

A SURVEY OF PSYCHO-SOCIAL ATTRIBUTES OF CULTISTS AS EXPRESSED BY UNDERGRADUATES AND SECURITY PERSONNELS IN NORTH CENTRAL TERTIARY INSTITUTIONS

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Abstract

Descriptive Profiling is a systematic attempt to provide information on the specific physical and behavioural attributes that are peculiar to individuals or people engaging in certain anti-social behaviour. In this study, the researchers conducted a profiling of school cultists' biographical, physiques, physiognomic, psychosocial, fashion and intellectual attributes as expressed by students and security personnel across selected tertiary institutions in North-Central and South-West Nigeria. A total sample of 1066 respondents (comprising 578 students and 488 school security personnel) were drawn using Cluster Sampling Technique. An instrument titled: School Cultists' Personality Questionnaire (SCPQ) was used to elicit data. Data were analyzed using percentages. Findings indicate that 68.1% of sampled students and school security personnel described school cultists as often young students, 57.8% said they often came from rich socio-economic background, 71.4% said they were students that go about with stern face, 54.8% described them as having rough appearance. On the other hand, 75.9% described school cultists as students that often craved chaos and unrest while 90.5% said that school cultists are students that often displayed lack of moral reasoning for obeying the law and order. However, only 10.7% of sampled respondents described them as students with biologically manifested odd physical look. Based on these, findings, it was recommended that security agencies should scrutinize the provided profile of school cultists and utilize the profiles to advance efforts at ridding Nigerian schools of cultism.

Keywords: Profiling, cultist, physique, physiognomy, psychosocial, fashion

Introduction

The term cultists are used interchangeably in this study. They mean members of school group that has extreme socio-religious beliefs and collectively operates in and out of school environment in secret, in line with the creed of their association, which, in most cases are not popular and acceptable to the open society. Specifically, a cult or fraternity is a complex institution that has a distinct structure and organization, including identifiable leadership, division of labour, rules and possession (such as a headquarters and weapon) (Seigel, Welsh, & Senna (2019). Fraternity and cult groups are closed associations, guilds, and secret societies that often initiate new members secretly. For the purpose of this study, cults and fraternity are limited to those found in Nigerian tertiary institutions, herein referred to as 'school cults'. Reference to school cults in this study, except in the case of history, is limited to unregistered violent school clubs/gangs that share the same socio-cultural and militancy beliefs and whose membership and activities are closed, and dreaded by non-member staff and students.

Cultism is a global phenomenon. In Chicago, there are cults such as: War Lords, Maniac Lords and Vice-Lords terrorizing schools in inner-city and suburbs or Chicago (Ross, 2021). American communities and schools are terrorized by cults such as: Cobras, Warriors, Los Diablos, Mafia

Emperors, Hacienda Village Bloods, Hoods, Hoover Crisp, Savage Skulls and Black Assassins (Fagan, 2018; Giddens, 2020 and Miller, 2022). Ben Oguntuase, the Past Capone of the National Association of Seadogs, aka Pyrates Confraternity gave first-hand information on school cults in Nigeria through a paper he presented at an Anti-Cult Week Symposium organized by University of Lagos in November 1999. There are varieties of cult in Nigeria schools. Oguntuase dwelt on his 'insider's knowledge' to identify: The Pyrates confraternity, the Buccaneer Confraternity, the Eiye Confraternity, the Neo-Black Movement of Africa, the Vikings, the Mafia and others such as the Daughter of Jezebel, and the Black Braziers as the main student cults in Nigerian tertiary institutions (Oguntuase, 1999). Others identified by George, (2019) are the: Black Panthers, the Twelve Disciples, Jurists, 22s and Black Berets.

The origins of school cults are traceable to the origin of the Pyrates Confraternity (Oguntuase, 1999; Ogunade, 2002; George, 2019). The Pyrates Confraternity was formed during the 1952/53 academic session at the University of Ibadan, (formally University College Ibadan) Oyo State, by six pioneer members namely: Prof. Wole Soyinka, Aig-Imoukhede, Pius Oleghe, Ralph Opara, Nat Oyelola and Prof. Awe (Oguntuase, 1999). The group, as cult, operated on campuses, across the country until 1984 when it was said to have 'voluntarily withdrawn' from campuses; restructured itself and got registered with the Corporate Affairs Commission (CAC). Today, it is believed to operate not as a cult but as an association under the name National Association of Seadogs (NAS) (Oguntuase, 1999).

The Buccaneer Confraternity stemmed out of the Pyrates Confraternity, became another dreaded school cults until it also got transformed, restructured and registered with the Corporate Affairs Commission of Nigeria to become known as the National Association of Sealords. Thus, for the purpose of this study, registered associations such as the Seadogs and the Sealords are not classified as school cult. Though, despite the transformations, registrations and 'pulled-outs' from the campuses, many groups of students still carry out cult activities on campuses in the names of these original school cults (Waliu & Razaq, 2020).

There are deadly cases of cult attacks on Nigerian campuses. In January 2022, cultists unleashed attacks on Kwara State Polytechnic killing two students just as they killed one at Kwara State University a week earlier (Premium Times, 2022). Much of the activities of schools cults have been violent before now. On 10th July, 1999, five (5) students of Obafemi Awolowo University, Ile-Ife were killed in cult reprisal attack on the university campus (George, 2019). Also, in March 2010, a bloody cult war between the Black Axe and the Maphite Confraternity claimed 15 lives in Benin City and in May 2010, clashes between Eye and Black Axe confraternity in Benin left 11 people dead. Similarly, in October 2010, eight (8) persons were killed in clashes between the Maphite Confraternity and Black Axe at Ambrose Ali University, Ekpoma. (safeafricagroup.com: retrieved, 2011). In addition to this, on 7th March, 2002, a clash between the Black Axe and Eye Confraternity left 2 students of the Ibadan Polytechnic, Ibadan Oyo State dead (This day, 8th March, 2002).

A very sad one was when the severed head of Endurance Obanor, a 100 level student of the College of Education, Ekiadolor, Edo State, was stuffed with grass and hung on a metal gate of the College. Several months later, Police investigation led to the arrest of two cultists: Osagie Omorodion, 23; and David Odigie, 24. The two confessed that Obanor was killed in a vengeful cult clash between members of Neo-Black Movement (aka Black Axe and the Eye at the College (Gboyega, 2021; Ayorinde, 2022; The Punch, September 22, 2011). In most recent time, during renewal hostilities between two school cults namely: the Vikings and the 22s cult members from Enugu State University (ESTU) killed a policeman and four others in Enugu on Thursday 16th August, 2012; the same day the Vice-Chancellor

of the University, Prof. Crypian Onyeji, was kidnapped (The Punch, August 17, 2012). The very unfortunate side to this menace is the rate at which cultism now grow in secondary schools. It was reported in June, 2022, that cult students of Uyo High School, Akwa-Ibom State threatened their Principal with arms and jams, given him 24 hours to secure release of the members arrested by the police (Mathew, 2023).

If cultists are these dangerous, and their activities unfriendly to educational development, there is then need to advance researches that will help in getting clear understanding of their personality and predictive styles of their activities. That is, there is need to have a clear description and understanding of the physical and behavioural attributes of students who engage in cultism. Such description of cults' personality will help in enriching school security, counseling and reformation of offenders. No doubt, description/ profiling of school cultists will also provide insights into students' and staff's perceptions of school cultism.

Descriptive Profiling is a term for *School Crime Analysis*. It is used here to mean a systematic attempt to provide specific information about individuals or people engaging in certain anti-social behaviour. It is an aspect of *Criminology* that involves collection of useful information about somebody or something so as to be able to give the description of them. Douglas, Ressler, Burgess and Hartman, (2019) describe criminal profiling as a biographical sketch of behavioral patterns, trends and tendencies. Wrightsman and Fulero, (2005) identified three strategies for carrying out criminal profiling. The three are: *Distinguishing the Evil Person, Determining Common Characteristics and Extracting Specific Characteristics*. It is the second that is most applicable to the present research.

Determining Common Characteristic (DCC) strategy involves seeking peculiarities and constancy in the personalities, backgrounds and behaviours of offenders who carry out similar behaviour or deviance. In this case, it is all about finding out peculiar characteristics of students who are often found in cultic activities through the description by school security personnel and students who may know or had opportunity of interacting with such students.

Past researchers and scholars have conducted similar series of criminal profiling of offenders in the society. Their efforts have yielded some descriptions of attributes of some sets of criminals and their crimes. Such efforts have also yielded some theories of criminal behaviours. For example, Palmer (1960) conducted a profiling of 51 murderers serving sentences in New England, Robert Hazelwood conducted profiling of 41 rapists (Sullivan & Sevilla, 2019) and Douglas, Ressler, Burgess and Hartman, (2020) reported series of other profiling of persons prone to suicide. However, no known research has actually conducted criminal profiling of school cultists in Nigeria schools despite that cases of school cult violence is common (Premium Times, 2019: Dec, 2; Mathew, 2023).

In this present study, the researchers conducted criminal profiling of school cultists focusing on describing their biographical attributes, physiques, physiognomic, psychosocial, intellectual attributes and their sense of fashion. Biographical attributes include the common age-bracket and socio-economic background of school cultists. Physique characteristics mean their bodily shape, height and general body structure-other than the face attributes. Their Physiognomy means the shape and features of their face while intellectual attributes mean the perceived academic quality and attribute of cultists. Description of other sense of fashion covers cultists' pattern of dressing and entertainment inclination.

Theoretical Framework

Many theories have been developed to explain peculiar characteristics of offenders. Many of such theories specify biological, physical and psychosocial attributes of people inclined to commit various

kinds of crime. Cesare Lombroso (1835- 1909) pioneered theorizing on the personality of criminals (Conklin, 2007). Lombroso belonged to the school of *Physiognomists* who studied facial features and the links they have with criminal behaviours. Physiognomists believed that characteristics such as the shape and size of the head, ears, eyes and chest among others among others can be used to predict people's criminal tendencies or dispositions. From this perception, Cesar Lombroso developed the *Theory of Atavism*. This theory holds that criminals have atavistic biological nature that make them ferocious and intrinsically behave like primitive humans and wild animals. The Atavistic attributes of criminals makes them have odd physical (physiological) look and irrational passion for trouble. They are insensible to pain; they love orgies and irresistibly crave for evil for its own sake: "the desire not only to extinguish life in the victim but to mutilate the corpse, tear its flesh and drink its blood" (Giddens, 2020). In summary, the *Theory of Atavism* proposes that criminals or offenders can be identified by their physiological attributes.

Another theory that forms the foundation of profiling criminals is the *Mental Deficiency Theory*. The theory posits that offenders have intellectual deficit that make them different from the non-offenders. Hirschi and Hindelang (1977) promote the stance of this theory. *Mental Deficiency Theory* argues that criminals behave the way they behave because they lack the intelligence to appreciate the reason for the existence of law or need for self-control. The theory justifies its stance with the argument that non-offenders have inadequate Intelligent Quotient (IQ) that guides them in their choice of action and valuation of essence of law. This theory suggests that offenders are intellectually low in quality, quantity and application of IQ in life activities. This gives room to assume that school offenders may be those students that lack success in school, lack IQ to develop foresight and desire for long time gain rather than immediate gains. They may also be students that experience intellectual failure in understanding the moral reason and benefit of obedience and peaceful life.

The third theory that anchors offenders' attitude to life on extrinsic rather than intrinsic factor is the *Social Learning Theory*. This theory argues that criminal career is a design of the childhood experience of offenders. That is, criminals commit crime or live life of crime because they were brought up to be like that. *Social Learning Theory* puts the case and attribute of life of crime in nurture rather than nature of life. Moffitt, Lynam and Silva, (2019) promote the idea of Social Learning Theory writes that "Dysfunctional communication between a child and his parents, peers and teachers (are) one of the most critical risks factors for childhood conduct problems that grow into persistent antisocial behaviour in young adulthood" (p:296). This theory forms the background for the assumptions in this our study. Based on the theory, the researchers assumed that offenders are characteristically youths from poor socio-economic background, hostile environment, martially troubled household and life of hopelessness in future attainment.

Statement of the Problem

Judging from the reviewed literatures, cultism is a major problem affecting development of educational activities in Nigeria and around the world. Schools, staff and students are no longer safe in carrying out their academic and social activities. This shouldn't be allowed to continue if standard education is to be achieved. One way to solve educational problems is to have researches that study and provide solutions to the problem. Unfortunately, this has not been the case with profiling of school cultists in Nigeria. Specifically, there are no known researches that focus on profiling cultists in Nigerian schools. The absence of such researches created a research gap that this study intends to bridge. This study is specifically conducted to use samples' descriptions of cultists to generate cultists' profiles that can be applied in eradicating cultism in Nigerian tertiary institutions.

Research Questions

The following research questions were answered in the study.

1. What are the socio-economic attributes of school cultists?
2. What are physiques and physiognomic attributes of school cultists?
3. What are the psychosocial attributes of school cultists?
4. What are the intellectual attributes of school cultists?
5. Do school cultists have unique fashion?

Methodology

The study adopted descriptive survey research method. The population for the study comprised students and security staff of tertiary institutions in North-Central and South-West Nigeria. The student samples were contacted two times during General Studies (GNS) classes at five purposely selected institutions comprising polytechnics, colleges of educations and universities that were prone to cult activities in the North-Central and South-West Nigeria. The institutions were those where cases of cult attacks have been reported on their campuses in the national dailies at least 2 times, in the past two years. At the first time of contact, 1000 copies of a researcher-made questionnaire titled School Cultists' Personality Questionnaire (SCPQ) were distributed during General Studies (GNS) classes for all students in the selected institutions. They were allowed to go away with the copies of the SCPQ, respond to the items and return them during the next GNS lecture. However, only 578 copies of the distributed SCPQ were completed and returned. Thus, the 578 were taken as the actual sample of the student respondents for the study. The 578 sampled students comprised of 149 (25.77%) university students of which 85 (57.04%) were male and 64 (42.95%) were female students. There are also 213 (36.85%) polytechnic students of which 118 (55.39%) were male students and 95(44.60%) were female students. There were also 216 ((37.37%) students of colleges of education of which 111 (51%) were male students and 105 (48.61%) were female students. Thus, a total of 314 (54.32%) male students and 264 (45.67%) female students participated in the study.

On the other hand, 488 security personnel (staff) participated in the study. The security staffs were also accessed twice after taken permission from the security officers at the various security offices of the selected five (5) tertiary institutions. Copies of the SCPQ were left behind at the office to be responded to and were collected one week after the circulations. The whole 500 copies of the SCPQ were returned. However, inaccuracies were found in 12 copies of the 500 returned copies; thus, 488 copies were accepted for use. This implies that 488 (45.77%) security staff participated in the study. The 488 consisted of 306 (62.70%) male security personnel and 182 (37.29%) female personnel.

The questionnaire, (SCPQ) has 25 items of description of attributes of personality. The attributes were divided into biographical, physiques, physiognomic, psycho social, fashion and intellectual attributes. The respondents were asked to assess each of the items as *Always True, (2 Marks) Sometime True(1Mark) and Never True(0 marks) based on the description of school cultists they know on their campuses*. SCPQ was validated using content and face validity approaches. Its copies were given to 6 Sociologists of Education and Sociologists in University of Ilorin and University of Benin. They were asked to assess the items to determine whether they were adequate and relevant in gathering the needed data. The Sociologists adjudged the items as accurate and their suggestions on items that needed modification were effected before the instrument was finally administered on the respondents. The reliability of the SCPQ was determined using test-re-test approach. This involved administering the instruments on 50 selected students of tertiary institutions twice at an interval of three weeks. The data collected thereafter were correlated using Pearson Moment Correlation Co-efficient. Through this, 0.77 reliability co-efficient was derived for the instrument and this confirmed the reliability of the

instrument for the purpose of the study. To answer the research questions, the data collected were analyzed using frequency count and percentages.

Results

Research Question One: What are the Socioeconomic attributes of school cultists?

Table 1: Respondents’ descriptions of the socioeconomics attributes of school cultists

Socio-economic Attributes	Students				Security Personnel				Total	
	Male		Female		Male		Female		n	%
	n	%	n	%	n	%	n	%		
Young Student on campuses	211	67.1	199	75.3	201	65.6	114	62.8	725	68.1
Old students on Campuses	103	32.8	65	24.6	105	34.3	68	37.3	341	31.9
Poor socio-economic	148	47.1	117	44.3	108	35.5	76	41.7	449	42.2
Rich socio-economic	166	52.8	147	55.6	198	64.7	106	58.2	617	57.8

As shown on Table 1, out of the sampled respondents, 68.1% of students and security personnel described school cultists as young students while 31.9% described them as old students. On the other hand, 42.2% of sampled students and security personnel described school cultists as students from poor background and 57.8% described them as students from rich background.

Research Question Two: What are the physiques and physiognomic attributes of school cultists?

Table 2: Respondents’ Description of the Physique and Physiognomic Attributes of school Cultists

Physique and Physiognomic	Students				Security Personnel				Total	
	Male		Female		Male		Female		n	%
	n	%	n	%	n	%	n	%		
1. Enormous body parts	44	14.1	18	6.8	27	8.8	26	14.2	115	10.7
2. Stern face	198	63.5	211	79.9	204	66.6	149	81.8	762	71.4
3. Huge body structure	99	31.5	175	66.2	200	65.3	111	60.9	585	64.8

Table 2 shows that 10.7% of sampled students and security personnel described school cultists as students having any of enormous jaws, high chick bones, prominent superciliary arches, or having extreme size or orbits, and senile ears. On the other hand, 71.4% of security personnel and students described school cultists as characterized with stern face. Also, 54.8% of the total sample described them as having huge body structure.

Research Question 3: What are the Psychosocial attributes of school cultist?

Table 3: Respondents’ Description of the psychosocial attributes of School Cultists

Psychosocial Attributes	Students				Security Personnel				Total	
	Male		Female		Male		Female		n	%
	n	%	n	%	n	%	n	%		
1. Often go about in clique	59	18.7	99	37.5	211	68.9	62	34.6	431	40.4
2. Walk about solitary	51	16.2	18	6.8	83	27.1	120	65.9	272	25.5
3. Display love of orgies	278	88.5	172	65.1	214	69.9	121	66.4	785	73.6
4. Crave for Chaos and Unrest	216	68.7	210	79.5	207	67.6	177	97.2	810	75.9
5. Insensitivity to pain	243	77.3	101	38.2	142	46.4	111	60.0	567	56.0
6. Not obeying laws	296	94.2	182	68.9	302	98.6	180	98.9	960	90.5
7. Intense anger	176	56.0	84	31.8	99	32.2	69	37.9	428	40.1
8. Inflexible high self-image	26	8.2	15	5.6	164	53.5	722	39.5	277	25.9
9. Illogical craving for sex	77	24.5	92	34.8	19	6.2	88	48.3	276	25.8
10. Avoid spiritual fellowship.	114	36.3	150	56.8	274	89.5	180	98.9	718	67.3

Table 3 shows respondents description of school cultists, psychosocial attributes. Thus, 40.4% of combined respondents (Students and Security Personnel) describe them as students who often go about in cliques, 25.5% described them as those who go about in solitary, 73.6% described them as students

that often displayed love for orgies, 75.9% said they often craved for chaos and unrest, 56.0% said students cultists often displayed unconventionality and insensitivity to pain and social rejection. In addition to these, the combined sample described school cultists as students who often show tendency not to understand essence of obeying law and 40.1% described them as having intense anger and fear of injury or being insulted. Also, 25.9% of respondents described them as students who display an inflexible high self-image, another 25.8% said they were students that have illogical craving for sexual exploration and 67.3% of respondents described them as students who often avoided conventional spiritual fellowship.

Research Question Four: What are the intellectual attributes of School Cultists?

Table 4: Respondents’ Description of the Intellectual Attributes of School Cultists

	Students				Security Personnel				Total	
	Male		Female		Male		Female		n	%
	n	%	n	%	n	%	n	%		
1. Low Intellectual ability	49	15.6	126	47.7	182	59.4	104	57.1	461	43.2
2. Truancy	201	64.1	199	75.3	114	37.2	164	90.1	678	63.6
3. Examination malpractice	178	56.6	106	40.1	301	98.3	159	87.3	744	69.7
4. No educational ambition	214	68.1	200	75.7	306	100	165	90.6	885	83.2

As shown on Table 4, 43.2% of the combined sample described school cultists as students who had low intellectual ability; 63.6% described them as students that deliberately engage in truancy, jettisoned assignments and academic projects. Also, 69.7% described school cultists as those who engaged in credential falsification and/or examination malpractices, and 83.2% of respondents described school cultists as students who do not have serious educational ambition, on campuses.

Research Question 5: Do School cultists have unique fashion?

Table 5: Respondents’ Description of uniqueness of school cultists’ fashion

Intellectual attributes	Students				Security Personnel				Total	
	Male		Female		Male		Female		n	%
	n	%	n	%	n	%	n	%		
1. Wear tattoo	193	61.4	123	46.5	203	66.3	119	65.3	638	59.8
2. Indecent dresses	74	23.5	84	31.8	129	42.1	88	48.3	375	35.1
3. Wear cult costumes	169	53.8	147	55.6	144	47.5	146	80.2	606	56.8

On the Table 5, 59.8% of combined sample of students and security personnel described school cultists as students who wear tattoo, 35.1% described them as those that wear extremely sexual provocative dress and 56.8% described them as students who wear dress-items that are unique to cult groups on the basis of color, style and origin of the attire.

Discussion

Previous researchers have presented a description of persons with anti-social behaviour as those that can be distinguished through their peculiar psychosocial attributes. For example, Glueck and Glueck (2020) identified some personality traits that characterize delinquents. They claimed that delinquents often display: defiance, impulsiveness, narcissism, self-assertiveness, destructiveness, and lack of concern for others. They display extroversion, sadism, and hostility, distrust of authority, ambivalence and mental instability. In another research report, Eysenck (2018) identified what they called *extraverticism and neuroticism* as the two major attributes of anti-social persons. According to them, offenders are extroverts i.e. persons who behave impulsively and do not have the ability to examine motives and behaviour; and are neurotics i.e. persons that display unfounded anxiety, tension and emotional instability.

In the same vein, this present survey brings to fore the peculiar physical and social characteristics traits or attributes of school cultists. For example, it was established in this study that school cultist are characteristically young students. This description was given by 68.1% of combined sample of students and security personnel involved in this study. The idea of identifying age as a correlate of crime has been part of criminology for long. Farrington and Johnson (2020) emphatically assert that age is inversely related to criminality. According to them, as youthful offenders mature, their offending rate decline. Thus, on campuses, it is possible to find young rather than adults students perpetrating cultism. However, the belief that students from poor socio-economic background are more into cultism than those from rich background was refuted in this study. Specifically, 57.8% of the sampled respondents said school cultists were students from rich socio-economic background. This negates the assumption that it is economic inadequacies that promote indiscipline acts in youths (Gboyega, 2021).

Cesare Lonbroso's *Theory of Atavism* cannot be wholly applied in the description of school cultists. The theory asserts that offenders have atavistic biological nature that make them ferocious and intrinsically behave like primitive humans and wild animals. The theory maintains that the atavistic make-up make offenders have odd physical (psychosocial) look and irrational passion for trouble, they are insensible to pain, love orgies and irresistibly crave for evil for its own sake—"the desire not only to extinguish life in the victim but to mutilate the corpse, tear its flesh and drink its blood" (Lombroso, 1911: p.13). Not all these descriptions are applicable to school cultists. The cultists' physique and physiognomic attributes were different in some parts based on the findings of this study. For instance, only 10.7% of the combined sample of students and security personnel described students who are cultists as having odd physical looks. However, 71.4% and 54.8% of the sampled respondents described cult members as mostly students who have stern face and or huge body structure respectively. Notwithstanding, 73.6% of the sample described school cults as lovers of orgies, 75.9% described them as students who crave for unrest and chaos, and 90.5% described them as students who lack understanding of the moral reasons for obeying societal law.

As revealed in the study, school cultists are not necessarily students that go about in cliques neither are they those that walk on campus solitarily. However, they are students that often display love of orgies, crave for chaos and unrest on campuses. Many of such school cultists are likely to be found spearheading riots and destructions on campuses. They are likely to champion student's election crises and get involved in gang violence on and outside campuses. The reason for such involvement in crises may not be farfetched, as revealed in this study, 90.5% of sampled respondents described them as students who often failed to understand the moral reason to obey the law. Thus, in ability to see the essence of the law may make them not to respect constituted authority on campus and thereby be ready to attack the authority with crises.

Security agents who may be interested in identifying school cultist for possible arrest may not achieve much if they are preoccupied with the belief that school cultists are students who crave for sexual exploration or who display inflexible self-image. They may end up arresting innocent students. This is because only 25.9% and 25.8% of the combined sample in this study described school cultists as students who display inflexible high self-image or who engage in sexual exploration respectively. However, a good number of sampled respondents agreed that school cultists are often students who avoid conventional spiritual fellowship. Such students are not likely to identify with any conventional spiritual activity or gathering on campus.

Descriptive profiling of school cultists as done in this study can be of immense advantage in dealing with issues of cultism on Nigerian campuses. Though, the descriptions giving in any criminal profiling do not always provide 100% clues that can lead to identification and arrest of a criminal (Douglas,

et.al 2000, Gudjonsson & Copson, 2019; Giddens, 2020). However, findings here can provide sketchy characteristics and/or personality of school offenders which school crime experts can build on and advance their actions in school crime control.

Conclusion

Cultism is a social menace that can threaten school development. It is one school crime that security personnel often strive to curb. Finding information on school cultists may however require conducting a profiling of cultists and use information gathered through the profiling to track and arrest students with peculiar characteristics after they have been confirmed to be truly members of cult groups. Descriptions of school cultists by students and school security personnel may vary in some aspects but not in the area of establishing the facts that school cultists have peculiar physique, physiognomic, and psychosocial attributes that make them unique and identifiable among students' population.

Recommendations

Based on the findings of this study, the following are recommended

1. Descriptive profiling of school cultists should be conducted at regular interval so as to update information on the characteristics of school cultists
2. School security personnel should utilize students' description of school cultists in their crime investigation on campuses
3. Concerted efforts should be applied in riding Nigerian Campuses of Cultism

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