
Assessment of the Use of Broadcast Media in Curbing the Proliferation of Cultism at Tertiary Institutions in Benue State

Nongomin, Jacob Tor

Department of Mass Communication, Benue State Polytechnic, Ugbokolo

Abstract

The study titled “Assessment of the Use of Broadcast Media in Curbing Proliferation of Cultism at Tertiary Institutions in Benue State” assessed how broadcast media (radio and television) have been used to control or eradicate cultism and other related violence at tertiary institutions in Benue State. The research discusses the causes, effects, broadcast programs as well and strategies employed by broadcast media in order to control cultism at tertiary institutions in Benue State. The study is situated on the Uses and Gratifications Theory by Jay Blumler and Elihu Katz in 1974. This theory adopts a functionalistic approach to communications and media and states that the media's most important role is to fulfill the needs and motivations of the audience. The survey method was used with the instrument of questionnaire for data collection. The sample size derived from Taro Yamane's formula that was used for this study is 384. The study finds that broadcast media is the most effective media to curb cultism at tertiary institutions in Benue State. The research concludes that power/protection, poverty, and flair for violence are the causes of the proliferation of cultism, while death, school closure, legal implications, and disruption of academic activities are the negative effects of cultism. The broadcast media used programs such as education, information, socialization, and mobilization to control the proliferation of cultism on campuses. The study, therefore, recommends among other things that the broadcast media should be innovative in their programs to meet the yearnings of the audience.

Keywords: Broadcast media; Cultism; Tertiary Institution

1.0 Introduction

1.1 Background to the Study

Broadcast media (radio and television) have always played an indispensable role during crises; broadcast can be a lifeline. For people in shattered societies, or caught in catastrophe, or desperately seeking news, broadcast brings lifesaving information (Rodero, 2020). Broadcast is considered to be the most effective means at the time of disruption and disaster. During floods, pandemics, riots, fire outbreaks, etc radio and television play important roles by providing news and updates on affected people and locations thereby catalyzing relief and rescue operations.

During emergencies, there is a general increase in the media audience, citizens have an immediate need to receive information and find out what is happening and how it may affect them. Therefore, media is the reflection of our society and it depicts what and how society works. Gupta and Sharma (2015) emphasize that broadcast media positively diffuses significant information that is relevant to our daily lives and makes it possible for common people to decide and take appropriate action about their lives.

The impact of radio and television against cultism cannot be undermined. Instead, it has gotten enough recognition in our society and beyond. However, the proliferation of cultism in the higher institutions of learning in Benue State is a glaring reality. The situation becomes more worrisome when one realizes that Benue Society is now replete with cult activities. There is always a spill-over of tension and crises from the various campuses to the towns. Tranquility which had been the heritage of the Benue people for years now has become an illusion.

The various higher institutions of learning in the state had within a decade experienced one form of disruption or the other as a result of the activities of cultists. These crises reached their climax in 1990 and have resisted decline seriously. As a result, academic activities in the schools are being strangulated. Therefore, the religious, political, economic, and social lives of the people are adversely affected. The atmosphere is always tense as there is a feeling of uneasiness both within and outside the campuses.

However, it is imperative for broadcast media (Radio and Television) to curb cultism at tertiary institutions in Benue State based on the fact that they are easily identified as the pillars of opinion molding. In view of this, Ugande (2016) opines that since its inception years ago, broadcasting media has had a tremendous influence on the various societies of the globe.

Orhewere and Kur (2018) reiterate that broadcast media are indeed very persuasive and they are capable of many things, they can make or destroy; they can instigate war under certain conditions or even foster peace initiatives; they can promote or hinder development.

Since cult activities have continued to thrive in Benue Ivory Towers, the use of broadcast media is expected to mitigate its proliferation by informing and educating the masses on the effect of cultism in tertiary institution. One can rely on radio and television to curb the existence of cultism in our midst because they present all programs, adverts or jingles and some other things that could give a thought to the youths and they reach every nook and craning of the country in information dissemination.

Cultism and other social vices amongst youths have become the order of the day in our tertiary institutions. The story is the same anywhere you go in the country with regard to the type of menace cultists unleash on each other and on their unsuspecting victims. The negative effect of cult activities in our tertiary institutions is overwhelming. Cultism has turned our institutions across the country into battlegrounds with an atmosphere of fear and insecurity. The activities of cultists in our institutions of higher learning are on the increase and their mode of operation is becoming more sophisticated despite stringent measures being taken by management of the institutions to eradicate or minimize them.

Campus cults in Nigeria have been traced back to 1952 when Professor Wole Soyinka, winner of the 1986 Nobel Prize for literature, and a group of six friends formed the Pirates Confraternity Elite of the University College Ibadan, then part of the University of London (Ajol, 2002). It was formed with the aim of producing future Nigerian leaders who should be very proud of their African heritage. They have skulls and cross bones as their logo while members adopted confraternity names such as ‘‘Capon’ Blood’’ and ‘‘Long John Silver’’. The pirates cultivated a style that ridiculed the colonial attitude (Adewale, 2005). They proved popular among students even after the original members moved on. Membership was open to every male student regardless of tribe or race. For almost 20 years, the Pirate a non-violent body was established in all tertiary institutions that emerged in post-independent Nigeria as the only confraternity on Nigeria campus.

The emergence of campus cults as they are known in Nigeria today began with a split of the early 1970s, in pirate’s confraternity. 1972 Bolaji Carew and several others were expelled from the pirates for failing to meet expected standards (Denga 1986). In reaction to this and other events, the pirates registered themselves under the name National Association of Seadogs (NAS). The Buccaneers of Seadogs was founded by Carew. In the 1980s confraternities spread over the 300 institutions of higher education in the country.

The Neo-Black movement of Africa (Black Axe) emerged from the University of Benin in Edo state while the Supreme Eiyé confraternity (National Association of Air Lords) broke off from Black Axe in 1983 (Ekwe, 1999). Students at the University of Calabar in Cross River State founded the Eternal Fraternal Order of the Legion Consortium (the Klansmen Confraternity) while a former member of Buccaneers Confraternity started the Supreme Vikings Confraternity (the Adventures of the De Norsemen Club of Nigeria) the following year. In the mid-80s, it had become evident that some of the cults had been adopted as elements in the intelligence and security services serving the then-military government. They were used against student unions and University staff who were the only organized groups opposing military rule. In 1984, Prof. Wole Soyinka extricated himself from emerging trends, and initiated the abolition of the pirate confraternity in all tertiary institutions, by then the phenomena of violent cults had developed a life of its own. In the early 1990s, as the end of the Second Republic drew near, confraternity activities expanded dramatically in the Niger Delta as they engaged in a bloody struggle for supremacy.

The family confraternity (The campus Mafia or The mafia), which modeled itself after the Italian mafia, emerged, shortly after their arrival, several students were expelled from Abia State University for cheating and ‘‘cultism’’ a reference to the voodoo-practicing confraternities, which marked the beginning of a shift of confraternity activities from the university to off-campus. The Brotherhood of the Blood [also known as Two-Two (Black Beret) another notorious confraternity was founded at Enugu State University of Science and Technology. Cults established in early 1990s are; Second Son of Satan (SSS), Night Cadet,

Sonmen, Mgba Mgba Brothers, Temple of Eden, Trogan Horse, Jurists, White Bishops, Gentlemen Clubs, Fame, Executioners, Dreaded Friends, Eagle club, Black Scorpion, Red Sea Horse, and Fraternity of Friends. The klansmen confraternity expanded their influence by creating a Street and Creek Wing, Deebam to fight for and control territory outside the Universities through violence and crime.

For some time now, cultism has invaded the institution of learning. The devastating effects on the schools and its environs have become a veritable source of worry to those who have the interest of the state at heart. Also, curbing of cultism at tertiary institution have been of concern to many researchers and educationalist as well as journalist in various broadcast media organizations because there are increase in the number of students that join cultism in tertiary institutions.

Given the nature of things, an incident in one institution would invariably affect other institutions for instance; activities of cultism in the School of Nursing, Makurdi, and the School of Health Technology, Agasha were being controlled by cultists from the neighboring institutions, Benue State University, Makurdi.

Also, there is an intra-cult relationship between the cultist at Benue State Polytechnic and those at the College of Education, Oju. As a result, many students have been jailed, suspended, or rusticated on the grounds of cult-related offenses (Okata, 2019). This does not mean that there has not been an effort towards the curbing of cultism in the various campuses but it means that the efforts made so far have not yielded the desired result, and as such, more needs to be done.

This is therefore the premise and justification for this study. The use of broadcast media is the most effective in disseminating information about cultism and how solutions would be sought, and that is what this research is set to do. The situation in the institutions of higher learning in Benue State shows that cultism and its attendant problems are a reality. The need for a search for a solution to the age-long problem makes this research pertinent.

2.0 Methodology

2.1 Research Design

In this study, survey research design was employed to obtain the needed data. Under survey design, a questionnaire was used as the research instrument to collect data from the respondents. The suitability of the use of survey design manifests from the fact that this research work investigates the uses of broadcast media in curbing the proliferation of cultism.

2.2 Population of the Study

The population of this study comprises the entire tertiary institutions in Benue State; Monotechnic (1), Colleges of Education (10), Polytechnics (7), Universities (4). Given the nature of the study, the population of the study consists of professionals, listeners/viewers of the media, and some students of the twenty-two (22) tertiary institutions in Benue State.

2.3 Sample Size

The sample size for this research work is restricted to the population of the study area. A sample size is a subset of the population that is representative of the entire population (Wiimmer and Dominic, 2011, p. 87). Therefore, a number of models have been developed to estimate sample size. In determining the sample size that is adequate for this research work,

the model developed by Taro Yamane (1967) cited in Asogwa and Onuh (2014, p. 36) was used.

The formula is stated as follows:

$$n = \frac{N}{1 + N(e)^2}$$

$$n = \frac{9,892}{1 + 9,871 (0.05)^2}$$

$$n = \frac{9,892}{1 + 9,871 (0.0025)}$$

$$n = \frac{9,892}{25.73}$$

$$n = 384$$

Where, n = The desired sample size

N = The population size under study

e = The limit of tolerable error assumed to be 0.05

I = Unity (always constant) in value

The sample size derived from Taro Yamane's formula that was used for this study is 384

2.4 Sampling Techniques and Procedure

The study used a multistage sampling process. This means that various types of sampling techniques were applied where necessary. First, stratified sampling was used based on the existing tertiary institutions in Benue state into twenty-two (22) strata which include:

1. Akperan Orshi College of Agriculture, Yandev
2. Unity College of Education, Aukpa Adoka
3. College of Education, Katsina-Ala
4. College of Education, Oju
5. Kwararafa College of Education, Otukpo
6. Emmanuel Ebije Ikwue College of Education, Otukpo
7. Sinai College of Education and Entrepreneurship Studies, Gboko
8. Calvin Foundation College of Education
9. Apa College of Education, Aidogodo-Okpoga
10. Federal College of Education, Odugbo
11. Gboko College of Education
12. Benue State Polytechnic, Ugbokolo
13. Fidei Polytechnic, Gboko
14. The Polytechnic, Otada Adoka
15. Ashi Polytechnic
16. Gboko Polytechnic
17. Harry Pass Polytechnic
18. Federal Polytechnic, Wannune
19. Benue State University, Makurdi
20. Federal University of Agriculture, Makurdi
21. University of Mkar, Mkar
22. Federal University of Health Sciences, Otukpo

Having listed the twenty-two (22) strata, the researcher could not study all the strata so he used numbers 1-15 on separate pieces of paper, dropped them in a jar, and blindfolded a research assistant who picked one of the papers. The number picked was 15. This means that 15 strata would be sampled which was also $\frac{2}{3}$ of the 22 strata.

Using simple random sampling, the researcher selected two schools from the tertiary institutions. Supporting the use of simple random sampling, Babbies (2011, p.212) states that in simple random sampling, every subject in the target population has an equal chance of being selected. Therefore, the use of simple random sampling is justified since the respondent has the same characteristics. Also, it was used to ensure that the individual or respondent has an equal chance of being selected.

In the second stage of sampling, a systematic stage of sampling procedure was used to select one school from the selected tertiary institutions. Justifying the use of systematic sampling, Bhattacharjee (2012, p.69) argued that systematic sampling is an improvement over simple random sampling and it ensures even coverage of an area as well as its simplicity.

In distributing the copies of the questionnaire, a disproportionate stratified sampling technique was used. Justifying the use of a disproportionate stratified sampling technique, Babbies (2011, p.213) argued that disproportionate sampling allows the researcher to give a larger representation of the said strata. Based on this, the copies of the questionnaire were divided thus; 128 respondents were selected from colleges of Education, 128 respondents were selected from Polytechnics, and 127 respondents were selected from universities, while one respondent was picked from monotechnic.

2.5 Research Instruments and Administration

The instrument used for data collection is a questionnaire.

Questionnaire

The questionnaire is an instrument specifically designed to elicit information that will be useful for analysis (Babbies, 2013, p. 230). In this study, the questionnaire was designed to elicit information from the tertiary institutions in Benue State. The questionnaire is divided into two sections; A and B.

Section A contained four (4) questions on the personal data of the respondents which every respondent answered.

Section B comprised seven (7) questions which were completed by the media professionals, staff, and students of the tertiary institutions. The reason is that broadcast media is being used by media professionals, staff, and students of the tertiary institutions in Benue State, hence the views of the staff and students are considered indispensable to this study.

2.6 Method of Data Collection

Data were collected through the primary and secondary sources. For the primary source of data collection, a questionnaire was used to collect the available data from the respondents. One research assistant was employed to assist the researcher in distributing and retrieving the questionnaire distributed to the respondents.

2.7 Method of Data Analysis

A qualitative method was used for the analysis of data in this study. In qualitative data analysis, the data generated from the questionnaire administered to respondents were analyzed and presented using tables, showing frequencies of occurrence of each variable as well as percentages. The items on the filled questionnaire were highlighted and tabulated as it has the advantage of easy analysis and comprehension.

3.0 Result and Discussion

3.1 Data Presentation

A total of 340 copies of the questionnaire were administered to the respondents during the field survey research study. However, only 317 copies representing (93.2%) of the questionnaire were returned while 23(6.7%) copies of the questionnaire were not returned because they were lost during distribution and retrieval. Therefore, the mortality rate of the questionnaire stood at 23 representing (6.7%) and is insignificant to affect the data in this study, the immortality rate of the questionnaire stood at 317 representing (93.2%) which is high to constitute the basis for analysis in this study. The analysis is based on 317 representing 93.2 percent as follows: The finding is concerned with the personal data of the respondents sampled for this study. The sex characteristics of the respondents showed that 220 (69.4%) respondents were male, while 97 (30.5%) respondents were female. This indicates that male respondents were more represented than their female counterparts in this study. This was not deliberate and has no adverse effect on the validity of this study.

About 192 (60.5%) reported being 26 – 45 years of age. 125(39.4%) said they belong to the ages between 46 – 65 years. No respondent indicated 66 and above. On the educational attainment of the respondents, data available revealed that 30 respondents representing 9.4% were holders of primary/Secondary certificates, 43 (13.5%) respondents were NCE/Diploma holders, while 74 (23.3%) respondents possessed first degree and 170 (53.6%) respondents have M. Sc. and other educational qualifications than the ones stated here. This implies that educated and enlightened people were sampled in the study. Also, on the marital status of the respondents, data available to the researcher showed that 98 (30.9%) respondents said they were single, while 219 (69.0%) respondents indicate that they were married. This shows that those that married were more than those that were single.

Table 1: Causes of proliferation of cultism on campus

Options	Frequency	Percentage
Power/protection	32	10.0
Poverty	24	7.5
Promote violence	20	6.3
Lack of parental responsibility	30	9.4
All of the above	211	66.5
Total	317	100

Source: Field survey, 2023

The causes of the proliferation of cultism at tertiary institutions in Benue State according to staff and student perspectives in Table 1 above are power/protection 32 (10.0%), poverty 24 (7.5%), promote violence 20 (6.3%), lack of parental responsibilities 30 (9.4%) and all of the above ranking high with 211 (66.5%). This means that power/protection, poverty, violence, and lack of parental care are the causes of the proliferation of cultism at tertiary institutions in Benue State.

Table 2: Effects of Cultism on staff, students, and host communities

Options	Frequency	Percentage
Closure of schools	85	26.8
Fear by the host community	93	29.3
prosecution	61	19.2
Lack of concentration	78	24.6
Total	317	100

Source: Field survey, 2023

Table 2 shows the frequency distribution of the respondents based on the effects of cultism on staff, students, and the host communities. Data available as seen in the table revealed that 85 (26.8%) of the respondents indicated closure of schools, 93 (29.3%) respondents pointed fear by the host communities, 61 (19.2%) of the respondents said prosecution, and 78 (24.6%) respondents indicated lack of concentration. This implies therefore that the closure of schools, fear by the host communities, prosecution, and lack of concentration are the negative effects of the proliferation of cultism at tertiary institutions in Benue state.

Table 3: Broadcast media programs towards curbing the proliferation of cultism at tertiary institutions in Benue State.

Options	Frequency	Percentage
Education	33	10.4
Information	34	10.7
socialization	20	6.3
mobilization	30	9.4
All of the above	200	63.0
Total	317	100

Source: Field survey, 2023

Table 3 presents the views of the respondents on the broadcast media programs towards curbing the proliferation of cultism at tertiary institutions in Benue State. Data available revealed that 33 (10.4%) respondents indicated education, 34 (10.7%) respondents said information, 20 (6.3%) respondents indicated socialization, and 30 (9.4%) respondents showed mobilization as the broadcast program. This implies that the programs of broadcast media in curbing the proliferation of cultism include: education programs, information programmes, socialization programs, and mobilization programs.

Table 4: Strategies used by broadcast media in curbing the proliferation of cultism at tertiary institutions in Benue State

Options	Frequency	Percentage
Educating the audience on the negative effects of cultism	66	20.8
Informing the audience on the legal implications of cultism	64	20.1
Stressing the importance of their future	44	13.8
Showing gory pictures of cult scenes on television to serve as deterrents	55	17.3
Organizing discussion programmes with security experts	88	27.7
Total	317	100

Source: Field survey, 2023

Table 4 is concerned with the use of broadcast media strategies in curbing the proliferation of cultism at tertiary institutions in Benue State. Data available indicates that 66 (20.8%) respondents one of the strategies are educating the audience on the negative effects of cultism, 64 (20.1%) respondents indicated informing them on the legal implications of cultism, while 44 (13.8%) respondents indicated that broadcast media stressed the importance of their future by shunning cultism, 55 (17.3%) respondents indicated that broadcast media showed gory pictures of cult scenes to serve as a deterrent to others, and 88 (27.7%) of the respondents showed that organizing discussion programs with security experts is another important strategies employed by broadcast media in curbing the spread of cultism. This

means that broadcast media have employed different strategies to curb the spread of cultism at tertiary institutions in Benue State.

Table 5: Broadcast media as a tool in fighting cultism at tertiary institutions in Benue State.

Options	Frequency	Percentage
Agreed	298	94.0
Disagreed	10	5.1
Difficult to say	9	2.8
Total	317	100

Source: Field survey, 2023

Table 5 is concerned with whether broadcast media can be used as a tool for fighting cultism at tertiary institutions in Benue State or not. Data available as seen in the table revealed that 298 (94.0%) agreed that broadcast can be used as a tool, while 10 (5.1%) respondents disagreed, and 9 (2.8%) respondents said it is difficult to say. This implies broadcast media which include radio and television can be used as a tool to curb cultism at tertiary institutions in Benue State.

Table 6: the level of broadcast media impact in controlling cultism at tertiary institutions in Benue State

Options	Frequency	Percentage
Effective	290	91.4
Ineffective	16	5.0
Difficult to say	8	2.5
None of the above	3	0.9
Total	317	100

Source: Field survey, 2023

Table 6 above shows that the level of impact the broadcast media have in controlling cultism as revealed by correspondents shows that 290 respondents representing 94.1% indicated that broadcast media are effective, 16 (5.0%) respondents showed ineffective, while 8 (2.5%) of the respondents said it is difficult to say, and 3 respondents representing 0.9% indicated none of the above. This implies that broadcast media is an effective tool in curbing cultism.

3.2 Answering Research Questions

Research Question One: *What are the causes of students' involvement in cultism?* Data presented in Table 1 answered research question one. The causes of the proliferation of cultism at tertiary institutions in Benue State according to staff and student perspectives are power/protection 32 (10.0%), poverty 24 (7.5%), promoting violence 20 (6.3%), lack of parental responsibilities 30 (9.4%) and all of the above ranking high with 211 (66.5%). This means that power/protection, poverty, violence, and lack of parental care are the causes of the proliferation of cultism at tertiary institutions in Benue State.

Research Question Two: *What are the effects of cultism on the staff, students, and host communities?*

Data presented in Table 2 answered research question 2. Table 2 shows the frequency distribution of the respondents based on the effects of cultism on staff, students, and the host communities. Data available as seen in the table revealed that 85 (26.8%) of the respondents indicated closure of schools, 93 (29.3%) respondents pointed fear by the host communities, 61 (19.2%) of the respondents said prosecution, and 78 (24.6%) respondents indicated lack of

concentration. This implies therefore that the closure of schools, fear by the host communities, prosecution, and lack of concentration are the negative effects of the proliferation of cultism at tertiary institutions in Benue state.

Research Question Three: *What are broadcast programmes towards curbing cultism on campuses?*

Data presented in tables 3, and 5 answered research question three. Table 3 presents the views of the respondents on the broadcast media programs towards curbing the proliferation of cultism at tertiary institutions in Benue State. Data available revealed that 33 (10.4%) respondents indicated education, 34 (10.7%) respondents said information, 20 (6.3%) respondents indicated socialization, and 30 (9.4%) respondents showed mobilization as the broadcast program. This implies that the programs of broadcast media in curbing the proliferation of cultism include: education programs, information programs, socialization program, and mobilization programs, while Table 5 is concerned with whether broadcast media can be used as a tool for fighting cultism at tertiary institutions in Benue State or not. Data available as seen in the table revealed that 298 (94.0%) agreed that broadcast can be used as a tool, while 10 (5.1%) respondents disagreed, and 9 (2.8%) respondents said it is difficult to say. This implies broadcast media which include radio and television can be used as a tool to curb cultism at tertiary institutions in Benue State.

Research Question Four: *What are the strategies used by broadcast media in curbing cultism at tertiary institutions in Benue State?*

To answer research question four, Tables 4 and 6 were used. Table 4 is concerned with the use of broadcast media strategies in curbing the proliferation of cultism at tertiary institutions in Benue State. Data available indicates that 66 (20.8%) respondents one of the strategies is educating the audience on the negative effects of cultism, 64 (20.1%) respondents indicated informing them on the legal implications of cultism, while 44 (13.8%) respondents indicated that broadcast media stressed the importance of their future by shunning cultism, 55 (17.3%) respondents indicated that broadcast media showed gory pictures of cult scenes to serve as a deterrent to others, and 88 (27.7%) of the respondents showed that organizing discussion programs with security experts is another important strategies employed by broadcast media in curbing the spread of cultism. This means that broadcast media have employed different strategies to curb the spread of cultism at tertiary institutions in Benue State. However, table 6 gives similar strategies about the level of impact the broadcast media have in controlling cultism as revealed by correspondents showing 290 respondents representing 94.1.% indicated that broadcast media are effective, 16 (5.0%) respondents showed ineffective, while 8 (2.5%) of the respondents said it is difficult to say, and 3 respondents representing 0.9% indicated none of the above. This implies that broadcast media is an effective tool in curbing cultism.

3.3 Discussion of Findings

After the research questions have been answered, the researcher discusses the findings of the research with other published scholarly work. As deduced from the findings power/protection, poverty, etc are the causes of cultism on campuses. The research also reveals some negative effects of cultism including the closure of schools, disruption of academic activities, prosecution, and many others. Hanks (2003) justifies this in a paper titled "Focus on the menace of student cult" which raised an alarm about senseless killings on the campus and the mass acquiring of dangerous weapons by students for they are gradually running tertiary institutions into a theatre of war. In further emphasis, the writer attributed this act to a lack of parental responsibilities that gives rise to such violent groups of people.

Instead, they are mostly concerned with their businesses leaving their children to attend late-night parties and watch pornographic video films, leading to negative values.

More light and knowledge can be acquired in books like Anyanwu (1997), *Secret Cult in Nigeria Universities, a Historical Assessment*, Daily April 18, pg.2. Where he elaborated on the history of cultism which started with Buccaneers, which has the motive of helping their members in need financially, socially and otherwise.

The legal implication here, terms to be the reward or wage of cult activities to its members. It is worth to note that the activities of cultism affect particularly the academic activities of the school as both students and lecturers were always on the run for survival. Again in the cause of exhausting their wicked activities, it can lead to the closing down of the institution especially when death is reported. An example of this is the cause of April 2012 due to the murder in cold blood at the institution by the management, another example was in 2004 which left a memory on the researcher where Ohiarah, head of the department of marketing was shot by some of these secret cult members in his office. Many lecturers are being attacked by most of these cult members which leads to disruption of students and lecturers in school. All these attempts and actions go a long way to destabilize and disrupt the smooth running of academic activities in campus. Another report was made by Nkechi Eze recently that her best friend was shot dead near Tempsite Junction where she was living by a group of girls who were later caught; they identified their selves as members of Black Bra.

Due to the excessive operation of secret cults in tertiary institutions, there have been a series of legal provisions made available to check their activities. The legal provisions have been and are still trying their best to check the activities of secret cults in tertiary institutions.

Relating this to the decree made by the Federal Republic of Nigeria(Decree 2 number 5 and 6), sections 1 and 2 state that secret cults in Nigerian tertiary institutions are strictly under checklist and anybody found guilty in membership shall be prosecuted”.

Another is a law that has been promulgated captioned University Law of 1996, where both admission and the limit of the operation of the student were spelled out. Moreover, the school authority has been given a mandate to expel any student in such a group. There are so many other laws that concern cultism but just to mention a few as done above.

Another finding justifies the lack of parental responsibility which parents have been advised to monitor the activities of their children both in and outside the school. They should know the kind of friends they keep and monitor them regularly. Churches and mosques should establish strong youth departments that would give youths the opportunity to vent out their issues. Finally, the government should establish a tribunal to try cultists and if found guilty should be sentenced accordingly without fear or favour. They should also carry out regular checks on the students on the possession of arms on the campuses. The high cost of education should be reduced to enable the poor ones to meet their educational expenses, thereby giving most students the opportunity to study comfortably.

The study has a lot of implications for the students, the institution, society, and the educational sector in general. The findings that cultism is caused by poverty and lack of parental care implies that parents should wake up from their slumber. They should act as a model for their children to emulate. They should start on time to teach them the morals and values of society. Moreover, cultism affects the institution tremendously, both in the standard of education and in the area of discipline. These would give the institution a bad image. The

school authority should try as much as possible to enforce law and order in the school and provide basic amenities that would take care of the students' welfare and make the environment conducive to studying.

The government should know that nobody is above the law. Whoever is guilty of cultism whether he or she is from a rich or poor family should be made to face the music accordingly. They should provide the institution with enough funds to enable them to take care of their needs, the educational sector should know that education is the key to the growth and development of a nation. A nation without a good and firm educational foundation is bound to fail. We should learn from the story of Spartans and try to make our education sector a place to learn. They should provide well-equipped libraries and equipment for different laboratories to enable students to study with ease and also provide scholarships to brilliant students.

Since the findings in Tables 3, 4, 5, and 6 showed that broadcast media is an effective tool and used different strategies for curbing cultism and other cult-related activities on campus, journalists should also be protected in carrying out their activities. The major functions of broadcast media are to educate, inform, socialize, and mobilization of people for development, should continue to sustain it by continuing to organize programs and invite security personnel to give out security tips to students, staff, and host communities of tertiary institutions in Benue State.

4.0 SUMMARY, CONCLUSION AND RECOMMENDATIONS

4.1 Summary

This study assesses the use of broadcast media in curbing the spread of cultism at tertiary institutions in Benue State. Specifically, the study revealed the causes of cultism among staff, students, and host communities; the study also assessed the negative effects of cultism at tertiary institutions in Benue State. The research also highlighted the broadcast programmes used in curbing cultism and other cult-related activities at tertiary institutions in Benue State as well as strategies employed to eradicate this menace from our institutions.

The major findings of this research work include the following:

The causes of cultism at tertiary institutions in Benue State include power/protection of cult members from other cult groups, lecturers, and other aggressive violent groups, poverty among students is another cause of cultism, some students claimed to have joined cultism to promote violence, while lack of parental responsibilities cannot be left out as another cause of cultism at tertiary institutions in Benue State.

The study found that the negative effects of cultism are that closures of schools, fears by the host communities, prosecutions, and lack of concentration are the major effects of cultism and other cult-related activities on campuses in Benue State.

The research work also found education, information, socialization, and mobilization as broadcast programs used in eradicating cultism at tertiary institutions in Benue State. The majority of the respondents agreed that the above programs are used by broadcast media in fighting cultism on our campuses in Benue State.

The study equally found that educating the audience on the negative effects, informing the audience on the causes and legal implications of cultism, and stressing the importance of the student's future on how to shun cultism. Also, showing gory pictures of cult violence on the tube to serve as a deterrent to others, and organizing discussion programs with security

experts to discuss security and violence on our campuses in Benue State. Similarly, this study found that the level of impact of the broadcast media in curbing cultism at tertiary institutions in Benue State is very effective.

4.2 Conclusion

The study concludes that power/protection, poverty, promotion of violence, and lack of parental care are the causes of cultism at tertiary institutions in Benue State, while the negative effects are found to be the closure of schools, fears by the host communities prosecution and lack of concentration by the staff and students. The study also concluded that education, information, socialization, and mobilization are the programs of broadcast media as means of curbing the proliferation of cultism at tertiary institutions in Benue State while educating the staff and students on the adverse effects of cultism and cult-related activities. The research concluded that organizing discussion programs with security experts and showing disturbing pictures of cult scenes are the strategies used to deter others from cultism on our campuses.

4.3 Recommendations

Based on the possible things that need to be done by the broadcast media and tertiary institutions, the following are recommended:

1. Parents should step up and give necessary orientation to their children in order to shun cultism in all ramifications
2. Efforts should be made by the Benue State tertiary institution to organize orientations and crusades on the effects of cultism in various campuses of the institutions in Benue State.
3. The broadcast media should be innovative in their programs to meet the yearnings of the audience when it comes to violence and cult-related activities on campus.
4. The media should also step up in the strategies used to curb cultism on campuses. This would go a long way to discourage people from laying mayhem on staff and fellow students on campuses.

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