

Psycho-sociological Variables Predicting Cultic Behaviour among Undergraduates in South-West, Nigeria

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Abstract

The incidence of cultic behaviour such as murder violence is becoming increasing in Nigerian tertiary institutions. The menace of this behaviour remains indelible in the minds of the victims and members of the society at large. In fact it has posed serious problems to parents, guardians, educators and management of tertiary institutions at large. This study therefore investigated psycho-sociological variables in predicting cultic behaviour among undergraduates in South-West Nigeria. The descriptive research design of the correlational type was adopted. The sample consisted of 1,200 participants from three federal and three State Universities. Data was collected and analysed using Multiple Regression and Pearson Product Moment Correlation. The results showed that there was a positive and significant relationship between self-efficacy, aggression, drug abuse, parental influence, peer influence, anger and self-esteem and cultic behaviour among undergraduates in South-West Nigeria. However, gender, age and self-concept were not significantly correlated with cultic behaviour of undergraduates in South-West Nigeria.

Recommendations were made that all stakeholders should be watchful and make concerted efforts to nip the manifestation of the behaviour on the bud to curb the menace of this behaviour in the tertiary institutions.

Keywords: Psycho-sociological variables, Cultic behaviour, Undergraduates.

Introduction

Cultic behaviour can be defined as an act of group of individuals who are initiated to practice the same ideology by following a charismatic leader to form alliance to be protected and cared for. Cultic like behaviour can be manifested through excessive control, manipulation and esoteric doctrines of a group. The members are often isolated and indoctrinated into special teaching and practices. The cult members are organised groups with tentacles spread in most academic institutions. They are mostly dreadful, powerful and well connected internally and externally. The activities of cults and confraternities in Nigerian tertiary institutions have assumed an alarming dimension. The rate of undergraduates' cultic behaviour in Nigeria educational institutions can be described as destructive, disruptive, disturbing, embarrassing and worrisome. Cult behaviour in tertiary institutions have manifested all manners of evil, wickedness, deviant and criminal act like murder, killing, rape, arson, kidnapping, assassination intimidation of students and staff and examination malpractices. Other behaviours such as use of fire arms, misuse of drug, alcoholism, stealing and disrespect to school authority is not excluded in the manifestation of cult behaviour in various university campuses. Cultism thrives daily in Nigerian

university campuses and becoming largely heinous and sophisticated that the institutions' authorities are finding its existence very difficult to bring under control. Activities of this group have become rather uncontrollable as they often operate in strict secrecy.

Niyi-Eke (2014) reported that it is not just in the universities that the behaviour is prevailing but the reckless activities have started to rear its head in Nigerian secondary schools. Cultic behaviour is a thorn in the flesh of some university undergraduates both in academic and in the social world. It is disheartening to note that cultic behaviour, an anti-social behavioural idiosyncrasy with nefarious activities have turned various citadels of learning to citadels of violence due to proliferation of cults. These cruel activities have made the university education system to be hindered for learning. As a matter of fact, parents and guardians are apprehensive of sending their children to tertiary institutions notable for high rate of cultic and violence activities. Brown (2013) asserts that the problems of cultic behaviour could be described as psychological and social, which cannot be solved by using expulsion mode of punishment, which has become the custom of many tertiary institutions in Nigeria. In fact, cultic behaviour in higher institutions of learning such as robbery, rape, kidnapping, thuggery and academic fraud have become alternative means of survival among students involved in the institutions. As cult behaviour activities deepen, many university undergraduates turn to crimes such as assassination, armed robbery, forgery, prostitution 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 Neo-black movement. Converts filed out before their leader, who used syringes to draw blood from each of them. The sample drawn was later emptied into a bowl, lobes of kolanuts were dipped inside and the converts were made to dance round it with rendition of incantations. The converts were later made to eat the kolanuts dripping with the blood. Ogunsanya (2000) investigated the impact of campus secret cult organisations in campuses which showed in the result that cultists clashes affect the social order on campuses. In another investigation, Babatunde (1998) discovered that many factors interact to induce students into cultism on the campuses. Some of the deduced causes of cultic activities in tertiary institutions from the cultural point of view are; children's orientation from homes, 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 secondary schools in Ibadan whereby a junior secondary school student initiated another student through the mark of blood on his forehead. Despite the various researches carried out on cultic behaviour, a lot of available literature on cult behaviour in Nigeria have been devoid of empirical bases, this study therefore consider the psycho-sociological variables as predicting factors to cult behaviour among undergraduates in South-West Nigeria. The psycho-sociological variables to be considered are self-concept, self-efficacy, self-esteem, anger, aggression, drug abuse, parental influence, peer influence, gender and age.

Self-concept is the composite of ideas feelings and attitudes people have about themselves as self-concept is a personal conceptualisation, description and evaluation of one's own characteristics. It should be noted that self-perception has a line with cult activities because an undergraduate can be identified to go through frustration, life curiosity, and youthful exuberance, low level of self-actualisation and self-worth which could lure the youth into cultism while seeking for solution. As a result self-concept could play an integral part in cult behaviour.

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 Parajes (2001), Schunk (1994), Adeyemo and Tornbeh (2008) have self-efficacy beliefs influence the choice people make and the course of action they pursue.

Self-esteem is confidence in one's own worth or abilities, self-respect. Self-esteem reflects a person's overall subjective emotional evaluation of his or her or own worth. University undergraduates' cultic behaviour poses a major challenge in academic environment. It is important to find treatable predictors of cultic behaviour. 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. University undergraduates 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.

Anger can be described as a negative emotion that is associated with physiological arousal, hostile thoughts, threats and maladaptive behaviour. Cultic behaviour 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 1977). Thus anger appears to be a particularly important emotion in residential settings with offenders. Anger problems have been linked with cult activities in 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 etc.

Aggression is any behaviour performed with the intent of physically or psychologically hurting one or more other people. Aggression is a behaviour that often accompanies anger. 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.

Drug abuse is act of taking more than required dosage of drug to cure an individual without the prescription of a professional in medical line. Cult behaviour is not likely to be separated from drug abuse because every cult member could be a potential drug user. They need the false courage provided by drugs to carry out their nefarious activities. A drug addict would always want to hang out with a group or gang cultist that is substance or drug users. Some drugs usage might exert major action on the brain, thereby, producing such effects as sedation, stimulation

and change in mood or behaviour. A number of psycho-active substances are being abused by some youths in Nigeria include alcohol, tobacco, stimulants and cannabis. These drugs are illegally cultivated in different parts of Nigeria. It has several street names like “igbo”, “stone”, “weed”, “Indian hemp” and “marijuana”. It makes the user feel high (Rimfat, 1999).

Parental influence can be described as a way parents exert authority on their wards in order to shape their pattern of behaviour. The type of family, nature of child’s upbringing could determine the attitude of such child in school especially when he is not under close monitoring of his parents. It is not unlikely that a child that is raised in an hostile environment might join bad gang in school when he feels he has gained autonomy to his freedom. Parents who are secret cult members are likely to map out a lifestyle of cultism for their children. Miller, Benson and Galbraith (2000) assert that the characteristics of the families make up the context in which the adolescent life relates to adolescents’ involvement in risk cult activities.

The peer influence is a strong factor that could get students into secret cult. The role of peer group is very important in university undergraduates’ cultic behaviour. For instance, University undergraduates that have cultism background do “evangelise” 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”. 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. Smith, Udry and Morris (1985) found out 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. The peer influence is a strong fact that could get students into secret cult.

Gender plays an important role in the society. Cultism is dominated by the youth. There are male and female cult groups. It should be noted that any male or female undergraduate that is tall, hefty 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 counterparts (Brown, 1999).

Age is also a factor to be considered. The age at which most youths enter educational institutions do not help matters. Many secondary school children nowadays enter at ridiculous age as early as 10 and the University at 14-16 years, thereby they experience psychological fluctuations while searching for self-age, 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.

Adegboye (1998), Babarinde (1998), Omoluwabi (1998), Animashaun (2000), Ogunsanya (2000), Abdu (2003), Awe (2003), Jegede and Olumiyiwa (2006), Oni (2006), Busari (2010), Okebukola (2011), support the fact that there is need for improvement on solving the problems of cultic behaviour among university undergraduates in universities.

The literature review presented also revealed that though (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 undergraduates in recent time. However, these ten variables have not been used together to establish their effects on cult activities of undergraduate students. Beside this, available evidences as contained in the literature review done that research on each of the independent variables on cult activities are inconclusive.

Research Questions

1. Are there significant relationships among the independent variables (gender, age, self-concept, self-efficacy, self-esteem, aggression, anger, drug abuse, parental influence and peer influence) and university undergraduates' cultic behaviour?
2. What is the composite effects of self-concept, self-efficacy, self-esteem, aggression, anger, drug abuse (psycho), parental influence and peer influence, gender and age (sociological) on university undergraduates' cultic behaviour?
3. What is the relative effects of self-concept, self-efficacy, self-esteem, aggression, anger, drug abuse (psycho), parental influence and peer influence, gender and age (sociological) on university undergraduates' cultic behaviour?

Methodology

The descriptive survey design of the correlational type was adopted in this study. This approach was considered appropriate for this study as it purported to investigate the relationship between the independent variables and cultic behaviour without manipulating any of the variables.

Participants

The target population for this study consists of federal and state University undergraduates in the South-West, Nigeria which comprises of six (6) states, Oyo, Osun, Ogun, Ondo, Ekiti and Lagos. The Universities are: University of Ibadan, Oyo State; University of Lagos, 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 of Technology, Ogbomoso, Oyo State; Osun State University, Osogbo, Osun State; University of Ado- Ekiti, Ado-Ekiti, Ekiti State. This became necessary to achieve the purpose of the study.

A total of 1,200 undergraduates from six (6) Federal and State Universities in South-West, Nigeria participated in the study. Six Universities were purposely selected for the study because at the preliminary stage of this study, issues of cultic activities were rampant among the students.

All the faculties and departments in each of the universities were sampled in order to give an equal opportunity for participation. A total number of two hundred (200) undergraduate students from 100-200 level in each Federal and State Universities were randomly selected using multi-stage sampling technique.

First stage: At the first stage, all the federal and state universities in each state in the south-west, Nigeria were randomly selected to get six federal and state universities.

Second stage: At the second stage, 200(two hundred) male and female university undergraduates were selected from 100-200 level in each selected six federal and state universities to give a total sample of 1,200 university undergraduates participants in this study.

Instrumentation

For the purpose of data collection, nine (9) research instruments were used:-

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 Adolescents' 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 widely used by researchers among Nigerian samples with samples (Salami, 1999; Animashaun, 2002).

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).

Self-Esteem Scale

Self-esteem scale of cultic behaviour 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 ranger from 0.85 to 0.88.

Anger Scale

Anger scale of cultic behaviour 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.

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 $r = 0.87$.

Drug Abuse Scale

Drug Abuse Scale by Animashaun (2007) was used to measure the drug behaviour of university undergraduates' cult members. The original scale contains thirty items. However, fifteen items were adapted 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.

Parental Influence Questionnaire

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

Peer Influence Questionnaire

Peer Influence Questionnaire constructed by Jegede (2006) was adopted. This was used to measure the influence of peers on cultic behaviour among university undergraduates. This 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.

Cultic Behaviour Questionnaire

The Cultic Behaviour Questionnaire constructed by 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.

Method of Data Analysis

The data were analysed using Pearson's product moment correlation and multiple regression analysis at 0.05 significant level.

Results

The study examined gender, age, self-concept, self-efficacy, self-esteem, aggression, anger, drug abuse, parental influence and peer influence as predictors of undergraduates' cultic behaviour in South-west, Nigeria. Three research questions were tested using Pearson product moment correlation and multiple regression analysis. The summary of the findings were presented as follows:

Research Question 1

Are there significant relationships among the independent variables (gender, age, self-concept, self-efficacy, self-esteem, aggression, anger, drug abuse, parental influence, peer influence) and university undergraduates' cultic behaviour?

Table 1

Summary of Test of Significant Correlations among Independent and Dependent Variables

	1	2	3	4	5	6	7	8	9	10
Gender	1.000									
Age	0.031	1.000								
Self-concept	-0.086**	-0.117	1.000							
Self-efficacy	-0.028	0.015	0.160**	1.000						
Aggression	-0.045	-0.013	0.138**	0.220	1.000					
Drug abuse	0.026	-0.005	0.037	0.07	0.150**	1.000				
Parent Infl.	-0.017	0.042	0.110	0.195**	0.539**	0.164**	1.000			
Peer Infl.	-0.094**	0.131**	0.215	0.312**	0.161**	0.281**	0.327**	1.000		
Anger	0.099**	0.087**	0.074*	0.111**	0.152**	0.373**	0.378**	0.001	1.000	
Self-esteem	0.084	0.100	0.047	0.104**	0.125**	0.291**	0.351**	0.004	0.008	1.00
Cultic Beh.	-0.039	-0.005	0.002	0.187**	0.455**	0.132**	0.608**	0.245**	0.140**	0.211
Mean	-	21.53	87.49	102.54	48.37	40.27	51.40	47.81	54.01	76.62
SD	-	1.90	22.07	7.12	29.32	17.48	16.06	15.16	12.04	23.67

N.B: ** Significant at $P < 0.01$; Significant at $P < 0.05$.

The results from the table showed that there was a positive and significant relationship between self-efficacy, aggression, drug abuse, parental influence, peer influence, anger and self-esteem on University undergraduates' cultic behaviour in South-west, Nigeria. However, gender, age, self-concept were not significantly correlated with university undergraduates' cultic behaviour in South-west, Nigeria. Self-efficacy ($r = 0.187$, $p < 0.05$); Aggression ($r = 0.445$, $p < 0.05$); Drug abuse ($r = 0.132$, $p < 0.05$); Parental influence ($r = 0.608$, $p < 0.05$); Peer influence ($r = 0.245$, $p < 0.05$); Anger ($r = 0.140$, $p < 0.05$) and self-esteem ($r = 0.211$, $p < 0.05$), but university undergraduates' cultic behaviour had no significant correlations with Gender ($r = -0.039$, $p < 0.05$); Age ($r = -0.005$, $p < 0.05$) and Self-concept ($r = 0.002$, $p < 0.05$).

Research Question 2

To what extent would the joint contribution of the independent variables predict university undergraduates’ cultic behaviour in south-west, Nigeria?

Table 2: Summary of Regression Analysis of the Combined Prediction of Undergraduates’ Cultic Behaviour 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 2 showed that the prediction of all the ten independent variables to the dependent variable. That is, undergraduates’ cultic behaviour correlated positively with the ten predictor variables. The table also shows a coefficient of multiple correlations (R) of 0.654 and a multiple R square of 0.427. This means that 42.7% of the variance in the undergraduates’ cultic behaviour 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-ration at the degree of freedom (df= 10/1100). The table also shows that the analysis of variance for the regression yielded a F-ration 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.

Research Question 3

What is the relative effect of each of the independent variables on undergraduates' cultic behaviour in South-west, Nigeria?

Table 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		
(Constant)	30.889				
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 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 undergraduate cultic behaviour. The positive value of the effects of self-esteem, anger, aggression, drug abuse, parental influence and peer influence implies that the university undergraduate cultic behaviour 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 prediction followed by the self-esteem ($B = 0.177$, $t = 3.269$, $p < 0.05$), 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 ($B = 0.010$, $t = 0.391$, $p > 0.05$), followed by age ($B = -0.021$, $t = -0.873$, $p > 0.05$), followed by gender ($B = 0.021$, $t = 0.924$, $p > 0.05$), followed by self-efficacy ($B = 0.044$, $t = -1.460$, $p < 0.05$); and finally followed by self-concept ($B = -0.104$, $t = -4.339$, $p < 0.05$) in that order.

Discussion

Result Question 1

The result of this finding, from table 4.1 shows that there was a positive and significant relationship between parental influence, self-esteem, aggression, anger, drug abuse, peer influence and self-efficacy on university cultic behaviour. However, gender, age and self-concept were not significant correlated with university undergraduates' cultic behaviour. 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 agreed 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 agreed with the finding of Ogunsanya (2000), that cultic behaviour 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 agreed with the works of Animashaun (2000), Busari (2010), and Okebukola (2011) agreed with this finding that, students join cult groups on campuses so as to manifest or display boldness and violence 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), agreed with this finding that beliefs, influence the choice that people make and the course of action they pursue. The work of Novaco (2000), agreed with this finding that, an angry person can make mistakes because anger caused a loss in self-monitoring capacity and objective observability.

Research Question 2

The result of this finding shows that there was a relative effects of self-concept, self-efficacy, self-esteem, anger, aggression, drug abuse, parental influence, peer influence, gender and age on university undergraduates' cultic behaviour.

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, Stanley Cooper Smith (1967), agreed 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, environmental protection and encouragement that always motivate students to join cult groups on their own.

The finding actually agreed with the findings of Opetu 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) agreed with this finding as it explained how drugs give youth extraordinary 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.

Research Question 3

The result of this finding from table 4.3 reveals the relative contributions of the ten (10) independent variable 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 undergraduates' cultic behaviour was clearly determined by positive reinforcement of the these six (6) variables. According to the findings of Raymon (2006), which agreed with this finding, 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. Such anger can be found in facial 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 agreed with this finding, parents that are highly demanding have detailed rules which are expected to be followed without questions by their children, such parents always encourage their children to join cult groups or secret societies.

Conclusion

The study investigated psycho-sociological variables predicting cultic behaviour among university undergraduates was carried out in south-west, Nigeria. Three research questions were raised to guide the study. The sample was drawn from six (6) universities Federal and State Universities from Ogun, Osun, Oyo, Ondo, Ekiti, Lagos. There were one thousand, two hundred (1,200) participants but only one thousand and thirty (1030) submitted the questionnaire.

The finding showed that the ten variables taken together accounted for 42.7% of the variance in the undergraduates' cultic behaviour. It should be noted that only seven (7) of the ten (10) independent variables on cultic behaviour: self-efficacy, aggression, drug abuse, parental influence, peer influence, anger and self-esteem have direct prediction of cultic behaviour while three (3) other independent variables (age, gender, self-concept) did not.

In view of the above, the researchers observed that using force to instill discipline in students for example use of expulsion, suspension from school, or 21 years imprisonment have not prevented the excess behaviours of cultism. Career talks, lectures and symposia as well as counselling services should be organized at regular intervals to pre-occupy and enlighten the students on the dangers of joining secret cults.

It has been established in the course of this study that the problem of cultism which is embroiled in moral decadence and where institutionalized and personal violence has become a way of life realizing the havoc which cultism has wrecked on both members and non-members of the academic community, all hands must be on deck to combat the menace, besides, if the tertiary institution administration would come back to its glorious past as well as prepares the nation for the better days, there is need to rediscover and teach the people concerned the goals of university education.

Recommendations

Counselling Psychologists, Counselling rehabilitators, Parents, religious bodies, policy makers, sociologists, Government, non-governmental agencies and all stakeholders should as a matter of importance put more efforts in bailing out cultic students in the universities by showing good examples, use of mass public enlightenment to promote good and positive behaviour, behaviour modification approach, comprehensive guidance and counselling services. Civil, religious and moral education may be entrenched in tertiary institutions curriculum. In order to have positive behaviour among university undergraduates with cultic behaviour, there may be need for parents 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 undergraduates with cultic behaviour should have a personality model that has positive, direct and significant effect on their behaviour or character.

Rehabilitating Counselling programmes should be designed to address the psychological and sociological maladjustment of university undergraduates' cultic behaviour.

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 levels through sensitization, seminars and workshops. Osaigbovo, (2000) recommended that through seminar, workshops, seminar workshops, poster, handbills and public lectures, cultism may be effectively combated. 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 institutions.

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