



Determinants of Juvenile Vulnerability to Cultism in some Public Secondary Schools in Uyo Local Government Area of Akwa Ibom State

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Abstract

The rate at which Nigerian children at all levels and stages of development are exposed and indoctrinated into obnoxious activities is massively alarming. One of the canker worms in the name of cultism has eaten deep into the fabrics of many families and the larger society via our school system. This study therefore investigates the determinants of Juvenile Vulnerability to Cultism in Public Secondary Schools in Uyo Local Government Area of Akwa Ibom State. The study was conducted using a population of 129,950 students and school authorities (The Principals and Vice Principals) from where the sample for the study were selected from sixteen public secondary schools in Uyo Local Government Area of Akwa Ibom State. This study adopted descriptive survey design in which questionnaires were used for data collection from the respondents. three research questions and three hypotheses were formulated to guide the study. Descriptive survey was considered more appropriate for the study since it is the opinion of the students and school authorities that were used to evaluate the juvenile vulnerability to cultism in the study areas. An instrument called Juvenile Vulnerability to Cultism Questionnaire (JVCQ) was designed using four-point Likert rating scale for the study. A face validation of the instrument was conducted by experts in Counselling Psychology while a reliability coefficient of 0.84 was obtained after subjecting the items to Cronbach Alpha analysis to ascertain its reliability. The study discovered influence of family factors, peer group, local environment and media on the introduction of school children into cultism in secondary schools. The study recommended that parents ought to be in the cutting edge of observing their children's peer groups, media access and ensure positive messages among their kids.

Keywords: Juvenile, Vulnerability, Cultism, Public Secondary Schools, Uyo

Introduction

Cultism is one of the most perilous and damaging social indecencies which has plagued the Nigerianation, Akwa Ibom State and Uyo Local Government Area specifically. It has likewise laid its monstrous hands on the foundations of higher learning, and has eaten profoundly deep into the post essential and elementary schools. There is no doubt that this hazard of cultism in our school surroundings has left schools, scholars, non-scholars and students helpless in the hands of cultists, inside and outside school settings.

The principal religious bunch ever in Nigerian Campus was the Pirate Confraternity established in the year 1952 in the University College, Ibadan

(now the University of Ibadan). In its creativity, it was established as a protection from government choices to run a rail street behind the grounds. It was not for inconvenience, obliteration, blood conceal or to battle individual understudies, educators, instructors as seen today.

Opaluwah (2000) believed that the Pirate Confraternity was framed to end tribalism and elitism and not to hurt, damage or kill and obliterate as found in contemporary confraternities in the present grounds and schools. He further expressed that it was a world class club, just for the dearest, most brilliant and politically cognizant individuals. The individuals apparently held significant situations inside the understudies' body like Presidents, Chief Judge, Public



Relation Officers and Secretary. Their reality was notable and perceived by the understudies and was not related with odd, unsafe, angry or damaging persons of present confraternities. He reasoned that throughout the long term and because of doctrinal contrasts and powerlessness of intrigued individuals to satisfy the necessary guidelines of the privateer, protestant ones started to arise. Therefore, development of the contemporary confraternities is currently the ones referred to for viciousness and merciless practices as seen today. Contemporary confraternities are noted for killing of blameless ones, battling, pyromania, coercion, danger, actual assault, extortion and other inhuman practices.

Besides, Muiyiwa (2004) and Jakayinfa (2000) noticed that exercises of this current clique bunches are exercises done consistently in the evening, night time inception services in which starters are animalized and some even bite the dust all the while, making blood agreements and performing different customs for initiation. It is additionally noted that for coordinated restrictions against any type of resistances genuine or envisioned, liberal utilization of liquor, utilization of medications, terrorism and utilization of savagery, sexual maltreatment, assault, debilitate, homicide and murder, assessment misbehaviours, hostage taking, outfitted burglary and so forth are common occurrences.

In Akwa Ibom State, accounts of cultism and their illegal demonstrations and deeds are over the media, television, radio and front pages of dailies. Ekot, & Umoh, (2020). The itemized boundless fierce exercises of this gathering have turned into a significant issue that calls for genuine concern and earnest consideration from the police power, school specialists, guardians, networks, families, people, legislators and the whole state. The exercises of faction bunches in the state, Akwa Ibom and in Uyo Local Government Area specifically have prompted wanton annihilation of lives, properties and instruction exercises in schools and the larger society.

Ukpong (2020) noticed that the ills of cultism in Akwa Ibom Secondary Schools have turned into

the focal point of public talk in the state. He further stated that Government Technical College, Ewet is famous for viciousness conflicts either among the understudies or against another auxiliary neighbouring school.

In February 2020, the conflict of factions in Government Technical College, Ewet prompted two educators supporting them to sustain wounds and the capture of eleven understudies. As per explanation from media office of the speaker, (Akwa Ibom State House of Assembly), the State Assembly is concerned that teens in optional schools presently convey tomahawks, cutlasses and other perilous weapons to schools as opposed to zeroing in on their studies. (U, Igwe, 2020) of Campus reporter. Africa.

One more school noted for infamous exercises or brutality inside Uyo Metropolis is Uyo High School. Vehicular traffic was upset for over an hour along a significant street in Uyo on 14th February, 2020, when savagery broke out in the school. These awful clique exercises have contributed in no little measure to the suspension of schools including honest ones, closure of schools and loss of scholarly exercises. (nairaland.com).

The exercises of cultism lately are described by harassing, assaults, embarrassment, manhandles, killing, arrogance, control and dangers. It was widely reported by Vanguard of 11 December 2021 and the Premium Times Newspaper that 18 understudies from Nazareth High School were captured for religious exercises in Abeokuta, Ogun State, 7 of them at the reason behind starting new individuals, and 11 from breaking the tranquillity of the school. It was reported in the same national dailies that two people were apprehended for initiating 12 youngsters whose ages range from 8 – 16 years into cultism at Egan Primary and Secondary Schools, Igando, Lagos State in 2019.

Efforts so far to handle this obnoxious act didn't in any case stop their exercises in the state. As per Chioma (2021) in Vanguard, the Akwa Ibom State Government had fixed the greatest age for



induction into public optional schools one (JSS 1) in the state at 12 years, the point being to control cultism flood in the schools.

Today, schools are witnessing significant degree of degenerating demonstrations, similar to indiscipline and hooliganism. Youngsters in both essential and post essential today are so self-important and adversary of reproach. In the former times, understudies used to hold their instructors in high regard but today, the converse is the situation. In Cross River State, a female understudy was captured for conveying a gun to school with intension to kill her educator who rebuked her for carrying coloured hair to school. One more female teacher in a Secondary School in Imo State was offended in the class before the understudies for requesting that a male understudy stay silent and quiet in the class. (BBC News 18 February 2021)

The eventual fate of any country lies in the possession of the present adolescents. Assuming cultism is tormenting our fortifications of realizing where brains and characters is being moulded for better usefulness and exploit, then, at that point, the actual reinforcement of our state, Akwa Ibom and Uyo Local Government in National improvement is shaking. Considering this, the concentrate subsequently is done to assess the adolescent weakness to cultism in Akwa Ibom State auxiliary schools.

Besides, efforts have not been intensified to document in the literature, the need to ascertain the vulnerability of youngsters in public secondary schools to cultism in Akwa Ibom State. Awash in the literature is the menace of cultism in tertiary institutions with little or no attention to its incursion into public secondary schools in the state. It is in realization of this lacuna that this study sought to investigate the determinants of juvenile vulnerability to cultism in Akwa Ibom State public secondary schools with special emphasis on Uyo Local Government Area of the state.

Purpose of the Study

The study was carried out to evaluate juvenile vulnerability to cultism in the study area. Specifically, the study aimed to:

- i. Assess the influence of family factors on juvenile vulnerability to cultism in Akwa Ibom State public secondary schools.
- ii. Assess the influence of peer pressure on juvenile vulnerability to cultism in Akwa Ibom State public secondary schools.
- iii. Assess the influence of media factors on juvenile vulnerability to cultism in Akwa Ibom State public secondary schools.

Research Questions

The following research questions were raised and answered to guide the study.

- i. What are the influences of family factors on juvenile vulnerability to cultism in Akwa Ibom State public secondary schools?
- ii. What are the influences of peer pressure factors on juvenile vulnerability to cultism in Akwa Ibom State public secondary schools?
- iii. What are the influences of media factors on juvenile vulnerability to cultism in Akwa Ibom State public secondary schools?

Hypotheses

The following null hypotheses were formulated and tested by the researcher to further guide the study.

1. There is no significance influence of family factors on juvenile vulnerability to cultism in Akwa Ibom State public secondary schools.
2. There is no significance influence of peer pressure on juvenile vulnerability to cultism in Akwa Ibom State public secondary schools.
3. There is no significance influence of media factors on juvenile vulnerability to cultism in Akwa Ibom State public secondary schools.

Theoretical Framework

Maloku, (2020), states that Differential



association theory, emphasizes the importance of a delinquent's interaction with their environment to understand the causes of criminal behaviour. And Kleckner, (2014), opined that individuals learn criminal behaviour through the social organizations in which they are rooted or involved, with the choice of which culture to be part of being influenced by definitions.

This work is premised on the Differential Association Theory. Vinney (2019) explained that the theory was first proposed by Sociologist Edwin Sutherland in 1939 and afterward updated in 1947 as a learning hypothesis of abnormality. It suggests that individuals learn values, mentalities, methods, and intentions in criminal conduct through associations with others. This hypothesis acquires its significance in the area of criminal science however was condemned of its disappointment, by not thinking about character attributes.

Differential affiliation hypothesis after reconsidered version acquires congruity in that it had the option to clarify a wide range of crime, from adolescent misconduct to middle class wrongdoing. Sutherlands featured nine standards with nine recommendations as along these lines:

1. That all criminal conduct is learned. This suggests that an individual can't simply awaken to take, he/she should get familiar with the way and way to take and move away without been gotten.
2. The second suggestion is that criminal conduct is learned through cooperation with others by means of a course of correspondence. This happens either through verbal or non-verbal method of correspondence.
3. Another recommendation is that most finding out with regards to criminal conduct occurs in private gatherings and relationship. It tends to be among the friends gathering or colleague or classmate and even inside the family cycle.
4. Sutherland recommended that the method involved with learning criminal conduct

might incorporate finding out with regards to procedures to complete the conduct just as thought processes and relationship that would legitimize crime and the perspectives important to arrange a person towards such action.

5. Another rule of the recommendation is that the course of thought processes and drives toward criminal conduct is learned through the translation of lawful codes in one's topographical regions as positive or negative.
6. All differential affiliations are not equivalent, they can change in recurrence, force, need and span.
7. When the quantities of ideal understandings that help disregarding the laws offset the horrible translations that don't, a singular will decide to turn into a lawbreaker.
8. Sutherland said that the most common way of learning criminal practices through collaborations with others depends on the very components that are utilized in finding out with regards to some other conduct.
9. Criminal conduct could be a declaration of summed up requirements and qualities, yet they don't clarify the conduct on the grounds that non-criminal conduct communicates similar necessities and qualities.

To comprehend differential affiliation, it is not difficult to utilize social mental way to clarify how an individual turn into a crook. The hypothesis expressed that an individual can be involved in a criminal conduct when the definitions that favour disregarding the law surpass those that don't. He further said that the definition for abusing the law could be explicit or general inspirational and justifier of crime. Definitions that are ominous to disregarding the law stands up against these ideas. For example, a definition that incorporate, "taking is unethical" or disregarding the law is never right.

Besides, the hypothesis expressed that people are probably going to put distinctive load on the definitions they are introduced in their current



circumstance. These distinctions rely upon the recurrence with which a given definition is experienced, how from the get-go in life a definition was first introduced, and the amount one qualities the relationship with the individual introducing the definition.

Individual is probably going to be affected by definitions given by loved ones. Different roads that learning can happen is school or through the media. For example, a person that is presented to watching his/her cherished motion pictures on substance misuse, the openness this media might affect the singular's learning since it incorporates a few messages that favour the violating of law. Assuming that an individual spotlights on those messages, they could add to a singular's decision to participate in criminal conduct. Whatever sort of tendency to wrongdoing an individual has, he/she wants expertise to do as such. These abilities could be mind boggling and more testing to learn, such as including in PC hacking, web misrepresentation, or more available, such as taking products from stores.

With little power and little command over their lives, adolescents regularly feel that they have negligible status and consequently might be headed to look for the regard that they believe they need. Without clear jobs, youths might set up their own dominance hierarchy and invest their energy seeking after unreliable or degenerate exercises. For instance, unwed high schooler parenthood is at times the aftereffect of a longing for consideration, regard, and control, while most posse battles and occasions of adolescent manslaughter happen when youngsters (young men and young ladies the same) feel that they have been insulted or annoyed by others. Such aberrance can take many structures. Frailty and fury frequently lead to defacement, adolescent misconduct, and unlawful utilization of medications and liquor. Brutality and wrongdoing, obviously, are pretty much as old as mankind.

Contemporary adolescent brutality is regularly determined by the weariness youngsters experience in a fruitless climate. Indeed, even the richest rural areas with the most sumptuous

conveniences can be "fruitless" when seen according to a young adult's viewpoint. Incidentally, rural life is intended to shield kids from the risks of the huge city. Guardians pick such areas with the expectation that their youngsters will grow up cheerful and secure. However, wellbeing and homogeneity can be very exhausting. When denied of significant exercises and dependable direction, numerous teenagers see that the main chances for "feeling invigorated" are taking a vehicle, breaking a school window, or ingesting a brain adjusting drug inclusion, cultism and different indecencies. A working-class young adult got with adornments that he had taken from a neighbour's home guaranteed that the demonstration of taking had been enjoyable. Like different young people, by "fun" he implied something energizing and marginally perilous that accepts nerve just as expertise. In pieces of Asia and Africa, likewise, rebel bunches have recruited teenagers who proceed to observe fervour and self-esteem behind assault rifles. A great many them have passed on rashly subsequently.

There are such countless things that cause high school difficulty. Much of the time, grown-up parental figures' gatekeepers and guardians are in the situation to ease a portion of the contacts that make intergenerational relations more stressed than they should be. Research demonstrates that those young people who have the chance to foster a relationship with a grown-up good example (parental or in any case) are more effective than their companions in adapting to the ordinary burdens of life.

Family makes a glow, amicable and tranquil climate for the kids. As indicated by Munger, Seeley, Mender and Schroedor (2020), positive nurturing rehearses like parental warmth, supports will make a solid holding between the parent and youngsters, while connection will remain as a militating factor against freak peer gatherings.

Families assume an indispensable part in the improvement of kids and youth. Simons and Lorenz (2017) said that at the early life phase of



the young adult, the guardians are more compelling in their lives. Vitaro et al. (2005) inferred that youngsters with high parental management from beginning phase of their life are more averse to be freak. Family is a base of socialization. John and Gross (2007) thought that family is an essential gathering henceforth plays out the fundamental and major capacity of socialization. When there is brutality at home that is a negative socialization, then, at that point, the kids will undoubtedly replay something very similar. A school of thought posited that when a youngster is dependent upon savagery, they are thus brutal to individuals without benevolence. By implication and by the thinking of such young cultists, an erupting negative behaviour at others for the viciousness they encountered at home is extremely normal. It is further alluded that youngsters exposed to vicious activities, or the people who saw it from others, are bound to showcase their feelings of trepidation and disappointments. Ezekiel-Hart and Adiele (2010) elucidated that the family is the essential unit of public activity, and an essential gathering that is comprised of a gathering of individuals who are firmly related by connection, liking or propinquity.

Broken homes sway contrarily on adolescent actually, inwardly, socially, mentally even scholastically. Uwaoma and Udeagha (2007) said that youngsters that are from temperamental homes are bound to flee from their families than kids from more steady families. Odebunmi (2007) believed that kids experiencing childhood in unsteady families are at a more serious danger of encountering an assortment of conduct and instructive issues including smoking, substance addiction, defacement, savagery and crimes.

Peer pressure is a repetitive peculiarity in criminal and degenerate conduct. Peer pressure might start from childhood say 5 years and continues to increase through youthful ages. Peer bunches have their own societies, approvals or ceremonies into which individuals are mingled as needs be (particularly the new individuals) and who don't agree with any of these might be segregated (Carlson, 2010).

Peer pressure stretches out to all gatherings, it alludes to people that have a place with a similar age or about a similar age, as well as status. It very well may be age/peer bunch, school peer bunch, and social as well as expert and work peer gatherings.

Through socialization process, the social standards and upsides of society which spells out the endorsed and objected conduct of society is instructed to its individuals. Nonetheless, because of other moderating elements in the general public just as individual contrasts, the inside and out or unpretentious infringement of cultural laws and criminal propensities stay an element of each general public (May, 2016).

Chinwe and Mag (2015) studied the causes, impacts and procedures for killing cultism among understudies in tertiary establishments in Nigeria. A review configuration was taken on for the review. The number of inhabitants in the review included 50 understudies, 30 teachers and 20 non-scholastic staff room Nnamdi Azikiwe University, Awka. Straightforward arbitrary procedure was utilized for the review. The finding of the review uncovers that cultism among the understudies in tertiary foundations in Nigeria need a dire arrangement by the public authority and establishment on the loose to check it.

Naboth (2020) conducted an examination on impact of family structure on the frequency of adolescent wrongdoing among public senior auxiliary schools understudies in Rivers State. The review embraced descriptive overview plan. The number of inhabitants in the review comprised of 158,875 understudies of all open senior optional schools in Rivers State thus Yamane's formula was utilized to have an example size of 766 guys and 398 female understudies. The finding of the review concurs that family unit structure impacts the occurrence of adolescent wrongdoing among public senior optional school understudies in Rivers State.

Adegoke (2018) set out on a review on factors answerable for adolescent wrongdoing in Nigeria: A contextual analysis of chosen grade



schools in Ikorodu, Lagos State, Nigeria. Three examination theories were figured to direct the review. Fifty delinquent and fifty non-delinquent adolescents were arbitrarily chosen from ten schools across the review region. Surveys were utilized for information assortment; theories tried utilizing chi-square measurement at $P \leq 0.5$ level of importance. Result showed that wrecked homes, neediness, peer pressure are the principal variables that sustain adolescent misconduct.

Methodology

This study adopted descriptive survey design in which questionnaires were used for data collection from the respondents. Descriptive survey was considered more appropriate for the study since it is the opinion of the students and school authorities that were used to evaluate the juvenile vulnerability to cultism in the study areas.

The population of the study consisted of all the students of 16 public secondary schools in Uyo Local Government Area of Akwa Ibom State and their school authorities. Data obtained from the Akwa Ibom State Secondary Education Board Statistic and Planning Section for 2020/2021 academic session indicated that there are 129,950 students and school authorities (The Principals and Vice Principals).

The selection was done using simple random sampling technique. The procedure involved using hat and draw method of simple random sampling technique to randomly select ten schools out of the 16 secondary schools in the study area. From each of the ten schools, 40 pieces of papers were represented as 'Yes' and the rest with 'No' options which were folded and mixed up in a basket before drawing. Students were asked to pick the papers and only the students who picked 'Yes' were used in the study. By this process, all the students in each of the schools had an equal chance of being selected for the study.

Juvenile Vulnerability to Cultism Questionnaire (JVCQ) was designed using the modified four-point Likert rating scale of Strongly Agree (SA), Agree (A), Disagree (D) and Strongly Disagree (SD) with numerical values of 4, 3, 2 and 1

respectively. It comprised of two sections A and B. Section A consisted of personal information of the respondents and Section B, the items in the variable group divided into seven groups (A – F) namely family factors, personal factors, situational factors, peer pressure, community factors and media factors and juvenile vulnerability factor as the dependent variable.

400 questionnaires were administered to the respondents by the researcher and two assistants. The two assistants being educated beforehand on how to go about the exercise. A direct delivery technique (DDT) was adopted in administering the questionnaires, so as to ensure high rate of monitoring. Direct delivery technique (DDT) helps the researcher to clarify issues and matters that seems difficult to the respondents, ensure the respondent complete the questions on their own, eliminate delay and time consuming and the risk of loss and incomplete answers to the questions.

R and R^2 values of Simple linear regression analysis were used for answering the research questions while the F-value was used for testing the hypotheses. Each of the hypotheses were tested at .05 level of significance. In order to take decision as regard research question, any R-value that falls between 0.10 - 0.39 was regarded as low, 0.40 - 0.59 moderate and 0.60-0.99 as high. For the hypotheses, whenever the calculated F-value is greater than the critical F-value, the null hypotheses will be rejected and vice versa

Results

Research Question One

What is the influence of family factors on juvenile vulnerability to cultism in Akwa Ibom State public secondary schools?

Table 1: The Result of R and R^2 - values of the Influence of Family Factors on Juvenile Vulnerability to Cultism in Akwa Ibom State Public Secondary Schools

Variables	R	R^2	Adjusted R^2
Family Factors			
	.702	0.493	.227
Juvenile Vulnerability to Cultism			



The result presented in Table 1 shows the R-value of .702 which implies a high influence of family factors on juvenile vulnerability to cultism in Akwa Ibom State public secondary schools.

The R^2 – value of .493 also shown in Table 2 indicates that only 49.3% variation in juvenile vulnerability to cultism is explained or contributed by family factors. This result means that there is influence of family factors on juvenile vulnerability to cultism in Akwa Ibom State public secondary schools.

Research Question Two

What is the influence of peer pressure on juvenile vulnerability to cultism in Akwa Ibom State public secondary schools?

Table 2: The Result of R and R^2 - values of the Influence of Peer Pressure on Juvenile Vulnerability to Cultism in Akwa Ibom State Public Secondary Schools

Variables	R	R^2	Adjusted R^2
Peer Pressure			
	.798	0.637	.384

The result presented in Table 2 shows the R-value of .798 which implies a high influence of peer pressure on juvenile vulnerability to cultism in Akwa Ibom State public secondary schools. The R^2 – value of .637 also shown in Table 4 indicates that only 63.7% variation in juvenile vulnerability to cultism is explained or contributed by peer pressure. This result means that there is influence of peer pressure on juvenile vulnerability to cultism in Akwa Ibom State public secondary schools.

Research Question Three

What is the influence of media factors on juvenile vulnerability to cultism in Akwa Ibom State public secondary schools?

Table 3: The Result of R and R^2 - values of the Influence of Media Factors on Juvenile Vulnerability to Cultism in Akwa Ibom State Public Secondary Schools

Variables	R	R^2	Adjusted R^2
Media Factors			
	.743	0.552	.316
Juvenile Vulnerability to Cultism			

The result presented in Table 3 shows the R-value of .743 which implies a high influence of media factors on juvenile vulnerability to cultism in Akwa Ibom State public secondary schools. The R^2 – value of .552 also shown in Table 4 indicates that only 55.2% variation in juvenile vulnerability to cultism is explained or contributed by media factors. This result means that there is influence of media factors on juvenile vulnerability to cultism in Akwa Ibom State public secondary schools.

Hypotheses Testing

Hypothesis One

There is no significant influence of family factors on juvenile vulnerability to cultism in Akwa Ibom State public secondary schools

Table 4: F-value of Simple Linear Regression Analysis of the Influence of Family Factors on Juvenile Vulnerability to Cultism in Akwa Ibom State Public Secondary Schools

Model	Sum of Squares	df	Mean Square	F-cal	F-crit	Decision
Regression	1106.67	1	1106.67	62.13	3.86	Significant
Residual	6768.27	380	17.81			
Total	7874.94	381				

*Significant at .05 alpha level; $df = 1$ and 380; $N=382$



The result in Table 4 shows that the calculated F-value of 62.13 is greater than the critical F-value of 3.86 at .05 level of significance and at 1 and 380 degrees of freedom. With this result, the null hypothesis was rejected. This implies there is significant influence of family factors on juvenile vulnerability to cultism in Akwa Ibom State public secondary schools.

Hypothesis Two

There is no significant influence of peer pressure on juvenile vulnerability to cultism in Akwa Ibom State public secondary schools

Table 5: F-value of Simple Linear Regression Analysis of the Influence of Peer Pressure on Juvenile Vulnerability to Cultism in Akwa Ibom State Public Secondary Schools

Model	Sum of Squares	df	Mean Square	F-cal	F-crit	Decision
Regression	1442.93	1	1442.93	85.25	3.86	Significant
Residual	6432.01	380	16.93			
Total	7874.94	381				

**Significant at .05 alpha level; df = 1 and 380; N=382*

The result in Table 5 shows that the calculated F-value of 85.25 is greater than the critical F-value of 3.86 at .05 level of significance and at 1 and 380 degrees of freedom. With this result, the null hypothesis was rejected. This implies there is significant influence of peer pressure on juvenile vulnerability to cultism in Akwa Ibom State public secondary schools.

Hypothesis Three

There is no significant influence of media factors on juvenile vulnerability to cultism in Akwa Ibom State public secondary schools

Table 6: F-value of Simple Linear Regression Analysis of the Influence of Community Factors on Juvenile Vulnerability to Cultism in Akwa Ibom State Public Secondary Schools

Model	Sum of Squares	df	Mean Square	F-cal	F-crit	Decision
Regression	1358.90	1	1358.90	79.24	3.86	Significant
Residual	6516.04	380	17.15			
Total	7874.94	381				

**Significant at .05 alpha level; df = 1 and 380; N=382*

The result in Table 6 shows that the calculated F-value of 79.24 is greater than the critical F-value of 3.86 at .05 level of significance and at 1 and 380 degrees of freedom. With this result, the null hypothesis was rejected. This implies there is significant influence of community factors on juvenile vulnerability to cultism in Akwa Ibom State public secondary schools.

Discussion of Findings

The discoveries of the impact of family factors on adolescent weakness to cultism in Akwa Ibom State public optional schools uncovered huge impact of family factors on adolescent weakness to cultism in Akwa Ibom State public auxiliary schools. The finding likewise loan confidence to that of Adegoke (2018) who observed that messed up homes, neediness, peer pressure are the primary sustainer of adolescent misconduct. The discoveries is in accordance with that of Naboth (2020) whose finding showed that family unit structure impacts the rate of adolescent wrongdoing among public senior optional school understudies. This is an indication that oppressive kind of nurturing styles remains as the primary indicator of adolescent wrongdoing/misconduct among juvenile.

The discoveries of the impact of companion tension on adolescent weakness to cultism in Akwa Ibom State public auxiliary schools uncovered that there will be there is critical impact of friend strain on adolescent weakness to cultism in Akwa Ibom State public optional schools. The finding is in accordance with that of Adegoke (2018) who observed that wrecked homes, neediness, peer pressure are the fundamental sustainer of adolescent wrongdoing. The discoveries of the impact of media factors on adolescent weakness to cultism in Akwa Ibom State public auxiliary schools uncovered that there will be there is huge impact of media factors on adolescent weakness to cultism in Akwa Ibom State public optional schools. The finding concurs with the perception of Hawdon (2012) who announced that web use among youngsters is progressively common and unavoidable in typical regular daily existence and as a result, its criminogenic potential is huge.



Conclusion

In view of the discoveries of the study, it was presumed that the determinants of adolescent weakness to cultism in Akwa Ibom State public optional schools are family factors, character factors, situational factors, peer pressure, local area elements and media factors. The instructive ramifications of this finding is that assuming the State Government through the Ministry of Education and school administrators should coordinated classes, studios consistently to understudies on the unsafe impact of having a place with faction, adolescent weakness to cultism would be diminished. Additionally, assuming that guardians ought to team up with school directors to give powerful mentorship and discipline to the understudies, their propensity to have a place with a mysterious clique gathering will diminish in auxiliary schools.

Recommendations

In view of the discoveries of this study, the accompanying recommendations are made:

1. The directors of public auxiliary schools ought to use the administrations of the Parents-Teachers-Association in handling atypical conduct propensities of understudies. This will assist with diminishing the frequency of cultism in open optional schools.
2. Occasionally, necessary studios, courses and gatherings ought to be coordinated to instructors and school managers by the State Government through the Ministry of Education on the viable method for guaranteeing discipline in the school. Chiefs should frame and direct school disciplinary board to guarantee understudies disciplinary practices are appropriately dealt with. This would assist with controlling frequency of cultism among optional school understudies
3. Government through the applicable organizations should order radio and TV channels working in Nigeria to commit critical part of transmission time to programs that can remediate deviant conduct of teenagers.
4. Parents ought to be in the cutting edge of observing media access and supporting

positive messages among their kids. Guardians ought to guarantee their youngsters pay attention to radio and sit in front of the TV programs that can add virtues to their lives. Additionally, guardians ought to confine understudies' admittance to the utilization of android telephones to keep them from creating pointless companions via online media that can tricked them into cultism.

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