

Public Perception Study of the Problems of Cultism on Socio-Economic Activities in Agenebode Community, Edo State, Nigeria

DOI: https://doi.org/10.63725/ njcss.v1i2.07

Mageed Oshogwe Haruna
Department of Criminology and Security Studies
Federal University of Kashere, Gombe State - Nigeria
Email: mageedoharuna@gmail.com or mageed1228@fukashere.edu.ng

Christopher U. Ugwuoke
Department of Sociology and Anthropology
University of Nigeria, Enugu State, Nigeria

Mohammed Mustapha Namadi
Department of Sociology
University of Abuja, Nigeria
Email: mmnamadi2@gmail.com

Abstract

The incessant violent and criminal activities of cultism in Agenebode community, Etsako East Local Government Area of Edo State, Nigeria, which affect lives and property, necessitated this study. The study specifically examined the public perception of how cult-related activities affect socio-economic activities and recommended measures for preventing and curbing the nefarious and dastardly acts of cultism in the Agenebode community and its environs. It utilised both secondary and primary sources of data. The secondary data were sourced from relevant journal articles, textbooks, newspapers, and internet publications. In-depth interviews provided the primary data from participants. The interview data were transcribed and thematically analysed. The findings of the study revealed that cultism is a violent and criminal activity that leads to loss of lives and property, exacerbates crime rates, and tarnishes the reputation of the Agenebode community. The study recommended measures, among others, including engaging local communities in collaboration with security personnel on intelligence gathering and proactive surveillance to identify, neutralise, and prevent cult activities in the study area.

Keywords: Cult-related activities, insecurity, anti-cultism laws, security personnel, curbing cultism

Introduction

Cultism is a significant global security challenge, with the nature and extent of cult-related violence varying across societies. In recent years, this menace has become increasingly prevalent in African countries such as Nigeria, contributing to widespread insecurity and endangering lives and property. Alumona and Amusan (2019) observed that cultism,

particularly among the youth, is a major driver of violent crimes in many parts of Nigerian society.

In Edo State, cultism has become a pervasive issue, as it is reportedly rare to find two out of five households without at least one member affiliated with a cult group (Iguodala-Cole & Anto, 2019). Many communities in Edo State have witnessed a surge in cult-related criminal activities, such as stealing, maiming, killing and rapping of people and destruction of property, thereby making community unsafe for socio-economic activities (Onete, 2020; Ushe, 2019). For instance, Idahosa (2024) asserts that the violence between the Black Axe and Eiye fraternities which erupted in Benin City in December 2023 claimed over thirty lives. Similarly, a series of suspected cult-related killings in the Ugbowo neighbourhood of Benin City led to the deaths of notable individuals, including a policeman, Hilary Odia, a broadcaster with Africa Independent Television (AIT) and Raypower, and a vigilante leader (Adedipe, 2023). In another incident, three individuals were killed, a house, four vehicles, a mechanic workshop, and other property were set ablaze on June 1, 2019, during a clash between cultists and vigilantes in Fugar, Etsako Central Local Government Area (Ogbeni, 2019). Also, violent confrontations between the Black Axe and Supreme Vikings confraternities in Auchi, the Headquarters of Etsako West Local Government Area, resulted in the deaths of over four people (Idahosa, 2023).

Cultism has become a significant concern for residents of Agenebode community, the Headquarters of Etsako East Local Government Area, mirroring the situation in the environs. According to an eyewitness report, the clash between rival cults, Eiye Confraternity and Vikings, on October 31, 2022, led to the murder of a cult member and left several others severely injured with machete wounds and gunshot injuries in Agenebode. The increasing involvement of individuals regardless of age, education, or gender in cultism within the study area poses a severe threat to socio-economic activities. There is therefore an urgent need for effective measures to curb cultism and protect lives and property (Molagun, 2006).

The situation has instilled fear among residents, many of whom live in constant anxiety due to cult-related violence. This fear may even have deterred some individuals from visiting their ancestral homes, particularly during festivals, due to the heightened risk of cult-related activities. Despite the seriousness of the issue, no recent empirical study has been conducted to address and curtail the growing incidence of cultism in Agenebode and its environs. Therefore, this study specifically explores the public perception on how cult-related activities affect socio-economic activities, and recommends measures for preventing and curbing the menace in Agenebode community and its environs.

A Review of Relevant Literature

Cultism is synonymous with secret cult or society, which, according to Ogwudile (2020), manifests in rituals and worship in secrecy, as the programme of activities is not readily disclosed to the general public. It is a criminal and violent activity that negates the sanctity of human life. Nnajieto and Ahamefula (2015) noted that cultism is violent and criminal acts that lead to wanton killing, maiming, robbery, arson, raping, examination misconduct, intimidation and clashes of rival cult groups leading to loss of many lives and property. Cultists engage in nefarious and dastardly acts that are repugnant to natural and social justice, equity and good conscience. Only the members are aware of the rituals, ideologies, or beliefs that they fervently upheld, even to the point of sacrificing their lives. Although, cultists might appear externally great, inwardly they are empty, tensed, unsecured and suspicion of betrayals from rival cult members, and therefore live in bondage (Godgift, 2014).

Otu and Nnam (2017) observe that the activities of cult groups are shrouded in toga of secrecy and diabolic. Cultists engage in illegitimate and risky activities, including diabolic oath-taking, suicidal and bizarre body signs, instigation to crime and violence, lethal drilling and punishment of deviants, and, most importantly, violent initiation rites. Their parochial, crude and barbaric activities degrade human dignity and pose serious threat on human security (Otu & Nnam, 2017). Cultists often carryout attack on their fellows and law abiding citizens. They engage in shedding and drinking blood, robbing people of their valuables, killing and maiming people they perceived as enemies (Onyeka, 2006).

Molagun (2006) observes that cultism poses a major security threat to socio-economic and political development of a society. It remains a challenge to security personnel, religious leaders and civil society as it increases the wave of crime which dents the image of Nigeria and truncates conducive learning environment in the country (Alumona & Amusan, 2019). It has led to incessant closure of schools leading to the production of half-baked elites thereby depriving the nation of the future brains and leaders. Cultism dampened the hopes of parents, as innocent students have their lives terminated, thereby depriving the nation of the future brains and leaders.

As a multifaceted social problem, there are several strategies that can be used to effectively curb cultism in Nigerian community like Agenebode. For instance, the government of General Ibrahim Badamosi Babangida promulgated Decree 4 in 1987 to stem the general tide of cultism in Nigeria. The Decree advocated long imprisonment for cultists. However, the long imprisonment has not really addressed the problem of cultism in Nigerian society. This necessitates execution as an alternative measure to curb cult-related violent and criminal activities. It is on this notes that Molagun (2006) rightly observes that any human being, who killed his/her fellow as a result of cultism, should be killed to effectively deter others. Rolard (2006) advocates the formation of stringent policies as strategies aimed at eliminating cultism in Nigerian society. According to him, such policies include expelling known cultist from educational institution, monitoring the activities of all registered clubs and associations. Also, the need to inculcate the fear of God into the minds of the people, and guidance and counselling cultists to instill in them the moral value of society. Similarly, Alemika (2000) noted that the involvement of spiritual leaders to counselling cultists could be the best strategy to eradicating cultism in institution of learning. Also, any cult suspect should be arrested and prosecuted, and if found guilty, must be punished by serving a jail term or killed depending on the magnitude of the offence committed (Ige, 2000).

Some scholars have conducted studies on cultism in several aspects. Thus, Onete (2020) study examined cultism-related insecurity and the academic achievement of students in Nigeria. The study was conducted in Cross River State of Nigeria. It used an ex post facto research design. Two hypotheses were developed for the study. A sample of 748 senior secondary three (SSIII) students was chosen from a population of 37,416 students overall. The Cultism-Associated Insecurity and the Learning of the Nigerian Students Questionnaire (CAILNSQ), which measures students' learning and cult-associated insecurity, was given to the chosen respondents in order to collect information. A 0.81 reliability coefficient was assigned to the instrument. Regression and Analysis of Variance (ANOVA) statistical techniques were utilised to evaluate the two hypotheses with a 0.05 level of significance. The study found that cultism affects emotion and academic achievement of students in Nigeria. Incessant cult clashes in institution of learning creates fear, anxiety and insecurity, thereby making the school environment unconducive for learning. The researcher concluded that cultism with its associated insecurity; especially in institution of learning adversely affect smooth operation of educational system

thereby resulting to poor academic achievement of students. Thus, there is need for a concrete and effective strategy aimed at eradicating the incidence of cultism to enhance manpower development in Nigeria.

Iguodala-Cole and Anto (2019) investigated the danger of cultism in Nigeria with a specific focus on Aruogba community, a suburb in Oredo Local Government Area in Benin City, Edo State. The objectives of the study were to; ascertain the causes of social vices of cultism in Aruogba community, find out if cultism among youth increase crime in Aruogba community, and identify the measures to stemming the tide of cultism among youth in Nigerian society. A survey research design was used to carry out the study. A sample of 175 respondents comprises of males and females were randomly selected for the study using simple random sampling (SRS) technique. Questionnaires were utilised to collect information. The information collected were analysed using univariate of variance statistical methods which include mean, media and mode with the aid of statistical packages for social sciences (SPSS) software. The findings of the study revealed that peer group influence is the leading factor responsible for cultism in the study area, and that cult activities often result to crime and criminality. The scholars recommended among others, the sensitization of youth on the danger of cultism in their lives and the society at large.

Oluwasanmi, Akande and Taiwo (2016) study examined social vices and effect of cultism activities among undergraduates of Ekiti State University (EKSU), Ado-Ekiti, Nigeria. The study specifically examined the reasons undergraduates engaged in cultism, the consequences of cultism, and identified some measures to curb cultism among undergraduates. Survey research technique was used for the study. The data for the study were generated from both primary and secondary data sources. A total of 150 respondents from nine Faculties of EKSU's undergraduate population of more than 10,000 were used for the study. The study population was chosen using a simple selection at random process. Data were collected using a questionnaire and an in-depth interview (IDI) guide. The statistical software for the social sciences was employed to analyze the data using descriptive, frequency, and percentage presented in tables. The study found that the causes of cultism include peer group and parental influences and the desire to feel high and gain power, among others. The implication of cultism, according to the study, includes rustication and dropping out of school. It therefore offered some recommendations, including the need for government and non-governmental agencies and the media to step up their campaigns against cultism and its destructive tendencies to effectively curb the menace.

It is important to note here that the empirical studies were conducted elsewhere other than the current study area. This gap in research presents an opportunity to explore the problems of cultism within the current study area. By addressing this vacuum, the study aims to contribute valuable insights that could inform practical measures for preventing and curbing cultism in Agenebode and its environs.

Theoretical Framework

This study is anchored on control theory proposed by Walter C. Reckless (1973), who believed that human behaviour is subjected to two systems of control or containment. The internal control, or inner containment, refers to the ability to direct or control oneself, which is essentially related to one's perception of him/herself or indeed one's self-concept. Thus, from the perspective of this system of control, one of the components or dimensions of the capability of self is a favourable self-image, self-concept, or self-perception. Hirsch (1969) observes that

inner controls also include fears of punishment, feelings of integrity, and the desire to be a 'good' person rather than a cultist.

On the other hand, Reckless (1973) contended that people's outer controls consist of people such as family members, friends, and the police who influence people in such a way that the people do not become deviants or criminals like cultists. Based on the foregoing, it is obvious that deviation from social norms from the perspective of the control theory depends essentially on the strength of these two systems of control in consideration of other prevailing forces. Outer controls prepare individuals for self-discipline since the parents help their children develop self-control by supervising them and especially by punishing them when they deviate from cherished norms and engage in cultism.

Research Methods

The study utilised data from both primary and secondary sources. In-depth interviews provided the primary data. Also, the interviews were conducted on ten participants. These include four personnel of security operatives, such as two policemen and two vigilante personnel, two parents (a male and female), a traditional ruler, a religious leader, a women's leader, and a youth leader. The interviews provided the opportunity for social interchange between the researchers and the participants, since interviews do not have predetermined questions or answers (Creswell, 2014). The interviews were recorded with mobile phones and later transcribed before they were thematically analysed. All the ethical considerations governing social research were firmly adhered to. Therefore, the participants were first of all briefed on the objectives of the research and the anticipated results. They were also assured of their utmost confidentiality and the information provided were for academic purpose. The participants have voluntary consent to be part of the study. Their rights and integrity were safeguarded and protected, and the participants were free to withdraw at any time in the course of participation in the study without regret. Therefore, none of the participants were coerced to participate in the study. The secondary data were sourced from relevant journal articles, textbooks, newspapers, and internet publications.

Findings

On the Public Perception on How Cult-related Activities Affect Socio-economic Activities in Agenebode community: A community leader in Agenebode during the in-depth interview (IDI) said:

> Cultism is a violent and criminal activity. There is nothing peaceful in cultism, as such violence is at the heart of cult-related activity which distort a conducive atmosphere for socio-economic activity. This is because cultists frequently cover up bloodshed, thereby transgressing the first of God's Ten Commandments that says "Thou shalt not kill" (IDI with a Youth Leader in Agenebode).

Another participant during the IDI said that 'cultism threatens security stability, as it disrupts peaceful co-existence.' An eyewitness of cult-related violence interviewed during the IDI opined that:

> Individuals in a cult group are criminal elements. A night after my 'cooking titled ceremony,' they arrived at my house handling guns among other weapons. They intimidated me, saying that I failed to invite them to my cooking title ceremony. They took my money away. Subsequently, nemesis later caught up with the gang leader, as he was tragically killed on October 31, 2022, in Agenebode, during a violent conflict between rival cults (IDI with women leader in Agenebode).

Also, a participant interviewed during the IDI said:

> Cultism has detrimental impacts on both the individuals who practice it and the community as a whole since it always leads to the disruption of other economic activity when the peace in a community is disturbed. It has an impact on commercial activity, which in turn has an impact on the study area's overall growth because meaningful development cannot occur in a violent environment (IDI with Traditional Ruler in Agenebode).

A security officer, who believed that cultism distort a peaceful co-existence said:

> Cults pose a serious threat. It breaks up the peaceful environment that is conducive to learning into a violent action that disrupt socio-economic activities. People, including non-cultists and cultists, are maimed and killed as a result (IDI with a Police Personnel in Agenebode Police Division).

In same vein, a vigilante personnel interviewed during the IDI said:

> Cultism is nefarious act that bedevil Agenebode as the cultists often unlawfully attack people and disrupt socio-economic activities. Cultists often engage in social vices like illicit drug abuse, prostitution, and other risky habits with attendant effects on people's health and their socio-economic activities as well as the general wellbeing of the society as a whole (IDI with a Vigilante Group Member in Agenebode).

Also, another participant interviewed said:

> Many students have been expelled from their institutions as a result of cult violence. Cultism divert the full concentration of students to learning thereby, leading to poor academic performance which subsequently result to unemployment, as no employer would want to employ a cultist (IDI with Religious Leader in Agenebode).

On the Perceived Measures for Curbing and Preventing Cultism in Agenebode: A particular participant interviewed during the IDI took a long time to explain the way to curtail cultism in the study area and its environs. He said:

> Security personnel particularly the police should embark on public awareness campaign exposing the menace of cultism and banning cultists from engaging in such a nefarious act. They should continue to patrol on hotspot areas of cultists in Agenebode community, especially at night to combat cultism (IDI with a Religious Leader in Agenebode).

A participant interviewed opined that:

> The police should work in synergy with other community stakeholders including the parents, religious leaders, and traditional rulers to effectively curtail cultism in Edo North Senatorial District. The stakeholders may offer valuable information that could be used to curb and prevent cultism (IDI with a Parent in Agenebode).

A youth leader opined during the interview said:

> In order to effectively address cultism, both the security personnel and the traditional leaders have a role to play in curbing and preventing cultism. When cultism occurs, the traditional ruler, working with the police, has the authority to punish the offenders or expel them from the community, as was the case in Agenebode, Etsako East Local Government Area, whereby the traditional ruler made a pronouncement banning cultism in *Uwanno* Kingdom sometimes ago and declared that whoever caught should be arrested and adequately dealt with

> including anyone that came to his/her rescue (IDI with a Youth Leader in Agenebode).

A member of a vigilante group interviewed during the IDI said:

> The vigilante should effectively collaborate with other security agency like the police to combat cultism. Such collaboration should include information sharing on cult-related issues (IDI with a Vigilante Group Member in Agenebode).

Another participant during the in-depth interview said:

> Members of the public should collaborate with the vigilante group members to effectively curb and prevent cultism in Agenebode, Etsako East Logal Government Area of Edo State. Therefore, the well-to-do individuals in the community should offer the necessary tools and allowance to members of the vigilante. This could encourage the efforts of members of the vigilante and boost their morale in order to successfully curb and prevent cultism in the area (IDI with a Religious Leader in Agenebode).

A participant during the in-depth interview opined that:

> Parents should teach their children moral principles through guidance and suitable instruction. In order to effectively curb cultism in Agenebody community, parents must cooperate with traditional rulers and security personnel to arrest and prosecute cultists (IDI with a Police Personnel in Agenebode Police Division).

A participant during the in-depth interview said all hands must be on desk to effectively stem the general tide of cultism in Agenebode community. He particularly said:

> Religious leaders must rise up to preach from the pulpit on the dastardly act of cultists. They should use the various religious fora to sensitize members of their religious groups on the menace of cultism. They should admonish good conduct at all time as way of being righteous (IDI with a Religious Leader in Agenebode).

A participant has this to say on the way the government can effectively combat cultism. He said:

> Government should provide the enable laws for nefarious cultists to openly be executed if found guilty of unlawful killing in a cult activity. The sponsors of cultism irrespective of the caliber of persons involved whether they are high place politicians should be arrested, investigated and if found guilty should be given long imprisonment without an option of fine. This will serve as deterrence to cultists and their perpetrators (IDI with a Police Personnel in Agenebode Police Division).

Another participant during the in-depth interview said:

> Government should take head-count (census) of all cult groups in Nigeria and ensure that they are duly registered with Corporate Affairs Commission (CAC). The unregistered cult groups should be prosecuted and sanctioned adequately. This will enable the government to easily monitor their activities and bring under control (IDI with a Religious Leader in Agenebode).

Similarly, a leader in Agenebody community, who believed that the government could effectively combat cultism in the community said:

> The government should prosecute cult sponsors to serve as deterrence to others. This would reduce or eliminate cultism in the Edo North Senatorial District in general that has instilled fear on people and claimed many lives particularly in the study area (IDI with a Women Leader in Agenebode).

Discussion of Findings

The findings of the study reveal that cultism is a violent and criminal activity resulting in wanton loss of lives and property. This problem is detrimental to both the cultists and the law-abiding members of the public. The finding is in line with Alumona and Amusan (2019) observation that cultism poses a fundamental threat to humanity. It poses a challenge to security personnel and civil society, as it increases the wave of crime, which dents the image of Agenebode community and frustrates socio-economic activities in the community.

Also, the findings reveal that there is the need for collaborations between government agents and community leaders as well as other critical stakeholders to effectively curb and prevent cultism in Agenebode and its environs. This connotes Oyemwinmina and Aibieyi (2015) findings that governments (federal, state, and local), religious leaders, parents, and well-meaning members of the public at large must effectively collaborate to combat cultism in many parts of Nigerian society. This requires deliberate government policy of coercion, persuasion, public awareness campaigns, public renunciation, and school disciplinary measures as strategies to eradicate cultism (Nnajieto & Ahamefula, 2015; Rolard, 2006).

Furthermore, the findings reveal that parents should provide moral guidance for their children and monitor their friends and the people they associate with. This validates Udo and Ikezu (2015) and Rolard (2006) observations that parents need to concentrate in teaching their children the moral value of the society and inculcate the fear of God on them, monitor their activities in and outside the school and the kind of friends and people they associate with to effectively tackle cultism. The findings emphasize the importance of involving religious leaders in counseling programmes, aligning with Alemika's (2000) perspective on the transformative role of spiritual interventions in rehabilitating individuals and guiding them away from cultism. By incorporating moral guidance from spiritual leaders alongside social and institutional measures, stakeholders can establish a comprehensive framework to address the root effects of cultism. This integrated approach not only aids individual rehabilitation but also fosters community cohesion, thereby mitigating the broader societal impact of cultism.

Conclusion and Recommendations

Cultism is a multi-dimensional social problem, affecting individuals and groups in Agenebody community and its environs. It is a violent and criminal activity with dire consequences, including loss of lives, destruction of property, and the disruption of societal harmony and other socio-economic activities. The high incidence of other crime and criminality in Agenebode in recent times is a by-product of cultism. It has resulted in the premature death of individuals, including law-abiding citizens and cultists, and the destruction of property, thereby posing a serious threat on socio-economic activities. The persistent wave of cult-related crimes has tarnished the reputation of the community, impeding its socio-economic activities and fostering a climate of fear and instability. This problem could effectively be curbed and prevented through the following recommendations:

1. Government security agents like the police should collaborate effectively with local security initiatives like the vigilante security personnel on intelligence gathering and proactive surveillance to identify, neutralise, and prevent cult activities in Agenebode community and its environs.
2. Governments, especially the local government authorities particularly in Agenebode, should formulate and implement stricter anti-cultism laws and ensure their consistent

application to effectively deter people from cultism and penalise the perpetrators and sponsors of the nefarious act.

3. Government agent like the police should organise workshops aimed at sensitising parents on the importance of moral upbringing and the need for close monitoring of children's social circles, while also encouraging educational institutions to integrate value-based education into their curricula to curtail cultism.
4. Also, government agent like the police, and the national orientation agency, especially in the local government areas should launch cultism campaign to educate the members of the public about the dangers of cultism and promote positive societal values.
5. To help with behavioural change, centres for therapy and rehabilitation of cult members should be established by governments, especially the local government authorities combining spiritual leaders, psychologists and other health workers to treat and rehabilitate cultists.

References

Adedipe, A. (2023). Cultism: Edo police lose cop, vow to end killings. Punch Newspaper, 26th December. Retrieved from punchng,com/cultism-edo-police-lose-cop-vow-to-end-killings/

Alemike, E. E. O. (2000). Management of students' unions and anti-cult union and anti-cult mobilization in Nigeria tertiary academic institutions. A paper presented at the workshop on security issues in the eradication of cultism in tertiaryinstitutions, Abuja.

Alumona, I. M. & Amusan, L. (2019). Youth cultism, crime and lethal violence in Nigerian cities. *African Renaissance*, 16 (2), 11-29.

Creswell, J. W. (2014). *Research design: Qualitative, quantitative and mixed methods approaches.* Sage publication.

Godgift, P. F. (2014). Secret cult and drug abuse as social problems in Nigerian education system: The way forward. *Journal of Education and Practice*, 5(13), 173-184.

Hirschi, T. (1969). *Causes of delinquency*. University of California Press.

Idahosa, M. (2023). Four feared dead in Auchi cult clash. Nigeria Tribune, 7th July, 2023. Retrieved from tribuneonlineng.com/four-feared-dead-in-auchi-cult-clash/

Idahosa, M. (2023). Police parade 46 suspected cultists, 5 others in Edo. Nigeria Tribune, 14th July, 2023. Retrieved from tribuneonlineng.com/police-parade-46-suspected-cultists-in-edo/

Idahosa, M. (2024). 30 fear killed in Edo cult clash. Nigeria Tribune, 3rd January, 2024. Retrieved from tribuneonlineng.com/30-feared-killed-in-edo-cult-clash/

Ige, B. (2000). *Death penalty for students' cultism.* The Punch, Wednesday June, Vol.17, No. 7904.

Iguodala-Cole, H. I. & Anto, J. B. (2019). Menace of cultism in Nigerian society: A study of Aruogba community in Benin City, Edo State-Nigeria. In M. M. Namadi & M. O. Haruna (Eds.), *Sociological insights on the contemporary social problems in Nigeria* (pp. 225-245). Federal University of Kashere Printing Press.

Molagun, H. M. (2006). Causes, effects and management of cultism in Nigerian Institutions of learning. African Journal of Educational Studies, 4(1). Retrieved from http://causes-effects-and-management-cultism-in-nigerian- institutions-learning

Nnajieto, C. C. & Ahamefula, E. I. (2015). Poverty and cultism in our contemporary society: Implications for Nigerian Students. *African Research Review: An International Multidisciplinary Journal, Ethiopia*, 9(2), 24-40.

Ogbeni, O. (2019). Vehicles, others destroyed as cultists, vigilantes clash in Edo. Within Nigeria. 3rd June, 2019. Retrieved from withinnigeria.com/2019/06/03/vehicles-others-destroyed-as-cultists- vigilantes-clash-in-edo/

Ogwudile, C. E. C. (2020). Cultism menace: A case study of Nigerian tertiary institutions. *PREORC Journal of Arts and Humanities,* 5(1), 367-384.

Oluwasanmi, B. V., Akande, O. L. & Taiwo, O. E. (2016). Social vices and the effect of cultism activities among university undergraduates of Ekiti State University, Ado-Ekiti, Nigeria. *American Journal of Innovative Research and Applied Sciences*,1(8), 336-346.

Onete, O. U. (2020). Cultism-associated insecurity and the academic achievement of the Nigerian student: Cross River State experience. *International Journal of Education, Learning and Development*, 8 (1), 1-9.

Onyeka, A. (2006). *The scourge of secret cultism, examination malpractice and drug abuse in Nigerian universities.* Fourth Dimension Publishing Co., Ltd.

Otu, S. & Nnam, M. U. (2017). Cultism/confraternity and human security in contemporary Nigeria. In D. Iwarimie-Jaja & D. E. Agwanwo (Eds.), *Contemporary criminality in Nigeria: Challenges and options* (pp. 129-145). Stirling-Horden Publishers Ltd.

Oyemwinmina, C. & Aibieyi, S. (2015). Cultism: A destructive concept in the educational development of tertiary institutions in Nigeria. *African Research Review*, 9(4), 39, 221-236.

Reckless, W. C. (1973). *The crime problem*. Prentice-Hall.

Roland, D. L. (2009). Cultism. In A. Iyoha, C. Okpere & W. A. Odion, (Eds.), *Evils on campus exposed: A guide to students and staff on campus* (pp. 20-54). Matib Publishing Printers and Computers.

Udoh, V. C. & Ikezu, U. J. M. (2015). Causes, effects and strategies for eradicating cultism among students in tertiary institutions in Nigeria. A case study of Nnamdi Azikiwe University, Awka Anambra State, Nigeria. *Journal of Education and Practice*, 6(22), 22-29.

Ushe, M. U. (2019). Cultism and violence in Nigerian university. A paradigm for achieving religious academic excellence. *International Journal of Culture and History*, 6(2), 102-120.