

**MANAGEMENT OF CAMPUS CULTISM AMONG STUDENTS IN
TERTIARY INSTITUTIONS IN IMO STATE, NIGERIA.**

BY

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REG NO: PG/M.Ed/SD/09/50440**

**DEPARTMENT OF EDUCATIONAL FOUNDATIONS
UNIVERSITY OF NIGERIA, NSUKKA**

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TITLE PAGE

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**A PROJECT PRESENTED TO THE DEPARTMENT OF EDUCATIONAL
FOUNDATIONS, UNIVERSITY OF NIGERIA, NSUKKA IN PARTIAL
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SUPERVISOR: PROF. N.O. OGBONNAYA

JUNE, 2018

APPROVAL PAGE

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Prof. N.O. Ogbonnaya
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DEDICATION

To ever loving memory of my beloved son Late Chidibere Emmanuel Okere
whom the almighty father has chosen he be with Him.

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The researcher wishes to express her profound gratitude to her supervisor Professor Nelson O. Ogbonnaya for his commitment, patience and useful contributions to the work. She prays that God Almighty will continue to bless him and his family. 4

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Abstract

The study investigated the management of Campus Cultism among students in Tertiary Institutions in Imo State Nigeria. The population for this study comprised all 2,558 (three hundred level students and all 54 Heads of department of tertiary institutions in Imo State. The sample was 314 respondents consisting of 260 students and all the 54 heads of Departments. The students were drawn through proportionate sampling technique. Descriptive survey design was adopted in the study. The instrument for data collection was a questionnaire titled: Management of Campus Cult among Students in Tertiary Institutions Imo State (MCCTI) questionnaire. Six research questions and four hypotheses guided the study. The research questions were answered using mean and standard deviation while t-test statistics was used to test the hypotheses at 0.05 level of significance. The study found that among the characteristics of campus cult groups in Imo State were that members give reference to deity, kill themselves and others while clashing with other members. Their activities are shrouded in secrecy. Among the factors that lead to students cultism are quest for power to do as one likes, societal culture of violence, influence of old members, adolescents' developmental problems and inadequate use of counseling services. The result also showed that among the management strategies of curbing cultism are making teaching academic programmes more rigorous to fully occupy students' time good discipline of children in their homes, censoring of press and literature publications on campus cults. The result of the hypotheses showed that there was no significant difference in the mean ratings of HODs and students on the management strategies that would effectively control campus cult activities in public tertiary institutions in Imo State, Nigeria. Based on the findings recommendations for implementation were made, among them were: public awareness campaign should be carried out by the school administrators on the dangers of cultism. The Ministry of Education in conjunction with security agencies could organize workshops/seminars for students and lecturers on the consequences of joining cultism.

CHAPTER ONE

INTRODUCTION

Background of the Study

The word ‘cult’ comes from the Latin word ‘culus’ which means to worship or give reverence to a deity. Thus in its original usage, the concept of cult was simply applied to a religious worship group of people regardless of the object or persons they venerated (Maxey, 2004). What is known today as campus cultism, according to Opaluwah (2000) began at the University College, Ibadan as pyrates confraternity in 1952. It was founded by Nigeria’s Nobel Laureate, Professor Wole Soyinka and six others, Olumuyiwa Awe, Ralph Opara, Tunji Tubi, Aig Imokhuede, Pius Olegbe and Olu Agunloye. Thus, from the University of Ibadan, it spread to other Nigerian universities and tertiary institutions, including Imo State.

The main objectives of the confraternity included the abolition of convention, revival of the age of chivalry, end tribalism in parts of Nigeria, and elevate the social life of the university campuses where orderliness and discipline could be planted in the minds of students and youths who were expected to be future leaders in Nigeria. Adejoro (1995) lamented that little did Soyinka and his friends realize that they were making history and laying the foundation for what was to be transformed eventually into gangsterism.

Campus cultism as defined by Azelana, Alude and Imhonda (2000) is an assemblage of students united by certain ideals or symbols, and whose rites and

ceremonies of veneration are unique and shrouded in mysteries with a secrecy that cannot be broken. Rotimi (2005) defines cult as a small group of religious activists whose beliefs are typically secret, esoteric and individualistic.

Based on the above, the Federal Republic of Nigeria defines a secret cult as any association, group or body of persons that use secret signs, oaths, rites or symbols and which is formed to promote a course, the purpose or part of which is to foster the interest of its members and to aid one another under any regard without due regard to merit, fairness or justice, whose oaths of secrecy and the names and activities are held in secret (Section 318, 1990 Constitution). From this definition, it can be deduced that cults and campus cultism have certain elements in common. They are esoteric, shrouded in secrecy, usually made up a small group of people with a charismatic leader and may or may not be religious in nature.

Thus, campus cultism is usually referred to as a secret cult based on the fact that it has most of the characteristics mentioned above. The numerous and diverse activities of campus cults and confraternities call for serious investigations. In several of Nigeria's tertiary institutions today, there are observed incidents of campus cult activities that could destabilize and have been destabilizing in many cases the smooth running of academic work. There are reported cases of murder of students during clashes between rival cults. In some cases, innocent none cult members are even murdered for reasons of provoking a cult member or group. Female students are raped, beaten, and disfigured for refusing to yield to sexual advances from cult members. Lecturers are not left out too. They are often

intimidated and sometimes killed for poor grades. Campus cult activities include such manners of evil such as examination malpractices, robbery, assault, rape, and arson (Arogundade 1994; & Amachere 1996).

Life itself involves management and if cultism is well managed, its dangerous effects on both students and the Nigerian society as a whole could be drastically reduced. This leaves one with the understanding that management is the act of getting people together to accomplish desired goals or objectives, using available human and material resources. Coming from this perspective, Adesina (2016) defines management as the organization and mobilization of all human and material resources in a particular system for the achievement of identified goals of the organization.

Scientifically, management can be defined as the co-ordination of all the resources of an organization through the process of planning, organizing, directing, controlling the activities in the organization in order to achieve the organizational goals. This leads Nwadiani (1998) and Adeyemi (2004) in Aririguzo (2009) to opine that educational management is concerned with the planning and formulation of educational policies for the purpose of achieving educational objectives or goals.

Therefore, any tertiary institution that wants to achieve its goals and objectives must adopt effective and efficient managerial strategies to plan, organize, control and pilot the activities of both the lecturers, and students. Therefore, creating a peaceful and conducive learning environment in Nigeria's

tertiary institutions which becomes quite crucial in order to achieve the country's national goals. Thus, management in this study can be seen as a well planned procedure, series of actions and modalities to be adopted in managing cult activities in tertiary institutions in Imo State which forms our point of focus. Strategies in this study are defined as modalities which are referred to as a general programme of action implying commitment of emphasis and resources to manage cult activities in tertiary institutions in Imo State.

The understanding of tertiary institutions in this study refer to universities, polytechnics and colleges of education. Hornby (1995) explains that tertiary means third in order. This is an indication that tertiary education is that higher education which comes after primary and secondary levels of study. The greatest asset of any country for development is her institutions of higher learning where citizens are trained for productive life. Higher institutions are centres of academic excellence and moral uprightness. Obviously, these goals cannot be achieved in an atmosphere of fear, bloodshed, intimidation and holiganism as observed in campus cultism in the country today (Ugorji, 2011).

Tertiary Institutions in Nigeria and perhaps tertiary institution in all other parts of the world are divided into departments and faculties based on their disciplines. For instance, in the Faculty of Education at the University of Nigeria Nsukka, they have Department of Educational Foundations, Department of Science Education, Department of Arts, Education etc. Each of these departments have their heads of department referred to as "HOD". The HODs are the

administrative heads of the department. They pilot the affairs of lecturers and students in their different departments and therefore are very competent in the knowledge of what goes on in their different departments. This is why they are included among the subjects of this study.

Students find it fashionable to join cult groups for different reasons. Thompson (2000) observed that students join cult for factors such as protection, sense of identity, deception and family background. Okere (2003) reported that some big men in the corridors of power supply guns to their sons and daughters who are cult members. The researcher observes that there should be more to this than meet the eyes. It is only further investigations that can establish the possible reasons why students in tertiary institutions in the state join cultism.

At that, a number of crippling social problems have been associated with campus cult activities, both inside and outside the campuses. Some of such problems are: death of lecturers and students, raping of students, disruptions of teaching and learning activities, and the destruction of campus properties. Empirical studies however, remain the only way of establishing many of these observations. Ideally, in normal school situation, people feel free, comfortable and relaxed as academic environments are expected to be usually quiet, and without undue disturbances. Unfortunately, with the emergence of campus cultism, there is a constant harassment of students and staff, which erode the normal freedom and comfort which academic environment is known for. Thus, Oriaku (1992) observes that cultism in our tertiary institution has brought about riots, maiming of students

and staff, raping of young girls, robbery, looting, and deadly clashes between rivals groups.

Sometimes, cult clashes often spill over to surrounding villages and local communities. If not checked in good time, the clashes could cast serious doubts on the future role of our tertiary institutions. The consequences of intra and inter cult clashes on campuses have resulted in physical harm on individuals, disruption of learning processes, sometimes destruction of property, and leading to innocent citizens death. All these tend to breed feelings of insecurity inside and outside the campuses. Yusuf (2006) noted that at least one hundred students in higher institutions in Nigeria were killed in cult related incidents in the year 2006 alone. In this study, it is hoped that more indept research investigations shall be made on the negative effects of campus cultism in Imo State.

Gender can be considered to be the society constructed roles ascribed to males and females by different societies. Obasi (2004) refers to gender as many social and culturally constructed characteristics, qualities, behaviours and roles which different societies ascribe to their males and females. That is the different ways in which males and females are linked but not necessarily determined by their biological sex (Nwosu, 2008). Although nature determines a person's sex, different cultures determine the attitude and behaviours appropriate for a person, based on sex. However, gender is different from sex because sex describes the biologically determined physical distinction between male and female which is universal (Ironkwe, 2008).

Importantly, most communities and societies seem to observe greater participation of campus cultism among boys than girls. In majority of cases, boys tend to be more violent in their actions while in some cases too, female cultists have demonstrated surprisingly deadly behaviours in some campuses. This study is geared towards finding the different roles of male and female student cultists on campuses in tertiary institutions in Imo State.

Statement of the Problem

The long existence of campus cult activities in tertiary institutions in Imo State has become a serious threat to the realization of the goal of teaching, learning and research for which these institutions were built. Thus the future role of tertiary institutions as agents of social change and national development and places where problems of our society and the world are researched on and solved, is threatened. It has been strongly observed that cult activities have led to the death of lecturers and students on campuses in some of Imo State's tertiary institution. Consequently, students and lecturers in the affected tertiary institutions live in perpetual fear of cult activities on campus. Regrettably, if these ugly trends are not managed and adequate measures taken to check them, the future role of our tertiary institutions in the state could be in great jeopardy. The problem of this study thus put in a question is: In what ways can campus cult activities be adequately managed and possibly extinguished in tertiary institutions in Imo State of Nigeria?

Purpose of the Study

The main purpose of the study is to investigate the various management strategies necessary for reducing and possibly terminating cult activities in public tertiary institutions in Imo State, Nigeria.

Specifically, the study will seek to:-

1. Identify campus cult groups in Imo State public tertiary institutions
2. Ascertain the characteristics of campus cult groups in Imo State public tertiary institutions
3. Find out factors that lead to students' campus cultism in these tertiary institutions in Imo State.
4. Ascertain the social problems associated with cult activities in public tertiary institutions in Imo State.
5. Identify management strategies that could effectively control campus cult activities in public tertiary institutions in Imo State.
6. Determine the gender differences in the activities of campus cultism among students in tertiary institutions in Imo State.

Significance of the Study

Theoretically, the finding of this study will help to explicate the functionality of the theoretical postulations about cultism and its activities on campus, most especially the behavioural theory on which this study hinges. The behavioural theory and social learning theories suggest a combination of environment and psychological factors as basis for behaviour. Thus, a person in a

friendly environment would learn friendliness which he could transfer to another environment. The understanding of the theories postulated in this study would be of particular significance to researchers in education and educational administration.

In practical terms, the findings of this study will benefit university management, parents, students, academic community, federal, and state governments of Nigeria, law enforcement agency and the society as a whole.

Parents will benefit from this study. The social problems associated with cult, activities in tertiary institutions will provide them with greater knowledge in the level of involvement and viciousness of the campus cultist problem. Such improved awareness will enhance their advisory role performance to their children and wards on the consequences of associating with cultists. Parents will then cooperate better in helping school administrators to prevent their wards in joining cults.

Students of tertiary institutions will benefit from the result of this study. It will help students to take a more rational decision concerning joining or associating with campus cultists. The results of this study will also enhance high performance of students in examinations. This is because when there is peace and harmony in the school, effective teaching and learning will take place.

The Ministry of Education will utilize the result of this study as basis for more positive action to end the menace of campus cultism by strengthening awareness in tertiary institutions for change of attitude and behaviour. Most

importantly, the result of this findings would enhance the contents of the educational curriculum in schools, which to a large extent could reduce the cultures of campus cultism in tertiary institutions in Imo State

The findings of this study will help the university management of various institutions of higher learning to assess their shortcomings in their bid to check the menace of cultism.

The result of this study will help to establish a firm and cordial relationship among the students and lecturers by minimizing the levels of social and emotional conflicts arising from frictions and bickering on campuses, in order to jointly attack the common problem of cultism.

The Federal and state governments will also benefit from the study. Based on the results of this study, the Federal and State Government will be able to make a better appraisal of their attitude and responses to incidents of campus cultism in tertiary institutions in parts of the country. This will enable them to improve on their Educational policies, provide adequate study equipments and conducive environments for teaching and learning as well as improve on the quality of the recreational facilities available in tertiary institutions.

The law enforcement agencies will also benefit from this study. The study will provide information for law enforcement agencies that could improve existing laws, rules and regulations regarding students engaged in cultism and violence associated with it. This will give them greater insight on how to deal with these students activities promptly. It will engender and inject good values and practices

into the minds of those students who might be supporting cultism in tertiary institutions in Imo State.

Academic communities where cultism exist will benefit from this study because it will create awareness about the ills of the menace of cultism and collective efforts will be made to deal with members involved in cultism.

Scope of the Study

The study will be delimited to public tertiary institutions in Imo State, Nigeria. The institutions include the following: Imo State University, Owerri, Alvan Ikoku Federal College of Education Owerri, Federal Polytechnic Nekede, Owerri, Federal University of Technology (FUTO) Owerri, and Federal College of Agriculture Umuagwo. The content scope will include factors that lead to students' campus cult activities, social problems usually associated with cultism and management strategies could be adopted to control those anti-social activities.

Research Questions

The following research questions will guide the study:

1. What campus cult groups exist in Imo State public tertiary institutions
2. What are the characteristics of campus cult groups in public tertiary institutions in Imo State?
3. What are the factors that lead to students' cultism in public tertiary institutions in Imo State?
4. What are the social problems associated with campus cult activities in public tertiary institutions in Imo State?

5. What management strategies would effectively control campus cult activities in public tertiary institutions in Imo State?
6. What gender differences exist in the management strategies that would effectively control campus cult activities among students in public tertiary institutions in Imo state?

Hypotheses

The following null hypotheses will be tested at 0.05 level of significance to guide the study.

- Ho₁: There will be no significant difference between the mean score of HOD's in Tertiary Institutions and students with regard to the factors that lead to students' cultism in public tertiary institutions in Imo State.
- Ho₂: There will be no significant difference between the mean scores of students and HODs with regards to management strategies that would effectively control campus cult activities in public tertiary institutions in Imo State.
- Ho₃: There will be no significant difference between the mean scores of students and HODs with regard to the social problems associated with campus cult activities in public tertiary institutions in Imo state.
- Ho₄: There will be no significant difference in the mean scores of the respondents with regard to management strategies that would effectively control campus cult activities in public tertiary institutions in Imo state on the basis of gender

CHAPTER TWO

REVIEW OF LITERATURE

The researcher reviewed related literature to the present study under the following subheadings:

Conceptual Framework

- Concept of Management
- Concept of Campus Cultism
- Concept of Tertiary Institutions
- Concept of Gender

Theoretical Framework

- The behavioural theory
- The Social Learning Theory

Review of Empirical Studies

- Studies related to causes of secret cults in tertiary institutions
- Studies related to social problems of cultism in tertiary institutions
- Studies related to control of cultism in tertiary institutions

Summary of reviewed Literature

Conceptual Framework

Concept of Management

A number of experts have conceptualized the term ‘Management’ in a variety of ways. Ogunu (2000) describes management as effective organization and utilization of human and material resources in a particular system for the achievement of identified objectives. It has also been defined as a social process which is designed to ensure the co-operation, participation, intervention and involvement of others in the effective achievement of a given or predetermined objective (UNESCO, 1979). Management according to Mgbodile (1986) simply means the process or method whereby a group of people at the top level of the government plan, organize, communicate, co-ordinate, control and direct the actions and activities of people who work in an organization.

Management in the view of Peretomode (2016) is a social or interaction process involving a sequence of co-ordinated events, planning, co-ordinating and controlling or leading in order to use available resources to achieve a desired outcome in the fastest and most efficient way. For Nwachukwu (1999) management is a coordination of all the resources of an organization through the process of planning, organizing, directing and controlling in order to attain organizational objectives. Obi (2003) sees this concept of management as the process of achieving educational objectives through efficient utilization of available human and material resources. This definition implies that educational management involves planning, organizing, controlling, co-ordinating and

evaluating human and material resources. It is with an efficient management that tertiary institutions can plan, organize staff and students, control cultism, direct and coordinate its activities to achieve predetermined goal of exterminating cultism.

Management involves a number of strategies. The first is planning. This is to decide in advance what is to be done and how to do it. Except where an individual chooses to leave everything to chance, planning is needed in every aspect of human life (Osuji 2011). This is particularly so in the issue of eradicating cultism in Nigerian tertiary institution. Ezeocha (1990) stated that planning comprises many parts, roles, actors and co-operation to achieve success. Planning could, therefore be defined as the taking of future decisions on how to implement the specified objectives of an organization through maximum utilization of available resources. For any plan to be effective Enyi (1999) emphasized that the plan must identify the programmes to be implemented, as well as the goals to be achieved.

The second management strategy according to Enyi (1999) is organizing. Administrators cannot function without the assistance of others. Thus, in order to achieve the set educational or behavioural objective, the administrator must have a framework or structure for which responsibilities are created and assigned to people to avoid conflict. Organization is needed to achieve expected goals.

The third is co-ordination. This is the process of scheduling activities to eliminate conflicts so that the objectives will be achieved (Osuji, 2011).

Co-ordinating according to Nwankwo (2012) means a process whereby an orderly pattern of group effort is developed to ensure unity of action in the pursuit of common enemy as cultists in campus cultism.

Other management strategies according to Nwankwo (2012) are motivation, and evaluation. He pointed out that people naturally hate to be ordered, controlled, or directed to perform their work by their leaders. Instead, they prefer to be motivated and appealed to. Motivation means to move someone to action or withdrawal from something. It is concerned with making people to work efficiently without force. Mgbodile (1986) explain motivation as a condition of mind which activates and directs human behaviours towards achieving desired goals. This time around towards eradicating campus cultism in our tertiary institutions.

Evaluation is concerned with the assessment of results and comparing them with the set goals. Odor (1995) sees it as a management process of appraising achievement. This means that it is necessary to occasionally find out the level of achievement of our desired goal. In the case of eradicating cultism, knowing the extent of achievement is important so that one can change strategies when it becomes necessary.

Concept of Campus Cultism

Sociologists of religion use cultism to describe a loosely knit organization characterized by intolerance and secretism in belief and practice (Albatross, 2006). Okwu (2013) sees it as a system of religious belief and practice or ideology.

Earlier, Orukpe (1998) noted that cults are group of people who share and propagate peculiar secret belief systems divulged only to members. Occultism is often associated with cultism. Occultism is possession of mystical power. In actual sense, the term cultism has been applied to a wide range of groups and could convey different meanings to different users. In real sense, cult per se is not evil. It is rather the anti-societal behaviour of its members that make it to be evil and a cause of concern to society.

Lalich and Langone (2010) remarked that the cultist displayed excessively zealous and unquestionable commitment to its leader and regards his belief system, ideology and practices as the truth. Questioning, doubts and dissents are discouraged or even punished. Rotimi (2005) asserted that the secret cult phenomenon is not new in Africa. He observed that activities of secret cults like, Human Leopard and human Crocodiles have been recorded in central Africa. The author stated that cultist groups enjoy subtle support and patronage from both government and school authorities. Cult members were sometimes used by politicians for revenge and for settling personal scores. In some cases, past members who had migrated to foreign countries sometimes remitted money to support their former cult groups (Rotimi, 2005).

Campus cultism as defined by Azelana, Alude, and Imhonda (2000) is an assemblage of students united by certain ideas or symbols and whose rites and ceremonies of veneration are unique and shrouded in mysteries with a secrecy that cannot be broken. Rotimi (2005) defines cult as a small group of religious

activities whose beliefs are typically secret esoteric and individualistic. From these definitions, it can be deduced that campus cultism is esoteric, shrouded in secrecy, usually made up of a small group of people with a charismatic leader and may or may not be religious in nature.

In spite of the negative aspects of cultism, it still thrives in our tertiary institutions for many decades now. Cultism as observed earlier is a non-conforming behaviour which usually contravenes the social rules of an institution in particular and the society in general (Okwu, 2013). Gibbs (1990) explained how the founding members of the pirates confraternity in the University College Ibadan took up piratical names. Soyinka became “Captain Blood”, Awe was “Long John Silver” and Opara was “Don Pizzaro”. He further explained that these names were taken after persons of high esteem whose good qualities the pirates aspire to attain. This goes to show that the founding fathers had noble objectives for cultism in institutions of higher learning. Its development later, proved contrary.

The Constitution of the Federal Republic of Nigeria (Decree 1978) refers to campus cultism as a secret society. According to the constitution, a secret society is an association bearing secret signs, oaths, rites or symbols whose meetings are under oath, with “obligation to promote the interest of its members and aid one another under all circumstances without due regard to merit, fair play or justice to the detriment of the legitimate expectation of those who are not members”.

Admission of new members was through a written application. The applications are normally destroyed at initiation for security reasons (Nwanze, 1994).

Hierarchy in operation and responsibility is strongly adhered to (Opaluwah, 2000). The leader of the fraternity has a 'body guard. The member who performs the initiation is called "Bishop", According to this source, there are advisers called "consiglory". Rules and regulations are enforced down the line. The initiation venue is called "House". At the appropriate time of 11.00pm/12 midnight on the initiation day, the new initiates are taken to the venue of the initiation. Opaluwah (2000) went on to explain that as they approach the venue, they are blindfolded using their shirts and their backs becoming bare. The initiates are now ordered to lie on the ground face down and the process of initiation called "Physical Fitness Test" commences. During this process, old members use sticks, clubs etc to viciously whip the new initiates. The whipping process is called 'massaging'. According to the source, it lasts for 30 minutes after which the initiates are allowed to rest. They are offered bread, unripe mango and illicit gin in large quantity.

The next phase according to Gibbs (1990) is "giving them mark of life". Burning paper is placed on their palms and allowed to burn to ashes. The initiates recite words among which they say "I will burn like this paper". Then they swear to an oath to keep their secrets and protect the fraternity at all cost. Membership is for life (Opaluwah, 2000). They identify themselves with peculiar handshakes and

signs. It is pertinent to observe that the procedures of initiation differ between cults.

Usen A, Iloegbunam C, Ilori K, Ishaka P, Mba J and Anidu F (2012) listed valleys, hill tops, cemeteries, and forests as venues where cult initiation of their new members usually take place. The authors attested that the members usually drink concoction of human blood which they call concoction of “Blood of Mary”, after which they took an oath of secrecy. A member was therefore bound by oath not to reveal their secret to the “civilians” that are non-members.

Psychologists believe that adolescence is a period of crisis. Adolescents soon get awakened to the imperfection and hypocrisy of the adult world which they freely criticize and reject out of non-engagement or non-commitment. At this stage, a child might turn into a deviant if he fails to receive good directives from the parents.

Students join secret cults for a variety of reasons. Professor Soyinka came up with reasons as self improvement, protection, hijacking student leadership position, settling scores with others to have a powerful body behind an individual member when such a member is in trouble, inordinate ambition, easy access to power and drugs (Adeyemo, 1997). Many students also go into cultism to seek financial assistance, and to secure girl friends. Secret cultism seems to have special attraction for youths who are from broken homes, who feel emotionally disturbed and distressed (Eneji, 1996).

Consistent with Adeyemo (1997), Eneji (1996) and Omotunde (1984) earlier pointed out that youngsters who are lonely, depressed, dejected and frightened sometimes drift into the waiting arms of secret cultism. Some others join out of sheer curiosity. Another group who join campus cults are the academic misfits, those who find themselves into the tertiary institutions through examination malpractices.

Ogbonnaya (2009) observed that another cause of campus cultism is incessant crumble of university infrastructure unsatisfactory internet services, out of date library and incessant lecturers and workers strikes. These problems make students to be idle and idle mind in most cases is a devil's workshop. The culture of violence in the Nigerian society is certainly another factor upholding students campus cult. These include political assassinations, activities of ethnic militia and communal clashes. Students watch how government officials break the laws of the land with impunity because they are members of several cults. Government also fail to apply sanctions against cultists who contravene the laws of the land because of the protection offered by those who are close to the corridors of power. Students are thereby encouraged to join (Ugorji, 2011).

Onah (1999) pointed out that inadequate religious and moral education of a child have led to students' cultism due to low morals. Some parents have abandoned their responsibility in the area of moral upbringing of their children because of the craze for materials wealth. They hardly show interest in participating in their children's education at school. Such parents rarely attend

parents' forum meetings. Educational institutions teach Islamic and Christian Religious studies for students to pass examinations without emphasizing the moral lessons that can be learned from such lessons. The heart of the young ones were therefore left for the devil to manipulate. One can also point out that some religious leaders are not showing good examples to the younger generations.

A number of institutional administrators are autocratic and maintain hostile relationship with staff and students. They ban students unionism at will. Such atmosphere promotes violence and cult activities because peaceful resolution of conflicts has been made absolutely impossible. Some institutions maintain boarding facilities but administrators rarely find time to know what is going on in those hostels. They don't monitor student and staff activities (Ogbonnaya, 2009)

Authors such as Onah (1999) and Okere (2017) have blamed the mass media in the rise of campus cultism. The mass media expose our young ones to all kinds of negative behaviour. There is the importation of magical films, occultism literature and obscene behaviour of how youths and adults can join occultism organization both locally and abroad.

Cult clashes on campus have resulted in physical harm on individuals, disruption of the learning process, destruction of school property and even death of some people. Opaluwah (2000) reported that cult clashes led to an outburst of violence on some campuses and many students were wounded and even killed. Yusuf (2006) noted that at least one hundred students in higher institutions in Nigeria were killed in cult related activities in the year 2006 alone.

In addition to loss of life and physical damage, cult activities have had devastating effect on the learning process. Many students have been suspended from the university at various periods of time during their study years. At that, Opaluwah (2000) was of the opinion that the psyche of students and the peace of the campuses could be also adversely affected. Based on these, Smah (2001) noted that feelings of insecurity and fear of cultism were high in Nigeria's tertiary education campuses. The source added that unfortunately, one worrying development is that the activities of cultists in institutions of higher learning are now influencing groups in secondary schools. It is to such an extent that secondary school students have even started joining these unwholesome groups in an attempt to intimidate and frighten their fellow students

Furthermore, Arogundade (2014) observed that secret cults spread the use of sophisticated arms like guns, knives and axes into the society. It has become so daring that people learnt so fast "to use what they have to grab what they want." That amounts to sheer brutality. Even, innocent lecturers are intimidated to pass undeserved students in examinations. Ladies are forced to be friend to cultists. The use of force to get what they want became attractive to some students. It has become so terrible that some students spend their study hours on illicit love-making to the extent that they give most of their time and attention to it. This is to the detriment of their studies.

Similarly, Akubue (2006) reported several cases of severe beating of girls by cultists at the University of Nigeria (UNN), University of Lagos (UNILAG)

Obafemi Awolowo University Ife (OAU) and University of Benin (UNIBEN) for rudely refusing to go out with a cultist. Virtually all higher institutions in Nigeria are involved in one form of cultist menace. The worst scenario is that girls are often stripped naked and asked to run back to their halls.

Some high ranking lecturers recruited cultists in their campaign to become provosts, and vice chancellors of tertiary institutions. Ogbonnaya (2009), reporting a magazine publication (News Watch, 1999), pointed out how the Vice-Chancellor of Ogun State University was kidnapped and held in a building in Sagamu until police was able to free him. On the whole, cultism unleashes great terror and disquietude on campuses, thereby negating the realization of the noble goals which the institutions were oriented to promote and project.

Academically, campus cultism produces half-baked graduates since it discourages the attitude of hard work among students who are members of those cult groups. The impression is that members need not go to class as long as they are cult members. They threaten lecturers who now give them good scores without hard work, (Ogbonnaya 2009). At that, cultism got them the attention they desired but failed in making them achieve the objectives of making a decent society. Some of the cult groups terrorize, intimidate and harass lecturers, and often kill them for marks in examinations (Marinho, 1998). This source observed that such environments are hostile for research, teaching and learning, and pose great danger to healthy living. To that end, our source observed that murder and mayhem are no strangers on campuses where cultism thrives.

Ogbonnaya (2009) emphasized that as long as cultism and secret societies continue to reign in our educational institutions the system will continue to lose their students, teachers and workers either through cult murder or high turnover rate. The graduates of our higher institutions will lose quality because institutions may continue to manage crises in a perpetual cult siege instead of planning for research and effective teaching and learning. According to the source, the realization of goals of tertiary institution for students would continue to be a mirage since campus cults have made the environment unconducive for academic achievement. The students will remain educated illiterates and social misfits in the society at large.

Concerned university administrators, sociologists, psychologists and parents have aired their views on how to end cultism in our campuses but unfortunately their internet views have not been able to end this menace in our different institutions. Many tend to say that “violence begets violence, let us give them a dose of their own medicine”. This stance was being implemented in some campuses such as University of Lagos (UNILAG), and Imo State University Owerri (IMSU) where culprits were hunted, paraded naked in female hostels, beaten, and bruised before being handed over to the police (Ugorji, 2011).

Ugorji (2011) pointed out that there was the case of three institutions: University of Calabar (UNICAL), Calabar Polytechnic, and Imo State University which dismissed not less than 50 members of the gangs from their different institutions. In the University of Benin, the then Vice-Chancellor Grace Alele

Williams ordered surprise checks on students, and guns were recovered. According to Ugorji (2011), these actions failed to end campus gangsterism in these institutions as gang clashes and warfare escalated. What measures would then end cultism in our institutions of learning?

There is therefore the need for continuous general education and orientation of Nigerian citizens on the ugly effects of secret cultism. At that, Ogbonnaya (2009) stressed the need for the Committee of Vice Chancellors, Provosts and Rectors of Nigerian tertiary institutions to adopt a common and uniform approach to solving the problem of cultism in our tertiary institutions. This approach will involve thoroughly investigating and finding root causes of the problem. It will also involve bracing up and being courageous in taking measures to wipe out cultism and their menacing abnormalities from our campuses.

The police and law enforcement agencies must be strengthened enough to take appropriate actions against cultists. There must be no sacred cows. Action must be taken on both rich and poor students as well as students with parents at the corridors of power.

Admission policies must be adequately strengthened to ensure that only qualified candidates are admitted. Low academic students who got admitted into institutions of higher learning through examination malpractices are usually potential campus cultist candidates. When cultists fail to cope with academic competitions, the tendency to resort to cultism becomes feasible. Public office

holders and tertiary institution administrators whose wards are found to be members of campus cults should be relieved of their posts (Ogbonnaya, 2009).

The National Association of Nigerian Students (NANS) must be encouraged to channel their energies into healthy students' activism. That is the type that encourages healthy intellectual debate and argument on issues that affects them and society at large. This leads Gimba (2002) to strongly observe that student unions in tertiary institution must be incubators of civilized values and culturally accepted practices.

Concept of Tertiary Institutions

Tertiary institutions are institutions of higher learning after secondary school education. This means that tertiary institution is an institution of an educational level following the completion of secondary education (Brick, 2006). In the context of this study, tertiary institution could be perceived as an institution of higher learning which is meant for post secondary school students. In tertiary institutions lecturers carry a multitude of overlapping functions including teaching, research, supervision of students research, practicum, and planning of academic programmes among others.

Cambell and Rozuysi (2002) describe tertiary institutions as any educational institution entered after a successful completion of secondary education. Usually male and female students are admitted and a lot of freedom is allowed to both sexes. This gives opportunity for students to form social religious groups, clubs, and even cult groups.

Concept of Gender

Gender refers to socially constructed roles and socially learned behaviours and expectations associated with males and females (Okeke, 2000). Wikipedia (2003) added that gender refers to the sum of cultural values, attitudes, roles, practices and characteristics based on sex. It means that gender is the condition of being masculine or feminine through one's behaviour. Thus is the gender issue that is seen in every aspect of family and school organization. Gender according to Ayodeji (2009) is the socially constructed ways of being male or female, women or men thus involves the gender division of labour, relationship between men and women, differences in roles, behaviours and expectations. Gender conjures varying responses among societies, depending on prevalent cultures and conscious efforts to promote equity in gender role ascriptions (Ayodeji, 2009). It changes according to culture, class, time and place. Hannan (2002) sees definition of the concept as the attributes and opportunities associated with being male and female, and the socio-cultural relationship between different groups of men and different groups of women. These attributes, opportunities and relationship are socially constructed and learned through socialization process. Gender in the context of this study is therefore the socially constructed ways of being male and female, men and women.

Theoretical Framework

Reviews here are centered on two theories, due to their relative importance to the study.

1. The behavioural theory by Watson (1913)
2. The social learning theory by Bandura (1971)

The Behavioural Theory

The chief proponent of this theory is Watson (1913). The main thrust of this theory is that all behaviours are learned and therefore can be unlearned. It is for this reason that behaviour therapists propounded that behaviours should be measured in terms of what one can see, hear and count in order to know the specific and measurable causes of these behaviours (Watson 1913). In addition, the frontiers of knowledge of behavioural theory was expanded to include internal reinforcements like thoughts and emotions in the stability of such behaviour in an individual.

The theory maintained that the differing concentrations of androgens in males and females cannot explain human sex differences in sexual and aggressive behaviour. The emphasis of this theory however is on specific overt behaviours that can be changed by means of reinforcers. He advocated behaviour modification which seeks to change behaviour by the systematic application of learning principles.

For the fact that all behaviours are learned, it can equally be unlearned through the help of professional individuals; environment can change human beings. As new students get into higher institutions of learning, without proper orientation programs may tend to fall into the hands of these cultists. This is because the environment is strange to them and as such they could be easily manipulated.

The Social Learning Theory

The social learning theory was first propounded by Bandura (1971). Some others like Fears, Dollard and Miller (1973) expanded the theory. This theory believes that individuals acquire those ways of thinking, feeling and behaviour characteristics through their social experiences. Bandura suggests that three principal mechanisms operate in the learning process. First is observation. By this individuals acquire a good deal of information, which is used when such situation arises. The second is imitation, which is doing what other people do. The third is re-enforcement which occurs in the course of conditioning. Bandura explains that social learning occurs through four main stages of imitation: close contact, imitation of superior, understanding of concepts and role model behaviour.

Social learning suggests that a combination of environment (social) and psychological factors influence behaviour. Social learning theory emphasizes the importance of learning in personality development and change like the behaviourists. The individual influences his environment while the environment in turn influences the individual. Thus a person in a friendly environment would

learn friendliness which he could transfer to another environment. In tertiary institutions, the students are obliged to read hard and make good results hence these campus cultists prefer making good results through mischievous ways such as threatening the lecturers for good grades. It becomes necessary for students to be guided and counselled on good ways of making their grades instead of through cultism.

Review of Empirical Studies

Studies related to causes of Campus Cultism.

Okere (2003) investigated family socio-economic status and students' cultism in Enugu State University of Science and Technology (ESUT). Two hundred and fifty students (male and female) were randomly drawn from the Faculties of Engineering, Law and Education for the study. The instrument for data collection was a questionnaire. Students' Behaviour Inventory (SBI) by Rutter (1987). Data collected were analyzed using, mean, standard deviations and 't' test statistics. Among the findings were that some 'big' men in the corridors of power supply guns to their sons and daughters who are cult members and that police could not take action because of the positions of their parents. It was also found that the guns, knives, axes and other destructive weapons cult students in ESUT used in some of their 'hits' were supplied by members who graduated before them. Usually, according to the findings, they are children of persons in society who are well connected. This reveals why many students are encouraged to join the cultists. This goes to prove equally that even some parents are the

cause of why some students join campus cultism and even the social problems arising from it.

In another study, Bawa (2008) attempted to find the causes of cultism in Nigerian Universities. The study was limited to Universities in southwestern Nigeria. Adopting a purposive random technique, four universities were used for the study. They are University of Lagos (UNILAG), University of Ibadan (UI), Obafemi Awolowo University, Ile Ife and Lagos State University (LASU). The sample comprised 400 students and one hundred lecturers randomly selected from the four universities.

Questionnaire was the major instrument used to obtain relevant information from the respondents. Means score were used to answer the research questions. The major findings include to secure girl friends, financial assistance, easy access to high grades in examinations, power and inordinate ambition. Parents and counsellors must internalize these causes to guide their wards from falling into the social problems associated with cultism.

Studies Related to Social Problems of Campus Cultism

Onyeyido (2002) carried out a study on campus cults as perceived by students and lecturers in tertiary institutions in Rivers State. Two tertiary institutions were randomly selected for the study. These were the University of Port-Harcourt and the University of Science and Technology Nkpolu. Two hundred and three students and one hundred and seventy lecturers were drawn for the study. Questionnaires were the main instrument for data collection. Data were

analyzed using mean and standard deviation. The major findings include physical harm on individuals, disruption of school property and sometimes death of some people. Other findings are feeling of insecurity and use of sophisticated arms like guns, knives and axes on campuses.

The researcher observes that this is very much related to the present study since it has been observed by many lecturers and students, that campus cultism makes the learning environment hostile for learning.

Studies related to Control of Campus Cultism

Shoal, Kapi and Ekpote (2007) investigated the management of secret cult activities in secondary schools in Sapele, Delta State. Simple random sampling was used to draw five schools from all the secondary schools in Sapele. Altogether there were three hundred respondents for the study. The result showed that students trust the Guidance Counselors and therefore expect much from them in terms of guidance.

In a similar study Onoyase and Arubayi (2008) investigated on management techniques of campus cultism in Federal Colleges of Education in Nigeria. The instrument for data collection was Effective Cultism Management Technique (ECMT) questionnaire. The sample was 567 respondents made up of academic, non-academic and students. Data were analyzed using ANOVA. The findings showed that coercion, public renunciation, public awareness campaign were effective in managing cultism. This study adequately relates to the present

study because both are investigating management and eradication of cultism in institutions of learning.

Summary of Review

The review has presented a picture of studies that relate to campus cult activities and management in tertiary institutions. The review shows that the subject has been one that has engaged the attention of a number of researchers and social scientists in many parts of the world. The review dealt with the concept of cultism factors that lead to campus cultism and management strategies. It showed that the term “cultism” has been applied to a wide range of groups and could convey different meaning by different users.

It is observed that cult per se is not evil, it is rather the anti-societal behaviour of its members that make it to be evil and a cause of concern to society. It was pointed out that inadequate religious and moral education of a child have led to students cultism due to low morals. Some experts also blame institutional administrators who are autocratic and maintain hostile relationship with staff and students. They ban students unionism at will and make the atmosphere hostile to students.

The review explored some theories like the behavioural theory by Watson and social learning theory by Bandura. The main thrust of these theories is that all behaviours are learned and therefore can be unlearned. The review further revealed that most of the previous studies had sample that were not quite

representative. The present study expanded the sample size to improve on the works of previous size. Importantly the researcher is to establish whether some of the findings of previous studies could apply to tertiary institutions in Imo State of Nigeria in the management of campus cult activities. This study is aimed at filling the above gaps in the management of campus cult activities in tertiary institutions in Imo State.

CHAPTER THREE

RESEARCH METHOD

This chapter describes the general method and procedure the researcher adopted in carrying out the study. It is presented under the following subheadings: Design of the Study, area of the study, population of the study, sample and sampling technique, instrument for data collection, validation of the instrument, reliability of the instrument, method of data collection and method of data analysis.

Design of the Study

This study adopted a descriptive survey design. Descriptive studies are mainly concerned with describing events as they are without any manipulation being observed (Ali, 2006). This design is used for studies which aim at collecting data and describing in a systematic manner the characteristic features or facts about a given population (Nworgu, 2006). The survey design is considered most suitable for this study because it centres on individuals and opinions, attitude, motivation, behaviour and belief.

Area of the Study

The study was carried out in public tertiary institutions in Imo State. These are Imo State University, Owerri; Federal University of Technology, Owerri; Alvan Ikoku Federal College of Education, Owerri, Federal Polytechnic, Nekede and Imo State Polytechnic Umuagwo.

The choice of the area is based on the consideration that representativeness is very important in a survey study. A number of newspapers in Imo state and lecturers teaching in these institutions observe significant campus cult disturbances. This led to the choice of this area for the study.

Imo state is situated in the South-East zone of the country and shares boundaries with Enugu and Anambra State in the North, Rivers and Bayelsa in the South, Akwa Ibom and Cross River in the East and Delta State in the West.

Population of the Study

The population of the study consists of all heads of Department and 300 level students in all the public tertiary institutions in Imo State. Altogether, the number is 54 Heads of department and 2,558 three hundred level students (Source: Statistics Division of the institutions, 2015).

Sample and Sampling Technique

The sample for the study comprised 314 respondents made up of 54 heads of Departments and 260 students from all the public tertiary institutions in Imo State. The students were drawn through proportionate sampling technique of the 2,558 three hundred level students to ensure equal representation of the population of the students. The sample composition of the students is as follows: 70 from Imo State University, 70 from Alvan Ikoku, 50 from Federal University of Technology, 40 from Federal Polytechnic Nekede and 30 from Imo State Polytechnic Umuagwo (See Appendix).

Instrument for Data Collection

The instrument was a questionnaire titled Management of Campus Cult in Tertiary Institutions in Imo State (MCCTI) questionnaire adapted from Ugorji (2011) and adjusted to suit the present study. MCCTI questionnaire is divided into two sections. Section A sought information on personal data of the respondents. Section B is on Campus Cultism activities and management. The instrument is in a four point rating scale of Strongly Agree (SA) 4 points; Agree (A) 3 points; Disagree (D) 2 points and Strongly Disagree (SD) 1 point.

Validation of the Instrument

To determine the face validity of the instrument, the researcher consulted two lecturers in the Departments of Educational Foundations and one in Measurement and Evaluation at the University of Nigeria, Nsukka. These experts were requested to validate the items in terms of their clarity, appropriateness of the language and suitability to the research questions in the study. After scrutinizing the instrument, they made some corrections on the management strategies which were reflected in the instrument (See Appendix)

Reliability of the Instrument

To ensure the reliability of the instrument, trial testing was carried out to see if the respondents would have problems in understating and responding to the questionnaire items. Cronbach Alpha test of reliability was used to establish the internal consistency of the items. This involved administering 10 copies of the questionnaire to HODs and 20 copies to students in three tertiary institutions in

Enugu State. The results show a reliability co-efficient score of 0.89; 0.84; 0.86; 0.81; 0.82; for Clusters A, B, C, D and E respectively. The grand reliability is 0.83. This shows the instrument is reliable (See appendix).

Method of Data Collection

The questionnaire was administered and collected by the researcher with the assistance of 4 research assistants. The researcher acquainted the assistants with the purpose of the study and how to administer and collect the questionnaire. On the spot method of administration and retrieval was used to possibly eliminate loss of questionnaire.

Method of Data Analysis

Research questions were answered using mean and standard deviation. Based on the four point scale, the acceptance level was 2.50 and above while below 2.50 showed non-acceptance. t-test was used in testing the null hypotheses at 0.05 level of significance.

CHAPTER FOUR

RESULTS

This chapter deals with the presentation of data collected for this study. The results are presented in line with the research questions and the null hypotheses that guided the study.

Research Question 1

What campus cult groups exist in Imo State public tertiary institutions?

Table 1: Frequency and percentages of Respondents on Campus Cult Groups that exist in Imo State Public Tertiary Institutions.

		IMSU		ALVAN		FUTO		NEKEDE		UMUAGWO		OVERALL	
		A Freq. %	N.A Freq. %	A Freq. %	N.A Freq. %	A Freq. %	N.A Freq. %	A Freq. %	N.A Freq. %	A Freq. %	N.A Freq. %	A Freq. %	N.A Freq. %
1	The Buccaneer	51	33	74	10	41	19	30	19	23	14	219	95
		60.7%	39.3%	88.1%	11.9%	68.3%	31.7%	61.2%	38.8	62.2%	37.8%	69.7%	30.3%
2	Pirates	73	11	84	--	60	--	49	--	37	--	303	11
		86.9%	13.1%	100%		100%		100%		100%		96.5%	3.5%
3	Black Axe	26	58	81	3	41	19	42	7	31	6	221	93
		31.0%	69.0%	96.4%	3.6%	68.3%	31.7%	85.7%	14.3%	83.8%	16.2%	70.4%	29.6%
4	Seadogs	54	30	75	9	24	36	34	15	33	4	220	94
		64.3%	35.7%	89.3%	10.7%	40.0%	60.0%	69.4%	30.6%	89.2%	10.8%	70.1%	29.9%
5	Temple of Eden	2	82	8	76	6	54	5	44	9	28	30	284
		2.4%	97.6%	9.5%	90.5%	10.0%	90.0%	10.2	89.2%	24.3%	75.7%	9.6%	90.4%
6	The Musketeers	3	81	4	80	17	43	8	41	--	37	32	282
		3.6%	96.4%	4.8%	95.2%	28.3%	71.7%	16.3%	83.7%		100%	10.2%	89.8%
7	The Black Cat	39	45	29	55	41	19	33	16	20	17	162	152
		46.4%	53.6%	34.5%	65.5%	68.3%	31.7%	67.3%	32.7%	54.1%	45.9%	51.6%	48.4%
8	The National	69	15	78	6	43	17	33	16	31	6	254	60
	Seadogs	82.1%	17.9%	92.9%	7.1%	71.7%	28.3%	67.3%	32.7%	83.8%	16.2%	80.9%	19.1%
9	The Odd fellows	24	60	13	71	31	29	14	35	8	29	90	224
		28.6%	71.4	15.5	84.5	51.7%	48.3%	28.6%	71.4%	21.6%	78.4%	28.7%	71.3%
10	The Amazona (old female)	62	22	82	2	48	12	34	15	35	2	261	53
		73.8%	26.2	97.6%	2.4%	80.0%	20.0%	69.4%	30.6%	94.6%	5.4%	83.1%	16.9
11	The Scorpion	44	40	63	21	31	29	35	14	33	4	206	108
		52.4%	47.6%	75.0%	25.0%	51.7%	48.3	71.4%	28.6%	89.2%	10.8%	65.6%	34.4%
12	The Cobra	8	76	1	83	6	54	9	40	1	36	25	289
		9.5%	90.5%	1.2%	98.8%	10.0%	90.0%	18.4%	81.6%	2.7%	97.3%	8.0%	92.0%
13	The Barracudas	6	78	61	23	24	36	12	37	29	8	132	182
		7.1%	92.9%	72.6%	27.4%	40.0%	60.0%	24.5%	75.5%	78.4%	21.6%	42.0%	58.0%
14	The Hunalayas	13	71	6	78	30	30	30	19	24	13	113	201
		15.5%	84.5%	7.1%	92.9%	50.0%	50.0%	61.2%	38.8%	64.9%	35.1%	36.0%	64.0%
15	The Bragons	27	57	21	63	11	49	30	19	24	13	113	210
		32.1%	67.9%	25.0%	75.0%	18.3%	81.7%	61.2%	38.8%	64.9%	35.1%	36.0%	64.0%
16	The Red Banet	22	62	12	72	23	37	4	45	3	34	64	250
		26.2%	73.8%	14.3%	85.7%	38.3%	61.7%	8.2%	91.8%	8.1%	91.9%	20.4%	79.6%
17	The Mafia	59	25	70	14	24	36	40	9	33	4	226	88
		70.2%	29.8%	83.3%	16.7%	40.0%	60.0%	81.6%	18.4%	89.2%	10.8%	72.0%	28.0%
18	The Red Devil	5	79	3	81	19	41	7	42	2	35	36	278
		6.0%	94.0%	3.6%	96.4	31.7%	68.3	14.3%	85.7%	5.4%	94.6%	11.5%	88.5%
19	The Blood Spot	6	78	--	84	--	60	4	45	--	37	10	304
		7.1%	92.9%		100%		100%	8.2%	91.8%		100%	3.2%	96.8%
20	The Bees	38	46	66	18	35	25	28	21	33	4	200	114
	International	45.2%	54.8%	78.6%	21.4%	58.3%	41.7%	57.1%	42.9%	89.2%	10.8%	63.7%	36.3%

The result of the study as presented in table 1 shows the frequency and percentage of respondents on campus cult groups that exist in Imo State public tertiary institutions. Majority of the respondents agreed that the following cult groups exist in Imo State public tertiary institutions. These are: The Buccaneer (219, 69.7%), Pyrates (303, 96.5%), Black Axe (221, 70.4%), Seadogs (220, 70.1%), The Black Cat (162, 51.6%), The National Seadogs (254, 80.9%), The Amazona (old female) (261, 83.1%), The Scorpion (206, 65.6%), The Mafia (226, 72.0%) and The Bees International (200, 63.7%). On the other hand, the result shows that the following cult groups do not exist in Imo State public tertiary institutions, these include; Temple of Eden (284, 90.4%), The Musketeers (282, 89.8%), The Odd fellows (224, 71.3%), The Cobra (289, 92.0%), The Barracudas (182, 58.0%), The Hunalayas (201, 64.0%), The Bragons (210, 64.0%), The Red Banet (250, 79.6%), The Red Devil (278, 88.5%) and The Blood Spot (304, 96.8%). The overall finding of the study shows that cult groups exist in Imo State public tertiary institutions.

Research Question 2: What are the mean ratings of respondents on the characteristics of campus cult groups in public tertiary institutions in Imo State?

Table 2: Mean Ratings of Respondents on the characteristics of campus cult groups in public tertiary institutions in Imo State.

S/N	Statements	N = 314		
		$\bar{X}$	SD	DEC
21	Members give reverence to deity.	3.10	0.82	A
22	Members kill themselves while clashing with other members.	3.26	0.74	A
23	Activities are shrouded in secrecy.	2.84	0.81	A
24	There are cases of killing of non members in clashes between rival cults.	3.17	0.55	A
25	Lecturers are sometimes killed for poor grades.	3.42	0.89	A
26	Display of zealous and unquestionable commitment to its leader.	3.28	0.75	A
27	Members are initiated through blood oath.	3.05	1.01	A
28	New members undergo physical fitness test through a whipping process with sticks.	3.22	1.04	A
29	Carry out meetings in odd places usually at midnight.	2.80	0.75	A
30	Members drink alcohol deadly	3.01	1.13	A
Cluster Mean		3.11	0.44	A

Note: $\bar{X}$ = Mean, SD = Standard Deviation, A = Agree

The result of the study as presented in table 2 shows the mean ratings and standard deviations of the respondents on the characteristics of campus cult groups in public tertiary institutions in Imo State. The result of the study showed items 21-30 had mean rating of 3.10, 3.26, 2.84, 3.17, 3.42, 3.28, 3.05, 3.22, 2.80 and 3.01 with standard deviations of 0.82, 0.74, 0.81, 0.55, 0.89, 0.75, 1.01, 1.04, 0.75 and 1.13 respectively. These mean ratings are above 2.50 set as criterion for accepting an item. This means the respondents agreed that the following are characteristics of campus cult groups, these include; members give reverence to deity, members kill themselves while clashing with other members, activities are shrouded in secrecy, there are cases of killing of non members in clashes between rival cults, lecturers are sometimes killed for poor grades, display of zealous and

unquestionable commitment to its leader and members are initiated through blood oath among others. The overall cluster mean 3.11 with a standard deviation of 0.44 shows that items in Table 2 are characteristics of campus cult groups in public tertiary institutions in Imo State.

Research Question 3: What are the mean ratings of respondents on the factors that lead to students' cultism in public tertiary institutions in Imo State?

Table 3: Mean Ratings of Respondents on factors that lead to students' cultism in public tertiary institutions in Imo State

		N = 314		
S/N	Statements	$\bar{X}$	SD	DEC
31	Students not properly brought up at home.	1.66	0.78	D
32	Quest for power to do as one likes.	3.52	0.61	A
33	Students admitted into an institution through malpractice.	2.18	0.48	D
34	Adolescents' developmental problems.	3.20	0.96	A
35	Ban on students unionism may cause students decide to operate underground.	2.28	0.57	D
36	Inadequate use of counselling services.	3.42	0.88	A
37	Influence of old members of the cult.	3.22	1.01	A
38	Societal culture of violence.	3.52	0.69	A
39	Children of the rich wanting to maintain links among themselves.	3.24	0.96	A
40	To seek financial assistance from the rich members.	3.22	0.94	A
Cluster Mean		2.94	0.31	A

Note: $\bar{X}$ = Mean, SD = Standard Deviation, A = Agree, D = Disagree

The result of the study as presented in table 3 shows the mean ratings and standard deviations of the respondents on the factors that lead to students' cultism in public tertiary institutions in Imo State. The result of the study showed items 32, 34 and 36-40 had mean rating of 3.52, 3.20, 3.42, 3.22, 3.52, 3.24 and 3.22 with standard deviations of 0.61, 0.96, 0.88, 1.01, 0.69, 0.96 and 0.94 respectively.

These mean ratings are above 2.50 set as criterion for accepting an item. This means the respondents agreed that following are factors that lead to students' cultism in public tertiary institutions, these include; quest for power to do as one likes, adolescents' developmental problems, inadequate use of counselling services, influence of old members of the cult, societal culture of violence, children of the rich wanting to maintain links among themselves and to seek financial assistance from the rich members. However, the respondents disagreed that the following are not factors that lead to students' cultism, these are; students not properly brought up at home, students admitted into an institution through malpractice and ban on students unionism may cause students decide to operate underground. The overall cluster mean 2.94 with a standard deviation of 0.31 shows that majority of the items in Table 3 are factors that lead to students' cultism in public tertiary institutions in Imo State.

Research Question 4: What are the mean ratings of respondents on the social problems associated with campus cult activities in public tertiary institutions in Imo State?

Table 4: Mean Ratings of Respondents on the social problems associated with campus cult activities in public tertiary institutions in Imo State

		N = 314		
S/N	Statements	$\bar{X}$	SD	DEC
41	Students' cultism leads to death of some members.	3.07	0.95	A
42	Campus cultism have also led to untimely death of innocent students	2.73	0.83	A
43	Members of the university community cannot move about freely in the wake of cult clashes.	3.50	0.87	A
44	Prevents many students from attending night preps for fear of cultists.	3.14	0.77	A
45	Some cultists have their educational career terminated abruptly through expulsion.	2.89	0.74	A
46	Members sometimes disrupt social events in the university.	3.48	0.79	A
47	Members force female students to be their friends.	3.24	0.87	A
48	Members rape female students	3.31	0.82	A
49	Members sometimes destroy facilities of the university while clashing with themselves.	3.79	0.56	A
50	Members' activities make the university community live in fear.	3.54	0.82	A
Cluster Mean		3.26	0.38	A

Note: $\bar{X}$ = Mean, SD = Standard Deviation, A = Agree

The result of the study as presented in table 4 shows the mean ratings and standard deviations of the respondents on the social problems associated with campus cult activities in public tertiary institutions in Imo State. The result of the study showed items 41-50 had mean rating of 3.07, 2.73, 3.50, 3.14, 2.89, 3.48, 3.24, 3.31, 3.79 and 3.54 with standard deviations of 0.95, 0.83, 0.87, 0.77, 0.74, 0.79, 0.87, 0.82, 0.56 and 0.82 respectively. Since the mean ratings are above 2.50 set as criterion for accepting an item, this means the respondents agreed that following are social problems associated with campus cult activities in public tertiary institutions, these include; death of some members, untimely death of innocent students, members of the university community cannot move about freely

in the wake of cult clashes, prevents many students from attending night preps for fear of cultists, some cultists have their educational career terminated abruptly through expulsion and members sometimes disrupt social events in the university among others. The overall cluster mean 3.26 with a standard deviation of 0.38 shows that items in Table 4 are social problems associated with campus cult activities in public tertiary institutions in Imo State.

Research Question 5: What are the mean ratings of respondents on the management strategies that would effectively control campus cult activities in public tertiary institutions in Imo State?

Table 5: Mean Ratings of Respondents on the management strategies that would effectively control campus cult activities in public tertiary institutions in Imo State

		N = 314		
S/N	Statements	$\bar{X}$	SD	DEC
51	Good discipline of children in their homes from early childhood.	3.74	0.53	A
52	Censoring of press and literature publications on campus cults.	3.61	0.66	A
53	Making university academic programmes more rigorous to fully occupy students time.	3.40	0.67	A
54	Getting persons that engage in campus cult activities convicted and imprisoned.	3.02	1.02	A
55	Basing university examination on high percentage of students' attendance to classes.	3.10	0.77	A
56	Torturing publicly members of students' cultism.	3.04	0.78	A
57	Prohibiting sale of intoxicating drugs and alcohol in the campus.	3.06	0.99	A
58	Increasing extra-curricular activities like games, sports, drama to further occupy students.	3.11	0.80	A
59	Approving religious groups for students to join for moral upbringing and spiritual security in God.	3.11	0.79	A
60	Intensifying guidance and counselling activities in tertiary institutions	3.26	0.84	A
Cluster Mean		3.24	0.37	A

Note: $\bar{X}$ = Mean, SD = Standard Deviation, A = Agree

The result of the study as presented in table 5 shows the mean ratings and standard deviations of the respondents on the management strategies that would effectively control campus cult activities in public tertiary institutions in Imo State. The result of the study showed items 51-60 had mean rating of 3.74, 3.61, 3.40, 3.02, 3.10, 3.04, 3.06, 3.11, 3.11 and 3.26 with standard deviations of 0.53, 0.66, 0.67, 1.02, 0.77, 0.78, 0.99, 0.80, 0.79 and 0.84 respectively. Since the mean ratings are above 2.50 set as criterion for accepting an item, this means the respondents agreed that following are the management strategies that would effectively control campus cult activities in public tertiary institutions, these include; good discipline of children in their homes from early childhood, censoring of press and literature publications on campus cults, making university academic programmes more rigorous to fully occupy students time, getting persons that engage in campus cult activities convicted and imprisoned, basing university examination on high percentage of students' attendance to classes, torturing publicly members of students' cultism and prohibiting sale of intoxicating drugs and alcohol in the campus among others. The overall cluster mean 3.24 with a standard deviation of 0.37 shows that items in Table 5 are management strategies that would effectively control campus cult activities in public tertiary institutions in Imo State.

Hypothesis 1:

H₀₁: There will be no significant difference between the mean ratings of HOD's and students on the characteristics of campus cult groups in public tertiary institutions in Imo State.

Table 6: t-test Analysis of the significant difference between the mean ratings of HOD's and students on the characteristics of campus cult groups in public tertiary institutions in Imo State.

		HODs = 54Students = 260							
S/N	Statements	HODs		Students		t-value	Df	Sig.	Dec.
		$\bar{X}$	SD	$\bar{X}$	SD				
21	Members give reverence to deity.	3.06	0.85	3.10	0.82	-0.39	312	0.69	NS
22	Members kill themselves while clashing with other members.	3.28	0.76	3.26	0.74	0.14	312	0.88	NS
23	Activities are shrouded in secrecy.	2.85	0.81	2.83	0.81	0.14	312	0.88	NS
24	There are cases of killing of non members in clashes between rival cults.	3.11	0.57	3.18	0.55	-0.84	312	0.40	NS
25	Lecturers are sometimes killed for poor grades.	3.39	0.92	3.42	0.89	-0.25	312	0.79	NS
26	Display of zealous and unquestionable commitment to its leader.	3.24	0.75	3.28	0.75	-0.39	312	0.69	NS
27	Members are initiated through blood oath.	3.02	1.03	3.06	1.01	-0.25	312	0.79	NS
28	New members undergo physical fitness test through a whipping process with sticks.	3.20	1.03	3.23	1.05	-0.14	312	0.88	NS
29	Carry out meetings in odd places usually at midnight.	2.59	0.81	2.84	0.73	-2.22	312	0.02	S
30	Members drink alcohol deadly	2.93	1.16	3.03	1.13	-0.61	312	0.53	NS
	Cluster t	3.06	0.41	3.12	0.44	-0.87	312	0.38	NS

Key: $\bar{X}$ = Mean, SD = Standard Deviation, Df = Degree of Freedom, Sig. = p-value, Dec. = Decision, S = Significant, NS = Not Significant

Result in Table 6 shows the t-test analysis of the significant difference in the mean ratings of HOD's and students on the characteristics of campus cult groups in public tertiary institutions in Imo State. The result shows that a cluster t-value of -0.87 with a degree of freedom of 312 and a significant value of 0.38 were obtained. Since the significant value of 0.38 is greater than 0.05 set as level

of significance for testing the hypothesis, this means that the result is not significant. The null hypothesis which stated that there is no significant difference in the mean ratings of HOD's and students on the characteristics of campus cult groups in public tertiary institutions in Imo State is not rejected. Inference drawn is that there was no significant difference in the mean ratings of HOD's and students on the characteristics of campus cult groups in public tertiary institutions in Imo State.

Hypothesis 2:

H₀₂: There will be no significant difference between the mean ratings of HODs and students on the factors that lead to students' cultism in public tertiary institutions in Imo State.

Table 7: t-test Analysis of the significant difference between the mean ratings of HODs and students on the factors that lead to students' cultism in public tertiary institutions in Imo State.

		HODs = 54 Students = 260							
S/N	Statements	HODs		Students		t-value	Df	Sig.	Dec.
		$\bar{X}$	SD	$\bar{X}$	SD				
31	Students not properly brought up at home.	1.74	0.80	1.65	0.77	0.81	312	0.41	NS
32	Quest for power to do as one likes.	3.48	0.66	3.52	0.60	-0.45	312	0.65	NS
33	Students admitted into an institution through malpractice.	2.19	0.51	2.18	0.47	0.06	312	0.95	NS
34	Adolescents' developmental problems.	3.22	0.90	3.20	0.97	0.18	312	0.85	NS
35	Ban on students unionism may cause students decide to operate underground.	2.26	0.58	2.28	0.57	-0.25	312	0.80	NS
36	Inadequate use of counselling services.	3.39	0.87	3.42	0.88	-0.25	312	0.79	NS
37	Influence of old members of the cult.	3.11	1.09	3.25	1.00	-0.88	312	0.37	NS
38	Societal culture of violence.	3.54	0.71	3.51	0.69	0.24	312	0.80	NS
39	Children of the rich wanting to maintain links among themselves.	3.20	0.99	3.24	0.96	-0.26	312	0.79	NS
40	To seek financial assistance from the rich members.	3.13	0.99	3.24	0.94	-0.76	312	0.44	NS
	Cluster t	2.92	0.31	2.94	0.30	-0.49	312	0.62	NS

Key: $\bar{X}$ = Mean, SD = Standard Deviation, Df = Degree of Freedom, Sig. = p-value, Dec. = Decision, NS = Not Significant

Result in Table 7 shows the t-test analysis of the significant difference in the mean ratings of HOD's and students on the factors that lead to students' cultism in public tertiary institutions in Imo State. The result shows that a cluster t-value of -0.49 with a degree of freedom of 312 and a significant value of 0.62 were obtained. Since the significant value of 0.62 is greater than 0.05 set as level of significance for testing the hypothesis, this means that the result is not significant. The null hypothesis which stated that there is no significant difference in the mean ratings of HOD's and students on the factors that lead to students' cultism in public tertiary institutions in Imo State is not rejected. Inference drawn is that there was no significant difference in the mean ratings of HOD's and students on the factors that lead to students' cultism in public tertiary institutions in Imo State.

Hypothesis 3:

H₀₃: There will be no significant difference between the mean ratings of HODs and students on the social problems associated with campus cult activities in public tertiary institutions in Imo State.

Table 8: t-test Analysis of the significant difference between the mean ratings of HODs and students on the social problems associated with campus cult activities in public tertiary institutions in Imo State.

		HODs = 54 Students = 260							
S/N	Statements	HODs		Students		t-value	Df	Sig.	Dec.
		$\bar{X}$	SD	$\bar{X}$	SD				
41	Students' cultism leads to death of some members.	3.07	0.96	3.07	0.95	0.06	312	0.95	NS
42	Campus cultism have also led to untimely death of innocent students	2.72	0.83	2.73	0.83	-0.10	312	0.92	NS
43	Members of the university community cannot move about freely in the wake of cult clashes.	3.54	0.81	3.50	0.88	0.31	312	0.75	NS
44	Prevents many students from attending night preps for fear of cultists.	3.19	0.75	3.13	0.78	0.46	312	0.64	NS
45	Some cultists have their educational career terminated abruptly through expulsion.	2.83	0.77	2.90	0.74	-0.63	312	0.52	NS
46	Members sometimes disrupt social events in the university.	3.46	0.79	3.48	0.79	-0.18	312	0.85	NS
47	Members force female students to be their friends.	3.20	0.87	3.24	0.87	-0.29	312	0.76	NS
48	Members rape female students	3.31	0.82	3.30	0.83	0.08	312	0.93	NS
49	Members sometimes destroy facilities of the university while clashing with themselves.	3.76	0.61	3.80	0.55	-0.43	312	0.66	NS
50	Members' activities make the university community live in fear.	3.57	0.81	3.53	0.83	0.35	312	0.72	NS
	Cluster t	3.26	0.36	3.26	0.39	-0.03	312	0.97	NS

Key: $\bar{X}$ = Mean, SD = Standard Deviation, Df = Degree of Freedom, Sig. = p-value, Dec. = Decision, NS = Not Significant

Result in Table 8 shows the t-test analysis of the significant difference in the mean ratings of HOD's and students on the social problems associated with campus cult activities in public tertiary institutions in Imo State. The result shows that a cluster t-value of -0.03 with a degree of freedom of 312 and a significant value of 0.97 were obtained. Since the significant value of 0.97 is greater than 0.05 set as level of significance for testing the hypothesis, this means that the result is not significant. The null hypothesis which stated that there is no significant

difference in the mean ratings of HOD's and students on the social problems associated with campus cult activities in public tertiary institutions in Imo State is not rejected. Inference drawn is that there was no significant difference in the mean ratings of HOD's and students on the social problems associated with campus cult activities in public tertiary institutions in Imo State.

Hypothesis 4:

H₀₄: There will be no significant difference between the mean ratings of HODs and students on the management strategies that would effectively control campus cult activities in public tertiary institutions in Imo State.

Table 9: t-test Analysis of the significant difference between the mean ratings of HODs and students on the management strategies would effectively control campus cult activities in public tertiary institutions in Imo State.

		HODs = 54 Students = 260							
S/N	Statements	HODs		Students		t-value	Df	Sig.	Dec.
		$\bar{X}$	SD	$\bar{X}$	SD				
51	Good discipline of children in their homes from early childhood.	3.76	0.47	3.73	0.54	0.30	312	0.75	NS
52	Censoring of press and literature publications on campus cults.	3.61	0.65	3.61	0.66	0.03	312	0.97	NS
53	Making university academic programmes more rigorous to fully occupy students time.	3.26	0.67	3.43	0.67	-1.69	312	0.09	NS
54	Getting persons that engage in campus cult activities convicted and imprisoned.	2.98	1.00	3.02	1.03	-0.27	312	0.78	NS
55	Basing university examination on high percentage of students' attendance to classes.	3.07	0.82	3.11	0.76	-0.29	312	0.77	NS
56	Torturing publicly members of students' cultism.	2.98	0.78	3.05	0.78	-0.55	312	0.58	NS
57	Prohibiting sale of intoxicating drugs and alcohol in the campus.	2.96	1.02	3.08	0.98	-0.82	312	0.41	NS
58	Increasing extra-curricular activities like games, sports, drama to further occupy students.	3.09	0.83	3.12	0.80	-0.22	312	0.82	NS
59	Approving religious groups for students to join for moral upbringing and spiritual security in God.	3.07	0.84	3.11	0.78	-0.31	312	0.75	NS
60	Intensifying guidance and counselling activities in tertiary institutions	3.26	0.85	3.26	0.84	0.01	312	0.99	NS
	Cluster t	3.20	0.35	3.25	0.37	-0.84	312	0.40	NS

Key: $\bar{X}$ = Mean, SD = Standard Deviation, Df = Degree of Freedom, Sig. = p-value, Dec. = Decision, NS = Not Significant

Result in Table 9 shows the t-test analysis of the significant difference in the mean ratings of HOD's and students on the management strategies that would effectively control campus cult activities in public tertiary institutions in Imo State. The result shows that a cluster t-value of -0.84 with a degree of freedom of 312 and a significant value of 0.40 were obtained. Since the significant value of 0.40 is greater than 0.05 set as level of significance for testing the hypothesis, this

means that the result is not significant. The null hypothesis which stated that there is no significant difference in the mean ratings of HOD's and students on the management strategies that would effectively control campus cult activities in public tertiary institutions in Imo State is not rejected. Inference drawn is that there was no significant difference in the mean ratings of HOD's and students on the management strategies would effectively control campus cult activities in public tertiary institutions in Imo State.

Summary of the Findings

This section of the chapter is a summary of the findings of the study according to each researcher question and the tested hypotheses. The findings are presented below.

1. The result of the study showed that cult groups exist in Imo State public tertiary institutions.
2. The finding of the study shows that the characteristics of campus cult groups in public tertiary institutions in Imo State among others include; members give reverence to deity, members kill themselves while clashing with other members and activities are shrouded in secrecy.
3. The finding of the study shows that the factors that lead to students' cultism in public tertiary institutions in Imo State include; quest for power to do as one likes, adolescents' developmental problems, inadequate use of counselling services, influence of old members of the cult, societal culture of violence, among others.

4. The result of the study shows that the social problems associated with campus cult activities in public tertiary institutions in Imo State are death of some members, untimely death of innocent students, members of the university community cannot move about freely in the wake of cult clashes among others.
5. The result of the study showed that the management strategies that would effectively control campus cult activities in public tertiary institutions in Imo State include the following; good discipline of children in their homes from early childhood, censoring of press and literature publications on campus cults, making university academic programmes more rigorous to fully occupy students time among others.
6. The result of the study showed that there was no significant difference in the mean ratings of HOD's and students on the characteristics of campus cult groups in public tertiary institutions in Imo State.
7. The result of the study showed that there was no significant difference in the mean ratings of HOD's and students on the factors that lead to students' cultism in public tertiary institutions in Imo State.
8. The result of the study showed that there was no significant difference in the mean ratings of HOD's and students on the social problems associated with campus cult activities in public tertiary institutions in Imo State.
9. The result of the study showed that there was no significant difference in the mean ratings of HOD's and students on the management strategies would effectively control campus cult activities in public tertiary institutions in Imo State.

CHAPTER FIVE

DISCUSSION, CONCLUSION, IMPLICATIONS AND SUMMARY

This chapter deals with the discussion of the findings, conclusion, educational implications, recommendations, limitations, suggestions for further studies, and summary of the study.

Discussion of the Findings

The findings of the study are discussed in line with the research questions and the null hypotheses that guided the study.

Campus Cult Groups that exist in Imo State Public Tertiary Institutions

The result of the study as presented in table 1 in chapter 4 shows the frequency and percentage of respondents on campus cult groups that exist in Imo State public tertiary institutions. Majority of the respondents agreed that the following cult groups exist in Imo State public tertiary institutions. These are: the Buccaneer, Pyrates, Black Axe, Seadogs, the Black Cat, the National Seadogs, the Amazona (old female), the Scorpion, the Mafia and the Bees International. On the other hand, the result shows that the following cult groups do not exist in Imo State public tertiary institutions, these include; Temple of Eden, the Musketeers, the Odd fellows, the Cobra, The Barracudas, the Hunalayas, the Bragons, the Red Banet, the Red Devil and the Blood Spot. The overall finding of the study shows that cult groups exist in Imo State public tertiary institutions. The finding of the study is consistent with Okere (2003) who investigated family socio-economic status and students' cultism in Enugu State University of Science and Technology

(ESUT) and found among other things that some ‘big’ men in the corridors of power supply guns to their sons and daughters who are cult members and that police could not take action because of the positions of their parents. It was also found that the guns, knives, axes and other destructive weapons cult students in ESUT used in some of their ‘hits’ were supplied by members who graduated before them. The finding is also in agreement with Rotimi (2005) who also found that the secret cult phenomenon is not new in Africa. Rotimi observed that activities of secret cults like, Human Leopard and human Crocodiles have been recorded in central Africa and that cult groups enjoy subtle support and patronage from both government and school authorities. This implies that cult group exist in tertiary institutions in Enugu State.

The Characteristics of Campus Cult Groups in Public Tertiary Institutions in Imo State

The result of the study as presented in table 2 in chapter 4 shows the mean ratings and standard deviations of the respondents on the characteristics of campus cult groups in public tertiary institutions in Imo State. The result of the study showed that the following are characteristics of campus cult groups, these according to the finding of the study include; members give reverence to deity, members kill themselves while clashing with other members, activities are shrouded in secrecy, there are cases of killing of non members in clashes between rival cults, lecturers are sometimes killed for poor grades, among others. The finding from the test of hypothesis one showed that there was no significant

difference ($p>0.05$) in the mean ratings of HOD's and students on the characteristics of campus cult groups in public tertiary institutions in Imo State. This implies that the HOD's and students share the same views and opinions on the characteristics of campus cult groups in public tertiary institutions in Imo State. The finding of the study is consistent with Usen, et al (1990) who found that the cultist use valleys, hill tops, cemeteries, and forests as venues where cult initiation of their new members usually take place. The authors attested that the members usually drink concoction of human blood which they call concoction of "Blood of Mary", after which they took an oath of secrecy. A member was therefore bound by oath not to reveal their secret to the "civilians" that are non-members. This implies that some of the activities of cult members are shrouded in secrecy. This means that giving reverence to deity, cult members killing themselves while clashing with other members and killing of non members in clashes between rival cults are some of the characteristics of cult groups in public tertiary institutions in Imo State.

Factors that Lead to Students' Cultism in Public Tertiary Institutions in Imo State

The result of the study as presented in table 3 in chapter 4 shows the mean ratings and standard deviations of the respondents on the factors that lead to students' cultism in public tertiary institutions in Imo State. The result of the study showed that the following are factors that lead to students' cultism in public tertiary institutions, these among others include; quest for power to do as one

likes, adolescents' developmental problems, inadequate use of counselling services, influence of old members of the cult and societal culture of violence. However, the respondents disagreed on; students not properly brought up at home, students admitted into an institution through malpractice and ban on students' unionism as factors that lead to students' cultism in public tertiary institutions in Imo State. The finding from the test of hypothesis two showed that there was no significant difference in the mean ratings of HOD's and students on the factors that lead to students' cultism in public tertiary institutions in Imo State. The finding of the study is consistent with Bawa (2008) who attempted to find the causes of cultism in Nigerian Universities using University of Lagos (UNILAG), University of Ibadan (UI), Obafemi Awolowo University, Ile Ife and Lagos State University (LASU) and found among other things that; to secure girl friends, financial assistance, easy access to high grades in examinations, power and inordinate ambition are among the factors that lead to students' cultism in public tertiary institutions.

Social Problems Associated with Campus Cult Activities in Public Tertiary Institutions in Imo State

The result of the study as presented in table 4 in chapter 4 shows the mean ratings and standard deviations of the respondents on the social problems associated with campus cult activities in public tertiary institutions in Imo State. The result of the study showed that the following are social problems associated with campus cult activities in public tertiary institutions. These, among others

include; death of some members, untimely death of innocent students, members of the university community cannot move about freely in the wake of cult clashes, prevents many students from attending night preps for fear of cultists and some cultists have their educational career terminated abruptly through expulsion. The finding from the test of hypothesis three showed that there was no significant difference in the mean ratings of HOD's and students on the social problems associated with campus cult activities in public tertiary institutions in Imo State. This implies that the difference in the responses of HOD's and students on the social problems associated with campus cult activities in public tertiary institutions did not differ statistically. The result of the study is consistent with Onyeyido (2002) who carried out a study on campus cults as perceived by students and lecturers in tertiary institutions in Rivers State using the University of Port-Harcourt and the University of Science and Technology Nkpolu and found among others that physical harm on individuals, disruption of school property and sometimes death of some people are the social problems associated with campus cult activities in public tertiary institutions. The finding of this study therefore showed that social problems exist as a result of campus cult activities in public tertiary institutions in Imo State.

Management Strategies that would Effectively Control Campus Cult Activities in Public Tertiary Institutions in Imo State

The result of the study as presented in table 5 in chapter 4 shows the mean ratings and standard deviations of the respondents on the management strategies

that would effectively control campus cult activities in public tertiary institutions in Imo State. The result of the study showed that the following are the management strategies that would effectively control campus cult activities in public tertiary institutions, these among others include; good discipline of children in their homes from early childhood, censoring of press and literature publications on campus cults, making university academic programmes more rigorous to fully occupy students time, getting persons that engage in campus cult activities convicted and imprisoned and basing university examination on high percentage of students' attendance to classes. The finding from the test of hypothesis four showed that there was no significant difference in the mean ratings of HOD's and students on the management strategies that would effectively control campus cult activities in public tertiary institutions in Imo State. The result of the study is consistent with Onoyase and Arubayi (2008) who carried out a study on management techniques of campus cultism in Federal Colleges of Education in Nigeria and found among others that coercion, public renunciation, public awareness campaign were effective in managing cultism. The result of this study therefore showed that campus cultism in tertiary institutions in Enugu state can be managed and control.

Conclusion

Based on the findings of the study, the following conclusions were drawn. Cult groups exist in Imo State public tertiary institutions. The characteristics of campus cult groups in public tertiary institutions in Imo State among others

include; members giving reverence to deity, members killing themselves while clashing with other members and activities are shrouded in secrecy. The factors that lead to students' cultism in public tertiary institutions in Imo State include; quest for power to do as one likes, adolescents' developmental problems, inadequate use of counselling services, influence of old members of the cult, societal culture of violence, among others. The social problems associated with campus cult activities in public tertiary institutions in Imo State are death of some members, untimely death of innocent students, members of the university community cannot move about freely in the wake of cult clashes among others. The management strategies that would effectively control campus cult activities in public tertiary institutions in Imo State include the following; good discipline of children in their homes from early childhood, censoring of press and literature publications on campus cults, making university academic programmes more rigorous to fully occupy students time among others.

Educational Implications of the Study

The findings of the study have some educational implications.

The finding of the study showed the characteristics of campus cult groups in public tertiary institutions in Imo State among others include; members giving reverence to deity, members killing themselves while clashing with other members and activities are shrouded in secrecy. The implication is that the continuous existence of these cult groups in tertiary institutions in Imo state is a big threat to

the growth of the institutions and the development of educational sector and subsequently a decline in students' academic achievement and loss of lives.

The result of the study showed that; quest for power to do as one likes, adolescents' developmental problems, inadequate use of counselling services, influence of old members of the cult, societal culture of violence, among others are the factors that lead to students' cultism in public tertiary institutions in Imo State. The implication is that until societal culture of violence is corrected and adequate counselling services are provided, the youth will continue to indulge in cult activities and these will lead to decline in the standard of education in tertiary institutions.

The finding of the study showed that death of some members, untimely death of innocent students, restriction of movement of the members of the university community in the wake of cult clashes among others are the social problems associated with campus cult activities in public tertiary institutions in Imo State. The implication is that if these social problems are not checked, the innocent students and the university community will continue to suffer from the social problems associated with cultism in tertiary institutions.

Recommendations

Based on the findings of the study, the following recommendations are made;

1. Public awareness campaign should be carried out by the school administrators to enlighten parents about the dangers of cultism. Such awareness will enhance

their advisory role performance to their children and wards on the consequences of associating with cultists. Parents will then cooperate better in helping school administrators to prevent their wards from joining cults.

2. Students, especially first years, should be given adequate orientation about the dangers of joining cultism. This will help students to make rational decision concerning joining or associating with campus cultists. This will also enhance high performance of students in examinations. This is because when there is peace and harmony in the school, effective teaching and learning will take place.
3. The Ministry of Education in conjunction with security agencies should organize workshops and seminars for students and lecturers on consequences of joining cultism. This will help the university management to end the menace of campus cultism by strengthening awareness in tertiary institutions.

Suggestions for Further Studies

The following suggestions are made for further research.

- 1) The study should be replicated in other states of the federation where campus cult activities is noticed.
- 2) Further studies should be carried out in secondary schools in Imo State on the influence of cultism on students' academic achievement.
- 3) Further studies should be conducted and analysed based on institution type, this will help to determine the magnitude of cult activities across different tertiary institutions.

Limitation of the study

The finding of this study is however subject to the following limitation.

1. The harassment of students and other campus members by cult groups may have some impact on the level of responses provided by the respondents.
2. Responses on activities of cultism from respondents were not analysed based on institution type, as such it was difficult for the researcher to determine the magnitude of cult activities across different tertiary institutions.

Summary of the Study

The main purpose of this study is to investigate the management of campus cultism among students in tertiary institutions in Imo State, Nigeria. The study was guided by five research questions and four null hypotheses. The study adopted a descriptive survey research design. The population of the study was 2,612 respondents comprising of 54 heads of Department and 2,558 three hundred level students in all the public tertiary institutions in Imo State. The sample for the study was 314 respondents comprising of 54 heads of Departments and 260 students.

The instrument for data collection was a questionnaire titled “Management of Campus Cult among Students in Tertiary Institutions in Imo State” (MCCTI) questionnaire adapted from Ugorji (2011) and adjusted to suit the present study. To determine the face validity of the instrument, the researcher consulted two lecturers in the Departments of Educational Foundations and one in Measurement and Evaluation at the University of Nigeria, Nsukka. These experts were requested

to validate the items in terms of their clarity, appropriateness of the language and suitability to the research questions in the study. After scrutinizing the instrument, they made some corrections on the management strategies which were reflected in the instrument. To ensure the reliability of the instrument, Cronbach Alpha test of reliability was used to establish the internal consistency of the items. The results show a reliability co-efficient score of 0.89; 0.84; 0.86; 0.81; 0.82; for Clusters A, B, C, D and E respectively.

The questionnaire was administered and collected by the researcher with the assistance of 4 research assistants. The researcher acquainted the assistants with the purpose of the study and how to administer and collect the questionnaire. On the spot method of administration and retrieval was used to possibly eliminate loss of questionnaire. Research questions were answered using mean and standard deviation. Based on the four point scale, the acceptance level was 2.50 and above while below 2.50 show non-acceptance. t-test was used in testing the null hypotheses at 0.05 level of significance.

The finding of the study among others showed that cult groups exist in Imo State public tertiary institutions. It was found that the characteristics of campus cult groups in public tertiary institutions in Imo State among others include; members give reverence to deity, members kill themselves while clashing with other members and activities are shrouded in secrecy. Also, result showed that the factors that lead to students' cultism in public tertiary institutions in Imo State include; quest for power to do as one likes, adolescents' developmental problems,

inadequate use of counselling services, influence of old members of the cult, societal culture of violence, among others. Conclusion was drawn and implication of the finding highlighted. It was recommended among others that Public awareness campaign should be carried out by the school administrators to enlighten parents about the dangers of cultism. Such awareness will enhance their advisory role performance to their children and wards on the consequences of associating with cultists. Parents will then cooperate better in helping school administrators to prevent their wards from joining cults. The limitation of the study was outline and suggestions were made for further studies.

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APPENDIX I

Department of Educational Foundations,
Faculty of Education,
University of Nigeria,
Nsukka.
29/7/2016.

Dear Sir/Madam,

REQUEST FOR VALIDATION OF INSTRUMENT

I am a postgraduate student in the above named Department of the University of Nigeria, Nsukka. I am carrying out a study on **Management of Campus Cultism among Students in Tertiary Institutions in Imo State, Nigeria.**

Kindly assist me in validating my instrument.

Thank you for your kind assistance.

Margaret Okere N. (Mrs.)
PG/M.Ed/SD/09/50440

Purpose of the Study

The main purpose of the study is to determine management strategies for reducing and possibly terminating cult activities in public tertiary institutions in Imo State, Nigeria.

Specifically, the study seeks to:

1. Identify campus cult groups in Imo State public tertiary institutions.
2. Investigate the characteristics of campus cult activities in Imo State public tertiary institutions.
3. Find factors that lead to students' campus cultism in public tertiary institutions in Imo State.
4. Ascertain the social problems associated with cult activities in public tertiary institutions in Imo State.
5. Evolve management strategies that would - effectively control campus cult activities in public tertiary institutions in Imo State.

Research Questions

The following research questions will guide the study.

1. What are the campus cult groups that exist in Imo State public tertiary institutions?
2. What are the characteristics of campus cult activities that exist in public tertiary institutions in Imo State?
3. What are the factors that lead to students' cultism in public tertiary institutions in Imo State?
4. What are the social problems associated with campus cult activities in Imo State public tertiary institutions?
5. What management strategies would effectively control campus cult activities in public tertiary institutions in Imo State?

Hypotheses

The following null hypotheses were formulated to guide the study and will be tested at 0.05 level of significance to guide the study.

- Ho₁: There is no significant difference between the mean scores of Heads of Departments and students of tertiary institutions with regard to factors that lead to students' cultism in public tertiary institutions in Imo State.
- Ho₂: There will be no significant difference between the mean scores of students and Heads of Departments of tertiary institutions with regards to management strategies that would effectively control campus cult activities in public tertiary institutions in Imo State.

APPENDIX II

Department of Educational Foundations,
Faculty of Education,
University of Nigeria,
Nsukka.
29/7/2016.

Dear Respondent.

LETTER OF INTRODUCTION TO RESPONDENTS

I am a postgraduate student of the above named Department and institution carrying out a study on **Management of Campus Cultism among Students in Tertiary Institutions in Imo State, Nigeria**. Please kindly fill the attached questionnaire honestly as the success of this research study will be dependent on it.

All information given will be treated with utmost confidentiality and would be used only for this project.

Thank you.

Yours faithfully,

Okere Margaret N.

QUESTIONNAIRE

SECTION A

PERSONAL DATA

Name _____ of _____

Institution _____

Head of Department [☐] Student [☐]

Sex: Male [☐] Female [☐]

SECTION B

Please indicate your agreement or disagreement on the following statements by ticking (✓) in the column that best reflect your opinion.

SA — Strongly Agree (4 points)

A — Agree (3) points (3 points)

D — Disagree (2) points (2 points)

SD — Strongly Disagree (1 point)

CLUSTER A

Campus Cult Groups in Public Tertiary Institutions in Imo State

S/No	Items	Available	Not Available
1	The Buccaneer		
2	Pirates		
3	Black Axe		
4	Seadogs		
5	Temple of Eden		
6	The Musketeers		
7	The Black Cat		
8	The National Seadogs		
9	The Odd fellows		
10	The Amazona (old female)		
11	The Scorpion		
12	The Cobra		
13	The Barracudas		
14	The Hunalayay		
15	The Bragons		
16	The Red Banet		
17	The Mafia		
18	The Red Devil		
19	The Blood Spot		
20	The Bees International		

CLUSTER B

Characteristics of Campus cults activities in Imo State Public Tertiary Institutions

S/N	Items	SA	A	D	SD
21	Members give reverence to deity.				
22	Members kill themselves while clashing with other members.				
23	Activities are shrouded in secrecy.				
24	There are cases of killing of non members in clashes between rival cults.				
25	Lecturers are sometimes killed for poor grades.				
26	Display of zealous and unquestionable commitment to its leader.				
27	Members are initiated through blood oath.				

28	New members undergo physical fitness test through a whipping process with sticks.				
29	Carry out meetings in odd places usually at midnight.				
30	Members drink alcohol deadly				

CLUSTER C

Factors Leading to Students' Cultism in Public Tertiary Institutions in Imo State

S/N	Items	SA	A	D	SD
31	Students not properly brought up at home.				
32	Quest for power to do as one likes.				
33	Students admitted into an institution through malpractice.				
34	Adolescents' developmental problems.				
35	Ban on students unionism may cause students decide to operate underground.				
36	Inadequate use of counselling services.				
37	Influence of old members of the cult.				
38	Societal culture of violence.				
39	Children of the rich wanting to maintain links among themselves.				
40	To seek financial assistance from the rich members.				

CLUSTER D

Social Problems Associated with Campus Cult Activities in Imo State Public Tertiary Institutions

S/N	Items	SA	A	D	SD
41	Students' cultism leads to death of some members.				
42	Campus cultism have also led to untimely death of innocent students				
43	Members of the university community cannot move about freely in the wake of cult clashes.				
44	Prevents many students from attending night preps for fear of cultists.				

45	Some cultists have their educational career terminated abruptly through expulsion.				
46	Members sometimes disrupt social events in the university.				
47	Members force female students to be their friends.				
48	Members rape female students				
49	Members sometimes destroy facilities of the university while clashing with themselves.				
50	Members' activities make the university community live in fear.				

CLUSTER E

Management Strategies to Control Campus Cultism Imo State Public Tertiary Institutions

S/N	Items	SA	A	D	SD
51	Good discipline of children in their homes from early childhood.				
52	Censoring of press and literature publications on campus cults.				
53	Making university academic programmes more rigorous to fully occupy students time.				
54	Getting persons that engage in campus cult activities convicted and imprisoned.				
55	Basing university examination on high percentage of students' attendance to classes.				
56	Torturing publicly members of students' cultism.				
57	Prohibiting sale of intoxicating drugs and alcohol in the campus.				
58	Increasing extra-curricular activities like games, sports, drama to further occupy students.				
59	Approving religious groups for students to join for moral upbringing and spiritual security in God.				
60	Intensifying guidance and counselling activities in tertiary institutions				

Thank you

APPENDIX V

DATA ANALYSIS OUTPUT

Crosstabs

RESEARCH QUESTION ONE

The Buccaneer * Institution Cross tabulation

			Institution					Total
			IMSU	ALVAN	FUTO	NEKEDE	IMSP UMUAGWO	
The Buccaneer	Available	Count	51	74	41	30	23	219
		% within Institution	60.7%	88.1%	68.3%	61.2%	62.2%	69.7%
	Not Available	Count	33	10	19	19	14	95
		% within Institution	39.3%	11.9%	31.7%	38.8%	37.8%	30.3%
	Total	Count	84	84	60	49	37	314
		% within Institution	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Pirates * Institution Crosstabulation

			Institution					Total
			IMSU	ALVAN	FUTO	NEKEDE	IMSP UMUAGWO	
Pirates	Available	Count	73	84	60	49	37	303
		% within Institution	86.9%	100.0%	100.0%	100.0%	100.0%	96.5%
	Not Available	Count	11	0	0	0	0	11
		% within Institution	13.1%	0.0%	0.0%	0.0%	0.0%	3.5%

Total	Count	84	84	60	49	37	314
	% within Institution	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Black Axe * Institution Crosstabulation

			Institution					Total
			IMSU	ALVAN	FUTO	NEKEDE	IMSP UMUAGWO	
Black Axe	Available	Count	26	81	41	42	31	221
		% within Institution	31.0%	96.4%	68.3%	85.7%	83.8%	70.4%
	Not Available	Count	58	3	19	7	6	93
		% within Institution	69.0%	3.6%	31.7%	14.3%	16.2%	29.6%
Total		Count	84	84	60	49	37	314
		% within Institution	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Seadogs * Institution Crosstabulation

			Institution					Total
			IMSU	ALVAN	FUTO	NEKEDE	IMSP UMUAGWO	
Seadogs	Available	Count	54	75	24	34	33	220
		% within Institution	64.3%	89.3%	40.0%	69.4%	89.2%	70.1%
	Not Available	Count	30	9	36	15	4	94
		% within Institution	35.7%	10.7%	60.0%	30.6%	10.8%	29.9%
Total		Count	84	84	60	49	37	314
		% within Institution	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Temple of Eden * Institution Crosstabulation

			Institution					Total
			IMSU	ALVAN	FUTO	NEKEDE	IMSP UMUAGWO	
Temple of Eden	Available	Count	2	8	6	5	9	30
		% within Institution	2.4%	9.5%	10.0%	10.2%	24.3%	9.6%
	Not Available	Count	82	76	54	44	28	284
		% within Institution	97.6%	90.5%	90.0%	89.8%	75.7%	90.4%
Total	Count		84	84	60	49	37	314
	% within Institution		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

The Musketeers * Institution Crosstabulation

			Institution					Total
			IMSU	ALVAN	FUTO	NEKEDE	IMSP UMUAGWO	
The Musketeers	Available	Count	3	4	17	8	0	32
		% within Institution	3.6%	4.8%	28.3%	16.3%	0.0%	10.2%
	Not Available	Count	81	80	43	41	37	282
		% within Institution	96.4%	95.2%	71.7%	83.7%	100.0%	89.8%
Total	Count		84	84	60	49	37	314
	% within Institution		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

The Black Cat * Institution Crosstabulation

			Institution					Total
			IMSU	ALVAN	FUTO	NEKEDE	IMSP UMUAGWO	
The Black Cat	Available	Count	39	29	41	33	20	162

Total	Not Available	% within Institution	46.4%	34.5%	68.3%	67.3%	54.1%	51.6%
		Count	45	55	19	16	17	152
		% within Institution	53.6%	65.5%	31.7%	32.7%	45.9%	48.4%
		Count	84	84	60	49	37	314
		% within Institution	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

The National Seadogs * Institution Crosstabulation

			Institution					Total
			IMSU	ALVAN	FUTO	NEKEDE	IMSP UMUAGWO	
The National Seadogs	Available	Count	69	78	43	33	31	254
		% within Institution	82.1%	92.9%	71.7%	67.3%	83.8%	80.9%
	Not Available	Count	15	6	17	16	6	60
		% within Institution	17.9%	7.1%	28.3%	32.7%	16.2%	19.1%
		Count	84	84	60	49	37	314
Total		% within Institution	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

The Odd fellows * Institution Crosstabulation

			Institution					Total
			IMSU	ALVAN	FUTO	NEKEDE	IMSP UMUAGWO	
The Odd fellows	Available	Count	24	13	31	14	8	90
		% within Institution	28.6%	15.5%	51.7%	28.6%	21.6%	28.7%
	Not Available	Count	60	71	29	35	29	224
		% within Institution	71.4%	84.5%	48.3%	71.4%	78.4%	71.3%
		Count	84	84	60	49	37	314
Total		% within Institution	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

The Amazona (old female) * Institution Crosstabulation

			Institution					Total
			IMSU	ALVAN	FUTO	NEKEDE	IMSP UMUAGWO	
The Amazona (old female)	Available	Count	62	82	48	34	35	261
		% within Institution	73.8%	97.6%	80.0%	69.4%	94.6%	83.1%
	Not Available	Count	22	2	12	15	2	53
		% within Institution	26.2%	2.4%	20.0%	30.6%	5.4%	16.9%
	Total	Count	84	84	60	49	37	314
		% within Institution	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

The Scorpion * Institution Crosstabulation

			Institution					Total
			IMSU	ALVAN	FUTO	NEKEDE	IMSP UMUAGWO	
The Scorpion	Available	Count	44	63	31	35	33	206
		% within Institution	52.4%	75.0%	51.7%	71.4%	89.2%	65.6%
	Not Available	Count	40	21	29	14	4	108
		% within Institution	47.6%	25.0%	48.3%	28.6%	10.8%	34.4%
	Total	Count	84	84	60	49	37	314
		% within Institution	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

The Cobra * Institution Crosstabulation

			Institution					Total
			IMSU	ALVAN	FUTO	NEKEDE	IMSP UMUAGWO	
The Cobra	Available	Count	8	1	6	9	1	25
		% within Institution	9.5%	1.2%	10.0%	18.4%	2.7%	8.0%
	Not Available	Count	76	83	54	40	36	289
		% within Institution	90.5%	98.8%	90.0%	81.6%	97.3%	92.0%
	Total	Count	84	84	60	49	37	314
		% within Institution	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

The Barracudas * Institution Crosstabulation

			Institution					Total
			IMSU	ALVAN	FUTO	NEKEDE	IMSP UMUAGWO	
The Barracudas	Available	Count	6	61	24	12	29	132
		% within Institution	7.1%	72.6%	40.0%	24.5%	78.4%	42.0%
	Not Available	Count	78	23	36	37	8	182
		% within Institution	92.9%	27.4%	60.0%	75.5%	21.6%	58.0%
	Total	Count	84	84	60	49	37	314
		% within Institution	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

The Hunalayas * Institution Crosstabulation

			Institution					Total
			IMSU	ALVAN	FUTO	NEKEDE	IMSP UMUAGWO	
The Hunalayas	Available	Count	13	6	30	9	7	65
		% within Institution	15.5%	7.1%	50.0%	18.4%	18.9%	20.7%
	Not Available	Count	71	78	30	40	30	249
		% within Institution	84.5%	92.9%	50.0%	81.6%	81.1%	79.3%
	Total	Count	84	84	60	49	37	314
		% within Institution	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

The Bragons * Institution Crosstabulation

			Institution					Total
			IMSU	ALVAN	FUTO	NEKEDE	IMSP UMUAGWO	
The Bragons	Available	Count	27	21	11	30	24	113
		% within Institution	32.1%	25.0%	18.3%	61.2%	64.9%	36.0%
	Not Available	Count	57	63	49	19	13	201
		% within Institution	67.9%	75.0%	81.7%	38.8%	35.1%	64.0%
	Total	Count	84	84	60	49	37	314
		% within Institution	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

The Red Banet * Institution Crosstabulation

			Institution					Total
			IMSU	ALVAN	FUTO	NEKEDE	IMSP UMUAGWO	
The Red Banet	Available	Count	22	12	23	4	3	64
		% within Institution	26.2%	14.3%	38.3%	8.2%	8.1%	20.4%
	Not Available	Count	62	72	37	45	34	250
		% within Institution	73.8%	85.7%	61.7%	91.8%	91.9%	79.6%
	Total	Count	84	84	60	49	37	314
		% within Institution	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

The Mafia * Institution Crosstabulation

			Institution					Total
			IMSU	ALVAN	FUTO	NEKEDE	IMSP UMUAGWO	
The Mafia	Available	Count	59	70	24	40	33	226
		% within Institution	70.2%	83.3%	40.0%	81.6%	89.2%	72.0%
	Not Available	Count	25	14	36	9	4	88
		% within Institution	29.8%	16.7%	60.0%	18.4%	10.8%	28.0%
	Total	Count	84	84	60	49	37	314
		% within Institution	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

The Red Devil * Institution Crosstabulation

			Institution					Total
			IMSU	ALVAN	FUTO	NEKEDE	IMSP UMUAGWO	
The Red Devil	Available	Count	5	3	19	7	2	36
		% within Institution	6.0%	3.6%	31.7%	14.3%	5.4%	11.5%
	Not Available	Count	79	81	41	42	35	278
		% within Institution	94.0%	96.4%	68.3%	85.7%	94.6%	88.5%
	Total	Count	84	84	60	49	37	314
		% within Institution	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

The Blood Spot * Institution Crosstabulation

			Institution					Total
			IMSU	ALVAN	FUTO	NEKEDE	IMSP UMUAGWO	
The Blood Spot	Available	Count	6	0	0	4	0	10
		% within Institution	7.1%	0.0%	0.0%	8.2%	0.0%	3.2%
	Not Available	Count	78	84	60	45	37	304
		% within Institution	92.9%	100.0%	100.0%	91.8%	100.0%	96.8%
	Total	Count	84	84	60	49	37	314
		% within Institution	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

The Bees International * Institution Crosstabulation

			Institution					Total
			IMSU	ALVAN	FUTO	NEKEDE	IMSP UMUAGWO	
The Bees International	Available	Count	38	66	35	28	33	200
		% within Institution	45.2%	78.6%	58.3%	57.1%	89.2%	63.7%
	Not Available	Count	46	18	25	21	4	114
		% within Institution	54.8%	21.4%	41.7%	42.9%	10.8%	36.3%
	Total	Count	84	84	60	49	37	314
		% within Institution	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Descriptives

RESEARCH QUESTION TWO

Descriptive Statistics

	N	Mean	Std. Deviation
Item21	314	3.10	.825
Item22	314	3.26	.744
Item23	314	2.84	.813
Item24	314	3.17	.554
Item25	314	3.42	.898
Item26	314	3.28	.752
Item27	314	3.05	1.013
Item28	314	3.22	1.049
Item29	314	2.80	.755
Item30	314	3.01	1.139
ClusterA	314	3.114650	.4437446
Valid N (listwise)	314		

Descriptives

RESEARCH QUESTION THREE

Descriptive Statistics

	N	Mean	Std. Deviation
Item31	314	1.66	.780
Item32	314	3.52	.615
Item33	314	2.18	.482
Item34	314	3.20	.963
Item35	314	2.28	.573
Item36	314	3.42	.880
Item37	314	3.22	1.018
Item38	314	3.52	.698
Item39	314	3.24	.967
Item40	314	3.22	.949
ClusterB	314	2.944904	.3100904
Valid N (listwise)	314		

Descriptives

RESEARCH QUESTION FOUR

Descriptive Statistics

	N	Mean	Std. Deviation
Item41	314	3.07	.952
Item42	314	2.73	.830
Item43	314	3.50	.873
Item44	314	3.14	.779
Item45	314	2.89	.746
Item46	314	3.48	.792
Item47	314	3.24	.873
Item48	314	3.31	.828
Item49	314	3.79	.566
Item50	314	3.54	.827

ClusterC	314	3.268	.3858
Valid N (listwise)	314		

Descriptives

RESEARCH QUESTION FIVE

Descriptive Statistics			
	N	Mean	Std. Deviation
Item51	314	3.74	.532
Item52	314	3.61	.661
Item53	314	3.40	.677
Item54	314	3.02	1.028
Item55	314	3.10	.772
Item56	314	3.04	.780
Item57	314	3.06	.990
Item58	314	3.11	.807
Item59	314	3.11	.790
Item60	314	3.26	.842
ClusterD	314	3.244	.3716
Valid N (listwise)	314		

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T-TEST GROUPS=Status(2 1)
/MISSING=ANALYSIS
/VARIABLES=Item21 Item22 Item23 Item24 Item25 Item26 Item27 Item28 Item29 Item30 ClusterA
/CRITERIA=CI (.95) .

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T-Test

HYPOTHESIS ONE

Group Statistics					
	Status	N	Mean	Std. Deviation	Std. Error Mean
Item21	HODs	54	3.06	.856	.116
	Students	260	3.10	.820	.051
Item22	HODs	54	3.28	.763	.104
	Students	260	3.26	.741	.046
Item23	HODs	54	2.85	.810	.110
	Students	260	2.83	.815	.051
Item24	HODs	54	3.11	.572	.078
	Students	260	3.18	.551	.034
Item25	HODs	54	3.39	.920	.125
	Students	260	3.42	.895	.056
Item26	HODs	54	3.24	.751	.102
	Students	260	3.28	.753	.047
Item27	HODs	54	3.02	1.037	.141
	Students	260	3.06	1.010	.063
Item28	HODs	54	3.20	1.035	.141
	Students	260	3.23	1.054	.065
Item29	HODs	54	2.59	.813	.111
	Students	260	2.84	.737	.046
Item30	HODs	54	2.93	1.163	.158
	Students	260	3.03	1.135	.070
ClusterA	HODs	54	3.066667	.4197933	.0571266
	Students	260	3.124615	.4486895	.0278265

Equal variances not assumed			-.912	80.210	.365	-.0579487	.0635434	.184399	-.0685017
								1	

T-Test

HYPOTHESIS TWO

Group Statistics					
	Status	N	Mean	Std. Deviation	Std. Error Mean
Item31	HODs	54	1.74	.805	.110
	Students	260	1.65	.775	.048
Item32	HODs	54	3.48	.666	.091
	Students	260	3.52	.605	.038
Item33	HODs	54	2.19	.517	.070
	Students	260	2.18	.475	.029
Item34	HODs	54	3.22	.904	.123
	Students	260	3.20	.977	.061
Item35	HODs	54	2.26	.589	.080
	Students	260	2.28	.571	.035
Item36	HODs	54	3.39	.878	.119
	Students	260	3.42	.882	.055
Item37	HODs	54	3.11	1.093	.149
	Students	260	3.25	1.002	.062
Item38	HODs	54	3.54	.719	.098
	Students	260	3.51	.695	.043
Item39	HODs	54	3.20	.998	.136
	Students	260	3.24	.962	.060
Item40	HODs	54	3.13	.991	.135
	Students	260	3.24	.941	.058
ClusterB	HODs	54	2.925926	.3175289	.0432102
	Students	260	2.948846	.3090005	.0191634

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	df	Sig. (2- tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Item31	Equal variances assumed	.117	.733	.811	312	.418	.095	.117	-.135	.324
	Equal variances not assumed			.790	74.768	.432	.095	.120	-.144	.333
Item32	Equal variances assumed	.646	.422	-.452	312	.652	-.042	.092	-.223	.140
	Equal variances not assumed			-.424	72.326	.673	-.042	.098	-.237	.154
Item33	Equal variances assumed	.497	.481	.061	312	.951	.004	.072	-.138	.146
	Equal variances not assumed			.058	72.806	.954	.004	.076	-.148	.156
Item34	Equal variances assumed	.726	.395	.181	312	.857	.026	.144	-.258	.310
	Equal variances not assumed			.190	80.818	.850	.026	.137	-.247	.299
Item35	Equal variances assumed	.001	.974	-.250	312	.802	-.022	.086	-.190	.147
	Equal variances not assumed			-.246	75.161	.807	-.022	.088	-.196	.153
Item36	Equal variances assumed	.000	.985	-.259	312	.795	-.034	.132	-.293	.225
	Equal variances not assumed			-.260	76.866	.795	-.034	.131	-.296	.227
Item37	Equal variances assumed	.486	.486	-.887	312	.376	-.135	.152	-.435	.165
	Equal variances not assumed			-.838	72.675	.405	-.135	.161	-.456	.186
Item38	Equal variances assumed	.000	.984	.244	312	.807	.025	.105	-.180	.231
	Equal variances not assumed			.238	74.940	.812	.025	.107	-.188	.239
Item39	Equal variances assumed	.142	.706	-.267	312	.790	-.039	.145	-.324	.246
	Equal variances not assumed			-.260	74.876	.795	-.039	.148	-.334	.257
Item40	Equal variances assumed	.113	.737	-.766	312	.444	-.109	.142	-.388	.171
	Equal variances not assumed			-.740	74.146	.461	-.109	.147	-.402	.184
ClusterB	Equal variances assumed	.103	.748	-.494	312	.622	-.0229202	.0464296	-.1142749	.0684345
	Equal variances not assumed			-.485	75.303	.629	-.0229202	.0472690	-.1170787	.0712382

T-Test

HYPOTHESIS THREE

Group Statistics

	Status	N	Mean	Std. Deviation	Std. Error Mean
Item41	HODs	54	3.07	.968	.132
	Students	260	3.07	.950	.059
Item42	HODs	54	2.72	.834	.113
	Students	260	2.73	.831	.052
Item43	HODs	54	3.54	.818	.111
	Students	260	3.50	.885	.055
Item44	HODs	54	3.19	.754	.103
	Students	260	3.13	.785	.049
Item45	HODs	54	2.83	.771	.105
	Students	260	2.90	.742	.046
Item46	HODs	54	3.46	.794	.108
	Students	260	3.48	.793	.049
Item47	HODs	54	3.20	.877	.119
	Students	260	3.24	.874	.054
Item48	HODs	54	3.31	.820	.112
	Students	260	3.30	.831	.052
Item49	HODs	54	3.76	.612	.083
	Students	260	3.80	.556	.035
Item50	HODs	54	3.57	.815	.111
	Students	260	3.53	.831	.052
ClusterC	HODs	54	3.267	.3681	.0501
	Students	260	3.269	.3901	.0242

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	df	Sig. (2- tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Item41	Equal variances assumed	.023	.880	.061	312	.951	.009	.143	-.272	.289
	Equal variances not assumed			.060	75.700	.952	.009	.144	-.279	.296
Item42	Equal variances assumed	.003	.958	-.100	312	.921	-.012	.124	-.257	.232
	Equal variances not assumed			-.099	76.443	.921	-.012	.125	-.261	.236
Item43	Equal variances assumed	.548	.460	.313	312	.755	.041	.131	-.216	.298
	Equal variances not assumed			.330	80.975	.743	.041	.124	-.206	.288
Item44	Equal variances assumed	.012	.915	.467	312	.641	.054	.117	-.175	.284
	Equal variances not assumed			.479	78.709	.633	.054	.114	-.172	.281
Item45	Equal variances assumed	.537	.464	-.631	312	.528	-.071	.112	-.290	.149
	Equal variances not assumed			-.616	74.789	.540	-.071	.115	-.299	.158
Item46	Equal variances assumed	.008	.927	-.183	312	.855	-.022	.119	-.255	.212
	Equal variances not assumed			-.182	76.563	.856	-.022	.119	-.258	.215
Item47	Equal variances assumed	.003	.958	-.295	312	.768	-.039	.131	-.296	.219
	Equal variances not assumed			-.295	76.444	.769	-.039	.131	-.300	.222
Item48	Equal variances assumed	.001	.979	.088	312	.930	.011	.124	-.233	.255
	Equal variances not assumed			.089	77.314	.929	.011	.123	-.234	.256
Item49	Equal variances assumed	.658	.418	-.436	312	.663	-.037	.085	-.204	.130
	Equal variances not assumed			-.409	72.306	.684	-.037	.090	-.217	.143
Item50	Equal variances assumed	.245	.621	.350	312	.727	.043	.124	-.200	.287
	Equal variances not assumed			.354	77.604	.724	.043	.122	-.200	.287
ClusterC	Equal variances assumed	.577	.448	-.038	312	.970	-.0022	.0578	-.1159	.1115
	Equal variances not assumed			-.039	79.730	.969	-.0022	.0556	-.1129	.1085

T-Test

HYPOTHESIS FOUR

Group Statistics					
	Status	N	Mean	Std. Deviation	Std. Error Mean
Item51	HODs	54	3.76	.473	.064
	Students	260	3.73	.544	.034
Item52	HODs	54	3.61	.656	.089
	Students	260	3.61	.663	.041
Item53	HODs	54	3.26	.678	.092
	Students	260	3.43	.674	.042
Item54	HODs	54	2.98	1.000	.136
	Students	260	3.02	1.036	.064
Item55	HODs	54	3.07	.821	.112
	Students	260	3.11	.764	.047
Item56	HODs	54	2.98	.789	.107
	Students	260	3.05	.780	.048
Item57	HODs	54	2.96	1.027	.140
	Students	260	3.08	.983	.061
Item58	HODs	54	3.09	.830	.113
	Students	260	3.12	.804	.050
Item59	HODs	54	3.07	.843	.115
	Students	260	3.11	.780	.048
Item60	HODs	54	3.26	.851	.116
	Students	260	3.26	.842	.052
ClusterD	HODs	54	3.206	.3563	.0485
	Students	260	3.252	.3748	.0232

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Item51	Equal variances assumed	.482	.488	.309	312	.757	.025	.080	-.132	.181
	Equal variances not assumed			.339	84.793	.735	.025	.073	-.120	.169
Item52	Equal variances assumed	.000	.984	.035	312	.972	.003	.099	-.191	.198
	Equal variances not assumed			.035	77.164	.972	.003	.098	-.192	.199
Item53	Equal variances assumed	.717	.398	-1.699	312	.090	-.172	.101	-.370	.027
	Equal variances not assumed			-1.693	76.344	.095	-.172	.101	-.373	.030
Item54	Equal variances assumed	.065	.799	-.270	312	.787	-.042	.154	-.345	.261
	Equal variances not assumed			-.276	78.462	.783	-.042	.150	-.341	.258
Item55	Equal variances assumed	.178	.673	-.291	312	.772	-.034	.116	-.261	.194
	Equal variances not assumed			-.277	73.279	.782	-.034	.121	-.275	.208
Item56	Equal variances assumed	.103	.748	-.554	312	.580	-.065	.117	-.295	.165
	Equal variances not assumed			-.549	76.047	.584	-.065	.118	-.299	.170
Item57	Equal variances assumed	.131	.718	-.821	312	.412	-.122	.148	-.413	.170
	Equal variances not assumed			-.798	74.514	.428	-.122	.152	-.425	.182
Item58	Equal variances assumed	.004	.951	-.220	312	.826	-.027	.121	-.264	.211
	Equal variances not assumed			-.216	75.054	.830	-.027	.123	-.273	.219
Item59	Equal variances assumed	.212	.646	-.317	312	.752	-.037	.118	-.270	.195
	Equal variances not assumed			-.301	73.054	.764	-.037	.125	-.286	.211
Item60	Equal variances assumed	.007	.932	.012	312	.990	.002	.126	-.247	.250
	Equal variances not assumed			.012	76.122	.990	.002	.127	-.251	.255
ClusterD	Equal variances assumed	.369	.544	-.841	312	.401	-.0468	.0556	-.1561	.0626
	Equal variances not assumed			-.869	79.307	.387	-.0468	.0538	-.1538	.0603