

CULTISM IN TERTIARY INSTITUTIONS IN NIGERIA, CONCEPT, CAUSES, EFFECTS AND SOLUTIONS

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Abstract

This paper examined the effects of the Cultism in the Tertiary Institutions Nigeria, especially, it examined the concepts of cultism, causes, effects and solutions to eradication of cultism in tertiary institution in Nigeria. Brief history of cultism was also examined and it was observed that the gravity of the impact and consequences of cult on campus have resulted to wanton destruction of lives and properties as well as disruption of academic calendar of Tertiary Institutions in Nigeria and among others. However, it was therefore suggested amongst others, that curbing cultism must remain a joint and corporate venture of the management of the tertiary institutions, government, parents and the media to ensure that cultism are permanently eradicated in tertiary institutions in Nigeria. The educational managers or administrators of tertiary institutions should not apply autocratic leadership style rather use participatory and democratic leadership style and among others. Conclusion was made and the implication of the study drawn.

Keywords: Cultism, Confraternity, Solutions, Tertiary Institutions, Nigeria

Introduction

Education is the aggregate of all processes by which a child or youth or adult develops the ability, attitude and other forms of behavior of positive value to the society in which he/she lives. It enables people to acquire knowledge and skills, by decoding the prevailing tracts for effective use. The important commodity by any standard to any community is knowledge which in general is called education, which is the cornerstone for development. Educational stability is a basic necessity for attainment of educational aims and objectives Elujekwute (2019) ascertains that cultism in tertiary institutions have increasingly caused grave concern not only to those administrators of the institutions but also to those concerned with students welfare as well as stability of these institutions. According to Nnam (2014) the greatest and most embarrassing problem that are facing Tertiary institutions in Nigeria today is the renewal of the menace and aggressiveness of cult related activities obviously, cultism is said to be the mother of crimes in tertiary institutions and the phenomenon has negatively affected the image and the management of tertiary institutions, the teaching and learning quality and integrity of the Nigeria graduates (Ogbagu, 2013).

Cultism was traced to the Seadog Confraternity (a.k.a) pyrates founded by Wole Soyinka (now a Professor) and six others at the foremost University of college, Ibadan. In 1952 the peaceful and non-violent confraternity set up then, in 1968 metamorphosed into a secret cult whose activities have been characterized by some bizarre and violent activities in tertiary institutions Nigeria. According to Ogunade (2005) secret cult is an enclosed organized association of group devoted to the same cause; it is an enclosed group having an exclusive sacred ideology and sequins of rites cantering around their secret symbols. Cult activities are sometimes laden with blood. It may be the blood of animals or that of human beings Ogunade further maintains that during rival group clashes within the University, Polytechnic or Colleges of Education setting blood flows during which many life are lost in the process. Ajayi, Ekundayo and Osahisi (2010) defines cultism as ritual practices by a group of people whose membership admission policy and initiation formalities as well as their mode of operations are done in secret, negative effects on the members and non members alike. However confraternities operated at no degree of violence when emerged in the 1950s, unfortunately, they were later high jacked by military government who anxious to consolidated their hold on tertiary institutions students especially the university students who might challenge their authorities. For instance, virile students' unionism was perceived by military authorities as treat of their power consolidation. Consequently secret cults were used to neutralize students unions and anti-government activities. However, Onyemwinmina and Aibieyi (2015) states that violence has for long time been part of our political culture since independence, started with the cries in the western Nigeria. Even during the democratic government in the second republic, the Military government also gave rise to extreme moral decades in the society where honor and integrity were no longer virtues to be respected also University Management became autocratic and this encouraged cultism which most times were used to settle personal scores, wars in the communities. What is even more baffling is the callous manner secret cult students use sophisticated weapons of mass destruction among themselves. Omebe and Omebe (2015) opinions that the problem of secret cults has assumed crisis situation in Nigeria educational sector and the spread of cult activities to secondary schools, and sadly some primary schools

in Nigeria has made cultism more worrisome than ever. The emergence of cults on the tertiary institutions in Nigeria as alarming as it is burgeoned as a result of several factors affecting the fabrics of the Nigeria society.

The major causes and consequences of cultism in Nigeria tertiary institutions were influence of students, home, institutional, societal factors and the government. Nnaji et al. (2015) states that the causes of cultism in tertiary institutions in Nigeria include, the economic/financial benefits, need for protective, exerting authority or supremacy, lack of guidance or direction and drug abuse, influence of politicians and school management, academic excellence, peer groups need to exert vengeance, deplorable school facilities, clampdown on unionism of parental influence and among others. Elujekwute (2019) maintains that cult activities are prevalent in Nigeria tertiary institutions as a result of various reasons which could be attributed to the parents, students' institutions and the society which include the collapse of the family institution, peer group influence, school administrators, and students' population explosion, culture of violence encouragement of cultism by the Government and among others. Students are attracted to cultist group for a variety reasons. Generally the social atmosphere prevailing in the tertiary institution provides an inspiring environment for secret cults to thrive. Those who eventually enlist in secret cults groups might have been compelled to do so because of sagging egos that need to be boosted, others join in order to have a sense of belonging and the need to be well connected (Adewale, 2005) Some students may join because of the need for financial assistance to secure girl friends or for self protection. Adewale further states that some students are attracted to cultist groups because they are seeking after meaning, direction, comfort and love secret cultism seems to have special attraction for youths who are emotionally disturbed and distressed. The youths, especially those from broken homes, destitute and youngsters who have flexible minds easily fall prey to the entreaties from cults members. The youngsters who are lonely, depressed, dejected, disoriented and frightened sometimes drift into the waiting arms of secret cultist while others as a result of out of sheer curiosity.

However, some of the effects of cultism include loss of lives and properties, disruption of academic activities on campuses, unsafe university environment and among others. Oni (2009) states that cults mostly operate underground, bestriding the campus landscape like a colossus whenever they choose to strike. Surreptitiously hiding their identity from other members of the university, polytechnic or colleges of education community, members of the campus cults are bold, daring and deadly their activities involves murder, rape and robbery and among other forms of violent crimes. The violence is usually characterized by the use of arms such as guns, axes, machetes, knives and broken bottles; this has led to varying degrees of homicide, maiming and sorrow. According to Fayokun (2011) in the wee hours of Saturday July 10, 1999, a gang of cultists invaded the Obafemi Awolowo University, in the South-Western part of Nigeria and unleashed terror on the institution in deadly violent attack. The gang's ruthlessness was mostly felt in two of its male hostels where five undergraduates were brutally hacked to death in cold blood. Using the cover of darkness at a time when most students were deep in their sleep after a night of busy campus life activities, the gang struck. Fayokun further maintains that the cults armed with guns and parading both male and female members, the deadly gang descended on the helpless students in a commando style operation which lasted some few minutes before the attackers disappeared in thin air through a nearly

busy. By the time the smoke cleared, many casualties littered the scene of the incident, the victims including prominent member of the students' union body. Onoyase, Onoyase and Arubayi (2008) reports that Nigeria tertiary institutions has degenerated into decadent, morbid institutions plugged with fear of blood thirsty secret cult members, drug driven violence and anarchy as well as rampant cases of examinations malpractices, raping and killing of innocent people. In order hand, Udo and Ikezu (2015) suggests strategies towards building a cultist free tertiary institution in Nigeria as include monitoring the students both in and outside the school, counseling them regularly by their parents, organizing orientation for fresh students on the dangers of secret cults, high cost of education in Nigeria schools should be reduced to accommodate students from poor homes. Fayokun (2011) opines that there is need to promote the development of students' activist organizations that will address the students' needs for identity and collective bargaining albeit without recourse to the excesses associated with the cults. Oni (2009:270) writes in concurrence:

There is a need for helping relationship that will enable students cope with the many problems of campus life: the cultist themselves need help to be able to understand them better and consequently live within the accepted values of the society.

The government should endeavor to put in place policy measures for stamping out cultism on the Nigeria tertiary institutions; this includes the enactment of a comprehensive legislation to tackle the malaise of cultism in the tertiary institutions with cultism in the general society to be criminalized and seriously punished. Oluwatobi, Esere, Aina and Omotosho (2008) recommends that an intelligence network should be expanded to apprehend cultists who are terrorizing the campus. Security measures should be beefed up on the campuses with the police supporting the security outfits of the institutions in their operations. However, it was against this background that this paper examined the possible causes, effects and proffers solutions on how to eradicate cultism in tertiary institution in Nigeria.

Concept of Cultism

A cult is perceived as a group which shows a high form of commitment or devotion to a particular cause or principle while making its activities and participants to appear esoteric in the eyes of the uninitiated. According to Ajitoni and Olaniyan (2018) Cults their membership and activities are often shrouded in secrecy and as such, they are also often referred to as secret cults. Arele (2006) defines cult as a group of people who share and propagates peculiar beliefs only to members. Cultism on the hand is closely related to activities of a cult. It is a system of religious beliefs and practices or ideology which often has to do with rituals. Such activities are also screened from the prying eyes of the public, in the consonance with this view, Ajayi, Ekundayo and Osalusi (2010) also defines cultism as a ritual practice by a group whose membership, admission policy and initiation formalities, as well as their mode of operations are done in secret and kept in secret with their activities having negative effects on both members and non-members alike. Some scholars define cults from the religious point of view, for instance, it is perceived as a unique, temporarily fashionable system of worship or belief. This explains why different cults differ in terms of their rules, norms, insignia, and other attributes which are hidden from the uninitiated peoples in the society.

Ogunbameru (2004) defines secret cults as an organizations whose *modus operandi* are clandestine but such activities are carried out at odd hours of the day while also clashing with convention or widely accepted ways of life. Ogunbameru further adds that these activities are kept away from the knowledge of others as well these activities are essentially covert, disguised and are usually carried out behind closed doors. Adewale (2005) perceives a cult as an assemblage of people who share unconventional ideas and beliefs and engage in secret behavior. From the foregoing, it is safe to define a secret cult as a group of people whose activities are carried out in exclusive location and unusual times without being exposed to the uninitiated as has been observed that almost every passing day there are new stories of devilish acts perpetrated by secret cults on tertiary institutions in Nigeria. Unfortunately, despite all the efforts to tackle the problem, secret cult's activities in the tertiary institutions of learning have defied all solution and those solutions proffered so far are like putting out an inferno without any proper attempt made to identify the source of the inferno's fuel.

Origin of Cultism in Tertiary Institutions in Nigeria

The origin of the secret cults in the Nigeria tertiary institutions can be traced back to the pyrates confraternity, also known as National Association of Sea Dogs, that was founded at the university college, Ibadan (now known as the university of Ibadan), in 1953 when the institution was still a satellite campus of the university of London. It has the skull and crossbones as its logo. The pyrates confraternity at the university college, Ibadan, was formed by the first African Nobel Laureate, Professor, Wole Soyinka and a few others popularly known as G7. The original aims of the association were very lofty and noble. They aimed producing future Nigeria leaders who would be very proud of their African heritage, hence, the pyrates confraternity aimed at abolishing convention and also wanted to revive the age of chivalry. According to Mediayanose (2016) confraternity boasted of the cleanest, the brightest and the most politically conscious among the students and the main objectives of the seadogs are summarized as fellows; to fight non-violently but intellectual and effectively against the imposition of foreign conventions, to revive the age of chivalry and to find a lasting solution to the problems of tribalism and elitism.

However, Professor Wole Soyinka was the first democratically elected captain of the confraternity with the name captain blood while Professor Muyiva Awe was long John Silver. Many prominent Nigerians who were founding fathers of the confraternity include Pius Oleghe, Ralph Opera, AIG Moukhuede , among others. The outfit of the seadogs resembled those of the pyrates of the old; everything done was healthy, fun and harmless. According Professor Soyinka (2002) the pyrates wanted to be different from stodgy establishment and its pretensions products in new educational institutions, different from a culture of hypocritical and affluent middleclass, different from alienated colonial aristocrats. Professor Soyinka further explains that confraternities are not cults, that confraternity was part of social life of the university, which existed then. According to Awolabi (2005) some evil minds has twisted the original aims of this noble tradition that was simply one of campus life. Professor Soyinka further points out that the original confraternity did not swear any oath of secrecy, no binding of blood and the identities were known to both students and staff and according to Ekeayanwu and Igbinoba (2007) long after the founding fathers had left the University of Ibadan, the confraternity (seadogs) continued to thrive. Unfortunately, towards the end of the 1960s, the social, political and educational changes which were occurring in Nigeria began to

affect the operations of the confraternities. According to Ajitoni and Olaniyan (2018) the first notable departure came in 1968 with the formation of Eiye confraternity at the University of Ibadan and that the Eiye confraternity had sprung from the buccaneers which also had sprung up from the seadogs. Abdu (2013) records that the lists of many of the cults known to exist in educational institutions in Nigeria are more than eighty (80), notable among them include: The Pyrate Confraternity (The National Association of Sea Dogs), Buccaneers (Sea Lord), Black Axe, Black Cats, Maphites, Vikings, Mgba- Mgba brothers, Temple of Eden, Eiye confraternity, Jurist, Men's Club, Amazon (for women only), Royal Queens, Mafia, Neo-Black movement, Black Berets, Black Scorpion, Red Sea Horse, God Father and among others.

Causes of Cultism in Tertiary Institutions in Nigeria

The causes of cultism in Nigeria tertiary institutions could be said to have multiplicity of factors and as a result of various reasons which could be attributed to the parents, students, institutions and the society. Some of these reasons are examined below:

a) Influence of Peer Groups: Cultists in tertiary institutions usually influence their friends to join them. Peer group as an agent of socialization influences the behaviors of their members positively and negatively. Some students join secret cult as result of their friends. They may force or lure to join secret cults. There are instances where students from good home background become cultist on institution as a result of their friends.

d) Need for protection: Some students join cults because of undue protection enjoyed by members and cultist work vehemently to protect the interest of their members not minding what it takes to do so. They always shield members from being punished for offences committed they also seek preferential treatment for their members and could be violent in an attempt to protect the interest of their members. Some weak students are lured or bullied into cults as a result of their anxiety not be attacked or harassed by members of secret cults or other aggressive individuals.

c) Creation of fears: Some students join cults in order to create fear in the minds of their colleagues. This will allow them to get away with whatever evil they perpetrate on campus. Both the students and the tertiary institution management are always at the mercy because they can unleash terror at any time of the day killing or making fellow students or teacher. Any attempt to curb their activities many result in violence that will disrupt the academic calendar for the session (Udoh, 2011).

d) Rusticated or Expelled Students: Majority of the students are unwilling or non-readiness to study, this is because these students unwillingness to study in tertiary institutions partly explains the reason of for the high rate of unemployment but also crimes and insecurity in Nigeria. Some of the students are not willing to learn even when they are provided with enabling environment for learning, rather prefer to sit idle and work around in their respective institutions. There are categories of students include those who are academically poor, those who are rusticated or expelled and those who have no time for the rigor of academic activities. These students usually find solace in membership of secret cults in the school. They use every opportunity to destabilize the institution whenever examination period is very close so that

such examination can be postponed. They cause riots in school so that the institution will be closed down (Paulley, 2014).

e) Unsuspecting Students: There are some unsuspecting students who for mere craziness would like to join secret cults on campus without minding the consequences. These students become members of cults for the fun of it, believing that there is nothing bad in joining the multitude of sin. When they later realize the dangers inherent in the membership of campus cults, they regret being members and will attempt to withdraw their membership. They find it extremely difficult to withdraw from the cults because of threats from permanent members who can maim or kill them so that they do not divulge the secret of their organizations.

(f) The home playmates members of secret cults: In our contemporary homes, it is common to find home playmates who initiated their friends sometimes by giving them cult infested food or fruits. After eating such food or fruits the consciousness of the initiates were opened to cult activities such as nocturnal meetings, blood-sucking, killing innocent people and among others.

(g) Parents membership of secret cults: Parents who are members of secret cults usually initiate their children into such organization prior to the time they are admitted into tertiary institutions. When such students gain admission into tertiary institutions they become prominent members of secret cults.

(h) Pampering Influence: Some students are much loved by their parents to the extent that they are pampered and whenever these students do any wrong thing, they are not scolded rather they are allowed to go free. Such students usually grow up to imbibe criminal oriented behavior which make them to join cult group in tertiary institutions. This kind of students feels at home engaging in all manner of social vices believing that their parents are always there to protect them against sanctions.

(i) The influence of other family members: Aunties, uncles or cousins who are members of cults usually initiate members of their lineage and sometimes against the will of such initiates. Some students are member of secret cults in tertiary institutions because they had earlier been initiated into the cults by the family members.

(j) Broken homes: Broken home and the fact that the students with inborn trait of being sadist are mostly cultist in schools. Therefore, the family is the primary agent of socialization where social beliefs and behavioral expectations are inculcated in the child. It is an agent that transmits the culture of the society to the child. What happens in the family during the socialization process will defiantly influence the personality of the child and his/her relationship with other members of the society. Therefore, some students embrace cultism as an outlet from their traumatic home experiences, especially where there is lack of harmony. Sometimes, the harsh economic situation and the fact that those indulged in cultism are not adequately persecuted encouraged cultism in tertiary institutions

(n) Increase in Students' population: The population of students has increased tremendously amid inadequate infrastructural facilities. This results in overcrowded lecture halls, ineffective

teaching and learning, poor monitoring of students by their teachers, examination malpractice and among others. The unpleasant learning environment of the schools aids cultism among the students.

(m) Influence of School Administrators: Some students are encouraged to join secret cults on campus by some educational managers. Such managers do so in order to satisfy their whims and caprices. They use the students' cultist as spies and thugs to achieve their selfish interest and objective in the educational system some of these educational administrators who have skeleton in their cupboards and want to cover-up may recruit members into campus cult to unleash terror on perceived opposition members.

(o) Insufficient Recreational Facilities: Some students join secret cults as a result of insufficient recreational facilities in the school. Such facilities include sports pitches, gymnasium, Swimming pool, relaxation arena and among others. These facilities would have given the students the opportunity to dissipate energy and tension rather than joining secret cults in school. Many schools lack adequate school facilities for studying and recreation when there are no recreational facilities to occupy the leisure period of students in school, many of them find solace in membership of secret cults.

(p) Poor School Management – Students relationship: The school management of some tertiary institutions do not have good relationship with the students. In some cases, students unions are not allowed to function and the authorities are very autocratic in their relationship with students. In such situation, numerous students who consider the school management too powerful and rigid join secret cults in order to protect their interest. Sometimes when school management and government disallow or limit student unionism, student fight back through cults

(q) Encouragement of Cultism by the Government: Sometimes politicians/people in government encourage cultism by creating the impression that they are above the law. The rule of law is no longer popular. Politicians in government break laws with impunity and without any consequences some of them are cultist they commit crime and go scot-free this acts encourages many students to join secret cults in our tertiary institutions. Sometimes assurance to connection to powerful people in school and politicians from large society is motivating factor for some eventual members of cults.

(r) Love of Power to Control Others: Exerting authority or supremacy, individuals patronize cults in order to be able to flaunt their power or influence to other members of their school community. The struggle for power in the society and the use of violence to control others promotes cultism in the Nigeria tertiary institutions. It makes politician to play the politics of do or die. This is characterized by mass rigging of elections, arson and murder of innocent people.

(s) Moral Decadence: Moral values are no longer cherished by many people. There is high rate of crime and the society is already polluted with social vices some people in high places or authority are members of secret cults. Youths observe and initiate what is happening in

the society as a result, many of the youths do not see anything bad in cultism thus they join secret cults in the tertiary institutions.

(t) Culture of Violence: The military regime in Nigeria has led to the increasing rate of armed robbery, gangsterism, terrorism, area boys' syndrome, inter-community conflicts, ethnic militia activities among others. The incursion of military into politics has promoted the culture of violence. All of this, aid the spread of cultism in tertiary, institutions in Nigeria.

(y) Globalization: The youths watch horror films which show scenes of cult, violence esoteric practices and aggressive behaviors. The behaviors of many youths are influenced by foreign media. Their attempt to imitate what they watch in such films makes their membership of secret cults imminent. The youths in tertiary institutions cultivate culture of violence and occult practices through the foreign films hence this promotes cultism in tertiary institutions in Nigeria.

The Effects of Cultism in Tertiary Institutions in Nigeria

The impact of cultism in the tertiary institutions is numerous and some of this impact is briefly examined below:

(i) Poor Academic Performance: Teaching and learning is known to thrive best in an atmosphere devoid of violent assault, terrorism, of area boy syndrome, gangsterism, threat and among others. The reign of terror unleashed by cults in tertiary institutions inhibits teaching and learning by creating fear and tension in the campus environment. As a result it takes its toll on academic performance of students. Cult's members also fail to study hard or take studies very serious while attacking rivals or their victims or worse still while attempting to evade attack from the opposite rival cults members (Ukpon, 2005).

(ii) Examination Malpractice: Cults promotes examination malpractice and other anti-social behaviors such as violence, rape, arson, drug abuse and among others cultism in variable leads to examination malpractice as cult members who do not study hard, attempt to compromise evaluation procedures through the use of inducement, sheer aggression or blackmail. This ultimately alternates standards and quality assurance in the tertiary institutions in Nigeria.

(iii) Disruption of School Calendar: Academic calendars of various tertiary institutions are disrupted as a result of cult activities which usually lead to their closure. There are instance where some tertiary institutions are closed for more than two months as a result of cult related activities or violence. Sometimes school management has been compelled to shut down their institutions for a long time as a result of mindless destruction of live and property due to cultism in the schools.

(iv) Loss of Life: Cults ruins the life of the affected students some of them are killed in cultist violence and some become insane as a result of smoking Indian herbs and using hard drugs in tertiary institutions. Cultists unleash mayhem on teachers, students and members of school managements, to the extent that some have been killed or permanently maimed through violent activities school as shooting, stablign, acid both and other dangerous attacks hence

these attacks has influence on the educational system. It leads to premature deaths of innocent students, staff and other members of the society who become victims of cult violence.

(v) Destruction of property: Cult members destroy public peace and order through violence that usually leads to destruction of life and property. It breeds insecurity on various campuses through violence, rape, killing and maiming of innocent students. Cults are known to destroy the property of their victims or educational institutions to draw attention of their grievances. Properties like houses, stationery, vehicles and other infrastructural facilities belonging to educational institutions have been razed or utterly damaged by cult's members.

(vi) Heinous Crimes: Culprits of cultism who are expelled from tertiary institutions become nuisance to the society, many of them are involved in violent attacks in various tertiary institution. Some become political thugs, miscreants and ethnic militia wreaking havoc on members of the society. Cult members engage in nefarious activities such armed robbery, prostitution to meet up their extravagant life styles and other dangerous crimes to terrorize their victims and usually to make money needed to sustain their expensive lifestyles, procure arms from corrupt law enforcement agents. Sometime settle the hospital bills for their members when attacked and wounded as well pay for legal fees when their members are arrested for various crimes committed. Diseases like Acquire Immune Deficiency Syndrome (AIDS) could spread by sucking blood during oath taking by cults.

Solutions to Cultism in Tertiary Institutions in Nigeria

In view of the identified causes of cultism in tertiary institutions in Nigeria, some of these solutions are examined as below;

1. Students: Students should avoid seeking undue protection from cult groups, rather they should seek protection from God whose mercy will always make them triumph over evils hence detest all acts terrorism and exploitation that could make them join secret cults, they should peace lovers as well respect the rights of others, also they should be hard working to meet the academic challenges in the tertiary institutions. They should also develop good study habits that will make them succeed in their academic endeavors. Students should be properly guided through guidance and counseling and as well endeavor to avoid bad companies that can lure them into cultism. They should avoid evils and be law abiding as well take exception to violence and anything that could disturb the peaceful co-existence of members of the academic community and the society. Also the students should be mindful of the grave consequence of cultism.

2. Parents: Parents should train their children by inculcating in the moral values of the society and give them right education predicated on the fear of God and also maintain peace and harmony at home so that the home environment will not be hostile to their children and desist from being members of secret cults so that their children will not develop interest in cultism; they should monitor the activities of their children and prevent them from undue influence by aunts, uncles or cousins who are cultists. Also they should avoid pampering their children and as well scold them whenever they do wrong things. They should teach their children the way of God and inculcate in them the habit of constant prayers so that they are not initiated into cultism by their playmates or peer groups and they should monitor their children and

wards on tertiary institutions to ensure that they do not make friends with bad children who could initiate them into cults.

3. School Management: The tertiary institution management should be honest, sincere; transparent in performing their duties as well protect corporate interest of the educational organization rather than selfish interest in the management of their educational institutions. They should avoid aiding and abating of cult's activities in their schools. The administrators of tertiary institutions should regularly check on possession of arms by the students should be carried out on the campuses. The tertiary institutions administrators should be strict in the application of disciplinary measures by ensuring that no student claims immunity from the laws of the institution. Every student, including student union leaders, must be compelled to respect the internal norms of the institution

4. Provision of Adequate School Facilities: Cultism affects the institutions tremendously both in the standard of education and in the area of discipline. These would give the institutions bad image. Therefore, the school administrators should try as much as possible to enforce law and order in the school and provide basic amenities that would take care of the students welfare and make the environment conducive for teaching and learning, Sufficient fund should be made available to the tertiary institutions to enable them take care of their needs. The educational administrators should provide sufficient recreational facilities such as sports pitch, gymnasium, swimming pool and relaxation arena and among others in the tertiary institutions in order to occupy the leisure periods of the students. This will prevent many students from finding solace in membership of secret cults in tertiary institutions.

5. Maintaining Cordial Relationship: The management staff of various tertiary institutions should always maintain cordial authority students' relationship by adequately involving the students' institutional governance through constructive students. Workshops should be organized during orientation of fresh students on the dangers of secret cults to their lives. Therefore, a good line of communication between parents and children, between school management and students and the respect for people as individual may be of tremendous assistance.

6. Students' Population Explosion: The population of students' explosion in tertiary institutions should be controlled through strict compliance with their carrying capacity as stipulated by various quality assurance agencies. Educational administrators (managers) should avoid explosion of students' population and its attendant efforts.

7. Promotion of Moral Values: The society should enhance its moral values such as peace, harmony, honesty, integrity, hard work and dignity of labor, patriotism and among others. This should be done through the involvement of various agents of socialization such as the home, schools, religious institutions, peer group, media and corporate organizations. Churches should have youth department that would give the youths the forum to vent issues

8. Power to control others: The struggle for power to control others or over influence others in the society should not be through violent and fraudulent means. Politicians seeking power should always follow laid down rules without recourse to rigging, violence, arson and murder

so that the youths or students not involved in or imitate activities that could make them prone to cultism.

9. The Rule of law: Government should know that nobody is above the law, whoever that is guilty of cultism whether he or she is from rich or poor family should be made to face the law accordingly. Politicians or the people in power should discourage the students' involvement in cultism and cultists should not be allowed to occupy positions in government. Most importantly, the rule of law must be upheld by the government and people in government must be responsible, accountable and responsive in their various activities. The society should wage war against the culture of violence through good governance, effective crime prevention and control and aggressive media campaign and among others. The government should be decisive on what to do with those apprehended, many cultists have been arrested in the past only to be released without any punishment and most anti-cult measures unfolded by government in the past have been halfheartedly implemented.

10. Controlling foreign films: The government should ensure that all films being imported to the country are censored to ensure that horror films which contain scenes of violence, esoteric practices and aggressive behaviors are prohibited. Similarly the same be applied to the local films hence will reduce the rate at which students imbibe the culture of violence and occult practice through the films they watch.

11. Reducing Cost of Education: The high cost of education in Nigeria should be reduced to enable the students from poor families to meet up their educational cost, thereby giving most students opportunities to study comfortably

Conclusion

The concept of cultism, the origin of cultism, causes, impact and solution to the prevalence of cultism in the tertiary institution in Nigeria were critically examined and it was concluded that cultism is cankerous to the growth and development of tertiary institutions in Nigeria. Its prevalence in the tertiary institutions is attributed to the homes, the students, the institutions, the governments and the society at large. The grave consequences of cultism call for collaboration effects of all stakeholders of management of tertiary institutions in its eradication in the Nigeria educational system.

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