (Armitage & Conner, 2001). This intention is known as behavioral intention, and comes as a result of a belief that performing the behavior will lead to a specific outcome. Behavioral intention is important to the theory because these intentions "are determined by attitudes to behaviors and subjective norms".^[4] The theory of reasoned action suggests that stronger intentions lead to increased effort to perform the behavior, which also increases the likelihood for the behavior to be performed.

Ajzen and Fishbein suggest two factors that determine intention: attitudes and subjective norms. An attitude is a person's opinion about whether a behavior is positive or negative, while "a subjective norm is a perceived social pressure arising from one's perception". A subjective norm describes the social pressure an individual feels to perform or not perform the behavior at hand. Together, attitudes and subjective norms are thought to determine behavioral intention. Behavioral intention then leads to performing the behavior.

The TRA theorists note that there are three conditions that can affect the relationship between behavioral intention and behavior. The first condition is that "the measure of intention must correspond with respect to their levels of specificity" (Fishbein, & Ajzen, 1975). This means that to predict a specific behavior, the behavioral intention must be equally specific. The second condition is that there must be "stability of intentions between time of measurement and performance of behavior" (Fishbein, & Ajzen, 1975). The intention must remain the same between the time that it is given and the time that the behavior is performed. The third condition is "the degree to which carrying out the intention is under the volitional control of the individual" (Fishbein, & Ajzen, 1975). The individual always has the control of whether

or not to perform the behavior. These conditions have to do with the transition from verbal responses to actual behavior. Their study served to examine whether the relationships suggested by the TRA model remain true in predicting joining deviant gangs intentions, as well as, to see if these relationships would change depending on the severity of the needs or identification with cult groups. An important consideration in interpreting the BI-behavior link is the type of behavior involved. Behaviors with many steps may be more difficult to perform, include more opportunities to abandon, and often thus require greater strength of BI to perform. In addition to number of steps, some behaviors are more complex than others to perform. If a subject feels that the behavior is too complex to perform, his or her perceived behavioral control over it will likely be low (Ajzen, 1991). Other reasons, in addition to number of steps and complexity, make some behaviors more difficult than others to perform. Time between BI and behavior is also important. The correlation between BI and behavior becomes less reliable over time (Sheeran & Orbell, 1998). Finally, as a proxy for willingness to try and motivation to perform a behavior, BI has useful potential application. Depending on type and context of a behavior, information about willingness and motivation may focus one intervention on the subset population with higher BI strength, and another intervention on influencing variables that affect BI (such as social norms and perceived behavioral control). The intention to join cult groups is specific to needs that could be fulfilled through membership and internal environment or expression of internal values. Cultic intention defines likelihood of joining people who have extreme beliefs and may perpetrate violence. These decision is influenced by myriads of factors which include psychological deficiencies, need fulfilment and social norm and values.

2.2.20 Deviance Theory of Cultic Intention

Psychological theories of deviance according to Haralambos (1980), share certain similarities with biological or physiological theories. First, they see the deviant as different from the population as a whole. Second, he is abnormal in a normal population. Third, his abnormality pre-disposes him to deviance. However, psychological theories differ in their claim that the deviant's abnormality is learned, rather than genetically determined. They see abnormal experience, rather than abnormal genes, as the basis for deviance. This experience produces "character defects" and "maladjusted personalities", which in turn produce deviance. Often, psychological theories argue that something has gone wrong in the socialization process usually in the mother-child relationship. This "defective socialization" involves emotional disturbance, which leads to the formation of maladjusted personality

traits. This, (the psychological perspectives of deviance, that emphasizes disorders) could be explained as a major element in the rise of cultic behaviour (Okebukola, 2011).

2.2.21 Differential Association Theory of Cultic Intention

There have been many theories put forth to explain criminality. However only a few have been able to withstand time and critique. One is The Theory of Differential Association by Edwin H. Sutherland. This theory proposes that criminal behaviour is a product of learned behaviour acquired through interaction with other individuals. In his book "*Principles of Criminology*" (1947), Sutherland outlined his theory in nine assumptions. The first is that criminal behaviour is learned. Sutherland did not believe that criminality was a biological or inherited behaviour. There has to be a "training" process, by which the individual "learns" how to be a criminal. The second assumption is that criminal behaviour is learned through the process of communication. This assumption re-iterates that individuals cannot become criminal on their own. Sutherland believed that verbal and non-verbal communication was used as the teaching tool.

The third assumption is that the principle of the learning of criminal behaviour occurs within intimate personal groups. Sutherland believed that intimate personal groups provided the largest influence on the ability to learn criminal behaviour. Furthermore, various other means of communication (non-human) were not an important factor in the development of the criminal mind. The fourth assumption is, when criminal behaviour is learned, the learning includes (a) techniques of committing the crime, which are sometimes very complicated, sometimes very simple; and (b) the specific direction of motives, drives, rationalization, and attitudes. In essence, the individual must learn how to commit crimes, why to commit crimes, and how to emotionally detach one's self from the commission of the offence.

The fifth assumption is, the specific direction of motives and drives is learned from definitions of the legal codes, as favourable or unfavourable. Intimate relationships teach the drives and motivations required to commit a crime. The sixth assumption is that a person becomes delinquent because of an excess of definitions favourable to violation of the law, over definitions unfavourable to violation of law. This is the substance of differential association. The individual becomes criminal because they have more interaction with criminality, than they do with law-abiding individuals. The seventh assumption is differentiation association may vary in frequency, duration, priority, and intensity. Sutherland believed that criminal behaviour could be calculated in a mathematical equation and could be defined by such. The eighth assumption is the process of learning (criminal behaviour, by

association with criminal and anti-criminal patterns) involves all of the mechanisms that are involved in any other learning.

Sutherland believed that criminal behaviour is learned like any other behaviour. Criminal behaviour did not have any “special” components or requirements. This aspect of his theory was in contrast to the biological theorists that believed that criminal behaviour was innate. The ninth assumption is that, while criminal behaviour is an expression of general needs and values, it is not explained by those general needs and values, since non-criminal behaviour is an expression of the same needs and values. Sutherland finalized his nine theoretical assumptions with the idea that cultist and law-abiding citizens are seeking the same gratification, but are using different means. In other words, needs and values do not explain the behaviours of a cultist because they equally explain the needs and values of the non-cultist (Pfohl, 1994).

The substance of the Theory of Differential Association lies in two main ideas; social deviance occurs when individuals define a situation as an acceptable time to violate norms, or the law; and the definition used to determine the situation is based on an individual’s personal experiences (Pfohl, 1994). A youth may use the media, poverty, or their environment as definable situations or acceptable times to violate social norms. Social norms come from being taught values and morals, a responsibility often delegated to parents or guardians, at the time of birth. The learning process begins early and the more positive influence a child receives will instill a more responsible, productive and moral individual.

Differential Association utilizes a cost/benefit analysis. If the youth perceives it is more beneficial to break the law and less beneficial to follow the law, then outcome will be delinquent behaviour. Non-criminal youth may provide definitions favourable to breaking the law, however, association with other delinquent youth provide the strongest predictor of delinquency. The focus on Differential Association Theory is social interaction and learning with a primary premise, being that criminality is a learned behaviour. The associations that are early in life, long lasting, intimate, and frequent have more impact than those that are short term. A criminal mindset is more likely to develop when a child is exposed, through intimate social interaction, to attributes favourable to crime. More involvement with a child, more supervision provided, and an increase in quality of the parent-child interaction can minimize the effects of negativity. In addition, the youth needs to be subjected to a non-criminal influence early on, a role typically given to parents (Pfohl, 1994).

2.2.22 Social Learning Theory of Cultic Intention

This theory was developed by Bandura (1977). The theory, emphasizes the fact that much learning occurs in a social context. This kind of learning, which results simply from watching others and does not depend on reinforcement, is called observational learning. Observational learning occurs when an observer is viewing the behaviour of a model. An observer's behaviour can be affected by the positive, or negative, consequences (vicarious reinforcement or vicarious punishment) of a model's behaviour. Also, observational learning is the way we learn first language, form standard of judgement, and even discover ways to solve many types of problems.

Observational learning can be used to explain locus of control, because the learning we have acquired over the years are the process, that will form the bedrock of our locus of control, because if the learning are such, that successes are being internalized and failures are externalized, such individuals will always want to internalize success; and such people will have a strong belief that they are reaping the reward of their labour, while some individuals who experience failure tend to externalize failure. Some people, through the process of observational learning from one another, are actively seeking relationships with other peers, with the same traits who are like themselves (Hektner, 2003). Therefore, female university undergraduate students involve themselves in cultic behaviour.

Social learning theory emphasizes the importance of the density of antisocial behaviour as a result of cultic activities (Bandura, 1977; Bandura, 1986). Cultic behaviour is more likely among individuals who always manifest delinquency (Bandura, 1986).

Whether or not an individual engages in criminal behaviour in a particular situation is partially determined by discriminative stimuli in the situation (Andrews and Bonta, 1998). Stimuli suggesting that antisocial activity is likely to bring about rewards, such as the presence of antisocial peers or a perceived easy target, would predict criminal behaviour. By contrast, stimuli indicating that antisocial behaviour are likely to produce greater costs, such as the presence of a pro-social partner, would predict engagement in non-offending behaviour. While this extension of social learning theory is consistent with rational choice theory (Clarke and Felson, 1993), social learning theory emphasizes how learning history and cognitive factors influence the perception of rewards and costs in particular situations, while rational choice theory emphasizes the rewards and costs, in the immediate situation.

According to Andrews and Bonta's (1998) specification of social learning theory, the perceived magnitude of rewards and costs are the key factors in predicting criminal behaviour. Various studies have supported the connection between perceived rewards and

offending behaviour. Anticipated positive outcomes of violent behaviour, including reduction of aversive arousal (Tyson, 1998), reputation enhancement (Indemaur, 1995) and sexual arousal (Ressler, Burgess and Douglas, 1998) have been linked with serious violent behavior. The probability of a person engaging in burglary has been predicted by perceived thrills, money and status associated with such criminal activity (Piquero and Renegst, 1999).

2.2.23 Concept of Self-concept

Self-concept has a great influence on university students cultic intention. A wealth of research findings indicates that self-concept correlates with cultic intention (Oni, 2006; Okebukola, 2011). Self-concept is the set of knowledge and attitude that an individual has about oneself; the perception that the individual assigns to himself and characteristics of attributes that he uses to describe himself. The importance of self-concept stems from its notable contributions to personality formation. This has to do with social competence, since it influences how the person feels, how an individual's cultic behaviour manifest (Okebukola, 2007). It should be noted that, positive self-concept will enhance personal courage, strength, environmental protection and encouragement, hence, some students do join cult groups on their own (Animashaun, 2000).

Self-concept as people's attitude about themselves, their picture of the way they look and act, the impact of what they believe have on others and their perceived traits, abilities, strengths and weaknesses. Hence self-concept constitutes the attitudes, feeling, perceptions and evaluations of the self as an object (Hall and Lindzey, 1970; Rogers, 1959).

According to Rogers (1959, 1961), self-concept consists of all the ideas, perception and values that characterize "I" or "Me"; to includes the awareness of "what I am" and "what I can do". This perceived self, in turn influences both the person's perception of the world and his or her behaviour.

Rogers theorized that the individual evaluates every experience in relation to his or her self. People want: to behave in ways that are consistent with their self-concept. For example, a woman who perceives herself as strong and competent perceives and acts upon the world differently from a woman who considers herself weak and ineffectual. However experiences and feelings that are not consistent and threatening may be denied admittance to consciousness. This is essentially Freud's concept of repression, although Rogers felt that such repression is neither necessary nor permanent.

The more areas of experiences that a person denies because they are inconsistent with his or her self-concept, the wider the gulf between he self and reality and the greater the

potential for maladjustment. An individual whose self-concept is incongruent with personal feelings and experiences, must defend himself or herself against the truth because the truth will result in anxiety. If the incongruence becomes too great, the defence may break down, resulting in severe anxiety or other forms of emotional disturbance. The well adjusted person, in contrast, has a self-concept that is consistent with thought, experience and behaviour, the self is not rigid, but flexible, and can change as it assimilates new experiences and ideas.

Rogers also postulates regarding self-concept what he refers to as the 'ideal self that is our conception of the kind of person we would like to be. He argues that the closer the ideal self is to the real self, the more fulfilled and happy the individual becomes. A larger discrepancy between the 'ideal self' and the 'real self results in an unhappy, dissatisfied person.

He posited further that two kinds of incongruence can develop: one, between the self and the experiences of reality, the other between self and the ideal self. Rogers hypothesized about how these incongruences may develop. He believed that people are likely to become more fully functioning if they are brought up with unconditional positive regard. This means that they feel themselves valued by parents and others even when their feelings, attitudes and behaviours are less than ideal. If parents offer only conditional positive regard, the child is likely to distort his or her self-concept. He is not likely to regard himself positively. Instead the child values himself in terms of certain external standards such as achievement or an attractive appearance. This produces what Rogers calls "conditions of worth". When one experiences such conditions of worth, it is inevitable that one's sense of self and one's experience will not be congruent. For example feelings of competition and hostility toward a younger sibling are natural but parents disapprove of hitting a baby brother or sister and usually punish such action instead of explaining the reasons why hitting is not acceptable.

Children must somehow integrate this experience into their self-concept. They may decide that they are bad and so may feel ashamed. They may decide that their parents do not like them and so may feel rejected. Or they may deny their feelings and decide they do not want to hit the baby. Each of these attitudes contains a distortion of the truth. The third alternative according to Rogers, is the easiest for children to accept, but in so doing they deny their feelings which then becomes unconscious. The more people are forced to deny their real feelings and to accept the values of others, the more uncomfortable they feel about themselves. If they encounter a new threatening experience, such persons, already vulnerable to anxiety, will begin to behave in a defensive way in order to protect their already fragile

identity. This defensive functioning distorts experience and may lead to chronic interpersonal difficulties and a deep sense of inadequacy.

Rogers (1951) developed the nondirective, client-centred therapy to reduce the discrepancies that often arise between people's "ideal" selves and their imperfect "real" selves. In Roger's view, maladjustment occurs when these discrepancies are sizeable and painful. The therapy is therefore based on the assumption that these discrepancies and the pain they provoke can be reduced.

Rogers (1970) believed that the basic force motivating the human organism is the actualization tendency - a tendency towards fulfillment, or actualization of all the capacities of the organism. The client-centred therapy's assumption is that psychological disorders arise when the process of reaching one's potential is blocked by circumstances or by other people who try to channel the person's development along lines they find acceptable. When this occurs, the person begins to deny his true feelings. The person's awareness of his uniqueness becomes narrowed and the potential for growth is reduced.

The therapy further assumes that every individual has the motivation and ability to change and the individual is the person best qualified to decide on the direction that such change should take. Rogers argues that people are capable of working out solutions to their own problems. He maintains that the goal of the therapy is to help people get in touch with their real selves and to make deliberate choices regarding their lives and behaviour. It aims at helping the client become more fully the person he or she is capable of becoming. The client-centred therapist only facilitates the exploration of the individual's own thoughts and feelings and assists the individual arrive at his or her own solutions.

Rogers (1959) believed that the client-therapist relationship should be designed to support the client's own pursuit of wholeness. He, like Maslow (1967), posited that people are naturally motivated to fulfill their potential and to become self-actualized. Unfortunately, the path to self-actualization is often blocked and people may be unable to grow because they are out of touch with themselves.

2.2.24 Theory of Self-Concept

This is the set of knowledge and attitude that an individual has about oneself, the perception that the individual assigns to himself, and characteristics of attributes that he uses to describe himself. The importance of self-concept stems from its notable contribution to personality formation. This has to do with social competence, since it influences how the

person feels, how an individual thinks, learns value himself, relate to others, and ultimately how he behaves.

Self-concept has been found to be a contributor to an individual's academic achievement (Helme and Aken, 1995) though the direction of causality between academic achievement and academic self-concept has been the subject of considerable interest and speculation in educational psychology (Bryne, 1984; Helmke, 1992; Marsh, 1990).

A person's self-concept may change with time as reassessment occurs, which in extreme cases can lead to identity crises. Furthermore, the self-concept is not restricted to the present. It includes past selves and future selves. Future or possible selves represent individuals' ideas of what they might become, what they would like to become, or what they are afraid of becoming. They correspond to hopes, fears, standards, goals and threats. Possible selves may function as incentives for future behaviour and they also provide an evaluative and interpretive context for the current view of self (Markus and Nurius, 1986).

The psychologists who paved the way for this concept were Carl Rogers and Abraham Maslow. According to (Rogers, 1959) everyone strives to become more like an "ideal self". The closer one is to their ideal self, the happier one will be. Rogers also claimed that one factor in a person's happiness is unconditional positive regard, or UPR, from others. UPR often occurs in close or familial relationships, and involves a consistent level of affection regardless of the recipient's actions (Kass, 1994). An important theory relating to self-concept is the self-categorization theory (SCT), which states that the self-concept consists of at least two "levels", a personal identity and a social identity. In other words, people's self-evaluations rely on both one's self-perceptions and how one fits in socially. The self-concept can alternate rapidly between the personal and social identity (Guimond, Chatard, Martinot, Crisp & Redersdorff, 2006)

An individual's self-concept is conceived as that individual's summary formulation of his or her status (Ossorio, 1978; 1998). This conception differs significantly from traditional ones in which the self-concept is universally considered to be a kind of organized informational summary of perceived facts about oneself, including such things as one's traits, values, social roles, interests, physical characteristics, and personal history (James, 1890; Snygg & Combs, 1949; Rogers, 1959; Wylie, 1968; Kihlstrom & Klein, 1994; Baumeister, 1995). For this reason, and because the notion of "status" will be unfamiliar to most readers, this section will be devoted to explaining the present conception.

According to Bergner (2007), the status dynamic view maintains that the self-concept is most usefully identified, not with an organized summary of myriad perceived facts about

oneself, but with one's summary formulation of one's status. That is to say, it is one's overall conception of one's place or position in relation to all of the elements in one's world, including oneself. Charlie (2004) provides a simplified illustration of the self-concept as a summary formulation of one's status ("nothing" existing in a world comprised of "somethings" and "nothings"); and illustrates how what is fundamental about self-concepts is not that they are informational summaries of myriad facts about oneself, but that they place one somewhere in the scheme of things.

A person's self-concept, by virtue of it being a summary formulation of his or her status, is in the bargain a summary formulation of his or her perceived behavioral possibilities, and of the limits on these (Ossorio, 1978, 1982; Roberts, 1985). To pursue chess analogy, when given a summary formulation of the status of a given knight by virtue both of its being a knight and its location vis-avis other pieces in an actual game, have simultaneously formulated everything that this piece can do and cannot do at this point in the game. When Charlie Brown makes a summary appraisal of his own status as that of a "nothing in a world of somethings," one sees that he has simultaneously appraised his behavioral possibilities and the limits on these.

One's self-concept sets limits on one's behavioral possibilities in several ways. The first of these, as captured in Charlie's (2004) lamentation, is that, by virtue of one's self-assigned-status, one may appraise oneself as ineligible for many forms of valued life participation. When one considers certain commonly encountered, global, self-assigned statuses such as "unlovable," "irrational," "inadequate," "incompetent," "worthless," or "inferior," one can easily see that, by virtue of their ascription, persons have declared themselves ineligible for various forms of participation in life. To believe oneself "unlovable," for example, is to appraise oneself as ineligible for the love of another person. To believe oneself "irrational" is to appraise oneself as ineligible to render logical, well-grounded judgments and decisions, a perceived ineligibility that is vast in its behavioral implications.

A second limitation imposed by a person's self-concept is captured well in the expression: "I could never do that and still be me." Here, individuals are bound by self-concept in such a way that, being who they take themselves to be, the action in question is unthinkable as something they would or could do. In their minds, it would so violate who they are that, should they do it, they could no longer take themselves to be the same person, but would be forced to see themselves as a different (and usually distinctly lesser) person (Ossorio, 1975; Rogers, 1959). In general, this constraint serves as a force for social good

insofar as for most people antisocial acts such as child abuse or murder are “unthinkable” or “something I just could never do.” However, at other times, this constraint proves debilitating in people’s lives because crucially needed actions have become for them such unthinkables (e.g., leaving a destructive relationship, or defending their rights in an assertive and forceful manner).

A third and final type of limitation imposed by the self-concept is on what a person will take to be the case about the world. Essentially, persons will “read” the world in ways that are in keeping with their self-concepts. For them, this will be “just the way the world is.” For example, one client, when urged to look at some positive things about himself, told his therapist that “You don’t seem to understand; the deep-down bedrock truth about me is that I am a complete and utter a - hole.” From the point of view of this client, given who he was, the therapist’s favorable comments could only be read as a case of misunderstanding. For this same client, minor criticisms from his wife simply “were” emotional abandonments, and praise from his employees simply “was” ill-motivated, deceitful flattery. To have a self-concept is, in the end, not just to have a certain appraisal of oneself - it is to live in a certain world.

In addition to restricting the behavioral possibilities of persons, the self concept has important positive implications for how such persons will deem it appropriate to act. An old expression in the American culture is that of persons “knowing their place.” Often used with reference to individuals in disadvantageous social positions, the expression indicates that the person in question understands his or her position vis-a-vis others and what it calls for in terms of behavior towards them, and acts accordingly. The expression, “knowing one’s place,” captures well certain behavioral implications of the self-concept when viewed as one’s summary formulation of one’s place or status. Clinically, one observes that persons whose self-concept is that of “lowly nothing” will often express this interpersonally by behaving in ways that are self-effacing, deferential, nonassertive, and even servile. In contrast, (Raimy, 1975) views others, whose conception of themselves is that they are “special persons” will frequently express this with behavior that is arrogant, demanding, presumptuous, condescending, and heedless of the desires and rights of others.

An important special case of the self-concept determining how it is appropriate to act concerns the matter of how persons treat themselves. Depending on the status one assigns to oneself, one may judge it appropriate to do such things as continually criticize oneself for one’s many failings, disregard oneself, doubt the soundness of one’s own judgments, engage

in continual efforts to transform oneself from an unacceptable human being into an acceptable one, or even in extreme cases to execute oneself.

2.2.25 Concept of Self-Efficacy

Self-efficacy is an individual's belief that he or she is capable of successfully performing a task (Adeyemo, 2008). The higher an individual's self-efficacy, the more confidence he or she has in joining cult groups. Students with low self-efficacy are more likely to lessen their efforts or give up altogether, while those with high self-efficacy will try harder to master and accept challenges, (Animashaun, 2000). A sense of low efficacy contributes to anxiety, perceived vulnerability and negative thinking. Pajares (2003), Schunk and Pajares (2001), Schunk (1994), Adeyemo and Torubelin (2008), Salami and Ogundokun (2009) asserted that, beliefs influence the choice that people make and the course of action they pursue.

Self-efficacy refers to the confidence people have in their abilities that they will be successfully at a given task (Bandura, 1997). Individuals' who possess a high degree of self-efficacy are more likely to attempt challenging tasks, to persist longer at them, and to exert more effort in the process. If highly efficacious individuals fail, they attribute the outcome to a lack of effort, or an adverse environment. When they succeed, they credit their achievement to their abilities. It is the perception that their abilities caused the achievement that affects the outcome rather than their actual abilities.

It is determined by enacted mastery experience, vicarious experience, verbal persuasion, and physiological and emotional states. Of these factors, enacted mastery experience has the most influence. Self-efficacy beliefs vary between individuals, fluctuate under different circumstances, and can change over time (Salami and Ogundokun, 2009). Self-efficacy correlates with cultic behaviour according to Viatonn and Jegede (2006).

Self-efficacy beliefs are defined as people's judgments of their capabilities to organize and execute courses of action required to attain designated types of performances (Bandura, 1997). People's beliefs about their efficacy can be developed by four main sources of influence: mastery experiences, vicarious experiences, social persuasion, and somatic and emotional states such as anxiety, stress, arousal, and mood states (Bandura, 1994). Self-efficacy was included in the proposed model because it has been empirically shown to be one of the most influential psychological constructs affecting achievement in life in general, and in sport in particular (Feltz, 1988).

Self-efficacy beliefs can enhance human accomplishment and well-being in numerous ways. It influences the choices people make and the courses of action they pursue. Unless people believe that their actions will have the desired consequences, they have little incentive to engage in those actions. Self-efficacy beliefs also help determine how much effort people will expend on an activity, how long they will persevere when confronting obstacles, and how resilient they will be in the face of adverse situations (Pajares, 2002). The higher the sense of efficacy, the greater the effort, persistence, and resilience. Self-efficacy beliefs also impact on an individual's thoughts and emotional reactions. High self-efficacy helps create feelings of peacefulness in approaching difficult tasks and activities. Conversely, people with low self-efficacy may believe that things are tougher than they really are; a belief that promotes anxiety, stress, depression, and a narrow vision of how best to solve a problem (Bandura, 1994; Pajares, 2002).

According to Bandura (1977, 1986, 1997), self-efficacy beliefs are a major determinant of behavior only when people have sufficient incentives to act on their self-perception of efficacy and when they possess the necessary skills. Self-efficacy beliefs will exceed actual performance when there is little incentive to perform the activity, or when physical or social constraints are imposed on performance. Some people may have the necessary skills and high self-efficacy beliefs, but no incentive to perform. Inconsistencies between efficacy beliefs and performance also occur when tasks or circumstances are ambiguous or when one has little information on which to base efficacy judgments, such as when one is first learning a skill (Feltz & Lirgg, 2001).

Bandura postulates that self-efficacy beliefs influence the course of action people choose to pursue, how much effort they put forth in given endeavors, how long they would persevere in the face of obstacles and failures, their resilience to adversity, whether their thought patterns are self-hindering or self-aiding, how much stress and depression they experience in coping with taxing environmental demands, and the level of accomplishments they realize.

Bandura (1995) contrasts people with different senses of efficacy as follows:

People who have a low sense of efficacy in given domains shy away from difficult tasks, which they view as personal threats. They have low aspirations and weak commitment to the goals they choose to pursue. When faced with difficult tasks, they dwell on their personal deficiencies, the obstacles they will encounter, and all kinds of adverse outcomes rather than concentrate on how to perform successfully. They slacken their efforts and give up quickly in the face of difficulties. They are slow to recover their sense of efficacy

following failure or setbacks. This is so because they view insufficient performance as deficient aptitude, it does not require much failure for them to lose faith in their capabilities. On the other hand people who have strong beliefs in their capabilities approach difficult tasks as challenges to be mastered rather than as threats to be avoided. Such an affirmative orientation fosters interest and engrossing involvement in activities. They set themselves challenging goals and maintain strong commitment to them. They invest a high level of effort in what they do and heighten their effort in the face of failures and setbacks. They remain task-focused and think strategically in the face of difficulties. They attribute failure to insufficient effort, which supports a success orientation. They approach potential stressors or threats with the confidence that they can exercise some control over them. Such an efficacious outlook enhances performance accomplishments, reduces stress, and lowers vulnerability to depression (Bandura, 1995).

Bandura's philosophy of the self-efficacy construct included his theory that self efficacy beliefs affect how people think, act, feel and motivate themselves concerning all aspects of their lives. He interpreted, however, efficacy beliefs as having varying levels of importance. The most fundamental beliefs are those around which people structure their lives (Bandura, 1997). Such beliefs have predictive value because these types of beliefs guide which activities are undertaken and how well they are performed. Bandura finds this predictive value to be of the utmost importance because it gave way to the fact that if the self-efficacy beliefs of people could be influenced, people could achieve at levels they once thought they were incapable.

The self-efficacy construct, as described by Bandura, consists of two cognitive dimensions: personal self-efficacy and outcome expectancy. Bandura (1977, 1981, 1986, 1995, & 1997) defines personal self-efficacy as judgments about how well one can organize and execute courses of action required to deal with prospective situations that contain many ambiguous, unpredictable, and often stressful elements. Bandura (1977) portrays outcome expectancy as a person's estimate that a given behavior will lead to certain outcomes. An efficacy expectation is the conviction that one can successfully execute the behavior required to produce the outcomes. Outcome and efficacy expectations are differentiated, because individuals can believe that a particular course of action will produce certain outcomes, but if they entertain serious doubts about whether they can perform the necessary activities such information does not influence their behavior.

Bandura (1997) also notes that people who believe that their behavior can influence the outcome of a situation act more assertively than those who believe that outcomes cannot

be influenced by their behavior. The construct of self-efficacy beliefs is grounded in social learning theory and is the product of a complex process of self-persuasion that relies on cognitive processing of diverse sources of efficacy information. These include performance accomplishments, vicarious experience, verbal persuasion and emotional and physiological arousal.

2.2.26 Theory of Self-Efficacy

Peoples' well-being is determined by their efficacy to mobilize cognitive resources and the course of action needed to exercise control over given events (Bandura, 1977, 1986). Self-efficacy refers to an individual's belief that he/she is capable of successfully performing a task. The higher an individual's self-efficacy, the more confidence he/she has in his/her ability to succeed in a task (Alarape and Afolabi, 2001). People with low self-efficacy are more likely to lessen their effort or give up altogether, while those with high self-efficacy will try harder to master challenges. A sense of low efficacy contributes to anxiety, perceived vulnerability and negative thinking. Self-efficacy beliefs influence task.

To corroborate the above, Pajares (2003), Schunk and Pajares (2001) and Schunk (1994) have in their various research works affirmed that, self-efficacy beliefs influence the choice people make and the course of action they pursue. Most people engage in tasks in which they feel competent and confident; and avoid those in which they are not. Efficacy beliefs also influence the amount of stress and anxiety individuals experience, as they engage in tasks and the levels of accomplishment they realize. Higher self-efficacy helps create feelings of serenity in approaching difficult tasks and cultic activities.

Research indicates that self-efficacy is related to numerous health behaviour including smoking (Baer, Holt, & Lichtenstein, 1986; Carey & Carey, 1993; Sturt, Borland, & McMurray, 1994), alcohol use (Burling, Reilly, Moltzen, & Ziff, 1989), as well as violent exercise (Berneir & Avar, 1986; Clark & King, 2000; Fontaine & Cheskin, 1997). Self-efficacy is a multidimensional construct in that a high degree of self-efficacy in other life areas (DiClemente, 1986).

Research indicates that recreation self-efficacy is related to long-term change in physical activity. For example, those with a high degree of exercise efficacy are more successful at maintaining recreation exercise habits over time (Kaplan, Atkins, & Reinsch, 1984; McAuley 1993), and Saks (1995) discovers that self-efficacy predicted long-term adjustment in violent activities patterns above and beyond age, gender, education, income and even prior activity levels. Beyond predicating successful recreation exercise maintenance

over time, it appears as though those with a high degree of self efficacy are more likely to return to recreational after a period of non adherence (Bandura, 1997).

Research indicates that self-efficacy is related to numerous health behaviors including smoking (Baer, Holt, & Lichtenstein, 1986; Carey & Carey, 1993; Stuart, Borland, & McMurray, 1994), alcohol use (Burling, Reilly, Moltzdn, & Ziff, 1989), as well as as violent exercise (Berneir & Avard, 1986; Clark & King, 2000; Fontaine & Cheskin, 1997). Self-efficacy is a multidimensional construct in that a high degree of self-efficacy in a circumscribed area is not necessarily associated with self-efficacy in other life areas (DiClemente, 1986).

2.2.27 Concept of Self-Esteem

Adolescence is a time of increasingly heightened self-scrutiny and greatly fluctuating self-esteem. Self-esteem is a concept, in psychology, which refers to someone's personal assessment of self worth. Someone with a high self-esteem tends to be very confident, feels good and has a lot of personal pride (James, 1983). Individuals with low self-esteem, on the other hand, think that they are worthless, and they struggle with confidence and pride. From a very early age, people are establishing their self-esteem, and there are a number of factors which can influence someone's sense of self-worth. Low self-esteem can contribute to the development of depression and antisocial behaviour. It is also usually uninherited, because it is a reflection of personal opinion, not someone's actual worth and skills. Everyone has unique talents and abilities, including people with low self-worth; and, people are sometimes surprised to learn that people who are lacking in self confidence may have hidden facets to their personalities, such as an astonishing talent for music, or excellent writing skills, as experienced among self-challenging youths (Mckay, 2000).

Some behaviours strongly suggest high or low self-esteem, For example, a person with high self-esteem is unlikely to be involved in antisocial act, delinquency, recidivism, or attempt suicide. However, some people, whose talents and achievements appear to give them every reason to like themselves, do not. Youths have varying levels of self-esteem, which appears to be influenced by such factors as gender, ethnicity, and social class. It can also vary within an individual. Studies have found that one-third to one-half of youths struggle with low self-esteem, especially in their prime (Harter, 1990; Hirsch and DuBois, 1991). The results of low self-esteem can be temporary, but in serious cases can lead to various problems including depression, anorexia nervosa, delinquency, self-inflicted injuries, and even suicide.

Self-esteem is related to school performance and delinquency. Youths with low self-esteem are more likely to do poorly in school, and be involved in crime.

While youths' self-esteem can fluctuate, studies have found that self-esteem appears relatively stable. Individuals with high self-esteem in childhood are likely to be youth with high self-esteem. Many studies have demonstrated that during middle and late adolescence, and into early adulthood, self-esteem stabilizes or even increases (Savin-Williams and Demo, 1983; Harter, 1990). The safer generalization to make, regarding youths and self-esteem, is that some (but not all youths) experience low self-esteem; and, that for some (but not all) who experience it, low self-esteem is associated with serious problems.

Self-esteem is an essential contribution to the life process, and is indispensable to normal and healthy self-development; and has a value for survival (James 1983). Self-esteem promotion can benefit from lifestyle-oriented activities. Its growth takes place in the larger context of relationship, environment related experience, attitude toward self and achievement (Khanlou, 1999). People with poor self-esteem often rely on how they are doing in the present to determine how they feel about themselves. They need positive external experiences to counteract the negative feelings, and thoughts, that constantly plague them. Even then, the good feeling can be temporary (Mckay, 2000).

Self-esteem is based on people's ability to assess accurately, and still be able to accept and to value themselves unconditionally. This means being able to realistically, acknowledge their strengths and limitations (which is part of being human), and at the same time accepting themselves as worthy and worthwhile, without conditions or reservations (Johnson 1991). Studies conducted, in a western context, find the relationship between gender and self-esteem, which is in favour of male adolescents, with females having lower self-esteem levels (Chu 1997; Harper and Marshal, 1991). Two studies conducted in a non-western context, have not found gender differences in self-esteem (Mwamwenda 1991; Watkins and, Yu 1993). Their findings are particularly interesting in the light of the observation by the researchers, that in South African culture (Mwamwenda 1991) and in Chinese society (Watkins and Yu 1993), there is a bias in favour of males. Both studies referred to the effect of the educational environment in explaining this finding.

Luster (1995) collected data from 121 African-American adolescents to explore the correlates of self-esteem. American adolescents were expected to be high in self-esteem, if they experienced success in areas that were important to them. Specially, higher self-esteem scores were expected for youths who had graduated from high school, had positive experiences in school, were moving toward economic self-sufficiency, had positive

relationships with their families, and perceived that their families approved of them and what they were doing. The study of Bandura (1997) on pre-adolescent and adolescent females revealed that the pre-adolescent low self-esteem and low physical self-concept groups derived the greatest benefit from the physical activity intervention. The impact on the two adolescent age groups was limited because their levels of self-esteem were high, from the start; and the physical activity program was not challenging enough to the adolescent group to produce significant change.

Once self-esteem has been established, it remains a rather enduring characteristics. Cooper Smith 1967 discovered that, individuals whose sense of self-worth is initially high will probably retain greater faith in themselves, and make more preserving efforts to adjust. Low self-esteem can become a self fulfilling prophecy: the individual with a low self-evaluation may carve out little to boast about in life. Your self-esteem is related to the discrepancies between your self-concept and your ideal self. The close you are to your ideal self, the higher your self-esteem. The farther away you are, the bleaker your self-evaluation looks to you. Self-esteem also develops as a result of increasing competence or ability to take charge of your own life. (Elippo and Lewinson 1971; Koocher, 1971).

To raise your self-esteem, you can act to improve yourself so that your self-concept will approach your ideal self. When we tend to look upon ourselves as unworthy and incompetent, hence our self-esteem suffers.

2.2.28 Theory of Self-Esteem

Rosenberg (1965), in agreement with social learning theorists defined self-esteem as a personal worth, or worthiness. Branden (1969) defined self-esteem as “the experience of being competent to cope with the basic challenges of life and being worthy of happiness”. In social psychology construct, self-esteem is attractive, because researchers have conceptualized it as an influential predictor of relevant outcomes, such as academic achievement or exercise behaviour. In addition, self-esteem has also been treated as an important outcome due to its close relations with psychological well-being (Hagger, 1998). Self-esteem is a term used, in psychology to reflect a person’s overall emotional evaluation of his, or her, own worth. It is a judgement of oneself as well as an attitude toward the self. Self-esteem encompasses beliefs (for example, “I am competent” “I am worthy”) and emotions such as triumph, despair, pride and shame. One’s self-esteem is also closely associated with self-consciousness. Self-esteem is a disposition, that a person has which represents their judgements of their own worthiness (Marsh, 1989).

Another psychological factor of importance to this study is self-esteem. Rogers (1959) contended that psychopathology occurs when the individual abandons his inherent potentials and feelings and adopts values that are imposed upon him by others. Empirical data in support of this theory as it applies to cultic behaviors are very sparse. However, the studies of some researchers (Dollard and Miller, 1950); Ellsworth, 1967; Evans and Murdoff 1978, Kestinger and Carlsmith, 1959) give some credence to this theory.

Dollard and Miller (1950) carried out an analytical study of the self-esteem of a female client with a serious deviant behavior. Careful probing of the client revealed that she was experiencing an approach-avoidance type of conflict with regard to her aggressive feelings. She had grown up in an atmosphere of violence parenting and in violent verbal expression. She was not afraid and openly enjoying violent attack against her peers. Consequently, her life pattern led to maladaptive cultic behavior. Rogers believe that in mature, adjusted people, there is congruence between the total person and the self and that well adjusted people can accept the full range of their experiences without distorting or avoiding them.

Ellsworth (1967) found in his study that individuals develop poor self-esteem out of parental over protection in the course of their upbringing. Such individuals have negative self-esteem and feelings of inadequacy.

In addition, Evan and Murdoff (1978) in their study revealed that self-esteem takes shape in response to the rewards and/or punishment, approval and disapproval the individual received from significant others in their developmental experience. If the individual is praised and admired by his parents he regards himself as worth-while and admirable, he develops a high self-esteem and behaves accordingly.

A formal and surprising illustration of self-perception theory as it relates to self-esteem is provided by the induced-compliance experiment of Festinger and Carlsmith (1959).

Anger is an expected emotional response to a wide variety of events. A certain amount of anger, therefore, is necessary for daily survival (Holloway, 2003). It is universal and everyone gets angry at one point in time. It varies in intensity from mild irritation to intense fury and rage (American Psychological Association, 2004). Like other emotions, it is accompanied by psychological, physiological and biological changes (Golden, 2004). When however it gets out of control and turns destructive, it can lead to problems at school, at work, in one's personal relationships and in the overall quality of one's life.

When angered, heart rate and blood pressure go up, as do the levels of energy hormones, adrenaline and non-adrenaline. This can cause one to shake, become hot and

sweaty and feels out of control (Peacock, 2000). The instinctive and natural way to express anger is to respond aggressively. People use a variety of both conscious and unconscious processes to deal with angry feelings.

Anger can be caused by both external and internal events. The three main approaches are expressing, suppressing, and calming (Howells and Day, 2003). Expressing angry feelings in an assertive, non-aggressive manner is the healthiest way to express anger. To do this, an individual needs to learn how to make clear what needs are, and how to get such needs without hurting others. Being assertive does not mean to be pushy or demanding, it means being respectful of oneself and others.

2.2.29 Concept of Anger

Anger is an emotion related to one's psychological interpretation of having been offended, wronged, or denied; and a tendency to undo that by retaliation. Videbeck (2006) described anger as a normal emotion that involves a strong uncomfortable and emotional response to a perceived provocation. Videbeck recognized three modalities of anger: cognitive (appraisals), somatic-affective (tension and agitations), and behavioural (withdrawal and antagonism). DeFoore (2004) described anger as a pressure cooker; people can only apply pressure against other's anger for a certain amount of time, until it explodes. Anger may have physical correlates such as increased heart rate, blood pressure, and levels of adrenaline and noradrenalin. Some view anger as part of the fight or flight brain-response to the perceived threat of harm (Raymond and Raymond, 2006). Anger becomes the predominant feeling behaviourally, cognitively, and physiologically when a person makes the conscious choice to take action to immediately stop the threatening behaviour of another outside force (Raymond and Raymond, 2006). Anger can have many physical and mental consequences.

The external expression of anger can be found in facial expression, body language, physiological responses, and at times in public acts of aggression (Sutton, 1991). The behaviours associated with anger are designed to warn aggressors to stop their threatening behavior. Rarely does a physical altercation occur without the prior expression of anger by at least one of the participants (Sutton, 1991). While most of those who experience anger explain its arousal as a result of "what has happened to them," psychologists point out that an angry person can be very well mistaken because anger causes a loss in self-monitoring capacity and objective observability (Novaco, 2000).

Anger can be suppressed, and redirected. This happens when one holds in anger, by stop thinking about what causes it, and think about something positive. The aim is to inhibit or suppress anger and redirect it into more constructive behaviour. The danger in this type of response is that if it is not allowed outwards expression, anger can turn inward on oneself (American Psychological Association, 2006). Anger turned inward may cause hypertension, high blood pressure, or depression (American Psychological Association, 2004). Unexpressed anger can create other problems. It can lead to pathological expressions of anger, such as passive-aggressive behaviour (getting back at people indirectly, without telling them why, rather than confronting them head-on) or a personality that seems perpetually cynical and hostile. Not surprisingly, they are not likely to have many successful relationships (American Psychological Association, 2004, 2006).

In today's society, adolescents face daily situations that contribute to their being angry (Arlett; Elgar and Graves, 2003). Some of these factors that contribute adolescents proneness to anger as highlighted by Thompson, Rudolph and Anderson (2004) include poverty, divorce, physical or psychological abuse, neglect and alcoholism. Further, a plethora of research has supported the hypothesis that exposure to violent media is causally related to subsequent expression of aggression (Anderson, Carnag 2003; Watson, Fisher Andreas, and Smith, 2004).

University students have demonstrated their proneness to anger as a result of the age long neglect and insincerity by the government and management of tertiary institutions.

Anger is an emotional state that varies in intensity from mild irritation to intense fury and rage. It is a feeling expressed in physical and emotional ways, often connected to other emotions. It is a feeling of response to a situation based on personal interpretation of the situation, given one's values, beliefs and past experiences (Glick, 2003). Like other emotions, it is accompanied by physiological and biological changes. The physical response to anger includes increased adrenaline flow, increased heart rate, rise in blood pressure, dilated pupils, tensed muscles, flushed faces, clenched hands, and hotness, coldness, or numbness of different parts of the body (Golden, 2004; APA, 2004).

All or some of these symptoms can occur. These are natural signals and reactions, which indicate to the individuals that something is threatening or wrong (Armendola and Oliver, 2003; APA, 2004). Almost all instances of anger result from expecting and demanding one thing and getting something else. People, especially those who tend to be controlling, enter most situations with a list of expectations. The longer and more unrealistic the list of expectations and demands, the less likely they are to be met. For example, while

waiting for a friend who is late, one gets more and more angry. One could be angry at a specific person or event, or one's anger could be caused by worrying or brooding about personal problems. Memories of traumatic or enraging events can also trigger angry feelings. Thus, anger can be caused by both external and internal events (APA, 2004).

People use a variety of both conscious and unconscious processes to deal with their angry feelings. According to Cleare (2001), the most commonly identified ways of expressing anger are the "exploding" approach, the "stuffing" approach, the "ventilating" approach and the "problem-solving" approach. The problem-solving approach is recognized anger.

In the same vein, APA (2004) identified three main approaches in dealing with angry feelings, which are expressing, suppressing, and calming. Expressing angry feelings in an assertive-not aggressive manner is the healthiest way to express anger. To do this, is to learn how to make clear what needs are, and how to get them met, without hurting others. Being assertive doesn't mean being pushy or demanding; it means being respectful of self and others. Some studies have indicated that anger is reduced as individuals learn to engage in a realistic cognitive settling of events and the use of relaxation coping skills (e.g. Alade, 1989; Clark, 1986; Howell and Day, 2003; Hogan, 2003).

Anger can be suppressed, and then converted or redirected. This happens when anger is held in, stop thinking about it, and focus on something positive. The aim is to inhibit or suppress anger and convert it to more constructive behaviour. The danger in this type of response is that if it isn't allowed outward expression, anger can turn inward-on. Anger turned inward may cause hypertension, high blood pressure or depression (APA, 2004).

Unexpressed anger can create other problems. It can lead to pathological expressions of anger, such as passive-aggressive behaviour (getting back at people indirectly, without telling them why, rather than confronting them head-on) or a personality that seems perpetually cynical and hostile. People who are constantly putting others down, criticizing everything, and making cynical comments haven't learnt how to constructively express their anger. Such people are not likely to have many successful relationships.

Finally, anger can calm down inside. This means not just controlling outward behaviour, but also controlling internal response, taking steps to lower heart rate, calm down, and let the feelings subside. There must be self-awareness and understanding the patterns of thinking, feelings and behaving in order to be self-regulating and self-monitoring.

2.2.30 Theory of Anger

Modern psychologists view anger as a primary, natural, and mature emotion, experienced by virtually all humans at times, and as something that has functional value for survival. Anger can mobilize psychological resources for corrective action. Uncontrolled anger can, however, negatively affect personal or social well-being (Novaco, 2000). While many philosophers and writers have warned against the spontaneous and uncontrolled fits of anger, there has been disagreement over the intrinsic value of anger (Simon and Strongman, 1995). Dealing with anger has been addressed in the writings of the earliest philosophers up to modern times. Modern psychologists, in contrast to the earlier writers, have also pointed out the possible harmful effects of suppression of anger (Simon and Strongman 1995). Displays of anger can be used as a manipulation strategy for social influence (Sutton, 1991).

Three types of anger are recognized by psychologists: The first form of anger, named “hasty and sudden anger” by Joseph Butler, an 18th century English bishop, is connected to the impulse for self-preservation. It is shared between humans and non-human animals; and occurs when tormented or trapped. The second type of anger is named “settled and deliberate” anger and is a reaction to perceived *deliberate* harm or unfair treatment by others. These two forms of anger are *episodic*. The third type of anger is called *dispositional*; and is related more to character traits than to instincts or cognitions. Irritability, sullenness and churlishness are examples of the last form of anger (Parker, 2008).

Anger can potentially mobilize psychological resources and boost determination toward correction of wrong behaviours, promotion of social justice, communication of negative sentiment and redress of grievances. It can also facilitate patience. On the other hand, anger can be destructive when it does not find its appropriate outlet in expression. Anger, in its strong form, impairs one’s ability to process information and to exert cognitive control over their behavior. An angry person may lose his/her objectivity, empathy, prudence, or thoughtfulness; and may cause harm to others. There is a sharp distinction between anger and aggression (verbal or physical, direct or indirect) even though they mutually influence each other. While anger can activate aggression, or increase its probability or intensity, it is neither a necessary nor a sufficient condition for aggression (Sutton, 1991).

The words “annoyance” and “rage” are often imagined to be at opposite ends of an emotional continuum: mild irritation and annoyance at the low end; and fury or murderous rage at the high end. Parker Hall proposes that it is not anger that is problematic but rage, (Parker, 2008) a different phenomenon entirely; Rage is conceptualized as a pre-verbal, pre-

cognition, psychological defense mechanism which originates in earliest infancy as a response to the trauma experienced when the infant's environment fails to meet his/her needs. Rage is construed as an attempt to summon help by an infant, who experiences terror and whose very survival feels under threat. The infant cannot manage the overwhelming emotions that are activated, and need a caring other to attune to them, to accurately assess what their needs are, to comfort and soothe them. If they receive sufficient support in this way, infants eventually learn to process their own emotions.

Direct observations using recording instruments have given scientists a great deal of information about the bodily events in emotion. Bio-physiologists who study such events, are able to measure the heart rate, the blood pressure, the blood flow to various parts of the body, activity of the stomach and gastrointestinal system, levels of various substances such as hormones in the blood, breathing rate and depth, and many other bodily conditions in emotion (Morgan and King, 1979).

Many of the bodily changes that occur in emotions are produced by the activity of a part of the nervous system called the autonomic nervous system (ANS) (Keable, 1989). The autonomic nervous system consists of many nerves leading from the brain and spinal cord to the various parts of the body. It consists of two parts (a) the sympathetic nervous system (SNS) and (b) the parasympathetic nervous system (PNS). The two parts often but not always work in opposition to each other. During stress and strong emotions such as anger and fear, the SNS is active, and mobilizes major systems of the body to cope with the emotion or stress. The effect is increased blood flow to skeletal muscles, increased muscle tension, breathing rate, heart rate, blood pressure and sweat output, but decreased gut mobility and saliva output (Alade, 1998).

During relaxation the exact opposite of the above processes take place. The PNS prepares major systems in the body for rest or sleep. The effect is decreased blood flow to skeletal muscles, decreased muscle tension, breathing rate, heart rate, blood pressure and sweat output. There is also increased gut mobility and saliva output (Keable, 1989).

The endocrine system also has an important role to play in emotions and stress. The system consists of (i) the pituitary (ii) the thyroid (iii) parathyroid (iv) adrenals (v) gonads (vi) islet of langerhans. During strong emotions, the pituitary gland is stimulated by the hypothalamus to release vasopressin hormone, which causes blood pressure to rise, adrenocorticotrophic hormone (ACTH) and thyrotropic hormone (TTH) which increases circulation and metabolic rates.

Adrenal glands also secrete adrenalin, non-adrenalin and corticoids into the blood stream. Adrenalin is responsible for the production of glucose from glycogen as a result of which there is an increase in the carbohydrate metabolism. It also dilates the coronary and skeletal muscles arteries, increased heart rate, blood volume and blood temperature. Non-adrenalin contracts the arterioles and increases blood pressure (Alade, 1989).

The corticoids are associated with the immune response and prolonged presence of these hormones may interfere with the function of the immune system. Renin production in the kidney is also increased, thus raising the blood pressure. Some researchers however highlight that adrenalin is the major hormone in states of fear, while non-adrenalin is predominant in anger (Keable, 1989). The thyroid also secretes thyroxine which increases sweat output and heart rate (Pelletier, 1977).

According to American Psychological Association (2004, 2006), some people really are more 'hotheaded' than others are; they get angry more easily and more intensely than the average person does. There are also those who don't show their anger in loud spectacular ways but are chronically irritable and grumpy. Easily angered people don't always curse and throw things; sometimes they withdraw socially, sulk, or get physically ill.

People who are easily angered generally have what some psychologists call a low tolerance for frustration, meaning simply that they feel that they should not have to be subjected to frustration, inconvenience, or annoyance. They can't take things in stride, and they are particularly infuriated if the situation seems somehow unjust; for example, being corrected for minor mistake.

A plethora of factors may be responsible for why people are angry. One cause may be genetic or physiological. There is evidence that some children are born irritable, touch, and easily angered, and that these signs are present from a very early age. Another may be socio cultural. Anger is often regarded as negative. Human beings are taught that it is all right to express anxiety, depression, or other emotions but not to express anger. As a result, people do not learn how to handle it or channel it constructively. Research has also found that family background plays a role. Typically, people who are easily angered come from families that are disruptive, chaotic, and not skilled at emotional communications (Deffenbacher, 1994, 1995; Travato, 1986; Danest, 1977; Lakin and Zayfert, 1996; Moon and Fisher, 1983).

Anger has three components. The first is the physiological component. The way our body reacts to anger, that is when the body feels flushed, hot, tense, or irritable. There is a rise in blood pressure, and possible feelings of a headache or stomachache. The second is the cognitive component. This is when people have thoughts like "it is not fair", 'she is out to get

me' no one loves me' I wish I could get away from this teacher' 'he makes me so angry all the time'. The third component is the behavioural component. This is how people react or what they say when they get angry. Although, they believe that they are likely to feel angry towards those whom they dislike or detest. In fact, they are most likely to feel anger towards people closest to. Study established that about 29% of overt expression of anger is directed toward people they love, 24% toward people they like, 25% toward acquaintances, and only 8% towards people they actively dislike and 13% towards strangers (Averill, 1980, 1983).

When people have angry feelings, they often behave in angry ways too. Angry behaviours include yelling, throwing things, criticizing, ignoring, storming out and sometimes withdrawing and doing nothing. Anger can often lead to violence if not properly controlled and some people use anger as an excuse for being abusive towards others. Violence and abusive behaviours give someone power and control over another person usually through creating fear.

Anger as a human condition is one of the single most important causes of crimes against the person; crimes such as assault, murder or rape. It is also one of the least studied and certainly the most under-rated of all the causes of crime. An individual who knows how to manage anger will find it easy to accept himself, other situations and things. Mismanaged anger can affect one's health, affect the lives of friends and affect relationships within and outside the family. Mismanaged anger is often related to drug and alcohol abuse, depression, hypertension, or even suicide.

Anger is a constructive force when it is used to bring about change that solves problems, rights an injustice or a wrong, or restores self-esteem and pride. The rewards for constructive management of anger can be deeper emotional connections among family members, peers, friends, loved ones and co-workers, an increased sense of work and integrity, and feeling of safety. When problems are solved by discussion and expression of feelings, there is less need to elevate the level of anger. Such constructive management of anger will certainly reduce the risks of violence, abuse and other forms of aggressive behaviours.

Anger is often made more intense by feeling helpless, as well as victimized. Helplessness can result in depression and demoralization (the feeling that life has defeated you). And repeated anger damages our relationship with those closest to. Anger towards others takes the form of criticism and can eventually erode the quality of relationship.

Anger has been an under studied emotion. The literature base is small, there are no anger diagnostic categories and psychology textbooks rarely mention anger (Hollway, 2003).

Anger is completely normal and usually healthy human emotion. It is natural, it can show that a problem exists, as anger is usually a secondary emotion brought on by fear.

Anger protects people by warning them when they feel their safety is threatened. Anger can also be related to other emotions. Skiba and Mckelvey (2000) stated that, sometimes other emotions such as fear, hurt, guilt, shame, sadness, jealousy, frustration, loneliness, even joy, will trigger anger. When this happens, anger can become a way of covering up or defending self from these other emotions. Anger can motivate to resolve those things that are not working in lives and help face issues and deal with the underlying reasons for the anger, specifically: abuse, depression, anxiety, grief, alcohol abuse, substance abuse and trauma (Lebelle, 2005).

However, the manner in which a person decides to express anger can be problematic. When it gets out of control, it becomes a frightening emotion and turns destructive and can lead to problems at work, in personal relationship and the overall quality of life (APA, 2004).

2.2.31 Concept of Aggression

Aggression has a lot of influence on university undergraduates cultic behaviour. Aggression is a behaviour, or a disposition, that is forceful, hostile or attacking. It is an internal feeling of anger and hostility. It may occur either in retaliation, or without provocation. Aggression is a destructive behaviour, or outlook, especially when caused by frustration. Aggression correlates with cult activities (Jegade, 2006). (Cults are underground organizations) characterized by secrecy of conduct and operation activities and known to only members. Eneji (1996), there are stories of violence, torture, and intimidation carried out by members of cults in various Tertiary Institutions. Such actions, taken by cultists include:

- Maltreating anyone that snatched a member's girlfriend, or sugar daddy (for female cult members).
- Dealing with institution's staff (particularly lecturers) that refused to co-operate to take cash, or kind offer, made by members.
- Maltreating anyone that is suspected to be operating against the group's or individual member's interest.

Antisocial behaviour refers to behaviour that either damages interpersonal relationships, or is culturally unacceptable (Baumeister and Bushman 2008), or in some cases both. Commonly antisocial behaviour is identified in self harming youths, or in youths that are truant with school, and engage in theft; or drug-taking activity (Luncheon, Bae, Gonzalez,

Lurie and Singh, 2008). A large factor, in youth delinquency, can also be attributed to a form of antisocial behaviour known as aggression.

Aggression is a major factor in youth delinquency, as acts of aggression are usually carried out on other people, and as such are a crime. Two types of aggression identified by Baumeister and Bushman (2008) are “hostile aggression” and “instrumental aggression”. Hostile aggressions constitute crimes (or acts) with impulsive or emotive motivations; whereas, instrumental aggression is more calculated and motivated by a goal-driven behaviour. The difference in motivation behind aggressive behaviour has led to researchers to explore whether aggression in youths and subsequently adults, is a result of the increasing violence shown in the media, the situational circumstances one is in or if there are physiological factors such as personality that determine how aggressive one is.

The frequency of physical aggression, in humans peaks, at around 2-3 years of age. It then declines gradually on average. These observations suggest that physical aggression is mostly not a learned behaviour and that development provides opportunities for the learning of self regulation. However, a small subset of children fails to acquire the necessary self-regulatory abilities, and tends to show atypical levels of physical aggression across development. These may be at risk for later violent behaviour. In the early 1950s, horror comics were criticized and linked to juvenile delinquency. Since then television, as well as video and computer games have been accused of undermining moral values and cultivating a more violent and criminally oriented social climate (Gunter, 1994). Eastwood’s movie “Dirty Harry” has been linked to copy cat serial killings, and more recently, the school shootings at Columbia in (1999) have been linked to violent video games. Numerous studies have been undertaken to see what effects video game playing has on feelings of aggression, and subsequent acts of aggression of (video games) that increase frustration and feelings of hostility in youths and adolescents, who engage in video playing activity. The past research has led to the application of the General Aggression Model (GAM), in violent video game studies (Bartlett, Harris and Baldassaro, 2007). The GAM encompasses all past theories on aggression, and relies on short term affect, arousal and cognition components (Anderson and Bushman, 2002).

Aggression among undergraduate is a growing problem (Glick, 1996). Aggressive undergraduates usually lack the social skills required to solve problems appropriately, such as the ability to express their feelings or take responsibility for their own actions. They are often immature, and exhibit a short of attention span, poor cognitive abilities, and a preference for younger playmates. Angry undergraduates exhibit disruptive behaviour, such as using

profanity, defying authority, and seeking attention, without actual violence. These behaviours are strong clues that violence may occur. Signs of withdrawal, including feelings of inferiority, anxiety, and over- sensitivity to teasing and criticism may also be present (Glick, 1996).

Although it is impossible to reduce to zero, there are many ways to decrease risk significantly. Recognizing a potentially angry and violent client, especially one who is new to is an ongoing challenge. But if agencies and individuals remain aware of the risks and take appropriate precautions, workers and clients will usually be safe.

Intervening in a way that addresses these problems may be the best way to cease aggression (Glick, 1996). Helping undergraduates they can accomplish and find the resources necessary to follow through replaces their aggression with more productive behaviour. This is far more effective than simply punishing them for violence (Glick, 1996; Knell, 1996). Anger is an emotional state that is characterized by the display of aggression. These two concepts (anger and aggression) have unclear boundaries (Spielberger, 1988).

With these findings in mind, Glick and Goldstein (1987) developed a programme called Aggression Replacement Training (ART). This method is based on the finding that aggressive youth demonstrate four basic traits: verbal and physical aggression, skill deficiency, immaturity and withdrawal.

Aggression Replacement Training (ART) therefore, is a multimodal psycho educational intervention designed to alter the behaviour of chronically aggressive adolescents and young children and to improve social skill competence and moral reasoning, better manage anger, and reduce aggressive behaviour (Goldstein, Glick and Gibbs, 1986, 1998; Goldstein, Glick, Carthan and Blancero 1994; Amendola and Oliver, 2003; Barnoski, 2004; Cleare, 2001; Glick, 2003, 2006; Wilder Research Centre, 2004). ART incorporates three specific components: structured learning Training which teaches social skills; Anger Control Training which teaches youth a variety of ways to modify and manage their own anger responsiveness and Moral Education which helps to motivate youth develop a higher level of moral reasoning to employ the skills learned via the other components (Carlin, 1996; Feindler and Ecton, 1986; Griffin, Montsinger and Carter, 1995 and Johnson, 1988)

Aggression Replacement Training (ART) is unique in its design because it has a behavioural component (structured learning), an affective component (anger control training), and a cognitive component (moral reasoning). The Anger Control Training (ACT) component is based on the earlier work of Novaco (1975) cognitive preparation, skill acquisition,

application training and Feindler and Ecton (1986) triggers, cues, reminders, reducers, and self-evaluation (Hogan, 2003).

The objectives are to teach adolescents to understand what causes them to feel angry and act aggressively and then to teach techniques they can use to manage their anger and aggression. The general format for the Anger Control Training involves modeling by trainers, role-playing by trainees, and feedback. The ABC model provides the foundation of the Anger Control Training. A is the trigger (what triggered the problem), B is the behavioural response (what one did in response to A), and C is the consequences (to oneself and to the other person). Since it is important to know one's reaction, adolescents also learn about triggers (both external and internal), cues (physical signs that let one know he/she is angry) and anger reducers (e.g., deep breathing, backward counting pleasant imagery) (Goldstein and Glick, 1987; Glick, 1996).

2.2.32 Theory of Aggression

A number of studies has found that aggression have a powerful negative influence on cultic behaviour of universities' undergraduates (West and Farrington 1988, Laid and Sampson 1988, Farrington 1992). In the work of West and Farrington, it is indicated that a significant number of youths (university undergraduates, who engage in cultic behaviour) have fathers, or parents, who engage in secret cults or societies themselves.

The youths or university undergraduates with secret cult father automatically become chronic campus cult members. Laid and Sampson (1988) revealed that, cultic behaviour has been shown to be a good predictor of aggressive behaviour most especially when an aggressive youth have talking alcohol, marijuana etc. There has been extensive research on the effect of aggression on youths and cultic behaviour educational and psychological research has identified many factors that play a vital role in determining cult activities of youths. A review of the literature indicated that aggression as the greatest factor that could instigate cultic behaviour (Eccles and Wigfield 1985, Eccles and Harold, 1993, Hanson, 1994, Hossler and State, 1992).

Hossler and State (1992) in their finding established that, aggression of individual combined with parental lifestyle might cause cultic behaviour.

Aggression is a problem that affects all members of society. There is no doubt that aggression pays off for some. Parents who yell and threaten punishment get results. The child who hits the hardest gets the toy. The brother who is willing to be the most vicious in a fight wins. The teacher who gives the hardest test and threatens to flunk the most students usually

gets the most study time from students. The spouse who threatens to get the maddest gets their way. The male who acts the most macho and aggressive gets the praise of certain groups of males. For decade psychologists have attempted to find the causes of aggression.

Biological theorists suggest that aggression is caused by some genetic or biological factor. Maxon (1998), a leading theorist proposed a theory that one's genes affect one or more types of aggression in mice, which may be applied to humans as a genetic explanation of aggression. Many researchers believe that aggression is caused by some genetic or biological factor, and thus believe that cases involving aggressions should be treated chemically. These views of genetic of material essentialism claim that not only are physical characteristics of an individual determined by genetic information, but one's social roles, behaviours, and relationships also have a biological-genetic base (Kegley, 1996).

Growing evidence points to the conclusion that biological factors do predispose some individuals towards aggression. Through much research, it was found that people who suffer from reduced levels of serotonin are more likely prone to suffer from reduced abilities to control their aggressive impulse. These findings lend support to the view that biological factors do indeed play an important role in at least some forms of aggression. There are those who believe that aggression is caused by having access to guns, being a victim of abuse at the hands of parents and peers, or by being immersed in a culture that glorifies violence and revenge. But the fact is that there isn't one cause. You need a particular environment imposed on a particular biology to turn a child into an aggressor. The dawning realization of the constant back-and-forth between nature and nature has resurrected the search for the biological roots of violence (Harris, 1998). Childhood experiences appear to be especially powerful, because a child's brain is more malleable than that of an adult. A young brain is extra vulnerable to hurt in the first years of life. A child suffers repeated abuse, neglect as well as terror experiences physical changes in his brain. The result is a child who shows impulsive aggression. A child who hits others when made fun of or put down. Other children can become unresponsive when exposed to violence. These children can many times become antisocial (Kegley, 1996).

Genetic and biological theories of aggression both have strong points as well as weak points. Causation is not well established in genetic theories. If it is found that that one gene exists in aggressive individuals and not in non-aggressive individuals it is not determined if the genetic information causes aggression or if aggression causes a change in genetic information. Biological theories are strong in that the choice of treatment is obvious and it has been shown to be effective. Genetic theories' weakness is that it does not explain every

case of aggression. These theories also put the responsibility within the individual. The bottom line of biological theorists is that a person's environment does not affect his aggressiveness.

Behaviourist theorists suggest that most behaviour originate through learning processes. Watson thought that people's behaviour, whether good or bad could be explained by learning experience (Nelson and Israel, 1997). In addition to a strong emphasis on learning and environment, Watson was committed to testing ideas by the experimental method (Nelson and Israel, 1997). The law of effect contributed by E.L. Thorndike, states that behaviour is shaped by its consequences. If the consequences is satisfying the behaviour will be strengthen in the future; if it is uncomfortable the behaviour will be weakened. Thorndike's claims were later substantiated by B.F. Skinner; another well respected leading theorist.

During the early years of a child's life, parents control the child's experiences of frustration, gratification; determine whether the child is reinforced for aggressive or non-aggressive behaviour. Parents serve as models for their child to imitate. The parent who uses physical aggression in punishing his child is serving as an aggressive model. The child, through imitation, may be acquiring aggressive response patterns although he is seemingly being taught that aggression is bad. It is not surprising then that it has been found that the severity of parental punishment for aggression is associated with the child's own display of aggression.

Children many times pick up their aggressive behaviour in school, on the playground, from friends and especially from television, movies and books. It has been demonstrated that we can learn to be aggressive by merely viewing a short film that shows aggressiveness as an acceptable response. Such shows for children include Power Rangers, Teenage Mutant Ninja Turtles, and Batman just to name a few. One can just see aggression and then imitate it. Behavioural theorists emphasize that behaviour is a result of a process of learning from observing. What actions pay off and what works. This theory simplifies human behaviour by neglecting the biological aspects and other significant factors influencing our behaviour. A weakness of behaviourist theory is that it seems unrealistic to think that all cases of aggression are learned in a stimulus-response manner. Aggression can be learned in other ways, such as through modeling and imitation.

2.2.33 Concept of Drug Abuse

Increasingly, drug abuse and addiction are viewed as both health and social problems. Addiction is considered a chronic, relapsing disorder, characterized by the compulsion to seek drugs and use them despite negative consequences. Virtually all drugs of abuse have similar damaging effects on the brain, and prolonged use can cause extensive changes in brain function that will persist even after drug use stops. Because substance abuse and addiction result in changes in brain function, treatment must reverse or help the individual compensate for those changes. Often both medical treatment (for examples, medication) and behavioural treatment are required to intervene effectively with the substance-abusing individual (Leshner, 1998). Thus, a primary purpose of drug testing must be to identify youth who are abusing substances and help them receive appropriate treatment services to manage this chronic condition – just as communities, schools, and families would seek appropriate treatment for any other physical or mental condition that limits a youth's ability to realize a productive and satisfying future.

Therefore, drug abuse is the excessive, maladaptive, or addictive use of drugs for non-medicinal purposes. It also defines a state, emotional and sometimes physical, characterized by a compulsion to take drugs on a constant basis in order to experience its mental effects. Drug abuse gives rise to dependence both physical and psychological. Dependence gives rise to mental, emotional, biological or physical, social and economic instability. The effects of drug abuse on an individual therefore form the basis for its cumulative effects on the society. This is the major danger of drug abuse. Youth in any society occupy a delicate and sensitive position within the population structure for several reasons (Leshner, 1998).

The Nigerian law for example recognizes that an individual below the age of seven is incapable of committing a crime and an individual between seven and twelve years should be able to know what he ought not to do that is if it can be proved he does not know and also not criminally responsible for his acts. Between the ages of twelve and seventeen, a person is regarded as a juvenile, and while he may be held responsible for his acts or omissions, he is treated specially under the law by the Children and Young Persons Act instead of the Criminal Procedure Act. Statistics have shown that drug barons prefer recruiting their traffickers from the ages of 15 to 35 years, most of whom are either unskilled, unschooled or students or the unemployed. There are several factors, which can influence the abuse of drugs among youths. The major ones are: peer pressure, weak parental control, child abuse, imitation, emotional stress, truancy among students and the availability of the drugs and the ineffectiveness of the laws on drug trafficking.

2.2.34 Theory of Drug Abuse

The control theory emphasizes the interaction of the individual's style and the affective experience of drug use with the drug's pharmacogenic effect. These are the basic ingredients of the cognitive-affective pharmacogenic (CAP) control theory of addiction (Coghlan 1973; Gold and Coghlan, 1976). The cognitive style of the drug abuser is viewed as the pivotal factor in an individual's moving from drug experimentation to drug abuse. The cognitive dimension will therefore be discussed first. There is a current trend in behaviour therapy emphasizing cognitive approaches (Lazarus 1976; Mahoney 1977; Meichenbaum 1977). The major tenets of cognitive behaviour therapy are that human behaviour is mediated by unobservables that intervene between a stimulus and the response to that stimulus. Beliefs, sets, strategies, attributions, and expectancies are examples of the types of mediating constructs currently considered crucial to an understanding of emotion and behaviour.

Second, the way an individual labels or evaluates a situation determines his or her emotional and behavioural response to it. A third basic assumption is that thoughts, feelings and behaviours are causally interactive (Mahoney, 1977). To tie the cognitive approach to drug abusers, the CAP control theory posits that the abuse process begins with conflict as a predisposing factor. People who are having difficulty in meeting demands of expectations placed upon them by society or by themselves are in conflict, and a consequence of the stress of conflict is anxiety. Anxiety is a universal feeling, something most of us experience to some degree each day. It is not the experience of anxiety but the individuals interpretation of the anxiety that is crucial to the theory. Underlying the anxiety of drug abusers is a belief that they cannot alter or control the situation; that they are powerless to affect their environment and decrease or eliminate the sources of stress. The belief that they are powerless to cope with stress is the major cognitive distortion of drug abusers. One consequence of this is the intense feeling of low self-esteem that is a well-known clinical entity among drug abusers (Krystal and Raskin 1970). Feelings of self-depression, which form the belief that one is powerless, represent the affective component of the CAP theory.

The experience of anxiety is, of course, uncomfortable, and a means of anxiety reduction is necessary. A primary pharmacogenic effect of heroin is anxiety reduction. Not only does the drug provide relief from anxiety, but the individual obtains a temporary ecstatic feeling – a “high”. Under the influence of the drug the individual temporarily experience an increased sense of power, control, and well being. The sense of powerlessness is replaced by an exaggerated sense of being all powerful-no task is too great and no feat impossible while “high”. Thus, drugs can do for abusers what they believe that cannot do for themselves: get rid

of anxiety, lead to good feeling about themselves, and make them believe they are competent, in control, and able to master their environment. Unfortunately for the drug abuser, the drug effects are short lived and any temporary gains turn into long-term losses. Inevitably, after the high wears off some internal or external source of stress will rekindle the conflict and anxiety. Not only do the old feelings of lack of control return but they are likely to be even stronger than before (Krystal and Raskin 1970).

2.2.35 Concept of Parental Influence

Parent influence is an essential factors that has a great impact on university students cultic intention. There are different parental styles and models some are highly demanding and highly responsive; while some are lowly demanding and lowly responsive (Makinde, 1999). Parents that are highly demanding have detailed rules which are expected to be followed without questions by their children. There are parents that will encourage their children to join secret societies, even encouraging them to attend Ogboni fraternity meetings. (Adurodola, 2009). Some parents have various chieftaincy titles in the occult and would like their children to continue the occultism after their death (Adurodola, 2009). There are many university undergraduates that found themselves in cultism as a result of their parent's influence. Involvement of students in Cultic activities is possible due to parent's involvement in similar activities. Parents that are cult members themselves will not see anything wrong with their children being members of Secret Cult. In fact, such parents may even encourage their children to join Secret Cult as a means of ensuring that they can maintain the traditional titles given to their parents. On the other hand, children from broken homes may find solace in cultic behaviour (Busari, 2010).

Odetunde (2006), parents used to be the backbone of the nation. They taught their children right from wrong and they also taught them the value of hard work. One may ask how parents contribute to their children cultic behaviour; they never care to find out about their children's performance, who their friends are, what type of parental background.

Obscene dressing of female cult members is very rampant. Many Universities are facing a lot problems relating to dressing particularly female students. Most girls go out displaying their bodies and wearing what may be called cleavage on display. It appears now that what is fashionable is for one to go almost nude dressed in sleeveless or see through tops.

Developmental psychologists have been interested in how parents influence the development of children's social instrumental competence since at least the 1920s. One of the most robust approaches to this area is the study of what has been called "parenting style".

This Digest defines parenting style, explores four types, and discusses the consequences of the different styles for children. Parenting is a complex activity that includes many specific behaviours that work individually and together to influence child outcomes. Although specific parenting behaviours, such as spanking or reading aloud, may influence child development, looking at any specific behaviour in isolation may be misleading. Many writers have noted that specific parenting practices are less important in predicting child well-being than is the broad pattern of parenting.

Most researchers who attempt to describe this broad parental milieu rely on Diana Baumrind's concept of parenting style. The construct of parenting style is used to capture normal variations in parents' attempts to control and socialize their children (Baumrind, 1991). Two points are critical in understanding this definition. First, parenting style is meant to describe normal variations in parenting. In other words, the parenting style typology Baumrind developed should not be understood to include deviant parenting, such as might be observed in abusive or neglectful homes. Second, Baumrind assumes that normal parenting revolves around issues of *control*. Although parents may differ in how they try to control or socialize their children and the extent to which they do so, it is assumed that the primary role of all parents is to influence, teach, and control their children.

Parenting style captures two important elements of parenting: parental responsiveness and parental demandingness (Maccoby and Martin, 1983). Parental responsiveness (also referred to as parental warmth or supportiveness) refers to "the extent to which parents intentionally foster individually, self-regulation, and self-assertion by being attuned, supportive, and acquiescent to children's special needs and demands" (Baumrind, 1991, p. 62). Parental demandingness (also referred to as behavioural control) refers to "the claims parents make on children to become integrated into the family whole, by their maturity demands, supervision, disciplinary efforts and willingness to confront the child who disobeys" (Baumrind, 1991, pp. 61-62).

Categorizing parents according to whether they are high or low on parental demandingness and responsiveness creates a typology of four parental styles: indulgent, authoritarian, authoritative, and uninvolved (Maccoby and Martin, 1983). Each of these parenting styles reflects different naturally occurring patterns of parental values, practices, and behaviours (Baumrind, 1991) and a distinct balance of responsiveness and demandingness.

2.2.36 Theory of Parental Influence

This theory was developed by (Baumrind, 1967), according to him, he identified three categories of parenting styles in relating to the children that have been found to link to every aspect of the child development that is, social and cognitive development.

Parenting behaviour and aggressive behaviour seems to have reciprocal influence on each other, within generations, aggression in youths is often followed by aggression promoting parenting. Aggression promoting parenting in turn seems to contribute to aggression in offspring.

Haralambos (1980), carried out using seven hundred and nine family members, he revealed that twenty percent of them had been perspective thieves and prostitutes, he based his studies on the theory of biological or genetic inheritance, which further stipulates that the propensity to deviate and exhibit antisocial behaviour might be inherited or facilitated by genetic antisocial abnormalities.

The family systems theory is a theory introduced by Bowen (2007) that suggests that individuals cannot be understood in isolation from one another, but rather as a part of their family, as the family is an emotional unit. Families are systems of interconnected and interdependent individuals, none of whom can be understood in isolation from the system.

According to Bowen, a family is a system in which each member had a role to play and rules to respect. Members of the system are expected to respond to each other in a certain way according to their role, which is determined by relationship agreements. Within the boundaries of the system, patterns develop as certain family member's behaviour is caused by and causes other family members' behaviours in predictable ways. Maintaining the same pattern of behaviours within a system may lead to balance in the family system, but also to dysfunction. For example if a husband is depressive and cannot pull himself together, the wife may need to take up more responsibilities to pick up the slack. The change in roles may maintain the stability in the relationship, but it may also push the family towards a different equilibrium. This new equilibrium may lead to dysfunction as the wife may not be able to maintain this overachieving role over a long period of time.

There are eight interlocking concepts in Dr. Bowen's theory:

- Triangles: The smallest stable relationship system. Triangles usually have one side in conflict and two sides in harmony, contributing to the development of clinical problems.
- Differentiation of self: The variance in individuals in their susceptibility to depend on others for acceptance and approval.

- Nuclear Family emotional system: The four relationship patterns that define where problems may develop in a family.
 - Marital conflict
 - Dysfunction in one spouse
 - Impairment of one or more children
 - Emotional distance
- Family Projection Process: The transmission of emotional problems from a parent to a child.
- Multigenerational Transmission Process: The transmission of small differences in the levels of differentiation between parents and their children.
- Emotional Cutoff: the act of reducing or cutting off emotional contact with family as a way managing unresolved emotional issues.
- Sibling Position: The impact of sibling position on development and behaviour.
- Societal Emotional Process: The emotional system governs behaviour on a societal level, promoting both progressive and regressive periods in a society.

2.2.37 Concept of Peer Influence

Peer influence has been a vital predictive factor in university students cultic intention Viatoni (2006) and Laal (1997) averred that some students have the thought of getting themselves into secret cults as a result of peer pressure and influence and such students could not relinquish their cultic intention for the fear of the consequences. Peers are highly influential in shaping the beliefs and behaviour of adolescents and young adult. The credibility, authority, power and influence of peers is greater during adolescence than at any other time in life. Peer influence has also been a vital predictive factors in university undergraduates' cultic behaviour Laal, (1997) averred that some students found themselves in secret cults as a result of peer pressure and influence and such students could not relinquish their membership for the fear of the consequences. Peers are highly influential in shaping the beliefs and behaviour of adolescents and young adults.

The Peer Influence suggest that peers are highly influential in shaping the beliefs and behaviour of adolescents and young adult. In their reactions to each others, peers can positively or negatively enforce standard of accepted behaviour within a social group. The successful formation and navigation of interpersonal relationship with peers is a process central to adolescent development in all cultures. By high school, youths are spending more than half of their time in the company of their peers (Updegraff, 2001). Because youth and

adolescents spend a large amount of their time with peers, it is not surprising that they play a highly influential role in adolescents' lives. The credibility, authority, power and influence of peers is greater during adolescence than at any other time in life. Peers are mostly likely to model their behaviour after.

2.2.38 Theory of Peer Influence

Much research has shown that peer pressure has a much impact on adolescent behaviour than any other factor (Hartup, 1996). Teenagers spend many more hours with peers than with family members. The interaction is direct, and much more powerful than the influence of teachers and other authority figures. Peer pressure tends to have more of an effect on children with low self-esteem. If a child feel compelled to fit in, the teen may do things that go against his or her belief simply to be part of the group. Peer pressure can lead to experimentation with drugs and alcohol, sex, skipping school, and various high-risk behaviours. If you notice a sudden change in child's appearance, clothing, and attitude, especially if accompanied with secretive behaviour, he or she may be succumbing to the influence of peer group.

Popular conceptions regarding the influence of peers often focus on their negative effects – peer pressure – to the exclusion of current empirical research attesting to the myriad positive aspects of peer influence. Supportive relationships between socially skilled adolescents confer developmental advantages while coercive and conflictual relationships confer disadvantages. Hartup (1996) summarizes the situation with the following statement: “Knowing that a teenager has friends tells us one thing one thing, but the identity of his or her friends tell us something else”. Across a variety of cultural settings, children tend to be friends with those who are most like them. In fact, socio-demographic characteristics are usually the strongest predictors of friendship formation. Different types of peer groups have unique capacities to encourage negative or positive behaviours in their members. Adolescent misconduct most often occurs in group. In the United States, cliques are often distinguished from other peer groups through the pressure they exert on their members to conform to certain norms in school orientation, drug use, and sexual behaviour. Research found clear differences among six different cliques in their participation in high-risk health behaviours, including smoking cigarettes, alcohol use, marijuana use, and engagement in illicit sexual behaviour (Laal, 2001).

Furthermore, members of “deviantly ordered” cliques are more likely to drop out of high school (Cairns and Cairns, 1994). Across many cultures, perceived behaviour and

sanctions of friends are among the strongest predictors of an adolescent's misconduct (Greenberge, Fin and Jack 2000). Hamm (2000) found that when compared with European-American adolescents, African-American adolescents chose friends who are *less* similar in terms of academic orientation or substance use, but more similar in terms of ethnic identity.

2.3.0 Empirical Review

2.3.1 Cultic Intention of university students

The myriad of problems that secret cult groups had placed on Nigerian institutions of higher learning and the society has gingered all and sundry to tackle their upsurge. Some researchers/scholars have shown the extent to which cultism affect social order on our campuses. For instance, Ogunsanya (2000) investigated the impact of campus secret cult organizations on university administration at the University of Ibadan. The result did not only show that there was a wide gap between the orientation of the earliest cult organization the private confraternity and the present day cults. The study shows that cult and cultists clashes affect social order on campuses.

Osha (2000) researched into violence and decay within Nigerian University system with special focus on Ladoke Akintola University of Technology, Ogbomoso. The result shows that secret cult activities are violent anti-social, clandestine and unfriendly. The findings however described cultism on campus as gangerism. A similar study was done on social deviance on Nigerian University campuses, a focus on University of Jos. Smah (2000) found out that the University is going through massive and social deviance on Nigeria University campuses, a focus on University Jos. Smah (2000) found out that the University is going through massive and social, moral, Philosophical, cultural revolutions and changes. And that anti-social activities are on an increase especially examination malpractice, theft, violence and most importantly cult related violence.

In another investigation of a cultural appraisal of cultism in Nigerian tertiary institutions Babatunde (1998) discovered that many factors interact to induce students into cultism on the campus. Some of the reasons adduced as causes of cultic activities in tertiary institutions from the cultural point of view are: children's orientation at home, peer group influence in schools, quest for power and money, indiscipline, failure and misfortune. Eneji and Olapade (2003) also gave report of how cultism is now penetrating into our secondary school in Ibadan for example; a classmate initiated a JSS secondary school student at Bodija area of Ibadan into cultism. Another JSS 3 student in a secondary school near University of Ibadan had been initiated through the mark on his forehead. Also, a child of 10years revealed

that he was initiated and was waiting to see seven colours appear on his hand. Despite these, a lot of available literature on cultic intention in Nigeria have been devoid of empirical bases, this study therefore provide such bases. At this juncture, it is pertinent to consider the independent variables and dependent variables of cultic intention among university students. When identifying cults and cult like intention, most sociologist, and psychologist agree that there are three aspects of their behaviour that should be evaluated. As all cults are different in their approaches, a cult may have one or more identifying factors from each category, or, may just predominantly reside within one.

2.3.2 Self-Concept and Cultic Intention

Self-concept represents a complex integration of conscious and unconscious feelings, attitudes, and perception about the total self, the body, a sense of worth and roles. Cooley (1956) said that self concept is based on past experiences as regards how people believe that others see them. Self-concept is a subjective image of the self, the perception of physical, emotional and social attributes or qualities. Self-concept is the composite of ideas, feelings, and attitudes people have about themselves. The self is defined usually as an internal concept (image of model) that evolves as people interact with others. Self-concept as an organized consistent pattern of the perceived characteristics of the “I” or “me” (Rogers 1976, 1979)

Carl Rogers (1959, 1980) described self-concept as an organized pattern of perceptions and evaluations of one’s own characteristic. Self-concept is a personal conceptualization, description and evaluation of one’s own characteristics. Self-concept is evaluative. It should be noted that self perception or self conceptualization has a line with cultism or cult activities. Among the University undergraduates, we can identify frustration, life curiosity, youthful exuberance, self actualization and self-worth which could lure these youth into cultism or cult membership. Self-concept plays an integrating focus in cultism.

Self-concept refers to self-evaluation or self perception, and it represents the sum of an individual’s beliefs about his or her own attributes. Self concept reflects how an individual evaluates himself or herself in domains (or areas) in which he or she considers success important (Harter, 1999). A young adult can have a positive self-concept in some domains and a negative self-concept in others. Research also suggest that can individual has a global (or overall) self concept that reflects how the individual evaluates his or her self-worth as a whole. Harter (1999), have identified the following eight domains that make up an individual’s self-concept: scholastic competence, morality.

An individual's self-concept is dynamic, and causality is complex. That is, problems and difficulties can lower self-concept; but low self-concept can also cause problems. For example, researches have found that levels of self-worth in each of the above domains are associated with behaviours and accomplishments relevant to success in those particular areas of development.

Despite differing opinions about the onset of self-concept developments, researchers agree importance of one's self-concept, influencing people's behaviours and cognitive outcomes including (but not limited to) academic achievement, levels of happiness, social integration, self-esteem, and life-satisfaction. It includes past selves and future selves. Future or possible selves or individuals' ideas of what they might become, what they would like to become.

Shavelson and Bulus (1981), conceptualized self-concept as the organization of individual's perceptions of oneself in terms of many facets such as academic self-concept, social self-concept, and physical self-concept. These facets or dimensions are viewed as hierarchical in nature. Academic self-concept has been defined as student perception of self as learner and it is based on the students' interaction with the learning environment. Social self-concept describes how a person relates to other people. The physical aspect of self-concept relates to what is concrete; what a person likes, what a person wants or wear, what kind of car a person wants to drive, etc. (Huitt, 1998).

Self concept is a unique construct in the field of psychology. Self-concept is a central component of our total experience and influences both our perception of the world and perception of oneself. It has to do with the way we see ourselves which is quite different from the way other people around see us. Rosenberg (1979), defines self-concept in a broad way, he says it is the totality of an individual's thought and feelings having seen himself as an object.

Self-concept is a person's perception of his or her own strengths and weaknesses. Self-concept is a multiself-concept and self-esteem are terms often used interchangeably to describe how a person perceives and evaluates him or herself within the context of their experiences and the environment in which they live.

Shavelson, Hubner and Stanton (1976), considered self-concept to be unidimensional a product as much of the paucity of rigorous methodology surrounding self-concept research, as any theoretical foundation. However, there is now a large body of work supporting a hierarchical, multidimensional model of self-concept and much of this work derives from the model of self concept proposed by Shavelson, Hubner and Stanton (1976) and the theoretical development, measurement and empirical research that followed.

Self-concept (also called self-construction, self-identity or self-perspective) is a multi-dimensional construct that refers to an individual's perception of "self" in relation to any number of characteristics, such as academics (and non-academics) (Bong and Clark, 1999).

Self-concept clarity (which "refers to the extent to which self-knowledge is clearly and confidently defined, internally consistent, and temporally stable") (Ayduk, Anett and Anna 2009) it presupposes but is distinguishable from self-awareness, which is simply an individual's awareness of their self. It is also more general than self-esteem, which is the purely evaluative element of the self-concept (Fleming and Courtney, 1984).

The self-concept is an internal model which comprises self-assessments (Gerrig and Zimbardo, 2002). Features assessed include but are not limited to: personality, skills and abilities, occupation(s) and hobbies, physical characteristics, and soon.

Murphy (1947), the self is the individual as known to the individual. Burns (1980) self concept is the set of attitudes a person holds towards himself. Self-concept serves a number of functions including: self-eralnation, self-actualization, like, self-awareness, self-consciousness, self-image, self-esteem and ideal self.

Strang (1957), identified four basic self-concepts, first. There is the self-concept that includes the individual's perception of his abilities, roles and self-worth, second, there is a transistor, self-concept that fluctuates from moment to moment or from experience to experience failure at a given task for example, may cause the individual's temporary self-concept to become negative with a correlated (but only short-term) lowering of self-worth.

Third, there is the social self-concept by which the individual's perception of how others view him and his social competencies. The views of others, determine to some degree, the views the individual has of the self. The social self-concept is how the individual views the self-within the social system of society. Four, there is the ideal self-concept which represents the individual's views of his ideal self.

Self-concept is a system of concepts about the self including body self, social self, and values. The affective component of self-concept is called self-esteem.

Scientists who studied self-concept, then are seeking to build a theory of self-concept by describing how one forms a theory of one's relationships with other people, with nature, with the parts of the self, and of other people's relationships with each other. Self-concept is learned, a process that takes place partly through learning principles and partly cognitive evaluation.

2.3.3 Self Efficacy and Cultic Intention

Self-efficacy is an individual's belief that he or she is capable of successfully performing a task (Adeyemo, 2008). The higher an individual's self-efficacy, the more prompted he or she has in joining cult groups. Students with low self-efficacy are more likely to lessen their efforts or give up altogether, while those with high self-efficacy will try harder to master and accept challenges. (Animashaun, 2000). A sense of low efficacy contributes to anxiety, perceived vulnerability and negative thinking. Pajares (2003), Schunk and Pajares (2001), Schunk (1994), Adeyemo and Tornbeh (2008) have self-efficacy beliefs influence the choice people make and the course of action they pursue.

Much self-efficacy research has followed Bandura's original model of identifying tasks in a domain, ordering them in terms of difficulty, having individuals judge their self-efficacy for learning or performing these tasks, and then asking them to perform the same or similar tasks. Self efficacy judgments then can be used to predict subsequent behaviours reflecting motivation, learning, and performance. Educational researchers have modified the original methodology somewhat, but self-efficacy usually is assessed at a level of specificity that corresponds to the criterion task within the domain of functioning being analyzed (Schunk and Pajares, 2004).

Individuals acquire much self-efficacy information from their families and home environments (Schunk and Miller, 2002). Family influences that promote effective interactions with the environment enhance self-efficacy and competence beliefs, hence their social adjustment. More specifically, parents and caregivers help children build a sense of competence when they provide an environment that offers some challenges, encourages, sets high but realistic aspirations, contains positive role models, provides and supports mastery experiences, and teaches how to deal with difficulties. These effects are reciprocal, because children who are curious and partake of new experiences promote parental responsiveness. Parents who are most successful in promoting positive competence perceptions are able to modify their expectations and demands according to the changing needs, abilities, and dispositions of children as they develop (Eccles, 1998). The many physical, cognitive, social, emotional, and environmental changes cause stress, and coping can prove difficult. Ideally individuals will develop a sense of self-efficacy for a good measure of control over their lives, or agency hence a socially adjusted individual (Bandura, 2001). A resilient sense of self-efficacy that can overcome difficulties will take them well during young adulthood and beyond (Schunk and Miller, 2002).

Self-efficacy is an important aspect in counseling, teaching and coping with change (Bandura, 1995; Larson and Daniel, 1998). It is the belief that somebody can master a specific condition and bring out a great positive outcome (Bandura, 1997). Self-efficacy has its origin from social cognitive theory of Bandura. Self-efficacy is the belief about one's personal ability to successfully carry out a given behaviour, whereby several components (cognitive, behavioural and social) are joined together to serve an innumerable goals (Bandura, 1986). Self-efficacy is the persuasion that people hold about their capacity to effectively use cognitive skills in order to attain a specific goal (Pintrich and Schunk, 1996). Self-efficacy is a mediating function of human behaviour. Self-efficacy tends to affect people's feeling, their thought, their acts and the way they motivate themselves in order to do things. In line with this, (Bandura 1986, 1995) concluded that those with strong self-efficacy set higher goals for themselves and exhibit stronger commitment, motivation and perseverance toward achieving the goals. Students with a strong sense of efficacy are more likely to challenge themselves with tough tasks and be intrinsically motivated to achieve their goal. Self-efficacy helps people in unsatisfactory situations by encouraging them to believe that they can succeed as well as do it better (Rose, 2002).

This type of people sees failure as a stepping stone to next level, they don't believe in shifting blame on other people around them, and they tend to recover quickly from any setback. Whereas students with low level of self-efficacy believed they cannot make it, they see success as a very difficult task, so they will look for a dubious way to be successful in their endeavour. Riding and Rayner, (2001) said that, Efficacious individuals recover more quickly their confidence after failure and attribute their confidence after failure to insufficient knowledge and skills which are acquirable. (Ridding and Rayner, 2001).

Bandura (1995) explained that self efficacy "refers to beliefs in one's capabilities to organize and execute the course of action required to manage prospective situations". More simply, self-efficacy is what an individual believes he or she can accomplish using his or her skills under certain circumstances (Snyder and Lopez, 2007). The basic principle behind Self-Efficacy Theory is that individuals are more likely to engage in activities they have high self-efficacy for and less likely to engage in those they do not (van der Bijl and Shortridge - Baggett, 2002). According to Gecas (2004), people behave in the way that executes their initial beliefs; thus, self-efficacy functions as a self-fulfilling prophecy. Judgments of self-efficacy are generally measured along two basic scales: magnitude and strength.

- Self-efficacy magnitude measure the difficulty level (e.g easy, moderate, and hard) and individual feels is required to perform a certain task (van der Bijl and Short ridge-Baggett, 2002).
- Self-efficacy strength refers to the amount of conviction and individual has about performing a task successfully despite all odds (van der Bijl and Short ridge –Baggett, 2002). How confident am I that I can make my forth coming examination? How sure am I that I can climb the ladder of success?

The basic idea behind the Self-Efficacy Theory is that performance and motivation is determined by how effective people believe they can do well in the task (Bandura, 1982; as cited in Redmond, 2010).

Self efficacy refers to the belief and view a person in his ability to perform a specific task (Bandura, 1997). One of the major reasons among the complex cause o failure and students going into examination malpractice is the student’s attitude to himself and his ability and this attitudes and interpretations about his abilities was a basis for Bandura’s theory of self-efficacy. Bandura 1997, believes that, students who believed that they perform a task, indeed succeed and student who are satisfied with their abilities and themselves, are most likely to go on the success way, while those students who are confronted with variety of attitudes toward themselves and their capabilities would fail or probably venture into examination malpractices.

In conclusion, according to Bandura’s Social learning theory, Self-efficacy beliefs influences on peoples choice and the action that flows. It is related to how students try to conduct their activities and how much they can resist obstacles (Pajara and Shanks, 2001).

2.3.4 Self-Esteem and Cultic Intention

University students cultic intention poses a major challenge in academic environment. It is important to find treatable determinant of cultic intention. There are multiple factors that contribute to cultism, making it difficult to determine the role that self-esteem plays. Such factors include drugs, alcohol, hostility, frustration, class and cultural conflict, and jealousy to name but a few. When self-esteem fluctuates, the risk of violence rises with the favourable views of self, such as in manic-depressive illness. Indeed, people who are intoxicated with alcohol show increases in self-esteem and increases in violent tendencies.

John (1977) documented that juvenile delinquents and anti-social behaviour not only had low self-esteem, but that they also had higher feelings of anxiety. He concluded that

juvenile delinquency and anti-social behaviour. Prevention programs often fail because they are based on incorrect assumptions about the sources of delinquency and overlook the crucial roles of school failure and low self-esteem. Helley (1978) reported a direct correlation between delinquency, cultic intention and low self-esteem found evidence of a link between increased self-esteem and a reduction of delinquent behaviour. He found that as programs were implemented to raise the level of self-esteem, the incidence of delinquent behaviour was reduced. On the other hand, in a study reported to Ohio State Research News Grabmeier (1988) questions whether low self-esteem does cause delinquency. The study was conducted to test the hypothesis that those with low self-esteem would engage in more delinquent acts to improve their self-esteem. The study found that those with low self-esteem frequently associated with a delinquent support group or gang, but that they did not engage in any more delinquent acts than those with average or above average self-esteem.

University students join gangs for many reasons, but low self-esteem often is related. Those with low self-esteem seem to rely more on group or collective self-esteem than those with high personal self-esteem. Thus, some individuals seek gang membership to compensate for feelings of low self-esteem seem to rely more on group or collective self-esteem than those with high personal self-esteem. Thus, some individuals seek gang membership to compensate for feelings of low self-esteem. Sheriff Block of Los Angeles County stated, university students join gangs to fulfill the need to belong and the need to feel important. They want to be somebody rather than be a nobody. We must focus on enhancing the self-worth and self-esteem of young people so that they do not seek out and need the gag to satisfy these most basic human needs.” Kaplan (1975) conducted extensive studies into the causes of violence, including a study of 7,000 7th graders, and underscores the significance of self-esteem as a factor in crime and violence. He, too, found that violations to self-esteem serve as a major source of hostility and aggression. This conclusion is borne out in the study of those incarcerated for the most violent acts--murder. Gilligan in his study of murderers concludes that low self-esteem is the most common reason for engaging in repeated criminal act and this is why violent behaviour actually increases the self-esteem of those who commit it. Therefore, in studies where self-esteem programmes have been introduced into the school setting, it has been found that such programmes can significantly reduce the incidence of anti-social behaviour in schools, as well as reduce vandalism and the incidents of verbal or physical aggression by 40-50%, (Reasoner, 1992, Borba, 1999). James (1980) noted that cultic intention in criminal acts in young people are major concerns today. Both are closely cultic intention and self-esteem.

There is also accumulating evidence that positive self-esteem can be an antidote to cultic behaviour. Self-esteem serves as a buffer from the onslaught of anxiety, guilt, depression, shame, criticism and other internal attacks. Since a major source of low self-esteem and cult activities among university students is due to the increased stress currently found among them, helping young people learn how to deal with this anxiety and stress can enable them to work through the stress in an effective way to reduce the impact. Therefore, developing an optimistic outlook on life is also an important quality to develop in children. This means more than just viewing the glass as half-full. It embodies the belief that setbacks are normal and can be overcome by one's own actions. Studies of thousands of children show that those who are pessimistic are much more prone to antisocial act- -both in childhood and in adulthood than those who are optimistic (Rao, 1994). It is therefore helpful to help children think of more positive thoughts than negative thoughts and to replace negative thoughts with something more positive. This provides a foundation for a positive mental life and positive behaviour.

The high-esteem boys were confident about their own perceptions and judgements expected to succeed at new tasks and to influence others and readily expressed their opinions. The low-esteem boys were a "sad little group" isolated, fearful, reluctant to join in, self-conscious, over sensitive to criticism, consistently underrating themselves, tending to under achieve in class and preoccupied with their own problems. Generally, girls have lower self-esteem than boys. For example, when paired with boys in problem-solving tasks, they sometimes artificially depress their performance so as not to outshine their male partner. Some girls seem to feel uncomfortable in the superior role as if this is inconsistent with their "true" position in life. They also tend to rate themselves less highly than boys on written tests of self-esteem, set themselves lower goals in life and are more inclined to underestimate their abilities than boys.

Self-esteem or self-regard is essentially evaluative. It refers to how much we like and approve of ourselves, how worthy a person we think we are. It is a personal judgement of worthiness expressed in the attitudes the individual holds towards himself.

Cooper Smith (1967), found that, boys with high self-esteem were more likely to come from homes in which parents were strict but not harsh or cruel in discipline. These parents were also highly involved with their son's activities. Parents of children with low self-esteem were more permissive, but harsh in disciplinary.

Parental involvement with children with high self-esteem may have communicated a sense of worthiness to the children. The setting of strict limits, may also be an expression of

caring, coupled with a demand that children become competent at coping with the challenges of life. Greater permissiveness may be a sign of lack of interest. Placing reasonable demands on children may foster competence and competence in intellectual tasks. (Flippo and Lewinson, 1971).

2.3.5 Anger and Cultic Intention

Cultic intention is not necessarily related to anger, but it has been argued that poor anger control often plays a role in violent offending or re-offending and can be considered a criminogenic need for many violent offenders and re-offenders (Howells, Watt, Hall, and Baldwin, 1997). The experience and expression of anger has been studied in a wide range of clinical and non-clinical populations, including students, community residents, health-care clients, psychiatric/residential patients and adolescents in institutional care (Kassinove, 1995). Cognitive behavioural anger management programmes have been developed for use with many of these populations and initial research suggests that they are effective in reducing problems with anger expression (Beck and Fernandez, 1998). A number of studies have highlighted the role of cognitive factors in anger arousal and expression in offenders and re-offenders. Findings such as these have led to the widespread implementation of anger management programmes in prison and community corrections settings around the world. These are often brief (up to 20 sessions) cognitive behavioural programmes designed to reduce anger arousal and improve anger control (Novaco, Ramm and Black 2001). Anger management programmes take a skills approach and attempt to help programme participants develop alternative strategies in the control and expression of angry impulses (Howells, 1998; Novaco, 1997).

Whilst there is limited evidence to suggest that cultic intention is increasing, Indermaur (1999) submitted that the rate of cult intention has risen over the past few years. Novaco (1994) has suggested that anger can be used as a risk factor for the prediction of violence. As a group, offenders commonly experience difficulties with anger. On average, cult activities score substantially higher on measures of anger arousal and expression than other populations (Spielberger, 1991), with violent offenders scoring higher than non-violent offenders (Mills, Kroner and Forth, 1998). Thus, anger appears to be a particularly important emotion in residential settings with offenders. Anger problems have been linked with cult activities and anti-social behaviour. Anger is a strong predictor of aggression amongst university undergraduates (Cornell, Peterson and Richards, 1999) and has been shown to be associated with physical assault, rape, arson and so on.

Anger is an emotion, characterized by strong feelings of displeasure which are triggered by real or imagined. Anger is a common emotional response to frustration, especially if we feel that other people have taken advantage of us or purposefully placed obstacles in our paths. Anger is not always a problem. It can be a normal and functional emotional response that motivates us to take action to overcome obstacles. Anger can help mobilize us to confront an aggressor and when necessary to attack.

Anger is an emotional reaction to frustration or injury in which an individual experiences displeasure and a desire to seek revenge. Anger stems from frustration.

Aggression is behaviour whereas anger is an emotion. Anger, like fear and other emotions, involves arousal but in fear the arousal is predominantly sympathetic arousal which tends to counteract overly rapid heartbeat and respiration rate. When we are very angry, it is actually possible to be at once highly aroused and yet experience “deadly calm”. Our muscles are more controlled and we would be more personally effective if it became necessary to defend ourselves.

Sometimes our anger is so extreme that we lose some of our self-control and may be said to be in a rage or a panic. We may shout or scream, insult and threaten. We may attack physically. Hostility is similar to anger but is a more enduring characteristic of a person. Anger is a response to a particular situation but we speak of some people as having hostile personalities.

Aggression is the attacking of an individual or a group. Aggression may be verbal like insults, the threat of physical destruction, sarcasm and sometimes with. Aggression may be physical or verbal and physical. Aggression can stem from strong emotions, such as anger, hostility or fear.

2.3.6 Aggression and Cultic Intention

Aggression is any behaviour performed with the intent of physically or psychologically hurting one or more other people. Internal feelings of anger and hostility may be involved but externally observed aggressive behaviour must occur in order to qualify as aggression. There is difference between aggression and assertiveness which means taking a stand and letting one’s view be clearly known without any intent to inflict harm. Aggressive behaviour may be physical (hitting, stabbing, shooting) or verbal (insulting, demeaning, shouting) and also active or passive. Active aggression involves some specific physical or verbal abuse of the other person, whereas passive aggression is a more subtle form, in which, inaction is used to harm another. Studies suggested that aggressive traits such as; anger and

hostility are highly heritable. Cates (1993) believed that heritability of aggressions is at least 50 percent. The biological mechanisms of human aggression lie in the genetic substrate of behaviour. Aggression is a behaviour that often accompanies anger. It is any act aimed at hurting or damaging an unwilling victim (Zillmann 1979).

Freud (1957) took the position that human beings have aggressive instincts. To Freud, people are not gentle, friendly creatures wishing for love, who simply defend themselves, if they are attacked. People who accept aggression probably teach it to their children. Some parents give explicit instructions on how to fight, so that their sons or daughters can “defend themselves”

Huesmann (1984) see violent parents as one condition that predicts violence in the children or wards. Parental rejection, neglect, harsh discipline and cruelty against the child in the family are linked with aggression in offspring (Garbarino, 1984). A steady diet of violent television programmes appears to be able to promote aggression, a lot of music; dances also promote aggression in some children (Huesmann, 1984). A number of conditions that go along with poverty increase the probability of aggression. Violence is typified by an act of aggression brutality and unfriendliness. It could be cruel and sadistic. When it is physical (not all violent act are physical) it could end up in bloodshed, destruction of properties, maiming, killing etc.

In recent times, we have observed an increasing trend in youth immorality and violent anti-social acts or cult activities. The scope and extent is worrisome and appear to escalate by the day. It should be noted that aggression is physical expression of annoyance to authority and erring colleges. There is no gainsaying to say that aggression will promote cultism or cult activities. Cultism and drug abuse cannot be separated as every cult member is a drug user. They need the false courage provided by drugs to carry out their nefarious activities. A drug addict will always want to associate with a group (cultists) that are substance or drug users.

Drugs can be regarded as anything that can be taken to change the chemistry or physiological state of an individual when drugs are taken without doctors prescription, it becomes drug abuse. Bulus (1999) defines drug abuse as the un-medical and self prescribed use of drugs for any purpose. It is also defined, as a violation of a drug norm of a given society. Drug abuse is when its use is prohibited and excessively used (as in the case of socially acceptable drugs like alcohol, cigarettes etc). There are some drugs that when used exert major action on the brain, thereby, producing such effects as sedation, stimulation and change in mood or behaviour. Such drugs are called, **Psycho-Active Drugs**. They possess

habit forming properties, which can lead the user into depending on them. A number of psycho-active substances are being abused by the youths in Nigeria.

Rimfat (1999) maintains that the issue of drug abuse in Nigeria is indeed a reality, embracing all sexes, all classes, all religions and all ages, but, the youths of all religions both male and female are the high risk groups. A drug addict will be exposed to all sorts of moral lapses like, indiscriminate sexual behaviour. Remi (1999) stated that a victim of drug abuse is accessible to HIV as a result of sexual promiscuity. She went on to reveal that the abuse of drug and cult related violence in Nigeria's tertiary institutions is well established. It should be noted that drug abuse and HIV/AIDS are connected through the high-risk sexual behaviours that, often arise when under the influence of drugs, alcohol and other mind-altering substances, which a good number of cultists are prone to taking.

Aggression is meant any act intended to harm or injure another person. It is obvious that aggression is a depressingly familiar aspect of human behaviour. Aggression is an organized human activities that are designed to harm others. There are various forms of aggression manifestations like, horror of war, terrorism. Lating and hurting political torture maggings, beatings, stabbing and and shootings, that occur more frequently and are perhaps more to be feared in our daily lives.

Human beings are aggressive by nature, aggression is better explained on the basis of external rather than internal causes. Verbal attack could instigate aggression. Aggression seems to be one aspect of behaviour in which there are clear differences between sexes. Not only are males more aggressive, but they also receive more aggression from others. It is found that males respond with more aggression toward their opponent than females do and that opponents who are identified as females received less punishment than opponents who are identified as Males. Even females are more aggressive toward a male opponent that toward a female one.

Aggression could be learnt from parent and environment. A lot of things could influence aggression like, television, movies, aggressive shows, aggressive ones, hostile humour.

Ethologists consider aggression to be instinctive in all species and important in the evolutionary development of the species. It allows individuals to adapt to their environment survive in them and successfully reproduce. Aggressiveness is clearly important in competing successfully for limited resources in defending, territory and for basic survival. The theory of human aggression is based on the study of non-primates and mainly non-mammals that is aggression is the fighting instinct in beast and man which is directed

against member of the same species. Furthermore, there are women who are more aggressive than many men and men who are less aggressive than many women.

Aggression is a behaviour performed with the intent of physically or psychological hurting one or more other people. Internal feelings of anger and hostility may be involved but externally observed aggressive behaviour must occur in order to qualify as aggression.

Some research shows that females are more aggressive than males under some circumstances. Another investigation revealed greater physical aggression by women in dating relationships, even though men were more aggressive in some other contexts. Other works showed that, wives are more aggressive overall in marital relationships while husband are far more like to be physically violent and it is one of the great tragedies of our society that many women are repeated victims of marital physical abuse that leads to injury or death (Thomas, 2002).

2.3.7 Drug Abuse and Cultic Intention

The psycho-active drugs commonly abused by youths in Nigeria include the following:

Alcohol: Alcohol is the most widely abused drug among the general populace including the youths. Though alcohol comes in different forms, it is both a stimulant and a depressant. Alcohol is the main psychoactive ingredient in beer, whisky, spirit, wine, Liquor, and locally brewed alcoholic beverages such as palm-wine 'pito', 'burukutu', 'kwaya' and 'ogogoro'. Alcohol is readily available and socially tolerated. They also use it for relaxation and it is often abused in social gathering. Symptoms include staggering, excitement, motor incoordination, emotional dis-inhibition, slurred speech and bad breath. Furthermore, alcohol abuse has been found to lead to a number of diseases e.g. cirrhosis of the liver, pancreas disorder, and various nutritional problems (Rimfat, 1999).

Tobacco: Nicotine is the most active ingredient in tobacco, which is an addictive substance. Tobacco is the dried leaf of tobacco plant and it is produced in different forms viz: cigarette, pipes, snuff and cigar. The fact that tobacco is socially acceptable and easily available; it is commonly used by people to experience soothing feelings and enjoy social gathering. However, tobacco smoking seriously damages one's health. Symptoms of abuse include lung damage, shortness of breath, bad breath, smokers cough, wheezing etc (Rimfat, 1999).

Stimulants: Stimulants are used medically but have a high abuse potential. In this class, are substances such as cocaine and a number of synthetic substances such as amphetamine and related substances like Methedine. These substances stimulate the central nervous system by

increasing the activities of the brain. Amphetamine such as proplus has found favour with youth especially school children. Students refer to these drugs as pep pills or superman pills. Amphetamine when used increases user's activity or alertness. Students use these drugs particularly during examination period so as to keep awake at night to study. Other examples of stimulant include kolanuts, tea, coffee etc (Rimfat, 1999).

Cannabis: Cannabis is a drug with both stimulating and depressing effects. It is illegally cultivated in different parts of Nigeria and is commonly abused by the youths and adults in the society. It has several street names like "Igbo", "Stone", "Weed", "wee-wee", "Ganja", "Grass", "Indian hemp", "Marijuana", "Pot", "Kaya" and "Morocco". Cannabis is usually smoked, though can be ingested and can produce abnormal sensation. The most active ingredient in cannabis is Tetra-hydrocannabinol (THC), which makes the user feel high (Rimfat, 1999).

2.3.8 Parental Influence and Cultic Intention

The type of family, nature of children upbringing, example of parents or children model determines cult membership of students in public universities. For instance, a father that is the chief priest and the mother that is, the head of herbalists in a town can even encourage their children to join cult groups. What can you say about parents that present their children for initiation in Ogboni confraternity (Adurodola, 2009). They always like their children to continue after their death. Parents do influence their children to join cult groups.

"Charity", as acclaimed universally "begins at home". The family is the first setting within which a child becomes socialized. That the acquisition of basic biological, cultural and emotional characteristics to produce a balanced personality occurs within the family setting is a common knowledge. The family lays the foundation upon which other experiences gained from other agencies are built, as articulated by Haviland (1983). Parents have profound influence on their offspring. It is implied that parents who are themselves secret cult members have mapped out a lifestyle of cultism for their children. The roles of parents in the practice of cultism cannot be overruled. Problem arising from broken homes through unfavourable economic atmosphere pervading the nation in recent times have not helped the situation.

Babawale (1998), identified the parents, peer groups, society and University Administrators as contributory factors responsible for cultism in tertiary institutions. He stressed further that many families have failed in their roles of proper upbringing of children, most especially, the working class parents. They hardly have enough time to take care of their children or socialize with them. They never check-up on their children on campus. Hence,

such children become socially maladjusted and often seek refuge in defiant behaviour group such as cultism.

Families are an incredibly important influence on the behaviour of any child in many ways, and this has been found time and time again to be the case with adolescent sexual behaviour (for a review, see Fisher, 2004). The very characteristics of the families that make up the context in which adolescents live relate to adolescents involvement in risk cut activities (Miller, Benson and Galbraith, 2001). For instance, low family socio economic status has been repeatedly linked to risky cultic behaviour (Ramirez Valles, 1998; Kotchick, Shaffer, Forehand, and Miller, 2001). Numerous studies have also demonstrated that living with both biological parents is related to increased influence of aggressive behaviour (Taris and Semin, 1997; and Ramirez Valles, 1998; Upchurch, Aneshensel, Sucoff, and Levy Storms, 1999). The presence of older siblings, especially those who are cultic conscious has been found to relate to increased risk of cultic involvement (Miller, Benson, and Galbraith, 2001; Rodgers and Rowe, 1988; Rodges, Rowe, and Harris, 1992; Wight, Williamson, and Henderson, 2006).

The families in general and parents in particular, have often been deemed to be the most important support system available to the child. The strongest factor in moulding a child's personality is his relationship with his parents (Mohanraj and Latha, 2005). The family in its most common forms is a lifelong commitment between man and women who feed, shelter and nurture their children until they reach maturity. It is a primary socialization context and is, therefore, considered to be a very important factor influencing child development (Ozcinar, 2006).

Family members are very important for survival, thus, strong emotional bonds evolved to foster long term commitment among parents, children and other relatives. The experience that the individual gain from the family decide the future adjustment of individual within society and her peer group which eventually reflect the social maturity of that individual (Unisa, 1995). Family environment continues to be of crucial importance throughout adolescence and young adulthood (Van Wel, 2000). Because of the important role of psychological functioning for youngsters' daily lives and their further social adaptation, it is apparently relevant to study the effect of the family environment on the emotional adjustment of youngsters (Farlane, 1994).

Family cohesion and supportive relationships between family members are associated with young adults' psychological adaptation and lower depression (Herman, 2007).

Research regarding level of family conflict suggests that a conflictual family environment is associated with the individuals' insecurity and psychological distress, as well as aggressive behaviour and conduct disorder (Wissink, 2006).

2.3.9 Peer Group Influence and Cultic Intention

The role of peer group is very important in university students cultic intention. For instance, public university students that have cultism background, do "evangelize" and win "souls" into cultism. They use various strategies. They induce, entice and use threat to get their friends into cult activities. The assistance given to their colleagues are not free but a bait to get them into the "fold". The peer influence is a strong factor that could get students into secret cult. Most parents do not have time for child upbringing and providing for their children's school materials. These children can easily fall prey to their peers who could tempt them with gifts. Knowingly or unknowingly these children can become victims of cultism. A student who is an active member of a secret cult can motivate or influence his peer to join such cult; and such peer or student can yield to such pressure.

Laal (1997) averred that some students found themselves in secret cults due to the influence of peer pressure. Such students could not relinquish their membership for the fear of the consequences. Bad influences could accelerate or encourage students to join secret cults. For example, Udeni (1994) is of the opinion that foreign influences as demonstrated in horror films like "First order", "Demon Lovers", "in the name of God". The House of skull", among others, as well as local films which show scenes of bizarre cult violence and esoteric practices, go a long way to influence the activities of cultism among our youths. The ban, suspension and suppression of virile and legitimate Students Union Government in some educational institutions in Nigeria has also been identified as one of the reasons for the emergence of Campus Secret Cults. For example, Daminabo (1991), Okeowo (1994), Omosule (1994), among others, believe that statutory suppression of students' governments has stifled all legitimate expressions or feelings and sentiments of the youth community. As social beings, the struggle to establish self-expression has to continue, and this has contributed to the emergence of secret cults.

Close friend and peers have been found to be quite important to the socio sexual development in adolescent (Smith, Udry and Morris, 1985; Christopher, Johnson and Roosa, 1993). Association with deviant peers was related to an increased risk of adolescents engaging in a number of problematic behaviours, including cultic behaviour (Ary, 1999; Metzler, Noell, Bigian, Ary, and Smolkowski, 1994). Smith, Udry and Morris (1985) found

that the higher the cultic involvement of an adolescent's best same cult friend, the more likely that the adolescent was to engage in cultic behaviour. Whitaker, Miller and Clark (2000) found, when comprising adolescents who anticipated cultic involvement within the next year and those who did not, that those who anticipated cult involvement were more likely to have peers who had engaged in cult activities. These correlates of peer cultic behaviour have been confirmed across various tertiary institutions (Christopher, Johnson, and Roosa, 1993). As with other potential influences, the relationship of peer factors to adolescent cultic behaviour seem to be part of a more complex picture. According to Whitaker and Miller (2000). Parent adolescent communication moderates the relationship, such that adolescents who experienced high cultic communication with their parents reported preferring peers as sources for cultism information.

2.3.10 Gender and Cultic Intention

Cultism is dominated by the youth. We have both male and female cult groups. It should be noted that any male and female public university students that is tall, lanky and from a wealthy home and of high academic performance is a target of cult groups. The cult groups will do everything possible to get them into the fold (Singer, 1990). Thomas (2002) described secret cult as a group of youth that meets in secret and keep discussions, plans, and activities secretly. Such youth are from 14 years to 21 years of age. There are various male cult groups and various female cult groups. Some of the cult members are Christians by religion, some Muslims, some idol worshippers, while some are free thinkers (Brown, 1999). Some of the cult members are married, while some are singles. Some of them are of high level of education or academic performance, while some are of low level of education or low academic performance. There are more male cult members and group than the female counterpart (Brown, 1999).

Furthermore, the age at which most youths enter educational institutions do not help matters. Many secondary school children nowadays enter at ridiculous age as 10 years, and the University at 14-16 years, thereby they experience psychological fluctuations while searching for self age and identity and self direction (Smart and Smart, 1978). Maccoby and Jackline (1974) revealed that, males are more dominant, aggressive, competitive, active, decisive, logical, unemotional and ambitious. Females have greater tactile sensitivity and more compliant.

The review of literature for this study, both theoretical and empirical reviewed showed that cult activities among public university students are of great concern to all

educationist, university administrators, parents and other stakeholders in educational setting. Effort has always been geared toward solving this serious problem. Most of the findings of research on cultic behaviour among undergraduates'; Adegboye (1998), Babarinde (1998), Omoluwabi (1998), Animashaun (2000), Ogunsanya (2000), Abdu (2003), Awe (2003), Jegede and Olumuyiwa (2006), Oni (2006), Busari (2010), Okebukuola (2011), support the fact that there is need for improvement on solving the problems of cultic intention among students in public universities.

The literature review presented also revealed that (psycho-sociological factors), self concept, self efficacy, self-esteem, anger, aggression, drug abuse, peer influence, parental influence, gender and age are among other variables that have been used in solving cultic behaviour problems of university students in recent time. However, these eight variables have not been used together to establish their effects on cult intention of public university students. Beside this, available evidences as contained in the literature review done for this study indicates that research on each of the independent variables on cult activities are inconclusive. There is need to destablise cultic intention of public university students in Nigerian universities. It is against these background that the effects of psycho sociological factors (self concept, self efficacy, self- esteem, anger, aggression, drug abuse, peer influence, parental influence, age, gender) among university undergraduates on cultic intention is considered imperative.

Based on this context, this study purports to investigate the effect of psychological variables (self-concept, self-efficacy, self-esteem, anger, aggression, drug abuse), sociological variables (parental influence, peer influence, gender and age) on cultic intention among public university students in southwestern, Nigeria. This study shall be anchored on cultic behaviour theory by Cohen (1970), Elegbeleye (2000) and Busari (2010). This cultic behaviour theory is highly imperative as it fully explains and full description of all the independent variables in this study.

Gender role refers to the behaviours attitudes, values, beliefs, and so on, which a particular society either expects from or considers appropriate to, males and females on the basis of their biological sex. To be masculine or feminine; then, requires males or females to conform to their respective gender roles. All societies have carefully defined gender roles although their precise details differ between societies. Gender stereotypes are widely held beliefs about psychological difference between males and females which often reflect gender roles.

Maccoby and Jacklin (1974), reported that, boys are more aggressive verbally and physically than girls, a difference which appears as soon as social play begins. While both sexes become less aggressive with age. Boys and men remain more aggressive throughout development. However, some studies have shown that women scored higher for certain kinds of indirect non-physical aggression while others have found no sex-differences at all. (Campell and Muncer, 1994).

Often the first thing we notice about other people is whether they are male or female. The importance of sexual identity to our self-concept and our interactions with others is a reflection of the fact that every known culture distinguishes between male and female. In turn, this distinction is accompanied by widely and deeply held beliefs about the psychological make-up and behaviour belonging to each sex. According to feminist interpretations of sex differences, social, political, economic and cultural factors determine gender, our awareness and understanding of the differences that distinguish males from females.

2.3.10 Conceptual Model for the study

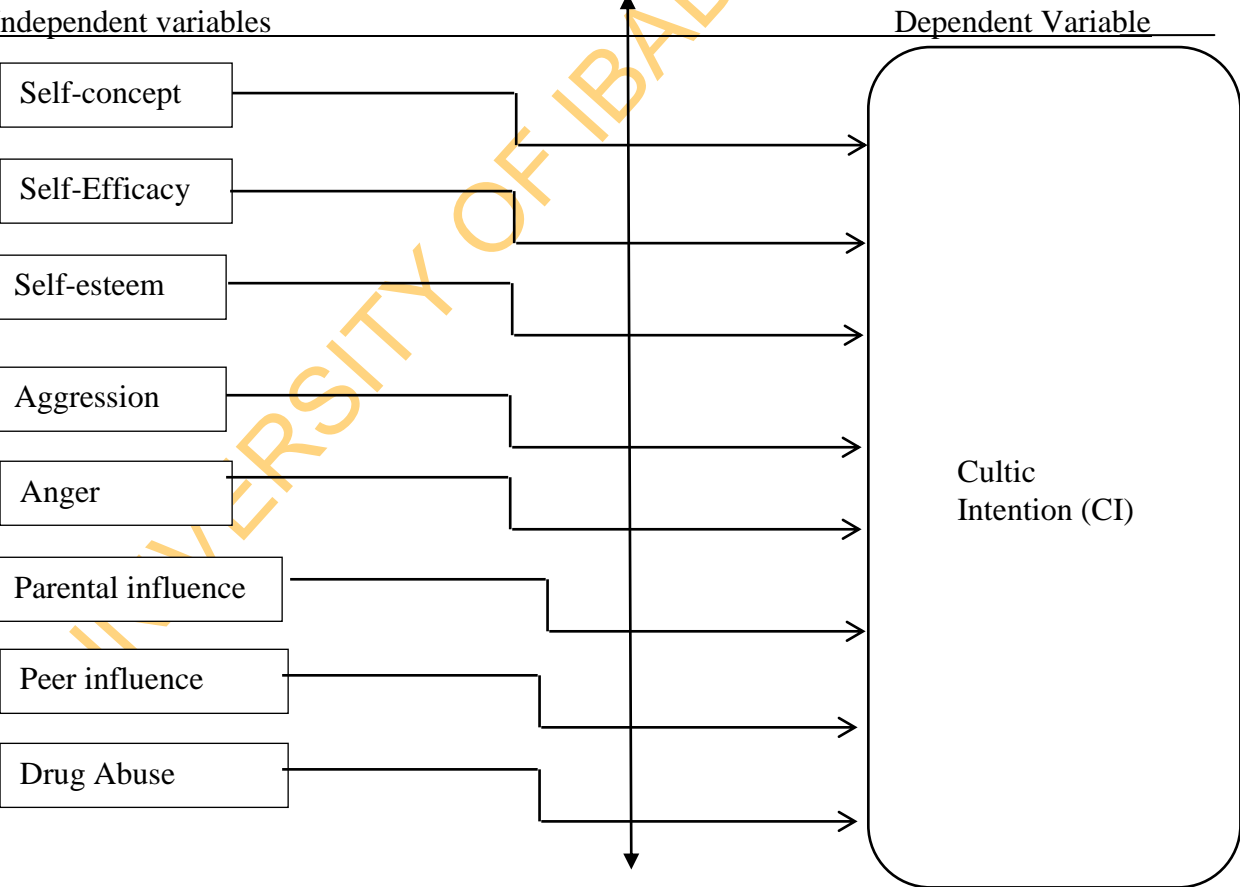


Figure 1.1 : The Conceptual model

The conceptual framework above illustrates the interplay as well as the linear relationship of psycho-social factors or variables on cultic behaviour among university students in southwestern, Nigeria. These psycho-social factors are the independent variables (self-concept, self-efficacy, self-esteem, Aggression, Anger, Parental Influence, Peer Influence and Drug abuse).

The dependent variable in the framework is cultic behaviour. However, existing literature has shown that cultic behaviour. However, existing literature has shown that cultic behaviour is determined by psycho-social factors like, self-concept, self-efficacy, self-esteem, Aggression, Anger, Parental Influence, Peer Influence and Drug-abuse. This corroborates the findings of Oni Jegede (2006) of factors that could determine performance of behaviour.

2.4.0 Research Questions

1. To what extent would the joint contribution of the independent variables determine university students cultic intention in Southwestern, Nigeria?
2. What are the relative effects of self-concept, self-efficacy, self-esteem, anger, aggression, drug abuse (psychological) parental influence, peer influence, gender and age (sociological) on university students cultic intention in Southwestern, Nigeria??

2.5.0 Hypotheses

1. There is no significant relationship between self-concept and cultic intention among public university students.
2. There is no significant relationship between self-efficacy and cultic intention among public university students.
3. There is no significant relationship between self-esteem and cultic intention among public university students.
4. There is no significant relationship between anger and cultic intention among public university students.
5. There is no significant relationship between aggression and cultic intention among public university students.
6. There is no significant relationship between drug abuse and cultic intention among public university students.
7. There is no significant relationship between parental influence and cultic intention among public university students.

8. There is no significant relationship between peer influence and cultic intention among public university students.
9. There is no significant relationship between gender and cultic intention among public university students.
10. There is no significant relationship between age and cultic intention among public university students.

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CHAPTER THREE

3.0 Methodology

This chapter focused on the method that was adopted in the study. This chapter considered the following:- research design, study population, sample and sampling technique, instrumentation, procedure and method of data analysis.

3.1 Research Design

The research adopted the mixed method (quantitative and qualitative research method) of the descriptive survey research design of the ex-post facto type. Ex-post type is defined by Kerlinger and Lee (2000) as a systematic empirical inquiry in which the researcher does not have direct control on the dependent variables because their manifestation have already occurred or being present in the participants prior to the period the researcher went to the field. The main thrust of the study is the establishment of the predictive effects of the endogenous variables (self-concept, self-efficacy, self-esteem, Aggression, Anger, Parental Influence, Peer Influence and drug Abuse) on the criterion variable (cultic behaviour) of students of public universities in southwestern, Nigeria.

3.2 Population

The target population was the entire students of public universities in Southwestern, Nigeria. About one thousand, two hundred (1,200) students of Public Universities from six (6) states (Oyo, Osun, Ondo, Ekiti, Ogun, Lagos) were randomly selected. The universities are: University of Ibadan, Oyo State; University of Lagos, Lagos State; Lagos State University, Lagos State; Olabisi Onabanjo University, Ago-Iwoye, Ogun State; Federal University of Agriculture, Abeokuta, Ogun State; Tai Solarin University of Education, Ijebu-Ode, Ogun State; Obafemi Awolowo University, Ile-Ife, Osun State; Federal University of Technology, Akure, Ondo State; Ondo State University of Science and Technology, Okitipupa, Ondo State; Adekunle Ajasin University, Akungba, Ondo State; Ladoke Akintola University of Technology, Ogbomoso, Oyo State; Osun State University, Osogbo, Osun State; University of Ado-Ekiti, Ado-Ekiti, Ekiti State.

3.3 Sample and Sampling Technique

The sample of this study comprised public university students in six (6) states (Oyo, Osun, Ogun, Ekiti, Ondo, Lagos) Southwestern, Nigeria.

The research adopted a multi-stage sampling technique in selecting one thousand, two hundred (1,200) participants across the faculties and departments in each of the six (6) universities, from Oyo, Osun, Ogun, Ekiti and Lagos States of Southwestern, Nigeria.

All the faculties and departments in each of the university were sampled in other to give an equal opportunity for participation. A total number of public university students from 100 – 200 level in each Federal and State universities were randomly selected using multi-stage sampling technique.

First stage: Purposive sampling technique was used to select all the federal and state universities in southwestern states of Nigeria.

Second stage: Cultic Behaviour Manifestation Scale (CBMS) was administered to 500 students in each university to screen out those without cultic intention.

Third stage: Universities with at least 50.0% cultic intention rating were purposively selected. These are: Obafemi Awolowo, Ile-Ife, University of Ibadan, Federal University of Agriculture, Abeokuta, Olabisi Onabanjo Ago-Iwoye, Lagos State University and Ekiti State University.

Fourth stage: Proportionate sampling technique was used to select 200 undergraduates with cultic intention across the faculties in each of the six universities. Two hundred male and female universities were selected from 100 – 200 level in each selected six federal and state universities which gave a total sample size of 1,200 public university students participants in this study.

Table 3.3: Sample Distribution

Name of universities	Purposively selected	Screened sample who scored above the mean	Random sample
1. University of Ibadan, Oyo State	500	215	200
2. Lagos State University, Lagos State	500	320	200
3. Olabisi Onabanjo University, Ago-Iwoye, Ogun State	500	350	200
4. Federal University of Agriculture, Abeokuta, Ogun State	500	205	200
5. Obafemi Awolowo University, Ile-Ife, Osun State	500	261	200
6. University of Ado-Ekiti, Ado-Ekiti, Ekiti State.	500	355	200
Total	3000	1706	1200

From Table 3.1 above, the 500 students were purposively sampled from the 6 universities. They were screened using the CBMS scale. One thousand seven hundred and six (1706) students scored above the normed scores 65.02. From the screened respondents one thousand two hundred (1200) respondents were selected from the six universities. This will make the sample statistics valid estimates of the population parameters.

3.4 Instrumentation

For the purpose of data collection, seven (10) research instruments were used:-

- Demographic Information Form (DIF)
- Self – concept inventory
- Self – efficacy questionnaire
- Self-esteem scale
- Anger scale
- Aggression scale
- Drug Abuse Scale
- Parental influence questionnaire
- Peer influence questionnaire
- Cultic intention questionnaire
- Cultic Behaviour Manifestation Scale (CBMS)

3.4.1 Demographic Information Form (DIF)

This was design by the researcher. The participant background and gender of participant were assessed through a form that contains demographic information about the participants. The form contained information such as, name of university or institution, gender, age, total number of family members, structure of the family, parental type (double or single parenting), parents' highest qualification, parents' occupation, parents' social status, participant academic level, participant marital status, parental family background, (monogamy, polygamy), parental chieftaincy title, participants' club membership(s) in the university, type of parents' house, number of rooms occupied or flat occupied etc. The participants made a mark (✓) indicating their agreement in front of the box provided for each statement.

3.4.2 Self – Concept Inventory

Sub – scale A of the Adolescent Personal Data Inventory (APDI) (Akinboye, 1977) was used for the study. The sub – scale A of the APDI measures the Adolescent’s self – concept. It has 30 items. The APDI has an internal consistency reliability of 0.87. It also has a test – retest reliability indicated by $r = 0.87$. The instrument had been shown to be valid as it has been widely used by researchers among Nigerian samples with success (Salami, 1999; Animashaun, 2002). In a pilot study the scale was revalidated the reliability was 0.92 cronbach alpha and 0.93 spearman brown co-efficient. For the main study, the scale achieved 0.89 alpha reliability.

3.4.3 Self – Efficacy Questionnaire

The Morgan – Jink student self – efficacy scale developed by Morgan and Jinks (1999) was used to assess self – efficacy of the participants. The instrument has a total of 31 items with response format ranging from (1) strongly disagree to (5) strongly agree. The instrument had an overall reliability coefficient of 0.82. This instrument was also used by Adeyemo (2001). The reliability of the scale from revalidation study was 0.78 cronbach alpha and 0.81 spearman brown co-efficient. For the main study, the scale achieved 0.85 alpha reliability.

3.4.4 Self-Esteem Scale

Self-esteem was measured using Rosenberg’s self-esteem scale (1965). This 31-item self report measure requires respondents to indicate their perceptions of themselves in positive or negative ways. Examples of items in the scale include: “I am able to do things as well as most other people”, “I feel I do not have much to be proud of”. It is a 4-point scale (4 = strongly agree, 3 = agree, 2 = disagree and 1 = strongly disagree) with higher total scores indicating a stronger self-esteem. The test – retest reliability of Rosenberg’s self-esteem scale ranged from 0.85 to 0.88 .The scale was also revalidated in this study and it achieved a reliability was 0.82 cronbach alpha and 0.88 spearman brown co-efficient. For the main study, the scale achieved 0.82 alpha reliability.

3.4.5 Anger Scale

Anger was measured using ten (10) adopted items from violent behaviour scale by Animashaun (2007). The original scale contains twenty-five (25) items. However, the ten (10) items adopted were revalidated via a pilot study. The reliability obtained through a test –

retest is .75. The author also reported Cronbach alpha reliability of 0.82. The reliability from pilot study was 0.77 Cronbach alpha and 0.83 Spearman Brown co-efficient. For the main study, the scale achieved 0.72 alpha reliability.

3.4.6 Aggression Scale

This instrument measured aggressive propensity of the participants. It was adapted from section C of the conjugated relationship inventory designed by Zaks and Walter (1989). In its original form, it is a twelve items with rating scale of disagree (zero) and agree (one). It was converted to a 5 – point Likert type scale with response patterns ranging from strongly agree (5) to strongly disagree (1). It was revalidated by Toger (1990) with reliability of $r = 0.80$ and psychometric properties of $r = 0.87$. The reliability from pilot test for this study was 0.82 Cronbach alpha and 0.80 Spearman Brown co-efficient. For the study, the scale achieved 0.85 alpha reliability.

3.4.7 Drug Abuse Scale

Drug Abuse Scale by Animashaun (2007) was used to measure the drug behaviour of university students into drug abuse. The original scale contains thirty items. However, fifteen items were adopted and revalidated through a pilot study. The reliability obtained through a test-retest is .77. The author also reported Cronbach alpha reliability of 0.91. The reliability for pilot test was 0.82 Cronbach alpha and 0.93 Spearman Brown co-efficient. For the main study, the scale achieved 0.89 alpha reliability.

3.4.8 Parental Influence Questionnaire

Parental Influence Questionnaire constructed by Makinde (1999) was adapted. The questionnaire contains 20 items on a five – point scale. It has a reliability of 0.75 and constructs validity of 0.77. A typical is, “My parents always encourage me to watch violent films”.

3.4.9 Peer Influence Questionnaire

Peer Influence Questionnaire constructed by Jegede (2006) was adopted. This was used to measure the influence of peers towards joining cult groups among university students. The instrument has a total of 18 items with response format ranging from (1) I did not like to (5) very much like to. A typical item is, “my peers teach me what to do”. It has a test – retest reliability index of 0.76. The reliability in the revalidation was 0.86 Cronbach alpha and 0.87 Spearman Brown co-efficient. For the main study, the scale achieved 0.79 alpha reliability.

3.4.10 Cultic Intention Questionnaire

The Cultism Questionnaire constructed by Elegbeleye (2000), Cohen (2000) and Animashaun (2000) was adopted in this study. It contains 30 items based on the rating, 5, 4, 3, 2, 1, with a retest reliability of 0.73 and construct validity of 0.70. The reliability was 0.87 cronbach alpha and 0.91 speraman brown co-effiecient. For the main study, the scale achieved 0.89 alpha reliability.

3.4.11 Cultic Behaviour Manifestation Scale (SBMS)

The Cultism Questionnaire constructed by Animashaun (2015) and revalidated in the present study was used to screen for cultic behaviour manifestation. It contains 20 items based on the rating, 1, 2, 3, 4, 5. The scale achive a realuiability of 0.98. Construct validity using exploratory factor analysis factored and Varimax rotated the scale into two dimensions (KMO = .875, df = 36, $p < .001$) with items loading ranged from 0.72 to .92. Internal Construct validity shows that CBMS had 2 dimensions (External manifestation and Ego motivations). The scale achieved a retest reliability of 0.83 and convergent validity of 0.64 wilth cultic behaviour scale. The normed score was set at 65.02.

3.5 Procedure of Administration

Necessary permission was sought from the managements of the selected six (6) state universities in southwestern, Nigeria via a letter of introduction from the Head of Department. After which, the researcher personally visited the selected state universities to administer the instruments.

However, two research assistants were trained to assist the researcher in administering the instrument. The researcher addressed participants before the commencement of the administration of the instruments in order to assure them of the confidentiality of their responses and to encourage them to be objective and honest in their responses. Firstly, all the selected students were screened with CBMS to know those who actually have cultic intention. Hence, out, finally those who scored 60 and above were used for the study. It should be noted that, the complete questionnaire was administered and collected back immediately.

3.5.1 In-depth interview (IDI) and Key Informant Interview (KII)

The qualitative method of In-depth interview and Key Informant Interview (KII) was used as supplement to the survey method in order to ensure that information that may not be captured by the survey technique was captured through mutual interaction of the researcher with the respondents. Questionnaire alone may not serve the purpose of getting adequate information needed. A total of 1 session was conducted among the officers in the students affairs and student union offices in the six selected public universities in the Southwestern, Nigeria. The officers in the students affairs was interviewed as key informant for this study. While leaders of the student union were interviewed using a discussion guide and tape recorder to store up responses on their perception of cultic behaviour. The researcher used an interview schedule as a guide to elicit appropriate data. The respondents were interviewed at their offices or pre arranged schedule meeting point. After obtaining informed consent from the respondents. The responses were tape recorded and notes taken with notebook and a biro.

3.5.2 Interview Guide for KII and IDI

1. What are the factors responsible for University students engagement in cult activities in your university?
2. Who should be held responsible for university students cultic behaviour?
3. Is it right to say that university students have self motivation, or external pressure for joining cultic groups
4. Should university students have a model or model behaviour?
5. How would describe some of the models of the university students
6. Should university students have mentors?
7. How would you describe the mentors of some of the university students?
8. What are likely influences of university students into drug-abuse
9. Who should be blame for university students cultic behaviour
10. What do you recommend on how the university students overcome the cultic behaviour?

3.6 Method of Data Analysis

Data was analyzed with the use of multiple regression and Pearson product moment correlation. This was because the researcher was interested in finding the relationship between the variables and also to find the contribution of the independent variables, (self-concept, self – efficacy, self-esteem, anger, aggression, drug abuse, parental influence and

peer –influence) on dependent variable (cultic intention). Data collected from the various interviews were transcribed and subjected to rigorous content analysis.

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CHAPTER FOUR

RESULTS

This chapter presented the results from data analyzed. The study examined gender, age, self-concept, self-efficacy, self-esteem, aggression, anger, drug abuse, parental influence and peer influence as determinants of public university students cultic intention in southwestern, Nigeria.

Three research questions were tested using Multiple Regression Analysis. The summary of the findings were presented as follows:

4.1 Demographic Characteristics of Respondents

Table 4.1.1 Distribution by Sex

Sex	Frequency	Percentage
Male	624	56.2
Female	487	43.8
Total	1111	100.0

Table 4.1.1 shows that 56.2% (n=624) are male respondents while 43.8% (n=487) are female respondents.

Table 4.1.2 Distribution by Age

Age	Frequency	Percentage
15 – 20years	398	35.8
21 – 25years	706	63.5
26 – 30years	3	0.3
31 – 35years	1	0.1
36 – 40years	3	0.3
Total	1111	100.0

From table 4.1.2, of the total number of respondents, 63.5% (n=706) of them falls within the age range of 21-25years, 35.8% (n=398) falls between 15-20years, 0.3% (n=3) falls between 26-30years and between 36-40years while 0.1% (n=1) falls within 31-35years.

Table 4.1.3 Distribution by Level

Level of Study	Frequency	Percentage
100	526	47.3
200	585	52.7
Total	1111	100.0

Table 4.1.3 shows that 52.7%(n=585) are in 200level while 47.3%(n=526) are in 100level.

Table 4.1.4 Distribution by Department

Level of Study	Frequency	Percentage
Guidance & Counseling	87	7.8
Law	133	12.0
Chemistry	196	17.6
Biochemistry	49	4.4
Physics	45	4.1
Psychology	5	0.5
Economics	131	11.8
Edu. Foundation	48	4.3
English	50	4.5
Microbiology	8	0.7
Agriculture	86	7.7
Zoology	8	0.7
Computer science	29	2.6
Geology	24	2.2
Political Science	6	0.5
Accountancy	131	11.8
Business Admin	59	5.3
Marketing	8	0.7
Theatre Arts	8	0.7
Total	1111	100.0

Table 4.1.4 shows the distribution of the respondents by departments. It shows that 17.6%(n=196) are in Chemistry department, 12%(n=133) are in Law department, 11.8%(n=131) in Accountancy and Economics departments, 7.8%(n=87) in Guidance and

Counselling department, 7.7%(n=86) in Agriculture, 5.3%(n=59) in Business Administration, 4.5%(n=50) in English, 4.4%(n=49) in Biochemistry, 4.3%(n=48) in Educational foundation, 4.1%(n=45) in Physics, 2.6%(n=29) in Computer science, 2.2%(n=24) in Geology, 0.7%(n=8) in Marketing, Theatre arts, Zoology and Microbiology departments while 0.5%(n=5) are in Psychology and Political science.

Table 4.1.5 Distribution by University

University	Frequency	Percentage
Olabisi Onabanjo University, Ago-Iwoye, Ogun State	255	23.0
Obafemi Awolowo, University	206	18.5
Lagos State University, Lagos	153	13.8
University of Ibadan, Ibadan	160	14.4
Federal University of Agriculture, Abeokuta, Ogun State.	211	19.0
Ekiti State University, Ado Ekiti	126	11.3
Total	1111	100.0

From Table 4.1.5 above, of the total number of respondents, 23%(n=255) is from Olabisi Onabanjo University, Ago-Iwoye, Ogun State, 19%(n=211) is from Federal University of Agriculture, Abeokuta, Ogun State, 18.5%(n=206) is from University of Lagos, 14.4%(n=160) is from University of Ibadan, 13.8%(n=153) is from Lagos State University while 11.3%(n=126) is from Ekiti State University, Ado Ekiti State.

Table 4.1.6 Distribution by Type of Public University

Type of University	Frequency	Percentage
Federal	663	59.7
State	448	40.3
Total	1111	100.0

Table 4.1.6 shows that 59.7%(n=663) of the respondents is from a federal institution while the remaining 40.3%(n=448) is from state institutions.

4.2 Research Question

4.2.1 Research Question 1: To what extent would the joint contribution of the independent variables determine public university students cultic intention in Southwestern, Nigeria?

Table 4.2.1: Summary of Regression Analysis of The Combined Determination of Public University Students Cultic Intention By The Ten Independent Variables

R	R Square	Adjusted R Square	Std Error of the Estimate
0.654	0.427	0.422	17.99635

Summary Regression Anova

	Sum of Squares	Df	Mean Square	F	P	Remark
Regression	265604.948	10	26560.495	82.010	0.000	Sig
Residual	356255.473	1100	323.869			
Total	621860.421	11100				

Table 4.2.1 showed the determination of all the ten independent variables to the dependent variable. The table showed a coefficient of multiple correlations of (R) of 0.654 and R square of 0.422. This means that 42.2% of the variance in the university students cultic intention is accounted for by all ten predictor variables when taken together. The significance of the composite contribution was tested at $p < 0.05$ using the F-ratio at the degree of freedom (df = 10/1100). The table also shows that the analysis of variance for the regression yielded an F-ratio of 82.010 (significant at 0.05level). This implies that the joint contribution of the independent variables to the dependent variable was significant and that other variables not included in this model may have accounted for the remaining variance.

4.2.2 Research Question 2: What is the relative effect of each of the independent variables on public university students cultic intention in Southwestern, Nigeria?

Table 4.2.2: Relative Contribution of the independent variables to the dependent variables (Test of Significance of the Regression Coefficient)

Model	Unstandardised Coefficient		Standardised Coefficients	T	Sig.
	B	Std. Error	Beta		
1) Constant	30.889	7.585		4.072	.000
Sex	-1.016	1.099	-.021	-.924	.356
Age	-.256	.294	-.021	-.873	.383
Self-concept	-.111	.026	-.104	-4.339	.000
Self-efficacy	-.036	.024	-.104	-4.339	.145
self-esteem	.161	.029	-.104	-4.339	.000
Anger	.099	.081	.040	1.218	.224
Aggression	.143	.044	.114	3.269	.001
Drug abuse	.013	.033	.010	.391	.696
Parental influence	.719	.042	.488	17.067	.000
Peer influence	.086	.041	.055	2.127	.034

Table 4.2.2 reveals the relative contributions of the ten independent variables to the dependent variable, expressed as beta weights. The partial correlation coefficients of gender, age, self- concept, self-efficacy and self-esteem have negative relationship with the university students cultic intention. The positive value of the effects of anger, aggression, drug abuse, parental influence and peer influence implies that the university students cultic intention is actually determined by positive reinforcement of these six variables. Using the standardized regression coefficient to determine the relative contributions of the independent variable to the explanation of the dependent variables: parental influence (B=0.488, t = 17.067, p<0.05) is the most potent contributor to the determination followed by the aggression (B = 0.114, t = 3.269, p < 0.05) followed by peer influence (B = 0.055, t = 2.127, p < 0.05), followed by anger (B = 0.040, t = 1.218, p > 0.05) followed by drug abuse (B = 0.055, t = 2.127, p> 0.05).

4.3 Research Hypothesis

4.3.1 Research Hypothesis 1: There is no significant relationship between self-concept and cultic intention among public university students.

Table 4.3.1: Showing relationship between self-concept and cultic intention.

Descriptive Statistics

	Mean	Std Deviation	N
Cultic intention	71.15	28.445	1111
Self-concept	84.96	24.124	1111

Correlations

		Cultic intention	Self-concept
Cultic intention	Pearson Correlation	1	.038**
	Sig. (2-tailed)		.012
	N	1111	1111
Self-concept	Pearson Correlation	.038**	1
	Sig.(2-tailed)	.012	
	N	1111	1111

Table 4.3.1 shows the significant relationship between self-concept and students' cultic intention using Pearson product-moment correlation coefficient. The result shows that self-concept does not correlate significantly with students' cultic intention ($r=0.038$, $p=0.12$).

4.3.2 Research Hypothesis 2: There is no significant relationship between self-efficacy and cultic intention among public university students.

Table 4.3.2: Showing relationship between self-efficacy and cultic intention

Descriptive Statistics

	Mean	Std Deviation	N
Cultic intention	71.15	28.445	1111
Self-efficacy	104.59	31.881	1111

Correlations

		Cultic intention	Self-efficacy
Cultic intention	Pearson Correlation	1	.204**
	Sig. (2-tailed)		.0001
	N	1111	1111
Self-efficacy	Pearson Correlation	.204**	1
	Sig.(2-tailed)	.0001	
	N	1111	1111

** Correlation is significant at the 0.01 level

Table 4.3.2 shows the significant relationship between self-efficacy and students' cultic intention using Pearson product-moment correlation coefficient. The result shows that self-efficacy does correlate significantly with students' cultic intention ($r=0.204$, $p=0.0001$).

4.3.3 Research Hypothesis 3: There is no significant relationship between self-esteem and cultic intention among public university students.

Table 4.3.3: Showing relationship between self-esteem and cultic intention.

Descriptive Statistics

	Mean	Std Deviation	N
Cultic intention	71.15	28.445	1111
Self-esteem	91.50	28.782	1111

Correlations

		Cultic intention	Self-esteem
Cultic intention	Pearson Correlation	1	.371**
	Sig. (2-tailed)		.000
	N	1111	1111
Self-esteem	Pearson Correlation	.371**	1
	Sig.(2-tailed)	.000	
	N	1111	1111

** Correlation is significant at the 0.01 level

Table 4.3.3 shows the significant relationship between self-esteem and students' cultic intention using Pearson product-moment correlation coefficient. The result shows that self-esteem does correlate significantly with public university students cultic intention ($r=0.371$, $p=0.00$).

4.3.4 Research Hypothesis 4: There is no significant relationship between anger and cultic intention among public university students.

Table 4.3.4: Showing relationship between anger and cultic intention.

Descriptive Statistics

	Mean	Std Deviation	N
Cultic intention	71.15	28.445	1111
Anger	23.04	10.445	1111

Correlations

		Cultic intention	Anger
Cultic intention	Pearson Correlation	1	.397**
	Sig. (2-tailed)		.000
	N	1111	1111
Anger	Pearson Correlation	.397**	1
	Sig.(2-tailed)	.000	
	N	1111	1111

** Correlation is significant at the 0.01 level

Table 4.3.4 shows the significant relationship between anger and students' cultic intention using Pearson product-moment correlation coefficient. The result shows that anger does correlate significantly with public university students cultic intention ($r=0.397$, $p=0.00$).

4.3.5 Research Hypothesis 5: There is no significant relationship between aggression and cultic intention among public university students.

Table 4.3.5: Showing relationship between aggression and cultic intention

Descriptive Statistics

	Mean	Std Deviation	N
Cultic intention	71.15	28.445	1111
Aggression	48.27	21.264	1111

Correlations

		Cultic intention	Aggression
Cultic intention	Pearson Correlation	1	.517**
	Sig. (2-tailed)		.000
	N	1111	1111
Aggression	Pearson Correlation	.517**	1
	Sig.(2-tailed)	.000	
	N	1111	1111

** Correlation is significant at the 0.01 level

Table 4.3.5 shows the significant relationship between aggression and students' cultic intention using Pearson product-moment correlation coefficient. The result shows that aggression does correlate significantly with university public students cultic intention ($r=0.517$, $p=0.00$).

4.3.6 Research Hypothesis 6: There is no significant relationship between drug abuse and cultic intention among public university students.

Table 4.3.6: Showing relationship between drug abuse and cultic intention.

Descriptive Statistics

	Mean	Std Deviation	N
Cultic intention	71.15	28.445	1111
Drug abuse	38.42	19.136	1111

Correlations

		Cultic intention	Drug abuse
Cultic intention	Pearson Correlation	1	.268**
	Sig. (2-tailed)		.000
	N	1111	1111
Drug abuse	Pearson Correlation	.268**	1
	Sig.(2-tailed)	.000	
	N	1111	1111

** Correlation is significant at the 0.01 level

Table 4.3.1 shows the significant relationship between drug abuse and students' cultic intention using Pearson product-moment correlation coefficient. The result shows that drug abuse does correlate significantly with public university students cultic intention ($r=0.268$, $p=0.00$).

4.3.7 Research Hypothesis 7: There is no significant relationship between parental influence and cultic intention among public university students.

Table 4.3.7: Showing relationship between parental influence and cultic intention.

Descriptive Statistics

	Mean	Std Deviation	N
Cultic intention	71.15	28.445	1111
Parental influence	48.63	18.645	1111

Correlations

		Cultic intention	Parental influence
Cultic intention	Pearson Correlation	1	.676**
	Sig. (2-tailed)		.000
	N	1111	1111
Parental influence	Pearson Correlation	.676**	1
	Sig.(2-tailed)	.000	
	N	1111	1111

** Correlation is significant at the 0.01 level

Table 4.3.7 shows the significant relationship between parental influence and students' cultic intention using Pearson product-moment correlation coefficient. The result shows that parental influences does correlate significantly with public university students cultic intention ($r=0.676$, $p=0.00$).

4.3.8 Research Hypothesis 8: There is no significant relationship between peer influence and cultic intention among public university students.

Table 4.3.8: Showing relationship between peer influence and cultic intention.

Descriptive Statistics

	Mean	Std Deviation	N
Cultic intention	71.15	28.445	1111
Peer influence	44.42	17.875	1111

Correlations

		Cultic intention	Peer influence
Cultic intention	Pearson Correlation	1	.443**
	Sig. (2-tailed)		.000
	N	1111	1111
Peer influence	Pearson Correlation	.443**	1
	Sig.(2-tailed)	.000	
	N	1111	1111

** Correlation is significant at the 0.01 level

Table 4.3.8 shows the significant relationship between peer influence and students' cultic intention using Pearson product-moment correlation coefficient. The result shows that peer influence does correlate significantly with public university students cultic intention ($r=0.443$, $p=0.00$).

4.3.9 Research Hypothesis 9: There is no significant relationship between gender and cultic intention among public university students.

Table 4.3.9: Showing relationship between gender and cultic intention.

Descriptive Statistics

	Mean	Std Deviation	N
Cultic intention	71.15	28.445	1111
Gender	1.44	0.496	1111

Correlations

		Cultic intention	Gender
Cultic intention	Pearson Correlation	1	-.033**
	Sig. (2-tailed)		.265
	N	1111	1111
Gender	Pearson Correlation	-.033**	1
	Sig.(2-tailed)	.265	
	N	1111	1111

** Correlation is significant at the 0.01 level

Table 4.3.9 shows the significant relationship between gender and students' cultic intention using Pearson product-moment correlation coefficient. The result shows that gender does not correlate significantly with public university students cultic intention ($r=-0.033$, $p=0.265$).

4.3.10 Research Hypothesis 10: There is no significant relationship between age and cultic intention among public university students.

Table 4.3.10: Showing relationship between age and cultic intention.

Descriptive Statistics

	Mean	Std Deviation	N
Cultic intention	71.15	28.445	1111
Age	21.40	2.469	1111

Correlations

		Cultic intention	age
Cultic intention	Pearson Correlation	1	-.040**
	Sig. (2-tailed)		.182
	N	1111	1111
Age	Pearson Correlation	-.040**	1
	Sig.(2-tailed)	.182	
	N	1111	1111

** Correlation is significant at the 0.01 level

Table 4.3.1 shows the significant relationship between age and students' cultic intention using Pearson product-moment correlation coefficient. The result shows that age does not correlate significantly with public university students cultic intention ($r = -0.04$, $p = 0.182$).

4.4 Summary of Findings

The demographic result showed that the male respondents are greater than the female respondents though with no much difference. It was found out that more than half of the respondents are between the ages of 21 and 25 years which within the age range of university students. Only 100 level and 200 level students were interviewed in this study and the result showed that there are a greater number of 200 level students interviewed. Students from various disciplines were interviewed including those from arts, sciences and business though greater number of respondents was from Chemistry, Economics, Accountancy, and Law departments.

The results of the research questions showed that 42.2% of the variance in the public university students cultic intention is accounted for by all ten determinant variables when taken together. The result showed that the joint contribution of the independent variables to the dependent variable was significant and that other variables not included in the model might have accounted for the remaining variance. It was also found out that the partial correlation coefficients of gender, age, self-concept, self-efficacy and self-esteem have negative relationship with the public university students cultic intention. The positive value of the effects of anger, aggression, drug abuse, parental influence and peer influence implies that the public university students cultic intention is actually determined by the reinforcement

of these five variables. It was also found out that parental influence is the potent contributor while drug abuse is the least among them that have positive value.

The results of the research hypothesis showed that self-esteem, self-efficacy, anger, aggression, drug abuse, parental influence and peer influence correlated significantly with the dependent variable while self-concept, gender and age does not correlate significantly.

4.1.2 RQ 1: To what extent would the joint contribution of the independent variables determine public university students cultic intention in Southwestern, Nigeria?

Table 4.2: Summary of Regression Analysis of the Combined Determination of Public University students Cultic intention by the Ten Independent Variables

R	R Square	Adjusted R Square	Std. Error of the Estimate
0.654	0.427	0.422	17.99635

Summary Regression Anova

	Sum of Squares	Df	Mean Square	F	P	Remark
Regression	265604.948	10	26560.495	82.010	0.000	Sig
Residual	356255.473	1100	323.869			
Total	621860.421	11100				

Table 4.2 showed that the determination of all the ten independent variables to the dependent variable. That is, public university students cultic intention correlated positively with the ten determinant variables. The table also shows a coefficient of multiple correlations (R) of 0.654 and R square of 0.422. This means that 42.2% of the variance in the university students cultic intention is accounted for by all ten determinant variables, when taken together. The significance of the composite contribution was tested at $p < 0.05$ using the F-ratio at the degree of freedom ($df = 10/1100$). The table also shows that the analysis of variance for the regression yielded a F-ratio of 82.010 (significant at 0.05 level). This implies that the joint contribution of the independent variables to the dependent variables was significant and that other variables not included in this model may have accounted for the remaining variance.

4.1.3 RQ 2: What is the relative effect of each of the independent variables on public university students cultic intention in Southwestern, Nigeria?

Table 4.3: Relative contribution of the independent variables to the dependent variables
(Test of Significance of the Regression Coefficient)

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
1 (Constant)	30.889	7.585		4.072	.000
sex	-1.016	1.099	-.021	-.924	.356
age	-.256	.294	-.021	-.873	.383
self-concept	-.111	.026	-.104	-4.339	.000
self-efficacy	-.036	.024	-.044	-1.460	.145
self-esteem	.161	.029	.177	5.594	.000
anger	.099	.081	.040	1.218	.224
aggression	.143	.044	.114	3.269	.001
drug abuse	.013	.033	.010	.391	.696
parental influence	.719	.042	.488	17.067	.000
peer influence	.086	.041	.055	2.127	.034

Table 4.3 reveals the relative contributions of the ten independent variables to the dependent variable, expressed as beta weights. The partial correlation coefficients of gender, age, self-concept and self-efficacy have negative relationship with the public university students cultic intention. The positive value of the effects of self-esteem, anger, aggression, drug abuse, parental influence and peer influence implies that the university students cultic intention is actually determined by positive reinforcement of these six variables. Using the standardized regression coefficient to determine the relative contributions of the independent variables to the explanation of the dependent variables parental influence ($B = 0.488$, $t = 17.067$, $p < 0.05$) is the most potent contributor to the prediction followed by the self-esteem ($B = 0.177$, $t = 3.269$, $p < 0.05$), aggression ($B = 0.114$, $t = 3.269$, $p < 0.05$), peer influence ($B = 0.055$, $t = 2.127$, $p > 0.05$), anger ($B = 0.040$, $t = 1.218$, $p > 0.05$) drug abuse ($B = 0.010$, $t = 0.391$, $p > 0.05$), age ($B = -0.021$, $t = 0.873$, $p > 0.05$), gender ($B = -0.021$, $t = 0.924$, $p >$

0.05) self-efficacy ($B = -0.044$, $t = 1.460$, $p < 0.05$); and finally self-concept ($B = -0.104$, $t = 4.339$, $p < 0.05$) in that order.

	Obafemi awolowo university	University of Ibadan	Federal university of agriculture	Lagos state University	Olabisi onabanjo university	Ekiti state university	Total	%
Incidence	15	10	14	45	38	44	166	100
	9.04	6.02	8.43	27.11	22.89	26.51	100	
Typem of crime								
Rape	5	5	4	15	14	5	48	28.92
Arson	1	-	-	1	2	5	9	5.42
Murder	1	1	2	5	5	4	18	10.84
Disturbance of campus and public peace	2	2	4	5	8	5	26	15.66
Stealing	4	1	2	10	5	15	37	22.29
Involvement in narcotics	2	1	1	5	2	5	16	9.64
Unspecified	-	-	1	4	2	5	12	7.23

Incidence of cultism on Campus.

Table 4.1: Incidence and type of cult related activities perpetrated in 2014/2015 academic session

(Field data Compiled by the researcher based on interview with Student affairs staff in 2014/15 session)

In almost every tertiary institution of learning in Nigeria, there is hardly any academic semester without cult clashes and related activities, often leading to the death of students and at times lecturers. In the interview with the members of the students they gave level of occurrences for the present 2014/2015 session and the incidence of occurrences presented in table 4.1. The public state universities (76.51%) have the higher incidence of cult related activities compared to the federal universities (23.49%). Among the public state universities LASU (27.11%) have the highest cases of cult-related activities followed closely by Ekiti State University (26.51%) and OOU (22.89%). University of Ibadan (6.02%) have the lowest incidence of cult related compared to the lower cases observed from OAU (9.04%) and

FUNNAB (8.43%). Overall, the type of cult related cases include rape (28.92%), Arson (5.42%), Murder (10.84%), Disturbance of campus and public peace (15.66%), stealing (22.29%), Involvement in narcotics (9.64%) and unspecified cases (7.23%). The spread of these incidents and cases was summarised by one of the officers.

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CHAPTER FIVE

DISCUSSION, CONCLUSION AND RECOMMENDATION

5.1 Discussion

In the quest to find the joint contributions of the independent variables that determined university students cultic intention in southwestern Nigeria, the result showed that there was a significant combined effect of parental influence, self-esteem, aggression, anger, drug abuse, peer influence and self-efficacy, on public university students cultic intention. Gender, age and self-concept were not significantly correlated with university students cultic intention. The result of this finding, demonstrated that, there was a positive and significant relationship between parental Influence, self-esteem, aggression, anger, drug abuse, peer influence and self-efficacy, on university students cultic intention. However, gender, age and self-concept were not significant correlated with university students cultic intention. This finding agreed with the studies of Oni (2006), and Amaele (2013), that parents who are cult members do encourage their children to join cult groups; and such children are from parents with various occult and chieftaincy titles. McKay (2000), and Harter (1990), findings was inline with this finding that, the youth with low self-esteem are more likely to do poorly and be involved in crime or delinquent behaviour or serious behavioural problems. They also agreed that youth with low self-esteem could be involved in anti-social acts, delinquency and having criminal tendencies. In line with this finding, Fatusin (1998), discovered that, students joined cult groups to display aggression or show annoyance to authority and express displeasure at the society.

Furthermore, the works of Ogunsanya (2000), and Jegede (2006), agreed, with this finding that, students are swayed more by their fellow students than by any other influence, that is, students who are into secret cults have the urge to identify or associate with peers who are of their social class. This finding was in agreement with the finding of Ogunsanya (2000), that cultic intention on campuses could be as a result of aberrant sub-culture of violence, effect of foreign culture especially violent pornography and sub-culture in media reports, music, television, videos, foreign films that provokes violence and physical assault. This finding confirmed with the works of Animashaun (2000), Busari (2010), and Okebukola (2011), that, students join cult groups on campuses so as to manifest or display boldness and violence so as to confront authorities, fight for their rights and get their right with the influence of drugs. The works of Adeyemo and Torubeli (2008), Salami and Ogundokun (2009), supported with this finding, that, beliefs, influence the choice that people make and the course of action they pursue.

The work of Novaco (2000), was in agreement with this finding that, an angry person can make mistakes because anger causes a loss in self-monitoring capacity and objective observability.

Relative contribution of independent variables that determined university students cultic intention in southwestern Nigeria showed that there were relative effects of self-concept, self-efficacy, self-esteem, anger, aggression, drug abuse, parental influence, peer influence, gender and age on public university students' cultic intention.

The result of the finding reveals the relative contributions of the ten (10) independent variables expressed as beta weights, that, there are positive value of the effects of self-esteem, anger, aggression, drug abuse, parental influence and peer influence which implies that, the university students cultic intention was clearly determined by positive reinforcement of these six (6) variables.

The work of Johnson (1991) aligned with this finding that self-esteem has to do with the ability to assess accurately and still be able to accept and to value themselves unconditionally, that is, being able to realistically acknowledge their strength and limitations (which is part of being human) and at the same time accepting themselves as worthy and worthwhile without conditions or reservations. A disposition that a person has which represents their judgements of their worthiness. According to the findings of Raymond and Raymond (2006), which supported this finding that, anger becomes the predominant feeling behaviourally, cognitively, and physiologically when a person makes the conscious choice to take action to immediately stop the expression, body language, responses, and at times in public acts of aggression.

The finding of Jegede (2006), agreed with this finding that, aggression can be described as destructive behaviour especially when caused by frustration or provocation. It was seen as anti-social behaviour, youth delinquency usually carried out on other people and could be described as a crime. The work of Busari (2010), agreed with this finding that, intake of drug by the youth do provide relief from anxiety, but the individual obtains a temporary ecstatic feeling – a high under the influence of the drug, the individual temporarily experience an increased sense of power, control and well being. In the finding of Adurodola (2009), which supported this finding that, parents that are highly demanding have detailed rules which are expected to be followed without question by their children, such parents, always encourage their children to join cult groups or secret societies.

In the findings of Viatoni and Laal (1997), which agreed with this finding that, some students join cult groups as a result of peer pressure or influence and such students could not relinquish their cultic membership for the fear of the consequence(s).

This finding got the support of the works of Pajare (2003), Adeyemo (2008), Salami and Ogundokun (2009), that self-efficacy, do influence the choice people make and the course of action they pursue. The work of Animashaun (2000), agreed, with this finding that, the higher an individual's self-efficacy, the more confidence he (or she) has for joining cult groups.

A psychologist, Cooper Smith (1967), was in agreement with this finding in his study that, boys with high self-esteem were more likely to come from home with strict manifest or display boldness and violence to confront authorities, fight for their rights and get their right with the influence of drugs.

Animashaun (2000), work, agreed with this finding that, positive self-concept will enhance personal courage, strength, environment protection and encouragement that always motivate students to join cult groups on their own.

The work of Novaco (2000), supported with this finding that, an angry person can be very well mistaken because anger causes a loss in self-monitoring capacity and objective observability. In the finding of Viatonn (2007), males and highly involved in cult activities compared with the female counterpart, this agreed with this finding.

This finding actually was in line with the findings of Okpetu and Dittmiya (2000), that, students who are into secret cults have the urge to identify or associate with their peers of the same social family status. Berns (2004), reported that, peer group dynamics could result in negative or anti-social behaviour when children's needs are not met in a family Bulus (2003), was in agreement with this finding as it explained how drugs give youth extra-ordinary power, boldness to confront and help the weak students to make up for their deficiency.

The findings of Maccoby and Jackline (1974), agreed with this finding that, males are more dominant, aggressive, competitive, active, decisive, logical, unemotional and ambitious, while females have greater tactile sensitivity and more compliant.

There was no significant relationship between the independent variable (self-concept) and dependent variable (cultic intention) among undergraduates as revealed in table 4.3. This finding is in line with the findings of Ogunsanya (2000), and Ipaye (1995), explaining that, students joined cult groups in order to satisfy their curiosity about life and as a result of youthful exuberances. The finding also conform with Adie (1997), that some students do not

have the intention of joining cult groups but the influence and pressure of their peer got them into the group.

Furthermore, there are students that seems to be very passive in joining cult groups but for the influence of their parents, they found themselves in the group according to Aje (2001). However, the statistical data above, rejected the hypotheses.

Relationship between self-efficacy and cultic intention among public university students. The result from table 4.3 showed that, there was no significant relationship between the independent variable (self-efficacy), and dependent variable (cultic intention) among university students.

This finding is in agreement with Animashaun (2000), who expressed that, the higher an individual's self-efficacy, the more confidence he or she has in joining cult groups. Students with high self-efficacy will try harder to master and accept challenges. Animashaun (2004) reported that adolescents with personality disorders constitute 80% of convicted and incarcerated prison inmates for various personality disorders-related offences ranging from rape, cultism, robbery, thuggery, kidnapping to man slaughter in his study area in Agodi Ibadan Prison, Nigeria.

The result from table 4.3 revealed that there was significant relationship between the independent variable (self-esteem) and dependent variable (cultic intention) among university students.

This finding, was in agreement with the work of Mckay (2000), that expressed that, youth with low self-esteem are more likely to do poorly and academically and be involved in crime or delinquent and associated with serious problems. Harter (1990), explained that, youth with low self-esteem could be involved in anti-social acts and delinquency.

The work of Coopersmith (1967) agreed with this finding, that, boys with high self-esteem were more likely to come from homes in which, parents were strict and not harsh or cruel in discipline. Such parents were also highly involved with their children cultic activities.

Branden (1969), supported this finding, with the definition of self-esteem as the experience of being competent to cope with the basic challenges of life and being worthy of happiness. Self-esteem also develops, as a result of increasing competence or ability to take charge of your own life.

Relationship between anger and cultic intention among public university students.

The results from table 4.3 showed that, there was no significant relationship between the independent variable (anger) and dependent variable (cultic intention) among university

students. The finding of this study, conformed with the work of Adie (1977), that, anger can be destructive when it does not find its appropriate outlet in expression. No matter the level of morality in the campus the behaviour and action of cultists disrupt university examinations, carry guns or acid to examination halls and threaten lecturers in order to obtain good grades. This is because campus cultists when annoyed have been noted for, maiming, raping, kidnapping, exchange of gunfire, sadistic torture, murder and many others.

Relationship between aggression and cultic intention among public university students.

The result from table 4.3 showed that, there was no significant relationship between the independent variable (aggression) and dependent variable (cultic intention) among university students.

This finding is in line with Adeyanju (2000), who reported that between 1996 and 2000 more than three hundred and fifty Nigerian students were killed as a result of power struggle among the secret cult groups in tertiary institutions of higher learning. While others were either seriously wounded or maimed in cultic related violence. Using the Group Psychological Abuse Scale (rates aspects of religious, psychotherapeutic, and other groups on compliance, exploitation, mind control, anxious dependency) and comparing it to several case studies, Dole (2006) found that it is possible that some terrorist groups may evolve from cults. He believes that the main difference in the two groups is that cults are typically distinguished by a lack of violence toward the out-group. They choose isolation in place of active engagement, whereas a terrorist group uses violence against the out-group. He finds that it is more likely that terrorist groups are cult-like than it is that cultists are terrorists. It is important to note that his findings are purely subjective. Aje (2001) in his finding, reported, the activities of cult in Nigerian institution of higher learning which includes, the raping of a first year female medical students of university of Ibadan in 1997, the killing of Indoka who was a student of university of Portharcourt in a night raid by cultists at the university, in 2009 the murder of Dapo Aregbesola a twenty six years old students of Moshood Abiola Polytechnic, Abeokuta by, assailants suspected to be secret cult members, a midnight clash between two secret cult societies Eiyé and Black Axe in 2015 which claimed the lives of three students, while many others were seriously wounded in a fracas where such dangerous weapon such as guns, knives, axe were freely used.

Relationship between drug and cultic intention among public university students. The result from table 4.3 showed that, there was no significant relationship between the independent variable (drug abuse) and dependent variable (cultic intention) among university students.

This finding is in line the work of Bulus (2003), that, drugs gives the youth extraordinary power or boldness to confront and help the weak students to make up for their deficiency. This finding is also in agreement with the works of Ogunsanya (2000), Animashaun (2000), and Okebukola (2011), that, students join cult groups on campuses in order to manifest boldness and take drug to confront authorities, fight for their rights and get their rights. Drugs make the youth to be “high” so as to carry out some terrible acts like, murder, maiming, rapping and so on. (Busari 2010).

Relationship between parental influence and cultic intention among public university students.

The result from table 4.1 showed that, there was no significant relationship between the independent variable (parental influence) and dependent variable (cultic intention) among university students.

This finding demonstrated that poor parenting influenced the involvement in cultic intention among students. This finding conformed with the study of Fatunsin (1998) and Oni (2006), that, parents who are cult members do encourage their children to join cult groups. This finding is similar to that of Maliki (2011) found that students from large and small families have positive attitude towards cultism than students from average families. This study is supported by a study by Giddens (2002) that posited that family size has a corresponding influence on children’s and adolescents’ attitude, which may be positive or negative, towards events, objects or activity. To him, as family size increases, the level of personal attention to the children by parents decreases. This he stated may cause children to get attached to peers and other adults around whose attitude may be anti-social and which the children may in turn adopt. Ochefu (2000), also reported that, students who joined cult groups are from parents with various occult and chieftaincy titles while Fayokun (2003), expressed that, the crisis in the home have sometimes badly infiltrated the tender minds of the youth. Sometimes, it is what the youth are exposed to, that nurture and dictate their deviant behaviour (Amaele, 2013). A lot of moral decadence is copied from adults. Many adults are involved in occult and what the youth practice in school is a throw back on the society of what has been exposed to them.

Relationship between peer influence and cultic intention among public university students.

The result from table 4.3 showed that, there was no significant relationship between the independent variable (peer influence) and dependent variable (cultic intention) among university students.

This finding agreed with the findings of Okpetu and Dittmiya (2000), Ogunsanya (2000), Oni (2006), reporting that, students who are into secret cults have the urge to identify or associate with others who they feel are of the same social class.

Okebukola (2011), observed that, students are influenced more by their fellow students than by any other influence. Similarly, Berns (2004), reported that, peer group dynamics could result in negative or antisocial behaviour when children's needs are not met in the family hence they turn to their peers that always hire them into cultism or cult activities.

5.3 Summary of Findings

The study on investigating psycho-social variables determining cultic intention among university students was carried out in southwestern, Nigeria. Two (2) research questions and eight (8) research hypotheses were stated in the study. The study employed mixed method of the descriptive survey research design of the ex-post facto type and qualitative method. Data collected (quantitative and qualitative) were analysed using Multiple Regression Analysis as the appropriate statistical tool.

The sample were drawn from six (6) public universities Federal and State universities from Ogun, Osun, Oyo, Ondo, Ekiti and Lagos, south-west, Nigeria. There are One Thousand, Two Hundred (1,200) participants but only One Thousand and Thirty (1,030) submitted the questionnaire.

The finding showed that, the ten variables taken together accounted for 42.2% of the variance in the public university students cultic intention. It should be noted that, only seven (7) of the ten (10) independent variables on cultic intention; the independent variables are, self-efficacy, aggression, drug abuse, parental influence, peer influence, anger and self-esteem have direct determinant of cultic intention. The three (3) other independent variables have indirect determinant (age, gender and self-concept).

Out of the total effect exerted by the ten (10) independent variables on cultic intention, it recorded 42.2% of the variability in the criterion. Out of the ten (10) independent variables that are having direct and indirect effects, parental influence had the most prediction on cultic intention. It accounted for beta weights of 0.488. the second is self-esteem accounted for 0.177, the third is aggression, accounted for 0.114, followed by peer influence

that accounted for 0.055, followed by anger, accounted for 0.040, followed by drug abuse accounted for 0.010, followed by age accounted for -0.021, followed by gender which accounted for -0.021, followed by self-efficacy accounted for -0.044 finally, followed by self-concept that accounted for -0.104.

Seven (7) of the psycho-social variables (viz: self-esteem, anger, aggression, drug abuse, parental influence and peer influence) revealed that there was a positive and significant relationship or significantly correlated with public university students cultic intention. On the other hand, gender, age and self-concept did not significantly correlate with university students cultic intention. The result of this study have revealed that gender, self-concept, self-efficacy and age could not determine cultic intention among public university students in Nigeria.

5.4 Conclusion

The study investigated psycho-social factors as determinants of cultic intentions among university students in South-Western, Nigeria. It has been established in the study, the factors responsible for cultic intention among university students in Southwestern Nigeria. The problem of cultic intention among others is a symptom of society which is embroiled in moral decadence and where institutionalized and personal violence has become a way of life. Realizing the havoc which cultic behavioural intention has wrecked on both members and non-members of the University Community, all hands must be on deck to combat the menace. Besides, if the universities would come back to its glorious past as well as prepare the nation for the better days, there is the need to rediscover and teach the people concerned the goals of university education vis-à-vis rehabilitating counselling for cultic behavioural university students.

5.4 Limitation of the Study

The completion of the study is not without its challenges which were expected especially in a study of this nature. The study covered only the Southwestern Nigeria whereas it is needful in the whole country. As such, only 1,200 participants were randomly selected from the target population but 1,111 questionnaire were retrieved from the participants through this number is acceptable for survey study but larger number could be preferred.

The instruments that were not returned were excluded from the study. However, the rate finally, inadequate resources such as fund also limited the study. Despite all these limitations, the study is still able to validate the rationale for the study.

5.5 Implications of the Study

The study has been able to identify vulnerabilities factors for which counselling psychologists have to take note of in providing intervention for students involved in cultic activities. This study identified those psycho-social variables that determine cultic intention and the antecedent psychological and social problems following involvement in cultism.

This study identifies that psycho-social factors (parental influence, self-esteem, aggression, peer influence, anger, drug abuse) are factors that may affect the counselling outcomes and reaction to behavioural change messages on cultic intention. That is, if these factors are not mitigated getting students to renounce cultic intention or seeking help for cultic intention eradication may be impeded.

This study have been able to identify psycho-social needs areas for which students involve in cultism should assessed and offered interventions. Providing assertiveness training, inoculation, emotive therapy, family counselling and anger management for clients clinets involved in cultism are clinical intervention modules practical in reducing relapse rate among victims.

This study empowers the professionals and counselling practitioners i.e psychotherapist, counseling psychologists, tertiary institutions, policy makers and others with knowledge and etiological factors promoting cultic behaviour in public universities towards providing a broad base intervention and policies that will address this various campuses. Specifically, the study identify factors that plays prominent roles in exacerbating the problems such that identifying rules and regulations, counselling programmes and administrative procedures that will check engagement in cultism among students.

The study identifies the need to carry out vulnerability and psycho-social needs assessment periodically for students in the universities in other to identify vulnerable students based on the variables revealed as likely determination of cultic intention. It is worthy of note that this study has identified these psycho-sociological factors (parental influence, self-esteem, aggression, peer influence, anger, drug abuse) as major determinants of cultic intention among university students.

The outcome of this study sensitize the Parent, Guidance, Security Officers, Teachers, School administrators, Guidance Counsellors, counseling psychologists on how to handle and interact with university students with cultic intention.

The outcome of this study provides a template for eradicating cultic behavioural intention in tertiary institutions, with the provision of various sporting activities to engage the university students, provision of adequate security network on campuses, establishment of

anti-cultism group, reduction in students' admission, provision of better welfare for students, parental model.

5.6 Recommendations

It is advisable that counselling effort should be available at the point entry into the university where students would be evaluated for histories, vulnerabilities in order to identify those factors that may have rendered them susceptible to cultic manipulations and those psychological problems in the university.

For those already university special workshop and counselling retreats should be organised for those suspected to be involved or those who have renounced cultism towards modifying the the negative influences of the cult environment and individuals psychosocial factors that may re-emerge after the cult experience. Through:

1. Personality reassessment and retrospection into the rest of their life experience and deal with residual psychological problems
2. Help students understand the psychological manipulation and abuse to which cultist groups or persons can subject them to.
3. Help victims reconnect to and repair their pasts (personal relationships, goals, interests), and contrast their cultic life style to a normal living.
4. Provide therapies and skills training to address the lapses which caused these vulnerabilities.

The school counsellors should provide programmes and seminars where students will be inoculated against cultic intention, cultic behaviour and practices. This programmes should also identify students that are vulnerable in these programmes should be provided guidance and counselling to forstal them joining a cult group.

In order to have positive behaviour among university students with cultic behaviour, there may be need to provide family therapy and identify family problems for parents. Parents should be encouraged to show good examples, institutions to provide more recreations and sporting activities, strict adherence to behaviour modification package and better welfare package for students.

University students with cultic intention and cultic behaviour should be encouraged to have mentors that have positive, direct and significant effect on their behaviour or character.

Rehabilitating Counselling programme centres should be designed to address the psychological and sociological maladjustment of public university students cultic intention and cultic behaviour.

Policy makers at Federal, State and Local government levels should as a matter of fact develop policies and laws to prevent and eradicate cultic behaviour among university students.

Admission into tertiary institution should be based on both academic merits, money or political influence should not be factors in admission.

Orientation of freshers (new students) should be more comprehensive and moral/citizenship education should be intensified in both theory or in practice. As a matter of fact, it should be made compulsory.

Adequate and useful recreational facilities should be provided for students and healthy competitions organized among public university students.

Government and non-governmental agencies should step up their campaigns against cultism and its destructive tendencies. The evil nature of cultism should be explained to young people in schools at all level through sensitization, seminars and workshops, Osaigbovo (2000), recommended that, through seminar, workshops symposium, poster, handbills and public lectures, cultism may be effectively combated.

Parents must lay good example by renouncing membership of occultic groups and monitor their children from joining bad groups. Moral education should be re-introduce in all spheres of our lives and the decadent society should be spiritually reawakened. The parents, religious organization and government are to work jointly on this measure. Parents should be more vigilant concerning the activities of their children within and outside the home.

There must be improved facilities and improved living conditions on campuses so as to minimized perceived strain in the social system which underlines cultism on the campuses (Adewale 2005). Omoegun and Akanle (2007), suggested that, universities should be reorganized, funded and should be provided with games so as to made universities attractive, involving, so that youthful exuberances of student will find a rewarding outlet in competitive sports like football, athletics which could engage public university students in their spare times.

Student who do not belong to cults can be organized into anti-cult vanguard to watch and report cult members to the university authorities or to law enforcement agents, Jamiu (2008), posited that, the school authorities must intensify armed patrol and surveillance on campus.

The current effort public university where students form vigilante groups to monitoring cultism should be encouraged. Prompt action concerning cases of cultism's is also a necessary condition as delay in taking action against offenders worsen the situation. It is suggested that any member of the public, no matter how highly placed, linked with the activities of cultism in campus should be tracked down and brought to book.

Management of institutions of higher learning should face the problem of cultism headlong rather than providing any form of cover up for any member of the institution, such members (staff or students), should be made to face the law of caught engaging in cultism.

Institutions of higher learning should create and incorporate elements of moral and character training in their curriculum in order to keep the minds of both lecturers and students away from any heinous activity, more importantly, More importantly, lectures need to keep their students busy by giving and marking assignments regularly that will give the students little or not room for any negative or heinous activity.

Based on the above results, we recommended that the photograph and bio-data of the rusticated students should be communicated to the press and other colleges and universities. Matriculation oath should be designated and contain a portion the would state the penalty for members discovered to be a member of campus cult. Parent should be made to sign a deed of undertaking before admitted to school. The school security department should be equipped with modern and sophisticated security gadgets, such as patrol vehicle, walkie-talkie, metal detector establish university and colleges should established a well equipped guidance and counseling unit that would be headed by professional and competent counselor.

It is therefore imperative on the part of the stakeholders in the university education (the churches, the mosques, parents, school administrators and the society at large) to fuse effort to eradicate the menace before it destroys the whole educational system. Besides, government should be more aggressive in her quest to eradicate cultism in the tertiary institution.

5.7 Contributions to Knowledge

This study had made important contributions to knowledge in some ways.

- ✓ The study employed descriptive survey to collect data for statistical analysis. As a matter of fact, the study has opened up a new area where experimental research studies could be employed to generate findings to improve or transform the cultic intended public university students in southwestern, Nigeria.

- ✓ The study attempted to fill identified gap where the previous studies focused narrowly on counselling rehabilitation programme or cultic intended public university students in southwestern, Nigeria.
- ✓ The study provided empirical data to enhance the skills of researchers, counseling psychologists, sociologists and other stakeholders in rehabilitating cultic behaved public university students in southwestern, Nigeria.
- ✓ The study sought mainly to investigate psycho-social determinants of cultic intention among public university student in southwestern, Nigeria. Hence, it had provided an eye-opener to counseling psychologists on the clinical relevance constructs in their day-to-day professional dealings with cultic behaved public university students in southwestern, Nigeria.
- ✓ The study has provided strong evidence for the remedial strategies to correct the maladjusted cultic behaviour of public university students in southwestern, Nigeria.
- ✓ It is very important to expose university programmes, training workshops and seminars on positive behaviour and leadership.
- ✓ The study showed parental influence self-esteem, aggression, peer influence, anger, drug abuse, peer influence as strong indicators of cultic intention among public university students in southwestern, Nigeria.

5.8 Suggestions for Further Studies

- ✓ This study examined the psycho-social determinants of cultic intention among public university students. The researcher utilized a survey approach to obtain data for the study; multiple regressions was used to analyze data. It is therefore suggested that the study be carried out in an experimental study to revalidate the result of the study.
- ✓ The alarming rate and hydra-headed problems of cultic intention among public university students call for more attention of all stakeholders. It is therefore suggested that investigations be made on a larger scale to revalidate the finding on this social and hydra-headed menace and proffer solution that will eradicate the social ill or cultic intention and behaviour.
- ✓ This study, psycho-social determinants of cultic intention and behaviour among public university students in southwestern, Nigeria is the first kind in southwestern Nigeria to the best of researcher's knowledge. It is therefore suggested that other researchers could investigate more measures to see if they will also exert significant effect on cultic intention.

- ✓ This study could be carried out in other geopolitical zones in Nigeria, using the same survey methodology to see if it would yield similar result.

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UNIVERSITY OF IBADAN, OYO STATE
FACULTY OF EDUCATION
DEPARTMENT OF GUIDANCE AND COUNSELING
POSTGRADUATE SCHOOL

Questionnaire survey on psycho-social variables determining cultic intention among university students in Southwestern, Nigeria

This questionnaire survey is designed to collect information on how psycho-social factors determining cultic intention among university students in Southwestern, Nigeria.

You are kindly requested to answer the questions below. The information provided will be mainly for academic research purposes and will be treated as highly confidential.

Name of University: Type of University:
Department: Class/Level:
Sex: Age:

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APPENDIX A

CULTIC BEHAVIOUR MANIFESTATION SCALE

S/N		1 SD	2 D	3 NS	4 A	5 SA
1.	I often misbehave, I know					
2.	When feel cheated I react violently					
3.	I can do anything to defend myself					
4.	People say I am aggressive					
5.	I love to isolate myself					
6.	I have interest in groups that work underground					
7.	I often use drug					
8.	I drink alcohol					
9.	I came from unstable home					
10.	My parents are not very caring					
11.	I often depend on my friends for any assistance					
12.	Some influential people in the society assist me					
13.	I am an errand boy/girl for my benefactors					
14.	I can destroy to protect myself					
15.	I know how to use ammunition					
16.	I love to catch fun all the time					
17.	I attend all-night parties always					
18.	I carry certain ammunitions to defend myself in case of trouble					
19.	I cannot tolerate injustice or cheating					
20.	I can do anything to remove anyone who wants to block my way					

SELF-CONCEPT INVENTORY

For each of the following activities, please rate the degree to which you perceived yourself. The five (5) point scale below is to rate yourself on each of the items. For each item record the number which represents your response on the blank space on the right side of the items (1–5).

SECTION A

S/N		5	4	3	2	1
1.	I am always thirsty for knowledge					
2.	I like to be myself always					
3.	I am active					
4.	I am confident about what other people think about me					
5.	I constantly feel insecure					
6.	I express my feelings freely					
7.	I usually like people					
8.	I can face any difficulty in life					
9.	I am ambitious over attaining mastery of things					
10.	I am self-centred					
11.	Having low self-concept					
12.	Living by other people's standard increases the tendency of being delinquent					
13.	Feeling inferior as a result of poor background.					
14.	Inability to take the right decision.					
15.	Lack of self control					
16.	Lack of self-awareness or self discovery.					
17.	Always taking things too seriously can make one to be delinquent.					
18.	Always temperamental and angry lead to delinquent behaviour.					
19.	Unhealthy comparisons with others of different background and opportunities lead to delinquent behaviour					
20.	Not having set or stipulated goals in life.					
21.	I have warm social attraction for others					
22.	I am a responsible person					

23.	My life has great value for me					
24.	I am a submissive person					
25.	I am concerned about what other people think about me					
26.	I am an optimistic person					
27.	I am unreliable					
28.	I always agree with my mate on all issues					
29.	I like to generate new ideas all the time					
30.	I am always methodical					

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SECTION B

SELF-EFFICACY QUESTIONNAIRE

For each of the following activities, please rate the degree to which you perceived your capability of carrying out a task. The five (5) point-scale below is to rate yourself on each of the items. For each item indicate your response on the blank space ranging from (1) Strongly Disagree to (5) Strongly Agree

S/N		Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1.	I am reliable and dependable					
2.	I cannot fail in any task					
3.	I am confident to succeed any task					
4.	I am original in any task					
5.	I am very bold					
6.	I can work with hard people					
7.	I love challenges					
8.	I am never afraid of my enemies					
9.	I am an optimistic person					
10.	I am hardworking					
11.	I can always manage to solve difficult if I try hard enough.					
12.	If someone opposes me, I can find the ways and means to get what I want					
13.	I am certain that I can accomplish my goals					
14.	I am confident that I could deal efficiently with unexpected events.					
15.	Thanks to my resourcefulness, I can handle unforeseen situations.					
16.	I can solve most problems if I invest the necessary effort.					
17.	I can remain calm when facing difficulties because I can rely on my coping abilities.					

18.	When I am confronted with a problem, I can find several solutions.					
19.	If I am in trouble, I can think of a good solution.					
20.	I can handle whatever comes my way.					
21.	On the whole, I am satisfied with myself					
22.	At times, I think I am no good at all.					
23.	I feel that I have a number of good qualities.					
24.	I am able to do thing as well as most other people					
25.	I feel I do not have much to be proud of					
26.	I certainly feel useless at times.					
27.	I love creativity					
28.	I am fearless to face opposition					
29.	I always aim high					
30.	I can work with any kind of people					
31.	I belief my work					

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SECTION C

SELF-ESTEEM SCALE

S/N		Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1.	I feel that I have a number of good qualities.					
2.	I feel that I am a person of worth at least on an equal plane with others.					
3.	I feel I do not have much to be proud of.					
4.	I feel that I am a likeable person.					
5.	I feel that people will not like me if they really knew me well.					
6.	I feel that others get along better than I do.					
7.	I feel that people really like to talk to me.					
8.	I feel that I have enough ability to do something.					
9.	I feel that I need more power to trust myself.					
10.	I feel ugly.					
11.	I feel handsome or beautiful.					
12.	I feel that others have more fun than I do.					
13.	I feel that I make people feel tired of me.					
14.	I feel self conscious when I am with strangers.					
15.	I feel I would have made it, if I were like other people.					
16.	I feel rejected by men/women in my group.					
17.	I feel I get pushed around more than others.					
18.	On the whole, I am satisfied with myself.					
19.	At times, I think I am so good at will.					

20.	I am able to do things as well as most other people.					
21.	I certainly feel useless at times.					
22.	I wish I could have more respect for myself.					
23.	All in all, I am inclined to feel that I am a failure					
24.	I take a positive attitude toward					
25.	My friends think very highly of me.					
26.	When I am with other people, I feel they are glad I am with them.					
27.	I think I make others admire me.					
28.	I think that I am a dull person.					
29.	I think my friends find me interesting.					
30.	I feel useless at times.					
31.	I take a positive attitude towards myself.					

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SECTION D

ANGER SCALE

S/N		Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1.	I cannot control my temper in most tempting situations.					
2.	I got angry very easily with someone.					
3.	I was angry most of the day.					
4.	I got into a physical fight because I was angry.					
5.	I can always find it difficult to control myself when provoked.					
6.	I can use any object against anyone when I am infuriated.					
7.	When I am angry I can misbehave.					
8.	I slapped or fight people because of anger.					
9.	I always find it difficult to forgive my offenders					
10.	I hit back when someone hit me first.					

SECTION E

AGGRESSION SCALE

This five (5) point scale below is to rate your emotion or aggressive nature on each of the items.

S/N		Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1.	My behaviour often of contrary to acceptable norms.					
2.	I fought back when someone hit me first.					
3.	I threatened to hurt or to hit someone.					
4.	I always want to demonstrate to people that I am strong.					
5.	I slapped or kicked someone.					
6.	I react spontaneously to issues of life					
7.	I usually fight anyone that annoys me on campus.					
8.	I often take part in protest riots in the school.					
9.	I called other students bad names.					
10.	I pushed or shoved other students.					
11.	I go into fighting with anyone, anytime, anywhere.					
12.	I can handle gun very well.					
13.	I take substance to make strong and confident.					
14.	I always try to attack people's ideas and damage their self-concept.					
15.	When I dislike someone, I always show it in what I say or how I say it.					
16.	When people do things that are cruel I attack their character.					
17.	I am always motivated to enter into another person's home.					

18.	I always walk around when I have nothing doing at home.					
19.	When I am angry I can act in an unusual way.					
20.	I find it difficult to control myself when provoked.					
	I can use any object against anyone when I am attacked.					

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SECTION F

DRUG ABUSE SCALE

S/N	Items	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
1.	Smoking cigarette is just a fun					
2.	I have once smoked cigarette					
3.	I have tasted marijuana (Indian hemp)					
4.	Smoking makes the brain cool					
5.	Smoking makes a guy feel high					
6.	One can take alcohol to drive away shyness					
7.	Alcohol sharpens the power of intelligence					
8.	I take drugs that can make my body relax					
9.	I often take drugs to make me sleep soundly					
10.	I take drugs only to make me active in sports					
11.	I have tasted beer					
12.	I use drug to boost my image					
13.	Using drugs reduces stress					
14.	Using drugs reduces anxiety					
15.	Taking drugs is a sign of maturity					

SECTION G
PARENTAL INFLUENCE QUESTIONNAIRE

The five (5) point-scale below is to rate your parental influence on each items.

S/N		Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1.	My parents find it difficult to discipline me when I go wrong.					
2.	My parents allow me to do whatever I desire without questioning me					
3.	My parents are always happy when I do things they wish me to do.					
4.	My parents always defend, protect and not criticizing me.					
5.	My parents are responsive to my feelings and needs.					
6.	My parents do explain to me about life or behaviour either good or bad.					
7.	My parents do explain the reasons behind what they expect of me					
8.	My father always assaults my mother physically.					
9.	My parents are separated.					
10.	My father always wear white clothes and sleeping at night wearing white clothe.					
11.	My father always have meetings with his friends at night in our house.					
12.	My parents do abuse me to identify with social group on campus.					
13.	My parents always fight for me when the school authority disciplines me for bad behaviours.					

14.	My parents always take me out to different places.					
15.	My parents always make me to attend their club meetings.					
16.	My parents encourage me to be wearing white cloth at night when sleeping.					
17.	My parents always make me watch occultic films at home.					
18.	My parents have different chieftaincy titles.					
19.	My parents are always happy when I do what they would like me to do.					
20.	My parents always ignore my bad behaviour					

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SECTION H

PEER INFLUENCE QUESTIONNAIRE

The five (5) point-scale below is to rate your peer influence on each items below:

S/N		Very much like me	Like me	Sometimes like me	Unlike me	Very much unlike me
1.	My friends influenced my dressing habit.					
2.	My peers teach me what to do.					
3.	I and my friends engage in youthful exuberance.					
4.	I do learn many behaviour from my pees.					
5.	I and my friends have been disciplined by the school authority many times.					
6.	I always love to be in company of my friends					
7.	I always agree with my friends.					
8.	I choose friends that are social.					
9.	My peers seem to like me very much.					
10.	My mates really understand me.					
11.	My peers really seem to respect me.					
12.	I get along very well with my peers.					
13.	My peers are very nice to me.					
14.	My peers are a real source of pleasure to me.					
15.	I learn from my peers most of what my parents always hide from me.					
16.	I have regard for the ideas and opinions of my peers					
17.	My peers do not interest me atimes.					
18.	I wish I had a different peer group.					

SECTION I
CULTIC BEHAVIOUR QUESTIONNAIRE

Elegbeleye, O., (2000); Busari, A., (2010); Animashaun, R., (2000)

The five (5) point-scale below is to rate your peer affection for secret clubs

S/N		Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1.	I may be violent when people step on my toes.					
2.	When I am frustrated, I may be rude to others.					
3.	I may be hopelessly off my mind atimes.					
4.	I agitate for my right anywhere, anyway, anyhow.					
5.	I can rebel against unruly authority,					
6.	I am aggressive when arguing a point.					
7.	I often bully to show that I am strong.					
8.	I want people around me to know that I am tough.					
9.	I have taken some violent actions that I later regretted.					
10.	I do not care if I die fighting a right course.					
11.	I get annoyed easily.					
12.	I may be moody atimes.					
13.	I hate cheating and can fight it with the last drop of my blood.					
14.	I may carry ammunicions to fight for my right.					
15.	I do have some negative feelings atimes.					
16.	I am anxious to get things done quickly.					
17.	I may be confrontational to certain issues.					
18.	I can attack anybody that displeases me.					

19.	I may be crazy atimes.					
20.	I often find myself in tensive mood.					
21.	I love having friends around me at all times.					
22.	I love keeping same sex friends than opposite sex friends.					
23.	I prefer to be alone.					
24.	I choose my friends.					
25.	I did not belong to a formally organized social group on campus.					
26.	I love to co-operate with my friends that will not accommodate insult.					
27.	I love to keep to myself at all times.					
28.	I like to be in charge always.					
29.	I like to always find something doing.					
30.	Life is a struggle, and struggle we must					

Interview Guide for KII and IDI

1. What are the factors responsible for University students engagement in cult activities in your university?
2. Who should be held responsible for university students cultic behaviour?
3. Is it right to say that university students have self motivation, or external pressure for joining cultic groups
4. Should university students have a model or model behaviour?
5. How would describe some of the models of the university students
6. Should university students have mentors?
7. How would you describe the mentors of some of the university students?
8. What are likely influences of university students into drug-abuse
9. Who should be blame for university students cultic behaviour
10. What do you recommend on how the university students overcome the cultic behaviour?