CULTISM AND ETHNO-RELIGIOUS ACTIVITIES: THREATS TO HOUSING SECURITY IN NIGERIA

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Abstract:

The study investigate the cultism and ethno-religious activities as threats to housing insecurity in Nigeria. Housing is a machine as mechanism that are designed to carry loads and resist forces without failures. One hundred and twenty (120) well-structured questionnaires was distributed among the community, chosen at random for the purpose of achieving the objectives of this study and were distributed for the collection of data. Study includes the examinations of the causes, effects, consequences and solutions on the housing production. The measure involves the use of disciplinary measures and public awareness campaign strategy in the management of cultism and ethno-religious activities in Nigeria to give room for expansion. The report is guided by the review of the societies in Nigeria. The report shows its causes revealed that incorrect political aspirations ranked first with RSI value of 0.720 (i.e. 72 percent significance), unemployment ranked second with RSI value of 0.718 and peer influence ranked third with RSI value of 0.705. While militancy in the society ranked least with RSI value of 0.568. its effect showed that negative perception of oneself and the country ranked first with RSI value of 0.722 (i.e. 72.20 percent significance), death ranked second with RSI value of 0.720 and security issue ranked third with RSI value of 0.690. While violence in the society ranked least with RSI value of 0.532. And proffered solutions revealed that establishing programmes for skill development ranked first with RSI value of 0.703 (i.e. 70.30 percent significance), exemplary parental training ranked second with RSI value of 0.69 and creation of jobs, especially for our burgeoning young ranked third with RSI value of 0.646. Based on these findings useful recommendations were made to encourage the community to create adequate and enough awareness for enlightenment on the impact of cults and ethno-religious crisis within the society. Skill acquisition development programmes, sports and recreation facilities should be established to keep the youth engaged against cultism and unnecessary violence and to encourage the societies to live as partners in progress without chaos or crisis.

Keywords: affordable, housing production, mechanism, cultism, decent housing, ethno-religious, insecurity.

I.   INTRODUCTION

Religions that are associated with a certain ethnic group (ethnoreligious group) and frequently seen as a distinctive aspect of that ethnicity's culture, language, and customs (social norms, conventions, traditions) are sometimes referred to as ethnic religions (also known as "indigenous religions" or "ethnoreligions"). The majority of violence is caused by more secular factors, such as a desire for political power, a quest for resources, ethnic conflicts, and economic competitiveness, even though some religions fight over theological disputes. The conflict

between Israel and Palestine is a struggle for political recognition, resources, and land. Ethnic conflict is frequently caused by cultural factors like problematic group histories, stereotypical perceptions, and complaints about cultural discrimination, which includes restrictions on the use of minority languages, unequal educational opportunities, and limitations on religious and cultural practices. The results showed that ethno-religious conflict in Nigeria is bred by a number of factors, including long-term military rule, poverty, economic marginalisation of certain ethnic groups, a high unemployment rate, competition for land resources, and the government's neglect and inability to adequately address the needs of the populace.

The Southwestern region, sometimes known as the Western region, is one of Nigeria's six geopolitical zones and denotes the political and geographic southwest of the nation. The region is made up of six states: Lagos, Ogun, Ekiti, Ondo, Osun, and Oyo. The zone stretches all the way down the Atlantic coast from the international border with the Benin Republic in the west to the South South in the east and the North Central in the north. The Guinean forest-savanna mosaic ecoregion in the drier northwest, the Central African mangroves in the far southern coastal region, and the Nigerian lowland forests ecoregion in the south and east are the main inland ecoregions in the South West. Nigeria experiences two distinct weather seasons: the rainy season, which runs from March to November, and the dry season, which runs from November to February. The Harmattan dust is also brought by the dry season, when chilly, arid winds from the northern deserts blow towards the southern regions.

Additional sources of instability that mostly affecting affordable and decent housing include piracy in the Niger Delta, acts of cultism that seem to have defined most of the modern democratic age, and the ethno-religious state in the southwest. But in the last two years, new forms of conflict and mistrust have surfaced, and because of the actions of armed terrorists, religious extremists, and ethnic militia groups, they represent a greater threat to national security than those that existed before. More traditional militia groups have become more active and have changed into armed organizations. Recently, there have been many incidents of banditry, cattle rustling and kidnapping, farmer-herdsmen, cyber security, including cyberbullying, phishing, hacking, identity theft, and cybercrime; maritime insecurity, including piracy, which is affecting the region's economy and security; and inadequate government response, including inadequate law enforcement, insufficient security personnel, and a lack of political will to address the insecurity. People need to be even more security-conscious now because religious radicals pose a threat to create far more insecurity than those who came before them.

Additional security indicators encompass the continuous animosity between the northern and southern areas of Nigeria, the intensifying unrest in the Niger Delta area, and other parts of the country experiencing a surge in violent offences and abductions. Racial tensions, religious differences, unemployment, and a number of other social and political problems are contributing to the instability in southwest Nigeria and creating a sense of fear not only in the region but throughout the nation. In order to contextualize the current insecurity, this paper will describe and review the causes, impacts, and growth in violent episodes that have characterized Nigerian society in recent times. It will also highlight the issues and evaluate the implications of these events for the region's religion, ethnicity, and culture in the Southwestern region of Nigeria into context.

In Nigeria, the term "cultism" describes both the violent and nonviolent actions of secret cults, cultists, societies, and fraternities on campuses. It is primarily a young culture that was once solely practiced and sustained by criminals and students in

Nigeria's numerous higher education institutions. Cultism in our society and Nigerian higher education was primarily caused and affected by student, family, institutional, societal, and governmental influences. According to Nnajieto and Ahamefula (2015), cultism in Nigerian tertiary institutions can be caused by factors such as financial and economic advantages, the need for protection, the exercise of power or supremacy, a lack of guidance or direction, drug abuse, the influence of politicians and school administration, academic excellence, peer pressure to exact revenge, poor school facilities, restrictions on parental influence, and more.

The cultism and ethno-religion threats as it affects housing production goes on to explain methods for fighting cultism, such as using body language as a clue to catch cult members, regularly enforcing security personnel's presence in blackout zones, teaming up with other law enforcement officers to monitor the communities security personnel, and using closed-circuit television to keep an eye on cultist activity on campus (Folorunso, 2009).. Promoting interethnic communication and reconciliation, putting inclusive governing systems in place, and making investments in economic and educational possibilities for all communities are some suggested solutions to these problems. In every discussion or dispute resolution, language is crucial, but this is especially true when religious convictions are at stake. What someone says can have a profound impact and either unite or divide others when personal values are out for debate.

II. LITERATURE REVIEW

The state of being insecure is when one is open to danger or injury. The anxiety that comes with feeling vulnerable and uneasy. According to Udoh (2015), define insecurity as "a state of not feeling secure, lack of confidence." The meaning of "insecure," according to the Advance English Dictionary, is "not confident about yourself or your relationships with other people; not safe or protected." With that, let's move on. This definition goes beyond the more general sense of the term to cover "not being confident about oneself" on a personal level.

Recently, Nigerian society has had to deal with the harsh realities of culture, ethno-religious conflict, banditry, and cattle rustling. These issues have taken many different forms, including insurgencies, kidnappings, suicide assaults, self-suicide bombings, corruption, armed robberies, and the like (Lake, 2000; Enders and Sandler, 2002). Ethnic and religious conflict, cultism, The Nigerian government has attempted to curb real attempts by putting the necessary procedures in place to lessen the threat of banditry in the nation by employing a counterinsurgent force as policy deterrence and the enforcement of fines (Luechinger, 2013). Numerous endeavours have been undertaken to mitigate the impact of these threats on Nigerian society. The Global Peace Index (GPI, 2019) continually ranks Nigeria low, indicating a worsening level of insecurity in the nation, despite the fact that the level of insecurity in the nation is still high. According to Ajibola (2015) and Uhumwuangho & Aluforo (2011), the government's efforts haven't produced enough fruitful outcomes. The cost of military equipment has gone up, as has the expense of providing security system training and equipping troops to deal with insurgency occurrences while maintaining economic growth sustainability (Ruys, 2004).

Cultism is the conduct of rituals by a group of people whose negative actions, membership, rules, gatherings, and operations are hidden from the public. Cults use symbols and signals that are only understood by other members of the cult. Cultism at Nigerian institutions can be traced back to Professor Wole Soyinka's (1952) founding of the Pirate Confraternity at what is now the University of Ibadan in 1952. Cult organizations like Black Eye, Buccaneers, Black Axe, Daughters of

Jezebel, Vikings, Red Devils, Mafia, Trojan Horse, Amazon, Temple of Eden, etc. are prevalent today both inside and outside of the educational system.

It was acknowledged that Nigeria's economy suffers from a high reliance ratio. Banditry has increased tensions between different ethnic communities, disrupted development activities, scared away investors, stoked religious tensions, and damaged the social cohesion of the country over the past few years, which has alarmed Nigerian citizens (Eme and Ibietan, 2012).

Since its independence, Nigeria has remained a multi-ethnic nation state with over 400 ethnic groups, many of whom are affiliated with different religious sects. Nigeria has struggled to address both the issue of ethnicity and the issue of ethno-religious conflicts. It is for this reason that numerous ethnic militias, including the Oodua People Congress (OPC), the Bakassi Boys, the Egbesu Boys, the Ijaw Youth Congress (IYC), and the Igbo People Congress (IPC), have arisen over the years as a result of the phenomena of ethnicity and religious intolerance. Other organizations include the Ohanaeze N'digbo, the Arewa People's Congress, and the Movement for the Actualization of the Sovereign State of Biafra (MASSOB) (Daily Trust; 20/8/2002, p. 16).

The term "religious" refers to anything having to do with religious belief, religious teaching, or religious activity. While the definition of religion, with all the debates surrounding it, varies among scholars depending on their viewpoints and those of the proponents. For example, Emile Durkheim describes religion as "an inter-dependent system of beliefs and practices regarding thing which are sacred". Ebenezer Ejalonibu Lawal's (2005), which reads: "Religion is the attempt to bring the relative and temporary, the painful things in life into relation with what is conceived to be permanent, absolute, and cosmically opinionistic." This description is based on the social roles that religion unquestionably plays in society.

Relationships between people may be marked by a lack of cordiality, mutual suspicion, and dread as it is among the ethnic and religious groups in Nigeria, where there is contextual discrimination in some kinds. Ethno-religious conflicts have been a persistent aspect of Nigeria as a country since at least the 1980s, which is due to the mutual hostility and lack of goodwill among the various ethnic components. Thus, there were ethnic and religious wars prior to the current democratic experience in Nigeria that resulted in a great loss of life and property (Mohammed, 2015).

Cultural/Ethnicity refers to common knowledge and values of a community that are transmissible from one generation to the next, and possibly from one society to another. According to John Beattie in 1964, culture is a people's entire way of life. This is a general term for a wide variety of human behaviors that are learned rather than innate and are passed down from one generation to the next through various learning processes Bediako (1994) broadened the definition of culture to encompass the ways of thinking and acting that members of a sizable social group share because it gives them a sense of self in connection to others. According to this definition, everyone participates in a culture of some sort, and culture serves as a defining characteristic of an individual.

III. Methodology

One hundred and twenty (120) questionnaires was distributed, chosen at random for the purpose of achieving the objectives of this study and were distributed for the collection of data. Data were obtained from both the primary and secondary sources which include interview, questionnaire, textbooks journal publications and internet facilities.

The data was analyzed (i.e the mean and standard deviation), using statistical package for social society (SPSS). The statistical tools

used for this study include percentage, mean, and relative significance index RSI (also known as Index of Relative Importance, IRI or Relative Importance Index, RII) to determine which of the causes, effects and solution of the cultism and ethno-religious crisis as a reasons for insecurity in housing production in Nigeria. The relative significance index ranking (RSI) was used for ranking of the factors studied. These methods had been used in construction research by authors such as, (Bakhary, 2005; Elhag, T and Boussabaine, 1999; Faniran, 1999; Idrus and Newman, 2002; Kangwa and Olubodun, 2003) among others proposed an equation for calculating the Relative Significance Index (RSI) in prevalence data:

$$RSI = \frac{\sum \mu}{AN} \qquad (0 \le index \le 1)$$

Where µ is the weighting assigned by respondents to each factor.

A has the most weight (i.e. 5 in this case).

N represents the total number of respondents

The Likert scale involving rating on interval scale of 5 and 1 developed for application in social sciences and management research for quantification of qualitative variable were used. The responses of the items on the questionnaire were obtained on a 5-point scale ranging from 1 to 5. ''Very High'' were scored 5, ''High'' were scored 4, ''Average'' was scored 3, ''Low'' were scored 2 and ''Very Low'' were scored 1.

IV. Data Analysis and Results

The data were presented using tables for clarification and better interpretation. The analysis tools included both descriptive and inferential statistics.

A. Respondents Profile

Table 1: Sex

Sex	Frequency	Percentage
Male	76	63.33
Female	44	36. 67
Total	120	100.00

Table 1 showed the gender of the respondents. It showed that sixty three percent (63.33%) are male, and thirty six percent (36. 67%) are female. The result shows the representation of genders in the construction industry in the study area.

Table 2: Professional qualification

Educational Qualification	Frequency	Percentage (%)
NIOB	44	36. 67
NIQS	22	18.33
NIA	20	16. 67
NSE	18	15.00
Others	16	13.33
Total	**120**	**100**

Table 3 represents the educational qualification obtained by the respondents. 36. 67% is registered with NIOB, while 18.33% is registered with NIQS, 16. 67% is registered

FEDPOLAD Journal of Engineering & Environmental Studies (FEDPOLADJEES); Vol. 4, ISSUE 1. OCTOBER, 2024 Edition
Website: *https://seemjournals.fedpolyado.edu.ng/index.php/fedpoladjees*
ISSN:2782-8492

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with NIA, 15.00% with NSE and 13.33% with other professional bodies. The result shows that all respondents possess registration of

their various professional bodies in Nigeria and adequate professional training to supply reliable data for the study.

CAUSES OF THE CULTISM AND ETHNO-RELIGIOUS CRISIS

There have been many explanations put up for the emergence of cultism and the ethno-

religious crises in Nigeria that is seriously affecting housing processes and its productions [22, 23, 24, 25].

Table 3: Causes of the cultism and ethno-religious crisis

S/N	Factors	1	2	3	4	5	TWV	MEAN	RANK
1	Unemployment	10	16	17	47	30	120	0.718	2
2	Religion fanaticism/extremism	15	16	48	21	20	120	0.625	14
3	Incorrect political aspirations	11	20	15	34	40	120	0.720	1
4	Ethnic clash	15	23	26	19	37	120	0.667	10
5	Family history	12	20	15	45	28	120	0.695	4
6	Peer influence	20	13	19	20	48	120	0.705	3
7	False security	11	28	16	26	39	120	0.690	5
8	Poverty	20	23	24	15	38	120	0.647	11
9	Abysmal/poor leadership	20	41	12	17	30	120	0.593	18
10	Opening/porous borders	11	20	48	21	20	120	0.632	13
11	Spread of weapons and ammunition	21	10	45	34	10	120	0.603	17
12	Illegal and unauthorized armed groups	25	13	16	19	47	120	0.683	7
13	bunkering of oil	22	10	15	45	28	120	0.678	8
14	Labour activists/organizers	16	22	42	21	19	120	0.608	16
15	Kidnapping	12	27	16	26	39	120	0.688	6
16	Militancy	40	16	17	17	30	120	0.568	19
17	Governmental mistrust and fear	16	15	48	21	20	120	0.623	15
18	Foreign values exposure.	11	20	25	34	30	120	0.645	12
19	Broken/damaged home	15	23	26	18	38	120	0.668	9

Table 3 above showed the Relative Significance Index (RSI) of the level of causes to cultism and ethno-religion crisis as it is affecting affordable and decent housing process and production in Nigeria. It revealed that incorrect political aspirations ranked first with RSI value of 0.720 (i.e. 72 percent

significance), unemployment ranked second with RSI value of 0.718 and peer influence ranked third with RSI value of 0.705. While militancy in the society ranked least with RSI value of 0.568. The result also showed that all the factors are significant with the least factor having 56.80 (0.568) percent significance.

EFFECTS OF CULTISM AND ETHNO-RELIGION CRISIS

Consequences associated with cultism and etho-religion religion crisis that hindering housing productions to provide affordable and

decent housing within our communities, regions and national to promote rapid national development. Among those effect are provided as expected.

Table 4: Effects of cultism and ethno-religion crisis

S/N	Factors	1	2	3	4	5	TWV	MEAN	RANK
1	Violence in the society	41	20	18	21	20	120	0. 532	9
2	Breakdown/decline in law and order	21	10	45	34	10	120	0. 603	7
3	Increase/higher crime rate	25	13	46	19	17	120	0. 583	8
4	School dropout	22	10	15	45	28	120	0. 678	4
5	Negative perception of oneself and the country	10	23	19	20	48	120	0.722	1
6	Security issue	11	28	16	26	39	120	0. 690	3
7	Decline in moral standards	10	16	47	17	30	120	0. 668	5
8	Health difficulties	16	15	48	21	20	120	0. 623	6
9	Death	11	20	15	34	40	120	0.720	2

Table 4 above showed the Relative Significance Index (RSI) of the level of effects to cultism and ethno-religion crisis as it is affecting affordable and decent housing process and production in Nigeria. It revealed that negative perception of oneself and the country ranked first with RSI value of 0.722 (i.e. 72.20 percent significance), death ranked second with RSI value of 0.720 and security issue ranked third with RSI value of 0.690. While violence in the society ranked least with RSI value of 0.532. The result also showed that all the factors are significant with the least factor having 53.20 (0.532) percent significance.

SOLUTION TO CULTISM AND ETHNO-RELIGION CRISIS

There are many solution to be provided to proffer solution to the cultism and ethno-religion religion crisis to discourage housing deficit in providing affordable and decent housing within our communities, regions and national to promote rapid national development. Among those solution are provided below as expected [26, 27].

Table 5: Solution to cultism and ethno-religion crisis

S/N	Factors	1	2	3	4	5	TWV	MEAN	RANK
1	Exemplary parental training	11	28	16	26	39	120	0. 690	2
2	Creation of jobs, especially for our burgeoning young	20	23	24	15	38	120	0. 646	3
3	Campaign for enlightenment on the impact of cults and ethno-religious crisis	20	11	42	17	30	120	0. 643	4
4	Strict legislation against cultism in society	11	20	48	21	20	120	0. 632	5
5	Establishing programs for skill development	21	10	15	34	40	120	0.703	1
6	Stiff penalties/punishment in order to deter others	25	43	16	19	17	120	0. 533	8
7	Establishment of facilities for sports and recreation	22	40	15	15	28	120	0. 578	7
8	Religious groups and NGO'S participation on the fight against cults	10	23	49	20	18	120	0. 622	6

Table 5 above showed the Relative Significance Index (RSI) of the level of solutions to cultism and ethno-religion crisis as it is affecting affordable and decent housing process and production in Nigeria. It revealed that establishing programmes for skill development ranked first with RSI value of 0.703 (i.e. 70.30 percent significance), exemplary parental training ranked second with RSI value of 0.69 and creation of jobs, especially for our burgeoning young ranked third with RSI value of 0.646. While stiff penalties or punishment in order to deter others ranked least with RSI value of 0.533. The result also showed that all the factors are

significant with the least factor having 53.33 (0.533) percent significance.

IV. CONCLUSION

This report has x-rayed the causes, consequence and solutions was proffered on the menace of cultism and ethno-religious crisis affecting provision of affordable and decent housing due to the cultism and ethno-religion activities in Nigeria. However, most of these factors have been not only occasional and less frequent, but also ineffective as long as the identified root causes of cultism and ethno-religious conflict in southwestern region of Nigeria are concerned. Cult groups and ethno-religious crisis engage in dangerous activities such as extortion, armed robbery, maiming, rape, murder and use of drugs [28, 29, 30, 31]. Cultism and ethno-religious clashes has indeed been a nightmarish phenomenon to the residents of southwestern region of Nigeria. This is why a long-term remedy is imperative.

VI. RECOMMENDATION

The following recommendation were made for the achievement on causes, effects and solutions for the cultism and ethno-religion crisis as it is affecting affordable and decent housing process and production in Nigeria.

i. There should be adequate and enough awareness for enlightenment on the impact of cults and ethno-religious crisis within the society.
ii. Skill acquisition development programmes should be established.
iii. Sports and recreation facilities should be established to keep the youth abreast.
iv. Employment and job creation for our youth should be considered as a priority.
v. Government should equally make it as a matter of policy for promulgate legislation on stiff penalties/punishment in order to deter others.

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