



Volume: 2, Issue: 10, 408-413  
Oct 2015  
www.allsubjectjournal.com  
e-ISSN: 2349-4182  
p-ISSN: 2349-5979  
Impact Factor: 5.742

**Usman Idris Gwarjiko**  
Member, Governing Council,  
Niger State College of  
Education, Minna, Niger  
State, Nigeria

## Cultism in Schools: Challenges and Remediation Strategies

**Usman Idris Gwarjiko**

### Abstract

This paper focuses on the concept of cultism and the clues on how to identify them such as appearing boastful, lazy pill-headed, nosy, violent drug addictive, meeting at odd places and time, bearing tattoos and, often, weapon carriers. The paper also explores the brief history of cultism in Nigeria, its causes and growth as attributable to the roles of the school authorities, parental background, the nature of the Nigerian society, the erosive nature of our educational standard, deboarding of schools and militarization of the Nigerian polity which breeds culture of violence. The paper also reveals the consequences of cultism on its members, the educational system, the parents and the wider society and preventive, diagnostic and curative measures involving the stakeholders especially, the school authorities, parents, government organs such as the security, legislative and judiciary.

**Keywords:** Secret, Cultism, schools, educational institutions and students.

### Introduction

Secret cult is a secret activity. The Lexicon Webster Dictionary Vol. 1 (1980) defines cult as a system of religious worship especially with reference to its rites or ceremonies; a sect adhering to a common ideology or doctrine especially when such adherence or devotion is based on fanatical beliefs or dogma; an instance of fixed, almost religious, veneration for a body of admirers. Therefore, it is not easy for a non-member to know much of what is involved in it. Nevertheless, based on the literature and other resources available during this write-up an attempt has been made to discuss what cultism is, history of secret cults in Nigeria, why individuals join cults, clues for identifying a cult member, reasons for the spread of cultism on schools, consequences of cultism in schools and strategies for tackling cultism in schools.

Onugha, (1996) defines secret cults as groups or organizations characterized by the use of secret initiations or rituals, oaths, grips or handclaps or signs of recognition between members. The existence of membership, plans, activities and rituals of such societies are usually kept secret and not revealed to non-members. However, the 1979 constitution of Federal Republic of Nigeria has it that a secret society means a society or association being a social, cultural or religious body that uses signs, secret signs, oaths, rites or symbols, whose meeting or other activities are held in secret, whose membership is without regard to merit, or justice, to the detriment of the legitimate expectations of those who are non-members.

The definitions of secret cult above indicate that it is a thing that lacks legal backing, recognition and concession because it does not entail what is in the interest of the general public or non-members. One then wonders why a great number of people cherish and practice it.

### History of Cultism in Nigeria

Literature on cultism' in Nigeria has indicated that secret cults emanated from secret societies, which stemmed from fraternities and sororities that existed in Euro--American universities to which Nigerian universities and other higher institutions of learning were affiliated.

According to Baird (1968), the goals of such secret societies include:

1. Recognition and respect for God
2. Encouragement of moral living
3. Discouragement of gambling and the use of liquor
4. Making much of friendship
5. Emphasis on honesty and integrity and
6. Promotion of charity.

The above objectives appear readily noble, idealistic and progressive. The most popular secret society that existed in Nigeria in the early 19th century was the Seadog confraternity pioneered

### Correspondence

**Usman Idris Gwarjiko**  
Member, Governing Council,  
Niger State College of  
Education, Minna, Niger  
State, Nigeria

by Prof. Wole Soyinka and six others at the University of Ibadan in 1952 (Orintusin, 1990). During their meetings, they participated in beer drinking, cigarette smoking, singing and dancing. They were not too secretive. (Gomwalk 1988).

Most unfortunately, the secret society metamorphosed into secret cults made up of groups of dangerous axe-wielding, gun-toting and money-extorting youths harassing, terrorizing and killing fellow innocent students, lecturers and rivals and even raping innocent female students. They are even often used by the highly placed members of the society to deal with their enemies, rivals, political opponents and the like.

The most disturbing aspect of it all is the rate at which secret cults spread in our post-primary schools from institutions of higher learning. Akueshi, (1998) has listed the Pirate Confraternity (sea dogs), Buccaneers (sea lords), Black Axe, Black cat and Mephitis among about forty-two different groups of secret cults found to exist in educational institutions in Nigeria. The most important question now is, why has the generation of people the nation so much relies on for development develop so much interest in this dangerous and destructive monster called cult?

### **Why Individuals Join Cults.**

According to All Nigeria Conference of Principals of Secondary Schools, (ANCOPSS 1998) cultists are usually lazy, indolent, idle, pill-heads/drug addicts, engaging in hemp smoking, drug peddling and all other forms of anti-social activities. They usually hold their meetings in odd places such as in the thick forests, under bridges, cemeteries, crossed-roads, rooftops, in the hills, thick bush, swamp and places considered odd. They can also be identified by the time of their meetings, which is usually in the dead dark nights.

They are arrogant, noisy, violent and boastful but very flamboyant and sophisticated in their dressing. They are in most cases lavish and scandalous in their spending. Though proud, boastful, noisy, violent, most of them are academically backward and bankrupt. They wear tattoos and scars/marks of identity on their bodies and wear even uniforms as the case of post-primary schools especially during their meetings. Very often, they carry on them dangerous and illegal weapons. They also appear to be very exploitative with extorting tendencies. Also, they have a special form of handshake or grip; sing songs of rituals but in most cases during their meetings or when there are no non-members. They use special form of communication/language understood by members only. They are usually callous, heartless and arrogant and consequently bully and terrorise junior students and even threaten or beat up lecturers.

### **Causes of Rapid Growth of Cultism in Schools**

It is clear that despite the outcries on the evils of cultism and the social stigma associated with it, and the war being waged against it, it enjoys stable and rapid growth. Why is this so?

Thus, parental background has been identified as one of the causes of cultism. Children of too harsh or liberal families easily fall prey to cultism (Mbekem, 2004). Weak and poor or defective family background can easily breed cult-prone children (Owoeye, 1997).

It is rather unfortunate to discover that many students in cultism are from cult families. This is to say that such students are born and brought up in cults (Owoeye, 1997). This means that they are cult members before their admission to school. Secondly, a number of students get initiated into cultism by their parents, family relations, friends, peer groups and even neighbours while in school or even before their admission into school (Owoeye, 1997).

Thirdly, according to Ibeh (2005), a number of students get initiated into cultism through the influence of school peer groups. This is worrisome since no student can live isolated in schools and preventing interaction among students in schools is far from being ideal not to even talk of its impossibility.

Due to erosion of educational standard, schools admit students through fraudulent or questionable process (Akinfolarin, 2003). According to Omoegun and Akanle (2007), many schools lack the necessary sporting and recreational activities through which the young energetic youths will dissipate their energies. Lack of these facilities has reduced the schools to mere academic training centres for acquiring only book knowledge without any provision for useful co-curricular activities. Consequently, the energy is usually wrongly channeled during too much free time in schools after lessons. We however need to stress that lack of sporting and recreational facilities and equipment is due to poor funding of schools.

Some schools also receive students on transfer without insisting on previous records of school attendance such as the continuous assessment records and transfer certificates from the last school attended. It is sad to discover that, very often, many of such students are usually dismissed from schools due to anti-social behaviour or activities such as cultism. In recent times, the population of students in most of our schools, especially those in the townships, is too much for any effective supervision and proper management. Equally too, in many schools students' movement cannot be effectively controlled because they lack fences/walls. It means in such schools the boarding students can easily sneak out in the night to participate in cult and other nefarious activities.

Thus, deboarding school system in Nigeria today makes the authorities have control over the students during lessons only, after which they go back home to make contact with all sorts of ills including cultism. As cult-infested students, they come to the school with its contagious effect. Hence, more students become cult-infected. Also in the school system, we have the menace of bullies. The big bullies in the school, many of whom are cult members, also keep maltreating the junior students so much so that the young and insecure students explore sources of freedom. Even where the school authorities prove very efficient and vigilant, they encounter some difficulties in their activities because students' hostels in some schools are wrongly sited as they are too far from the staff quarters. The authority finds it difficult to see at close-range what students do in hostels. Equally too many of such hostels are too close to the bush making it easy for cult members to sneak into such bush for their meetings.

Lack of vigilance in checking-circulation of literature, many of which look like religious lesson leaflets, eventually encourage the growth of cultism. In other words, literatures on cultism are often secretly put in circulation in schools and only vigilance can counteract its circulation and effect. The schools that are expected to be a breeding ground for good citizenry, at times, turn to be a centre for the spread of cultism due to the participation of some key or prominent persons in the schools in cultism. In some instances it could be the chief executive of the school or the vice-principal or a senior officer at the headquarters. In this case, who can work against the rapid growth and operation of cultism in such schools without risk?

In Nigeria today, the question of morality is out of the mind of most people especially the youths. This is because religious studies from where morality stems has been made optional. In many homes, there are no lessons on religion. Hence,

Mbekem (2004) lamented the alarming rate of immoral and antisocial behaviour and activities of our youths. It will be safe therefore to say that lack of moral discipline due to -lack of proper religious upbringing make us breed a generation that has seen nothing wrong in sacrificing human beings, even one's children, and or parents, for materialism. Consequently, Ogunbameru (1997), lamented on how the Nigerian society has become a fertile ground for all kinds of criminal activities among which is cultism.

Another facilitating factor in the growth of cultism in schools is the external political forces. Hence, Adewale (2005), has identified militarization of Nigeria polity as that which has introduced and encouraged culture of violence in our society; and that subsequently found its way into and entrenched in schools. The politicians and some highly placed individuals or groups use school gangsters to deal with their enemies and opponents.

### **Consequences of cultism**

The activities of cults are such that constitute fears and insecurity anywhere they operate more especially the school environment. The fact still remains that the parents, the wider society and the cultists themselves suffer the consequences of cultism.

### **The School**

The School environment requires serenity, security, peace and tranquility for any meaningful learning to take place. As earlier indicated, cultism is certainly an enemy to these values. Therefore, effective teaching is seriously not allowed to take place. This is because the teachers lack comfort, peace and security. Their lives are constantly threatened. These fears compel them to relax in their work. Therefore, effective learning cannot take place since learning can only take place where effective teaching takes place.

Secondly, the non-cult members lack security, which makes them psychologically unstable. It means that there will be no concentration for fear of molestation. Thirdly, teachers and the school authorities as a whole cannot enforce discipline in students who threaten their lives. There are instances of principals and teachers being beaten up to a level of unconsciousness or even death because they have stepped on cultists' toes in the course of performing their legitimate duties. Where cultism prevails, even the prefectorial system in school often suffers. One way this happens is by flaunting the school rules and regulations in the face of the prefects. Or if they are prefects themselves, they tend to bully the junior students especially those non-cultists or cultists that do not belong to their group.

In addition, cultism does affect the meaningful, valid and reliable evaluation of students. The cultists do this by threatening to deal with any teacher that fails them. Consequently, for lack of protection against being dealt with, teachers passed such students even when they actually deserve to fail. Some teachers also belong to cult groups. Such teachers do not fail cult-member students of their group. Consequently, the students that failed are passed because of the cult-advantage or solidarity. The chain effect of this, of course, is that more students join cults in schools so as to pass their examinations. The overall effect of this is that it makes a caricature of the whole education evaluation system.

### **The Parents**

The school system is not the only sector that bears the brunt of evils of cultism but also the home. At home, such cultists become too difficult and powerful for even the parents to

control. When the parents prove harsh on them they turn to fight their parents as they fight the school authorities. The end-result is that such parents could end up being killed by their own children.

Equally too, the relations of the cult members may end up being materials for sacrifice. Gomwalk (1989) revealed an episode where an eleven-year-old cultist, in secondary school then, confessed to having killed her mother and four other members of her family. There was also a case of a young lad who attempted killing his mother so as to get her head, which was required for a sacrifice. The above few serious instances indicate that even the parents of cultists are not safe from the atrocities of their obnoxious practices.

Secondly, one can imagine the pains associated with childbirth and upbringing. It means the parents suffer from some serious psychological consequences if their children are identified or caught as cultists. Furthermore, the families as a whole suffer from societal discrimination because their neighbours would always want to keep away from a family of cult. In a family, it may be only one person who is a cult member. The fact still remains that such a family will be stigmatized as cultists and, therefore, regarded dreadful. In this case the prestige, recognition and the name of the family suffers.

### **Wider Society**

Every cult member belongs to a family; every family belongs to a society and every society belongs to a nation. It means therefore that the nation subsequently also suffers from the dangers of cultism. In the case of a school, the cult members who in most cases are unrecognized receive some kind of training geared towards being able to make meaningful contribution to the nation to ensure its development. What then does one expect of the nation in a generation where the majority belongs to one cult group or the other? Certainly, the result is acrimony, crises, and killings for rituals, threats and consequently lack of progress. In the face of all these, the non-cult members are much more prone to attack, living in condition of perpetual fear and insecurity. The expected national development turns to be a dream rather than a reality. The foregoing have indicated that cultism can lead to a total collapse of educational system if unchecked.

### **The Cultists**

Revelations through self-confessions by ex-cultists indicate that many cultists also suffer from the obnoxious effect of cultism. Many of them end up losing their lives or parts of their bodies during inter-cult group crisis or in the process of fulfilling ritual obligations. A cult member himself could be used for sacrifice for his inability to offer someone else for the obligation. This indicates that joining cultism is never the right means of getting one's problems solved. It is also common for a cult-member to lose his life during initiation or in the course of testing the efficacy of the spiritual powers purported to have been given to him.

All the above indicate that there is nothing good in cultism. Rather, it is so obnoxious and atrocious in its activities that its dangers are better imagined.

### **Tackling cultism in schools**

Considering the consequences of cultism in our schools, home, and the wider society and even on the cultists, it is clear that it is an atrocity which must be fought by exploring all the possible avenues. In doing this, the solutions could be classified into preventive, diagnostic, and curative.

### **Preventive Measures**

There is no doubt that a number of preventive steps can be taken in tackling cultism these include a number of them enumerated and briefly discussed below.

#### ***Checking and discouraging gangsterism.***

The school authority must not only discourage the formation of gangs but also ensure that it does not abet their formation no matter the political situation in the school. Effective and well-orientated protectoral system will go a long way in assisting the school authorities.

#### ***Insisting on transfer formalities.***

School heads must also insist on the transfer formalities whenever they have such a case on their tables. Presentation of relevant documents such as the continuous assessment records, transfer certificates and lot of others will help in keeping away the dismissed students who might cause some anti-social problems later in the school.

#### ***Manageable students' population.***

The student's population must not be too large for effective management. Efforts should be made to decongest urban schools by providing facilities that are required in the rural/country side schools to enable them admit more students.

#### ***Discouraging bullying.***

The school authorities must be up and doing in dealing with cases of bullying in schools. This will provide protection to the junior students so much so that the feeling of insecurity which will force them to form or join groups, will not arise.

#### ***Soliciting for security services.***

In suspected cases, the school can request for the services of state security service or even any law enforcement agents like the police.

#### ***Formation of vigilante groups.***

The school can form anti-cult vigilante groups comprising the Man O' War Bay, Boys Scouts, Girls Guides. Such groups could be supported and sponsored but with great caution and effective monitoring.

#### ***Swearing an oath/affidavit.***

All newly admitted students should be made to swear an oath or affidavit that they do not belong to any secret cult and will never belong to one as long as they remain as students of the institution. Their parents should be made to counter-sign the oaths, Gomwalk (1998). I believe, this will instill some fears in them that will make them to keep away from cultism.

#### ***Effective funding.***

Our schools should be adequately funded. This will enable the school authorities provide the necessary teaching and learning materials, ensure fine and attractive school environment and provide recreational and sporting facilities which will make the students channel their energies, especially during free hours, meaningfully.

#### ***Complementary relationship.***

The home and the school must always consider each other as partners in progress as far as the development of the child is concerned. Therefore, the home should report to the school any serious noticeable negative development in the child which it cannot handle or correct alone, and vice versa. With

this understanding, children's errors can be corrected early enough before they become hardened.

#### ***Teachers' effectiveness.***

Teachers must ensure that teaching and learning are made more meaningful, interesting and challenging. This will, no doubt, make children engage themselves more rigorously in the academic endeavours.

#### ***Discouraging drug addiction/alcoholism.***

One needs to say that most of the behaviour of cult members is drug-induced. Therefore, the school authorities and the parent" need to check drug abuse and alcoholism in students. Any student found guilty of the above should be given a corporal punishment and the attention of his parents should be called to what he has done and the punishment.

#### ***Effective supervision.***

The school authorities also need to ensure effective supervision of students so that no room is created for any anti-social activities.

#### ***Rehabilitating the academically handicapped learners.***

There is the need to make a special provision for school dropouts and drop-ins. A situation whereby those who fail to get promoted to the next class or from JSS III to SSS 1 are usually thrown out of the system needs to be checked. A child who has been in school for years and has probably learnt no other trade but suddenly thrown out of the system will surely be tempted to find something doing. Such kids join cults, robbery gangs, become drug addicts, etc. They should therefore be adequately rehabilitated by placing them in trades they can be good in even if it is out of the formal school system. A good result of Colonel Marwa's effort, sometime in Lagos, in rehabilitating the "area boys" who have become not only good to themselves but also to the wider society in Lagos State is a good example for the whole nation to emulate. It means therefore that what becomes of every child is the architect of his society.

#### ***Good student-authorities relation.***

The school authorities should not make themselves an island, rather they should be accessible to the students and should also cautiously involve them in decision-making process. Students should be encouraged to contribute to or air their views on issues that concern the school especially those having direct bearing on them. This will reduce unnecessary gangs and cliques, which result into cult groups. At post primary schools' suggestion boxes can be used to collect students' views.

#### ***Effective fencing.***

Another preventive step is by ensuring that all our boarding schools are fenced. This will reduce the possibility of students sneaking out of the hostels to participate in cult activities or possible external invasion.

#### ***Orientating/training the security men.***

The security men should also be employed and properly groomed in an art of detecting cult activities in the school so that such could be reported to the school authorities or school heads no matter how odd the time might be. They should also be given the power to arrest and detain students that sneak out and come back late in the night. Boarding schools can also enforce the surprise night bed check. Through this, students

that sneak away from school could be caught and interrogated on their whereabouts when they come back.

#### ***Legislative support.***

The government must come up with legislation or decree to facilitate legal prosecution of the cult suspects and to legalise refusing such cult-convicts admission into any of our institutions until proved reformed after rehabilitation.

#### ***Public enlightenment.***

The Nigerian media also need to undertake enlightenment campaigns against cultism showing its dangers, impotency and the consequences of it if caught.

#### ***Sound moral and religious instructions.***

Another preventive step is to give sound moral and religious education beginning from early childhood. In Nigerian secondary schools today, religious subjects are optional. At home, many parents do not consider good religious upbringing worthwhile. This is why many children see nothing wrong in killing their parents for rituals.

#### ***Home vigilance.***

Home discipline is also an ideal preventive measure. The parents must observe keenly the behaviour, the taste, dresses, and dressings of their children. Every responsible parent knows the type of (tribal) marks he has made on his child's body. Therefore, any differences, and new scars or bangles need to be checked by the parents. This will not only serve preventive measure but also a diagnostic purpose.

#### ***Controlling circulation of literatures.***

Schools need to check and prevent the circulation of dangerous literature among students. Many of such are on cultism.

#### ***Diagnostic measures.***

There is no doubt that a number of diagnostic measures that can be taken in tackling cultism. These include. A number of them are enumerated and briefly discussed below.

#### ***Unexpected searches or checking.***

Taking some diagnostic steps can also help in curbing cultism. One of such is the occasional unexpected searching of students' bags and boxes in classrooms and in dormitories. In doing this the emphasis should be on finding oddly designed and fashioned dresses, bangles, axes, rings, knives, sharpened~ horns, bones, cowries, cutlasses and the likes. These are some materials cultists use. Investigations should begin immediately -on students in possession of such things.

#### ***Body inspection***

Students could be asked to remove their clothes and be left with shorts or pants only and investigations aimed at discovering peculiar signs/marks or drawings on their bodies should be investigated, special consideration should be given to the student-inspector sex. Their parents should always be involved in such investigations at the appropriate stage and time.

#### ***Effective monitoring/investigation.***

Furthermore, all suspected cult members should be monitored and investigated. Students can be used in monitoring each other cleverly and then feeding the authorities with appropriate reports to be used for further investigations. Such

reports must be critically and objectively studied and investigations conducted cautiously under confidentiality.

#### ***Curative Measures***

There is no doubt that a number of curative measures can be taken in tackling cultism. These include some of them enumerated and briefly discussed below.

#### ***Legal support/measures.***

There is need to explore a lot more on curative measures in curbing cultism. One of such measures is to proscribe all secret cults/societies identified and all the members should be prosecuted in the court of law. In doing this, their highly placed collaborators should also be made to face the might of the law. All interventions must be resisted to allow justice take its course. Any cult member thought to have killed a person should be tried and be executed publicly as a murderer if actually found guilty during trial.

#### ***Punitive measures.***

All students caught participating in cultism should be expelled after prosecution in the court. The names of such affected students should be published along with their photographs and all schools must keep the list and ensure that they are not re-admitted into any school in Nigeria until confirmed reformed by the rehabilitation centre. Equally too, all teachers found participating in cult activities should also be prosecuted and dismissed from service afterward. Section 38 (4) of the 1999 constitution of Federal Republic of Nigeria states that "nothing in this section shall entitle any person to form, take part in the - activity or be a member of a secret society". This has provided legal basis for prosecuting the offenders.

#### ***Rehabilitation measures.***

All convicted cult-members should be properly rehabilitated while serving punishment for their offences and they should only be released to interact with the public if confirmed reformed.

#### ***Effective guidance and counseling.***

Suspected cult-members should be offered guidance and counseling services in addition to close monitoring of their activities.

#### ***Conclusion***

In conclusion, the school, parents, the P.T.A., the Boards of Governor, the security agents and all tiers and arms of government must jointly and cooperatively fight cultism in schools and in the wider society no matter who and whose child is involved in the interest of peace, security of the individual and national development. The future of Nigeria's educational system is bleak if cultism is allowed to rear its ugly head beyond this stage. However, the efforts so far made by some individuals, organizations and institutions of learning to control this menace is commendable. However, more of such efforts is still seriously required.

#### ***References***

1. Adewale, R. (2005). Violence in the Citadel: The Menace of Secret Cults in the Nigerian Universities. *Nordic Journal of African studies*, 14(1): 79-98
2. Akinfolarin, W. A. (2003). Combating Cultism in Nigeria's Institutions of Higher Learning: The Roles of the Library, *Educational thought*, 3(1): 297-304.

3. Akueshi, E.O. (1998). *Secret cults in educational institutions: why they persist*. Paper Presented to the Rotary Club, Jos.
4. All Nigeria Conference of Principals of Secondary Schools (ANCOPSS) Lagos State Branch (1998). Suggested solutions to issues of cultism in post primary institutions *The Nigeria Principal, Journal of ANCOPSS* 5 (1).
5. Baird, (1968) in Gomwalk N.E. (1989) *Cultism in our secondary school: the way out*. Paper presented during the 41st annual national congress of All Nigeria Conference of Principals of Secondary School on 13th - 18th April, 1998 in Jos.
6. Dzukogi, B. M. *Vampires* in Abdullahi L. A. and Ransome A. (eds) *Dance steps of dawn*. Madaz Nigeria Limited, Minna, Nigeria.
7. Ibeh A. E. (2005). The Psycho-sociological imperatives of cultism in Nigerian institutions of higher learning. Being a Paper presented at a Seminar on Cultism and Its Effects on Nigerian Institutions of Higher Learning. Nov. 23 and 24.
8. Kellerman, D.F. et al (eds) (1980). *The Lexicon Webster Dictionary* U.S.A. The delair publishing company Inc.
9. Mgbekem, S. J. A. (2004). *Management of university education in Nigeria*. Calabar: University of Calabar Press.
10. Ogunbameru, O. A. (2004). Personality Dimensions to Cultism in Nigeria Tertiary Institutions: A Sociobiological Perspective. *Journal of human ecology*, 16(2): 91-98.
11. Ojerinde, D. (1998). *Eliminating examination malpractices from Nigerian education system. The challenges of the moment*. Paper presented at the seminar organized by Niger State Secondary Education Board for principals and vice principals of secondary schools in Niger State from 20<sup>th</sup>-25<sup>th</sup> April, 1998 in Minna, Niger State.
12. Omogun M. and Akanle F. F. (2007). Perceived Causes and Effects of Cultism in Nigerian Universities: Prevention and Solution with Counselling Implications. *Journal of Sociology and education in Africa*, 6(1): 79-97.
13. Onugha, D. C., (1996). *Causes and effects of secret cults in education*. Paper presented at the National Workshop on the eradication of cults in educational institutions, Jos, December 16 - 18, 1996.
14. Orintusin J 1990. The making of seadogs, the oldest cult. *National Concord* 27th July, 1990, P. 5.
15. Owoeye, J. (1997). Campus cults: A study in urban violence. In: O. A. Ogunbameru (Ed.): *Reading on campus secret cults*. Ile-Ife: Obafemi Awolowo University Press Ltd., pp.18-34.
16. Salami, A. (1994). *Tackling of examination malpractices in secondary schools*. Paper presented at the 37<sup>th</sup> annual congress of the All Nigeria Conference of Principals of Secondary Schools (ANCOPSS) at Port-Harcourt, River State on 17<sup>th</sup> - 22<sup>nd</sup> April, 1994.