
ASSESSMENT OF THE ROLES OF SOCIALIZATION OF THE CHERUBIM AND SERAPHIM MOVEMENT CHURCH MEMBERS IN CURBING SOCIAL VICES AMONG KABBA DISTRICT, KOGI STATE, NIGERIA

Erinola Jacob AROKOYO¹, Godwin OKIRI, Ph.D², Thomas Imoudu GOMMENT, Ph.D³, Edime YUNUSA⁴, Favour Yetunde MEJIYAN⁵ & Yusuf Baba IBRAHIM⁶

^{1&6}Department of Sociology, Faculty of Social Sciences, Federal University, Lokoja, Kogi State-Nigeria.

^{2,3&4}Department of Sociology, Faculty of Social Sciences, Prince Abubakar Audu University, Anyigba, Kogi State-Nigeria.

jacob.arokoyo@fulokoja.edu.ng, okirigladys47@gmail.com, imoudugomment@gmail.com, yunusaedime@gmail.com yetundefav230@gmail.com, and yusufbabs1010@gmail.com

Corresponding Author's Email: jacob.arokoyo@fulokoja.edu.ng

Abstract

The church as a religious institution is an agent of socialization responsible for molding social behavior and providing informal control. However, there is an increase in moral decadence, delinquency, and crime in Nigeria, particularly in Kogi West Senatorial District among the Okun-speaking population. Hence the study assessed the socialization roles of the CSMC in curbing social vices in kabba district of Kogi State. Being a mixed study, 320 members of CSMC of kabba District, were randomly selected from ten different Churches to respond to the questionnaire while 15 informants were recruited for the in-depth interview guide. Data were collected through the use of structured questionnaire and in-depth interview guide. Data collected were analyzed using frequencies, percentages through the application of SPSS version 20.0 and thematic content analysis method. The results of the study revealed that Churches are agent of Socialization and a means of eradicating or reducing Social Vices. Also, the study revealed that the CSMC members have the knowledge of the present of Social Vices in Kabba District of CSMC. The result further revealed that the Church members play major role(s) in the sensitization of the younger generation and as such Curb Social Vices in the Society. To assess the knowledge, awareness, and role of the members of CSMC Kabba District towards the assessment of the socialization role of the CSMC in curbing social vices in Kabba District, the findings revealed that the respondents have good knowledge about the church as an agent of socialization. With the research work, it is concluded that the CSMC members should intensify the spiritual approach as a means of tackling social vices and was therefore, recommended that: there should be a collaboration with Government agencies and the Non-Governmental Organizations in curbing social vices.

KEYWORDS: Socialization, Roles, Religion, Church, Cherubim and Seraphim, Movement, Social Vices.

Introduction

The concept of socialization underpins many of sociology's major hypotheses about the nature of society and social interactions. Sociologists have used socialization to investigate the viability of society, the nature of social order, and the reproduction of social organization, the development of personal identities, Social Vices and Social Control in society. Thus, any discourse concerning social vices and social problems often takes into account the process of internalizing the norms, beliefs, behaviours, and values that contributes or mitigates social vices as well as the social actors or agents involved. Individuals develop the skills required to interact successfully in society through the process of socialization (Ritzer, 2013). The most prevalent methods to do so are through the key socialization agents: family, schools, peers, and religion, (Ritzer 2013; Rohall, 2020). The life-course perspective in sociology adds the understanding that historical and social forces can influence these basic social processes as well as the notion of agency.

By way of definition, Höppner (2017) sees the concept of socialization as what allows human beings to develop in their potential wholeness in as much as it is the development of language, thought and rationality that makes us persons, with the ability to interpret and act on the surrounding environment, while to Weidman, Twale and Stein, (2001) it is a process by which individuals acquire knowledge, skills and attitudes that make them effective members of the society." To Berker it is the process through which the child learns how to become a member of society, internalizing the social world thus socialization indicates the systemic effects of the old to the new generation, in order to develop those characteristics that society deems necessary for the integration of young people. This line of thinking was summarized by Sociologist Jack Douglas in 1970 that concern for mitigating social vices in society is as serious as the very disorganizing factors that have historically laid the foundation for the birth of sociology as a discipline in the search for social order. Peer pressure is the major cause of youth involvement in social vices. Students spend more time with their friends in school or at home. Deviant behaviours, or deviant acts in society refer to behavior that violate social norms and expectations (Ndukwe & Iheaka, 2022). The Nigerian government, civil societies, and non-governmental organizations are constantly looking for ways to address various social vices, majority of which are perpetuated by our society's youth (Ritzer, 2013).

Social vices among youth globally and those in Nigeria have become a behaviour pattern which has degenerated into a topical global issue (Ndukwe & Iheaka, 2022). Almost on a daily bases, Nigerian media is abashed with reports of different kinds of social vices among young adults , ranging from fraud (Yahoo-Yahoo), rituals killings for money, cultism, thuggery, sexual promiscuity, robbery, kidnapping, indulgence in drugs dealings and terrorism (Aliuna, 2022; Nwokoro, 2022).

Social Vices according to Ojewola (2022), Social vices are actions that are contrary to and against societal norms and practices; they are typical of socially maladjusted individuals. Also Adeyemo (2009) asserts that Social vices are bad traits, unhealthy and negative behaviour that are against a society's morality and are frowned upon by such society's member. Some of these social vices, according to (Aramide, 2006), that it also include and have implications for communicable disease, lack of dignity, self-respect, lack of concentration in school, assault of moral sensitivity and promiscuous activities pervading the academics scenery and Illicit abortion resulting from teenage pregnancy.

The consequences of these social vices and its continuous increasing rate are not just negatively undermining the quality of life of the people or just harping development that are mostly undesirable and gradually sliding the societies into Emile Durkheim's anomie state of normlessness.

Religion plays a significant role in socializing individuals and curbing social vices globally. The influence of religion extends across various dimensions, including moral guidance, community cohesion, and behavioural regulation. Religion often serves as a primary agent of socialization, instilling moral values and norms from an early age. This process begins within families, where religious teachings shape the ethical and moral framework of children. As individuals engage with religious communities, these values are reinforced through communal worship, religious education, and participation in rituals. This socialization process is critical in forming individuals' worldviews and guiding their behaviour according to the ethical codes of their faith (Pargament, 2013).

Religions often explicitly condemn various social vices such as theft, dishonesty, substance abuse, and violence. By promoting virtues like honesty, integrity, and compassion, religious teachings aim to reduce incidences of such behaviours. Religious institutions also provide support systems that help individuals resist and overcome social vices. For instance, many religious groups offer counseling, community support, and rehabilitation programs for those struggling with addiction or criminal behaviour (Vigliotti et al., 2020). Religion remains a powerful force in socializing individuals and curbing social vices worldwide. Its role extends beyond mere moral instruction to encompass community support, behavioural regulation, and social welfare. As contemporary research continues to explore these dynamics, it becomes increasingly clear that religious institutions will remain vital to promoting social cohesion and ethical behaviour in diverse global contexts.

From a global perspective, the impact of religion on social behaviour and vice prevention is evident in various regions. In many parts of Africa and Latin America, religious institutions are integral to community life and play a crucial role in social governance and moral education. In South Africa, for example, religious organizations have been pivotal in addressing social issues, including the HIV/AIDS crisis, by promoting safe behaviours and providing care and support to those affected (Plos one, 2020). Recent studies highlight the diverse ways in which religion influences social norms and behaviours. A 2020 study in PLOS ONE examined the role of religion, faith, and spirituality in HIV prevention, demonstrating how religious beliefs and practices can significantly impact health behaviours and support mechanisms in communities. This study underscores the broader influence of religion in shaping ethical behaviour and curbing social vices through both direct and indirect means (Plos one, 2020).

Religion and Religious institutions do not just encompass ethics, values and morality. All aspect of religion have from age-old been found to guide society through values standards and sanctions necessary for the existences of members of society (Odey & Ashipu, 2019). The Cherubim and Seraphim Movement Church (C&S MC) for instance holds strongly to the believed that formation of member personality and character of her members of society, thus engages in providing and advocating moral guidance, (Cherubim & Seraphim, 2020). Similarly, (Okon (2012) clearly states that religious bodies particularly local to a societies which provides authentic and time-honoured standards against which institutional norms can be measured, it also serve as a foundation and justification for criticizing social vices; it assigns itself the role of "watchdog," social umpire, and acknowledged custodian of human

ideals and aspirations, providing a platform for social control. Thus, whether or not moral standard, norms and expectations are adhered to in traditional societies depends on the special role played by religious bodies, religious affiliation and religious upbringing. This study therefore, aimed at Assessment of the Socialization Role of the Cherubim and Seraphim Movement Church members in Curbing Social Vices among Kabba District, Kogi State, Nigeria.

1.2 Statement of the Problem

There is no gainsaying that social vices in form of different forms are taking ground among youth across Nigerian societies (Amadi, et al, 2021). According to Jacob and Athanisis (2019), the involvement of youths in social vices have become a major source of concern in communities in Nigeria because of the increase in the loss of human lives and properties and pollution of the environment as a result of this unacceptable activities of youths. This reflects the failure of internalizing sound cultural values and the deteriorating functions of traditional agents of socialization. While it appears to be a deliberate neglect by the primary agents of socialization in instilling proper values necessary for shaping accepted patterns of behaviours, the impacts of social media platforms and prosperity drives seems to be affecting family bonds, and Religious bodies known for building morality in society. Oyebamiji and Otamiri (2016), assert that communities in Nigeria are faced with security and development challenges occasioned by the involvement of youthful member in social vices.

Particularly, the traditional pastoral interest of the Church which fundamentally builds and instilled moral code in society has gradually been forced to take interest in political and prosperity preaching, which perhaps has giving rise to the failure of members and associates to internalize and practice norms and expectations of societies. The malfunctioning and decline of social order especially in Christian dominated society is caused by the failure of Church functions. In other words, a contributing factor to the dysfunctional societal dynamics such as the existing social vices in Nigeria can be traced back to failure to instill moral value by religious organization or churches (Mueller, 1984).

Consequently, the contemporary structure and character of the Nigerian society inadvertently have not only been degraded, by the prevalence of social vices among youths of the current generation but they are beginning to take a normalcy. The social vices among youths such as thuggery, internet fraud, prostitution, gambling, drug addictions, hook-ups, kidnappings and ritual killings are just but a few social vices whose negative effects cannot be underestimated, (Ibia, 2006) These social vices are not just disturbing problems in themselves but they also underpin serious challenges to the stability of society. The impact of some of these social vices are reflected in the increase rate of youth aggressiveness, death, public nuisance, mental health disorder, violence, gang attacks, teenage pregnancy, robbery, civil disobedience, poor academic and productivity performance, (Ibio, 2006).

The challenges and impacts of social vices in our immediate communities remains a multifaceted problem detrimental to the survival and wellbeing of the youths and entire society. The negative impacts of social vices on youths pose a threat to the labor workforce of the entire country and the future leaders that would determine the destiny of the country's future, hence it is not out of place to interrogate the effectiveness of the primary agents of socialization in curbing social vices, (Duke, 2014). Religion as an agent of socialization is precisely one of the realities that shapes the attitude of human beings and has a lot to do with regard to abating the menace of social vices in the society (Duke, 2014). Although, conservative roles of religion in perpetuating social and cultural values are often ignored and

rarely studied, (Okon, 2012). Among Christians, the Churches role(s) are significant to instilling morals and suppressing social vices. Particularly among the Cherubim and Seraphim Movement Church, it is the obligation and inherent right of the church to always and everywhere proclaim moral principles even in respect of social order. By so doing, it is believed that the Church discharges its responsibility to God for society by being a shepherd of the sheep and a seeker of the lost. It is against this background that this study is undertaken to assess the socialization role of the Cherubim and Seraphim Movement Church in curbing social vices in the society.

1.3 Research Questions

The study shall seek to answer the following research questions:

- a. What is the level of awareness on the prevalence of social vices by members of Cherubim and Seraphim Movement Church in Kabba District?
- b. What are the roles of the Cherubim and Seraphim Movement Church members in socialization processes?
- c. What are the mechanism employed in curbing social vices by the Cherubim and Seraphim Movement Church members in Kabba District?
- d. What are the challenges faced by Cherubim and Seraphim Movement Churches in Kabba District in the performance of their role(s) as an agent of socialization?

1.4 Aim and Objectives of the Study

The aim of this study is an assessment of the Socialization role(s) of the Cherubim and Seraphim Movement Church in curbing Social Vices, using Kabba, Kogi state as the area of study. Meanwhile the specific objectives of the research are:

- a. To identify the social vices that Cherubim and Seraphim Movement Churches have mitigated in Kabba District.
- b. To examine the role of the Cherubim and Seraphim Movement Church as a Socialization agent in curbing social vices.
- c. To assess the mechanism used by the Cherubim and Seraphim Movement Church in Kabba District in curbing social vices.
- d. To determine the challenges faced by Cherubim and Seraphim Movement Churches in Kabba District in the performance of their role(s) as an agent of socialization.

1.5 Significance of the Study

This study offers both theoretical and practical significance to the growth of academic world particular and the society in general. Hence, it is hoped that this study will provide strategies to stimulate or revive the sensitivity of Churches (religious bodies) to performing effectively their socialization role(s) of instilling moral standards for the eradication or reduction of Social Vices in societies.

This study becomes practically significant because it ought to provide better understanding of the current trends of Social Vices in the study area and how it directly and indirectly poses as a constrain to societal stability, sustainable development and children upbringing. While this study will in academics, significantly contribute to the existing empirical literature on the Socialization role(s) of religious bodies in curbing Social Vices in Nigeria. It is also hoped that it will stimulate further study among academics on the subject matter. In theory, it adds to the stuck of knowledge on the role of the Church in curbing social vices in the society.

1.6 Scope of the Study

The focus of this study shall be of Social Vices mostly among youths in Nigerian societies and perhaps the weakening agents and social control mechanism that the religion body can use in curbing Social Vices as an agent of Socialization, Vices, according to Igbo (2013), are "viruses that destroy the moral conditions of society and pave the way for social maladies or ills." If vices are restrained or managed, the problems will be reduced. This study shall interrogate the Socialization role(s) of the Cherubim and Seraphim Movement Church in curbing Social Vices in Kabba District and with the aim to identify the specific Social Vices curtailed by Cherubim and Seraphim Movement Church in Kabba District of Kogi State Nigeria.

1.7 Literature Review

The review of relevant and related literature for this study was done under the following subheadings:

1.7.1 Conceptual Review

The following concepts are clarified in the context of this study as follows:

1.7.1.1 Social vices

According to Elujekwute, et al.(2021) the term vices are a Latin word vitium meaning defect or failing, it connotes failing to adhere to moral principles or can be defined as a bad habit or immoral activities. In other words Social vices are simply the decadence of moral acts in society they are worldwide issues that cut across all demographics, not just in Nigeria, they include any immoral activities that are likely to lead to a profitable venture or activity, such as prostitution, gambling, hook-ups, pornography, drugs, and so on (Hassan & Abdulkareem, 2023) . Accordingly, Makinde, et al. (2020), social vices are unhealthy and negative behaviours that are against a society's morality and are frowned upon by members of the society. It refers to all forms of immoral attitudes or deviant behaviour that are criminal or evil; they are acts that deviate from society's acceptable standards as a result of moral decadence. It includes cultism, drug abuse/alcoholism, indecent dressing, rape, examination malpractice, prostitution, kidnapping, ritual killing, robbery, cybercrime, gender violence, and jungle justice, among other things.

1.7.1.2 Socialization

Socialization refers to the developmental processes through which individuals acquire the values, behaviours, and motivations necessary to become competent members of a society. According to Maria (2019) Socializing broadly means transforming an individual into a social being, instilling gradually different ways of thinking, feeling and then acting, accomplished through a psychosocial process of transmission, but also by assimilating attitudes, values, concepts or models specific to a group or community, for the formation, adaptation and social integration of a person. Socialization remains a central concept in psychology. It has undergone in-depth empirical investigation and discussion as a theoretical concept. It is a normative idea that distinguishes between typical and abnormal social behaviours.

1.7.1.3 Role(s) of Churches in Socialization Process

The process through which people learn about, adjust to, and modify the knowledge, skills, attitudes, expectations, and behaviours required for a new or changing societal role(s) is referred to as socialization. Thus the Church is supposed to employ same way on their member in order to curb social vices rampaging the society on daily bases. Ibia (2006)

explained that adolescents who grow up in risky families are also likely to exhibit risky behaviours, such as, smoking, alcohol abuse, and drug abuse. It should be a thing of disturbs on social media where you come across issue of kidnapping, prostitution, rapes, money ritual and all other vicious attitudes or habits exhibited by the people call Men of God. Religious laws structure the life of a person, due to which they experience Socialization and personal growth (Ibia, 2006). Then one begins to imagine if truly such people are called by God or lack of employment that brought them into the Ministry. Religion exacerbates and fosters social inequality and conflict. It encourages the impoverished to accept their position in life while also fuelling animosity and bloodshed inspired by religious differences. This viewpoint is concerned with how people perceive their religious experiences. It highlights that beliefs and behaviours are not sacred unless they are seen as such by people. They take on unique significance and give meaning to people's lives once they are viewed as sacred.

1.7.2 The Prevalence of Social Vices

The rate of social vices is imminent across the globe including Nigeria in particular. According to (Daniel and Kierian (2021) observed that social vices contradict social norms and values, which include beliefs, attitudes, honesty, hard work, customs and traditions, ideals, skills, and taboos that a society values and passes down from generation to generation through formal and non-formal education. Mezieobi, et al., (2015) also noted that social vices are misbehaviours, wrong attitudes, and unacceptable characteristics that have hampered Nigeria's development. And in Nigerian society, these vices are illegal, null, and void. These social vices exist in both urban and rural Nigeria and are perpetuated by politicians, teachers, lecturers, students, educational leaders, religious leaders, policy makers, legislators, and all sort of people in the walks of life (Daniel & Kierian, 2021)

Understanding Social vices also calls for one to have an idea of what morality entails, since it appears that social vices are opposite of morality or moral values. Moral can be characterized as giving direction on the most proficient method to act modestly and honestly. It can likewise be viewed as connecting with issues of good and bad and to how people ought to act. It can also be viewed as something ethical, right, appropriate, fair, just, principled and so forth. Moral decadency implies the course of decline or rot in a general public leading to social problems. It is likewise a condition of unethical behaviour. From these meanings of morality, we can consequently extract what a social vice is about. Social vice is decline, rot and reprobate in the virtues of people and society at large. In a society where there is decline in moral values, social vices become the order of the day (Afuye, 2013).

Makinde, et al, 2020) identify some common social vices in Nigeria, especially among youths to include the followings; Cultism, ritual killing for money, indecent dressing, examination malpractice, cybercrime, Sexual promiscuity/ prostitution (hook up), drug abuse etc.

1.7.3 The Roles of the Church in Socialization Process

Religious organizations including the church are one of the key agents of socialization around the world. According to Ladd (1993), the church as those who respond to the proclaimed word of God and who believe in Jesus Christ and confess Him as Lord (p.590). Hence, the Church has a vital role to play in carrying out her preservative function as the salt and light of the world. This is done through the proclamation of the unadulterated gospel, as it is written the scriptures. Theological balance in the preaching of the Church is an imperative means of fighting corruption in Nigeria. The Church must be ready to frown at evil by condemning it no matter who is involved. The Church through its kerygmatic ministry has been called as instrument of righteousness and light and has the potency of conscientizing the people of God. The Church means called out or called out from. Therefore, *ecclesia* means "the called out

ones," those that are separated from the rest. These are people that are separated by God to live a godly life in world of sin The Church has spiritual, social, political, and moral obligations to society (Eme 2010).

Cone and Wilmore in Matsane (2004) state the function of the Church thus: The Church proclaims the reality of divine liberation. The Church actively shares in the liberation struggle. The Church lives on the basis of the gospel and makes the gospel message as social, economic and political reality." (p.29). The Church is not the building as some may think rather people that are redeemed from the dark world. The Church, as the *laos* (people) of God, has a mandate to promote morality and sanctity in the world through the proclamation of the gospel. The Church's work in manifesting and promoting morality has led to a high rate of moral revival. As Copans (1990) observes:

The ideology machines of today are religious, and they assume, in many cases, the functions of the guidance of the public (moral) order, the platform of political conscience, and the refuge of a bruised and disarticulated sociability. If there is an organized community, which now is part of the foundation of the democratic field of tomorrow, it is the Church, in a generic rather than an institutional sense (pp. 294–295).

The Church that is mentioned here is not just the Church as an institution, but the Church as God's people everywhere. Nwaomah (2006) observes that Church leadership must seek to reflect the high moral values enunciated in its sacred scriptures. The Church must proclaim against morally deviated actions by her members and condemn such even in the society wherein she is domiciled. It is pertinent to note that the Church is the backbone of morality. She must continue to condemn flamboyancy in every aspect of life by preaching holiness with contentment. To support, Obasanjo (2017) points out the Church's role in restoring moral values and states that the Church must embark on a moral rearrangement for its members and the nation. Alexander (2007) affirms that every individual is held accountable for his ideas and acts under Christian ethics and so is capable of choosing the good as received in Christ. Christian ethics instills fear of God, which is the foundation of morality and also enables Christians to resist the corrupt system of the world. It means that every individual is responsible for their actions.

In the words of Okai (2008), Christian ethics is founded on love. This implies that love is seen as the foundation of Christian ethics. As a result, the love displayed by Christians, enabled by the Holy Spirit, assists the Christian in fulfilling the Ten Commandments. This will serve as an antidote against corruption. In the times past, the Church had played significant roles in stopping the killing of twins, human sacrifice, and the fight against apartheid in South Africa. According to Ogbuagu in Orji (2011), "The Church has an immemorial history of relevance in spiritual, socio-economic, political, and cultural affairs of the people.

1.7.4 Strategies for Overcoming Social Vices by the Church

Some of the major strategies employed by the Church to curb the menace of social voices are highlighted and discussed as follows:

1.7.4.1 Provision of Work opportunity and Dignity of Labour

There is a saying that an idle mind is the devil's workshop. The level of unemployment in Nigeria is staggering. The scripture sees God as the God that works. This is evident in the creation story of Genesis. The Genesis account of creation also mandates man to work as a being made in the image of God. "The Lord God took the man and put him in the Garden of Eden to work and take care of it" (Gen. 2:15). Therefore, in order to restore man to his initial mandate, the Church needs to emphatically speak against any unjust means of making wealth and place more emphasis on work and its dignity. Mackay (2018) notes three perspectives on work. These are as follows: 1. Life is not to be compartmentalized. 2. Work as a divine calling and 3. Work as a part of Christian Stewardship.

1.7.4.2 Religious Teachings: Contentment

The kerygmatic voice of the Church is against making wealth by all means. The Apostle Paul points out the antidote against greed and corruption in 1 Timothy 6:6-10. *But godliness with contentment is a great gain. ⁷ For we brought nothing into the world, and we can take nothing out of it. ⁸ But if we have food and clothing, we will be content with that. ⁹ Those who want to get rich fall into temptation and a trap, as well as into many foolish and harmful desires that plunge people into ruin and destruction. ¹⁰ For the love of money is the root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs (NIV).*

As much as God wants his people to prosper, he does not want them to prosper to the detriment of their spiritual work with him, hence Paul's admonition to Timothy. Godliness should be the primary message of the Bible, not just prosperity. The Church's mission and message must de-emphasize the concept of becoming rich by all means.

1.7.4.2 Accountability to both man and God

The Church needs to constantly remind the members and the entire society that every deed of humankind must be accounted for. Omoregbe (1991), commenting on accountability, opines thus: *If one's attitude towards the person to whom one is required to render account is an attitude of contempt, then one has no scruples in misusing or abusing what one has been entrusted with him. This leads to a lack of a sense of responsibility and accountability. The contempt one has for the person leads one to believe that nothing will happen if one misuses what one has been entrusted with by him. This is the attitude of many Nigerians who believe that nothing would happen if they embezzle the money entrusted to their care (p.33).*

1.7.4.3 Formation of Good Character

Formation of good character is fundamental in Christian moral education. It does not only recognize, but also require a discipline in a formation of character and points to self-discipline as an ideal norm (Wycliff Bible Encyclopaedia, 1975). For example, Christians are urged to live good and righteous life for the wellbeing of the society, seek good and not evil that you may live; Hate evil and love good, and establish justice in the gate (Amos 5:14:15). Follow justice and justice alone. (Leviticus 19:35) while (Proverbs 14:34) writes: Righteousness exalts a nation but sin is a reproach.

The sixth commandment condemns stealing, hence, (Deuteronomy 5:19) says: thou shall not steal. Dishonest acts and lying are also condemned: if you have not been faithful in that which is another, who will give you that which is your own. On the danger and consequences of lying, the Bible says that: Everyone who has practiced falsehood have heirs abode in hell fire. Do not lie to one another, for he who pours out lie will perish (Revelation 22:15; Rev.

21:8). A false witness will not go unpunished and he who litters lie will not escape (Proverbs 19:5). Do not swear at all let what you say be simply yes or no, anything more than this comes from the devil” (Matt 5:33-37).

1.8 Empirical Review

Xiuhua and Sung (2018) examined the moral community thesis in the secular context of China. Using multilevel logistic regression, they tested (1) whether both individual- (measured by affiliation with Islam, Buddhism, and Christianity) and aggregate-level religiosity (measured by the number of mosques, Buddhist temples, and churches per 10,000 people in the province) are inversely related to law and rule violations at the individual level and (2) whether province-level religiosity enhances the inverse relationship between individual religiosity and deviant behaviours. Results from the 2010 China General Social Survey and the Spatial Explorer of Religions provide some support for the moral community proposition that contextual religiosity affects deviance at the individual level. Specifically, they found provincial as well as individual levels of Islam to be inversely related to the violation of the law and rules. However, they found that neither the provincial level of Christianity and Buddhism nor cross-level interaction is related to deviance. The only exception, cross-level interaction involving the individual and provincial level of Islam, is in the opposite direction (i.e., positive, not negative).

Xiuhua and Sung (2016) examined the religion - social vices relationship in China, analyzing the 2010 China General Social Survey data to estimate ordinary least squares, logistic, and negative binomial regression models. First, they found respondents who followed some form of religion to be no different from those without religion in law or rule violation. Second, respondents of folk religion were more favourable to unconventional sex than those without religion, and those of organized religion were less so. Finally, respondents of organized religion were less likely to report daily drinking and smoking than their irreligious counterparts, whereas those of folk religion were not different from the religious ones.

Robyn (2009) investigated the relationship between adolescent delinquency (crime and illegal drug use) and religiosity and spirituality. The study utilized data from the 2005 Transition to Adulthood supplement to the Panel Study of Income Dynamics. Using Probit analysis, results showed that attendance of religious services is negatively and significantly associated with arrest, "light" and "heavy" crime, and marijuana use. Religious affiliation, the importance of religion, and the importance of spirituality were all negatively and significantly affiliated with marijuana use as well.

DeCamp and Jesse (2019) explored the stance that religion, as a source of social support and moral guidance, can function to protect individuals, especially children, and adolescents, from a range of deviant and delinquent behaviours, using data from over 10,000 American middle school and high school youth to examine the relationship between religion, non-religion, and different forms of deviance. The results show that youth who identify with a religious (rather than nonreligious) label are not less likely to take part in deviant acts after controlling for protective factors. The effects of some of these protective factors are significant and stronger than the effects of religion.

1.9 Theoretical Framework: Social Learning Theory

This study was anchored on Social Learning Theory as discussed below:

1.9.1 Social Learning Theory (SLT)

Social learning theory, was proposed by Albert Bandura, emphasizes the importance of observing, modelling, and imitating the behaviours, attitudes, and emotional reactions of others. Individuals that are observed are called models. In society, children and young adults are surrounded by many influential models, such as parents within the family, pastor or Sunday school teachers, friends within their peer group, and bands instructors within the church. These models offer illustrations of conduct that can be seen and imitated, such as pro- and anti-social, masculine and feminine, etc. Some of these persons (models) catch the attention of kids, who then imitate their conduct. They might emulate (i.e., copy) the behaviour they have seen in the future. They might do this regardless of whether the behaviour is considered "gender appropriate" or not, but there are a number of factors that increase the likelihood that a youngster will imitate the actions that are considered appropriate for their gender by society.

Children observe the people around them behaving in various ways. This is illustrated during the famous Bobo doll experiment (Bandura, 1961). Social Learning Theory by Albert Bandura (1977) emphasizes the importance of observing and modelling the behaviours, attitudes, and emotional reactions of others (Cullata, 2020). The changes Bandura observed in a child's behaviour after watching an adult show International Journal of Family Life and Societal Development 78 aggression triggered him to his Social Learning Theory (Endiyang, 2016). According to Bandura, children learn and socialize into appropriate roles by observing and communicating with adults and modelling after the adult communication patterns (Edmund 2012, 42). By inference, the behaviour and lifestyle of older children may change through observation, imitation and taking after their parents' communication pattern.

According to the social learning theory, people learn social conduct through seeing and copying the actions of others. The social learning theory was created by psychologist Albert Bandura as an alternative to the earlier work of behaviourism-inspiring colleague B.F. Skinner. In contrast to behavioural psychology, which focuses on how the environment and rewards influence behaviour, Bandura argued that people can pick up behavioural skills through observation, Attention, Retention, Reproduction, and Motivation.

One of the major strength of the social learning theory is that it is scientific in nature, it flows in a systematic manner that allows the imitation of Socialization process to take place, another primary strengths of social learning theory is its flexibility in explaining the differences in a person's behaviour or learning, i.e., when there is a change in a person's environment, the person's behaviour may change. It emphasizes of environment, that the environment also a key role(s) in socializing against social vices in the society. The power dynamics implicit in bringing different knowledge holders together influence the subsequent learning outcomes (Wildemeersch, 2007).

Nevertheless, despite the strength of Social Learning Theory, it places too much emphasis on external social influences while potentially underestimating the role of individual cognitive processes and decision-making. This critique suggests that while SLT effectively explains how behaviour is learned through social interactions, it might not fully account for the internal cognitive mechanisms that also play a crucial role in behavior formation and modification.

1.10. Research Design

This study adopted explanatory research design because it helps researchers to increase their understanding of a given topic, ascertain how or why a particular phenomenon is occurring, and predict future occurrences.

1.11. Study Area

The concerned area of study for this research will be Kabba District, territorially defined for Administrative and Pastoral activities by the Cherubim and Seraphim Movement Church to include the towns popularly dominated by Owe -Kabba, Ijumu and Iyagba people. This District comprises of five (5) Local Government Areas in Western Senatorial District of Kogi State, namely; Kabba/Bunu, Ijumu, Yagba West, Mopa Amuro, and Yagba East. Majority of the Cherubim and Seraphim Movement Churches in Yagba East are being administered by Kwara State under the Isin District, Senior District Secretary C&SMC Kabba, 2023.

Some of the Cherubim and Seraphim Movement Church in these towns are; Kabba, Katu, Okebukun, Aiyetoro, Iyamoye, Ayere, Ileteju, Agbajogun, Isanlu, Aiyede Amuro etc. all are located within the Western Senatorial District of Kogi state in Nigeria and the indigenes of these towns are collectively called the Okun people. The Owe-Kabba, Ijumu and Iyagba people although slightly with different dialects they share some common historical origin to the Yorubas of Ile-Ife. Primarily the occupation that thrives in these towns are farming and trading. Education is also an industry popularly celebrated and highly patronized among them. Indigenes of the aforementioned towns practice Christianity, Islam and traditional African religions. The Cherubim and Seraphim Movement Church in Kabba town is the headquarters of all its branches in Kabba District. Kabba town the Administrative Local Government of Kabba/Bunu, is on the A123 highway in the Southwest of the area at 7°49'43"N 6°04'23"E. Local government area covers an area of 2,706 km² (1,045 sq mi) and has a population of 145,446 based on the 2006 census. However, the Cherubim and Seraphim Movement Church in Kabba Districts has 35 Churches all together.

1.12. Study Population

In this study the population consisted of 35 churches that made up Cherubim and Seraphim Movement Churches in Kabba District, Nigeria which estimated to be about 1600 according to the desk of District Headquarters (2023).

1.13. Sampling Size and Sample Techniques

The Taro Yameni statistical approach would be used to calculate the sample size from the total population of the study, as shown in the formula below:

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

n = Sample size

N = Finite population

e = Level of significant or limit of tolerable error

$$n = \frac{1600}{1 + (1600)(0.05)^2}$$

$$n = \frac{1600}{1 + (1600)(0.0025)}$$

$$n = \frac{1600}{1 + 4} \quad \text{Therefore, } n = 320$$

From the above calculation, a total of three hundred and twenty (320) respondents were selected for the study respectively.

1.14. Sampling Techniques

Sampling techniques employed for this study were probability (cluster and simple random) and non-probability sampling techniques (purposive or quota sampling). The Cherubim and Seraphim Movement Church Kabba District were clustered into 3, then simple random sampling via balloting was used to select 10 churches from the 3 clusters, on the ratio of 3:3:4 for Kabba, Ijumu, and Iyagba respectively.

Meanwhile, quota sampling was used to choose sample of participants from the various churches considering the population of each churches as shown in the table 1 below:

Table 1: Selection of sample for the research study for Cherubim and Seraphim Movement Church Kabba District.

Cluster	Churches Sampled	Participants Sampled
Kabba	Headquarter Kabba	62
	No. 4 Katu Kabba	58
	No. 1 Oke – Bukun	35
Ijumu	No. 1 Aiyetoro	31
	No. 1 Iyamoye	21
	No. 2 Ayere	25
Yagba	No. 2 Ileteju	26
	No. 1 Agbajogun	26
	No. 1 Isanlu	18
	No. 2 Aiyede Amuro	18
Total	10	320

Source: Field Research Survey, 2023

1.15. Instruments for Data Collection

A self-administered closed-ended questionnaire and in-depth interview guide were used to elicit data. The questionnaire was divided into three parts. The first section of the questionnaire was a cover letter that describes the goal of the research study and requests voluntary participation. The second section of the questionnaire provided information about the respondents' socio-demographic characteristics, such as gender, age, years spent in church, occupation, units, and so on. The third section of the questionnaire was designed to elicit information regarding respondents' understanding of the Curbing of Social Vices, Socialization Role of the Cherubim and Seraphim Movement Church in Kabba District. The researcher delivered the survey questionnaire directly to the respondents and retrieved it after they had filled and completed it.

1.16. Validity of Instrument of Data Collection

Validity was done by the researchers' supervisor and other experts. The face was check, including the content and constant validity, hence, the research was not affected by their observation. External validity was done by conducting a pilot study.

1.17. Reliability of Instrument of Data Collection

Reliability test was conducted using the Cronbach Alpha.

1.18. Method of Data Analysis

The goal of data analysis is to provide a clear and easy interpretation of the information gathered. In this study, data were analyzed by displaying the information in tabular and figures form. The data collected from the research survey in this study was computed, coded and analyzed in a tabular and figures to get the percentage and frequencies using Statistical Package for Social Sciences (SPSS) v20.

Criteria for Inclusion and Exclusion

The inclusion criteria are; the person must be a member of Cherubim and Seraphim Movement Church Kabba District, who also is a financial member of the CSMC Kabba District, within the age of 16 years and above, who were willing to participate in the study. While the exclusion criteria were; those who were not member of the Cherubim and Seraphim Movement Church Kabba District, or members who were not tithers, and the people below the age of 16 years and members who declined participation.

1.19. Ethical Considerations

Basic ethical principles were followed strictly. The questionnaire's introduction included a statement of informed consent and voluntary participation and name of the respondent was recorded or collected for any other purpose. Data were collected anonymously and confidentially of such data were paramount to the researcher.

1.20 Data Presentation and Analysis

320 questionnaires were distributed among the ten churches randomly selected and all the 320 were returned, hence analysis of the results was based on the number of instrument retrieved.

Socio Demographic Characteristic of Respondents

The study here captures the demographic characteristic of respondents which includes sex, occupation, time spent in church, the church unit they belong, the position of respondents in the church and their districts.

Table 3: Percentage Distribution of the Respondents Socio-Demographic Characteristics

Variable	Category	Frequency N=320	Percentage %
Sex	Male	147	45.9
	Female	173	54.1
Age	16-20	26	08.1
	21-25	180	56.3
	26-35	96	30.0
	36-50	11	03.4
	51 and above	7	02.2
Marital Status	Single	140	43.8
	Married	105	32.9
	Separated	22	06.9
	Divorced	26	08.1
	Widow	18	05.6
	Widower	9	02.8
Educational Status	None	11	03.4
	Primary	28	08.7
	Secondary	115	36.0
	Tertiary	166	51.9
			11.0
Years in Church	1-5	35	11.0
	6-15	72	22.5
	16-30	98	30.5
	31 and above	115	36.5
Ethnic Affiliation	Okun	260	81.2
	Yoruba	48	15.0
	Others	12	03.8
Occupation	Civil Service	69	21.6
	Trading	88	27.5
	Farming	60	18.8
	Others	103	32.2
Unit in Church	Band	52	16.2
	Minister	9	02.8
	Choir	132	41.3
	Bridget	99	31.0
	Member	28	08.7
District	Kabba	155	48.4
	Ijumu	77	24.1
	Iyagba	88	27.5

Source: Field Survey, 2023.

Table 3 shows that majority of the respondents (54.1%) are females, while (45.9%) respondents are males. This implies that majority of the respondent are females while the minority are males. This means that the research work covers majorly the females.

In terms of the ages distribution of the respondents, the table shows that (08.1%) are of the ages of 16 - 20, (56.3%) are of the ages of 21 - 25, (30%) are of the ages of 26 - 35, (03.4%) are of the ages of 36 - 50, and (02.2%) are of the ages of 50 & above. This shows that majority of the respondents are of the ages of 21 - 25 (56.3%). It was also reviewed that (43.8%) are singles, (32.9%) are married, (06.9%) have separated, (08.1%) have divorced, (05.5%) are widows, and (02.2%) are widowers. This shows that majority of the respondents are singles of (43.8%).

In terms of the educational qualification of the respondents, the table shows that (03.4%) are not educated, (08.7%) attended primary schools, (36.0%) has their senior school certificate, while, (51.9%) attended tertiary institutions. This shows that majority of the respondents has attended tertiary institution (51.9%). This research work also shows that (11.0%) has spent 1 - 5 years in the church, (22.5%) has spent 6 - 15 years, (30.5%) has spent 16 - 30 years, and (36.0%) has spent 31 & above years in the church. This shows that majority of the respondents have spent 31 & above years (36.0%).

In terms of ethnic affiliation of the respondents, the table shows that (81.2%) are Okun, (15.0%) are Yoruba, and (03.8%) are the other ethnic group. This shows that majority of the respondents are (81.2%) are Okun. This research work also shows that (21.5%) are civil servant, (27.5%) are traders, (18.8%) are farmers, while, (32.2%) are other occupation. This shows that majority of the respondents (32.2%) are on the categories of others.

In terms of various units in church of the respondents, the table shows that (16.2%) belongs to various Band within the church, (02.8%) are ministers of God, (41.3%) are Choir, (31.0%) belong to Bridget, while, (08.7%) are members. This shows that majority of the respondents (41.3%) are the choir members. In accordance, this research work also shows that (48.4%) are from the Kabba cluster, (24.1%) are from the Ijumu cluster, while, (27.5%) are from the Iyagba cluster. This shows that majority of the respondent (48.4%) are from the Kabba cluster respectively.

Research Question 1: What is the level of awareness on the prevalence of social vices by members of Cherubim and Seraphim Movement Church in Kabba District?

Table 4: Awareness on the prevalence of social vices by members of Cherubim and Seraphim Movement Church in Kabba District

QUESTIONS	SA	A	U	D	SD
The Cherubim and Seraphim Movement Church in Kabba District is involved in curbing Pre-marital sex and Extra-marital sexual behaviour.	(73) 232	(18) 58	(0) 01	(3) 9	(6) 20
The Cherubim and Seraphim Movement Church in Kabba District is involved in curbing Gambling among members.	(66) 210	(15) 49	(3) 08	(10) 31	(7) 22
The Cherubim and Seraphim Movement Church in Kabba District is involved in curbing Cultism among members.	(63) 202	(31) 98	0	(5) 16	(1) 4
The Cherubim and Seraphim Movement Church in Kabba District is involved in curbing Divorce and Separation.	(58) 184	(35) 112	0	(4) 14	(3) 10
The Cherubim and Seraphim Movement Church in Kabba District is involved in curbing religious fanaticism and violence.	(65) 209	(16) 51	0	(12) 38	(7) 22
The Cherubim and Seraphim Movement Church in Kabba District is involved in curbing theft in its different dimensions.	(73) 233	(18) 57	0	(4) 13	(5) 17
The Cherubim and Seraphim Movement Church in Kabba District is involved in curbing Drug Abuse.	(65) 208	(28) 86	0	(1) 6	(6) 20
The Cherubim and Seraphim Movement Church in Kabba District is involved in curbing indecent dressing among members.	(49) 157	(40) 128	0	(5) 15	(6) 20
The Cherubim and Seraphim Movement Church in Kabba District is involved in punishing erring members.	(63) 201	(13) 43	(6) 19	(12) 37	(6) 20

Source: Field Survey, 2023

Table 4: Percentage Distribution of the Respondents on the awareness of social vices shows that 232 respondents which represent 73% strongly agree that members of the Cherubim and Seraphim Movement Church Kabba District are involved in pre-marital sex and extra-marital sexual behaviour, while 58 respondents which represent 18% agree, 1 respondent representing 0% were undecided, 9 respondents which represent 3% disagree and 20 respondents which represent 6% strongly disagree. This implies that 73% which are the majority of respondents strongly agree and 0% who are the minority were undecided. Percentage Distribution of the Respondents on the awareness of social vices shows that 210 respondents which represent 66% strongly agree that members of the Cherubim and Seraphim Movement Church Kabba District are involved in gambling, while 49 respondents which represent 15% agree, 8 respondents representing 3% were undecided, 31 respondents which represent 10% disagree and 22 respondents which represent 7% strongly disagree. This implies that 66% which are the majority of respondents strongly agree and 3% who are the minority were undecided.

Percentage Distribution of the Respondents on the awareness of social vices shows that 202 respondents which represent 63% strongly agree that members of the Cherubim and Seraphim Movement Church Kabba District are involved in cultism, while 98 respondents which represent 31% agree, 0 respondent representing 0% were undecided, 16 respondents which represent 5% disagree and 4 respondents which represent 1% strongly disagree. This implies that 63% which are the majority of respondents strongly agree and 0% who are the minority were undecided. Percentage Distribution of the Respondents on the awareness of social vices shows that 184 respondents which represent 58% strongly agree that members of the Cherubim and Seraphim Movement Church Kabba District are involved in divorce and separation, while 112 respondents which represent 35% agree, 0 respondent representing 0% were undecided, 14 respondents which represent 4% disagree and 10 respondents which represent 3% strongly disagree. This implies that 58% which are the majority of respondents strongly agree and 0% who are the minority were undecided.

Percentage Distribution of the Respondents on the awareness of social vices shows that 209 respondents which represent 65% strongly agree that members of the Cherubim and Seraphim Movement Church Kabba District are involved in religious fanaticism and violence, while 51 respondents which represent 16% agree, 0 respondent representing 0% were undecided, 38 respondents which represent 12% disagree and 22 respondents which represent 7% strongly disagree. This implies that 65% which are the majority of respondents strongly agree and 0% who are the minority were undecided. Percentage Distribution of the Respondents on the awareness of social vices shows that 233 respondents which represent 73% strongly agree that members of the Cherubim and Seraphim Movement Church Kabba District are involved in theft in different dimensions, while 57 respondents which represent 18% agree, 0 respondent representing 0% were undecided, 13 respondents which represent 4% disagree and 17 respondents which represent 5% strongly disagree. This implies that 73% which are the majority of respondents strongly agree and 0% who are the minority were undecided. Percentage Distribution of the Respondents on the awareness of social vices shows that 208 respondents which represent 65% strongly agree that members of the Cherubim and Seraphim Movement Church Kabba District are involved in drug abuse, while 86 respondents which represent 28% agree, 0 respondent representing 0% were undecided, 6 respondents which represent 2% disagree and 20 respondents which represent 6% strongly disagree. This implies that 65% which are the majority of respondents strongly agree and 0% who are the minority were undecided.

Percentage Distribution of the Respondents on the awareness of social vices shows that 157 respondents which represent 49% strongly agree that members of the Cherubim and Seraphim Movement Church Kabba District are involved in indecent dressing, while 128 respondents which represent 40% agree, 0 respondent representing 0% were undecided, 15 respondents which represent 5% disagree and 20 respondents which represent 6% strongly disagree. This implies that 49% which are the majority of respondents strongly agree and 0% who are the minority were undecided. Percentage Distribution of the Respondents on the awareness of social vices shows that 201 respondents which represent 63% strongly agree that members of the Cherubim and Seraphim Movement Church Kabba District are involved in punishing erring members, while 43 respondents which represent 13% agree, 19 respondents representing 6% were undecided, 37 respondents which represent 12% disagree and 20 respondents which represent 6% strongly disagree. This implies that 63% which are the majority of respondents strongly agree and 6% who are the minority were undecided.

In support of the quantitative data, in-depth interview data generally reveals that there is high prevalence of social vices among members especially youth.

According to one of the respondents: the Church is confronted with the problem of involvement of her members in social vices. Social vices are not only outside as it has crept into the church and attracted many members. We are aware, and we are doing our best to curb it. **(IDI/Elder/ 80 years of age/Yagba District of the Church).**

In addition, we are facing a new generation, a new behaviour and attitudes that keeps surprising. There is no longer fear of God even among some people who call themselves Christians. The Church is going through a lot as behaviours that cannot be imagined are found in the Church. **(IDI, 76 Years Old Ijumu, Woman, 2023).**

Research Question 2: What are the roles of the Cherubim and Seraphim Movement Church members in socialization processes?

Table 5: Roles of the Cherubim and Seraphim Movement Church members in socialization processes

QUESTIONS	SA	A	U	D	SD
The church is involved in educating members on vulnerable to social vices.	280 (88.0)	30 (8)	0 (0)	8 (3)	2 (1)
The church is involved in campaign against the dangers associated with social vices.	244 (76)	56 (18)	0 (0)	18 (5)	2 (1)
The church is involved in punishing members involved in social vices.	33 (10)	76 (24)	41 (13)	128 (40)	42 (13)
The church is involved in rehabilitative members involved in social vices.	193 (63)	76 (24)	31 (9)	7 (3)	3 (1)
Cherubim and Seraphim Movement Church is noted for effective role in the socialization of members.	216 (68)	93 (28)	0 (0)	8 (3)	3 (1)

Source: Field Survey, 2023

Table 5: Percentage Distribution of the Respondents on the Role of the Church in the control social vices shows that 280 respondents which represent 88% strongly agree that members of the Cherubim and Seraphim Movement Church Kabba District are involved in educating her members on vulnerability to social vices, while 30 respondents which represent 8% agree, 0 respondent representing 0% were undecided, 8 respondents which represent 3% disagree and 2 respondents which represent 1% strongly disagree. This implies that 88% which are the majority of respondents strongly agree and 0% who are the minority were undecided. Percentage Distribution of the Respondents on the awareness of social vices shows that 244 respondents which represent 76% strongly agree that members of the Cherubim and Seraphim Movement Church Kabba District are involved in campaigning against the danger with social vices, while 56 respondents which represent 18% agree, 0 respondent representing 0% were undecided, 18 respondents which represent 5% disagree and 2 respondents which represent 1% strongly disagree. This implies that 76% which are the majority of respondents strongly agree and 0% who are the minority were undecided.

Percentage Distribution of the Respondents on the awareness of social vices shows that 33 respondents which represent 10% strongly agree that members of the Cherubim and Seraphim Movement Church Kabba District are involved in punishing members, while 76 respondents which represent 24% agree, 41 respondents representing 13% were undecided, 128 respondents which represent 40% disagree and 42 respondents which represent 13% strongly disagree. This implies that 40% which are the majority of respondents disagree and 10% who are the minority agree. Percentage Distribution of the Respondents on the awareness of social vices shows that 193 respondents which represent 63% strongly agree that members of the Cherubim and Seraphim Movement Church Kabba District are involved in rehabilitating members who face social vices, while 76 respondents which represent 24% agree, 31 respondent representing 9% were undecided, 7 respondents which represent 3% disagree and 3 respondents which represent 1% strongly disagree. This implies that 63%

which are the majority of respondents strongly agree and 1% who are the minority strongly disagree.

Percentage Distribution of the Respondents on the awareness of social vices shows that 216 respondents which represent 68% strongly agree that members of the Cherubim and Seraphim Movement Church Kabba District are involved in effective role in socializing members about social vices, while 93 respondents which represent 28% agree, 0 respondent representing 0% were undecided, 8 respondents which represent 3% disagree and 3 respondents which represent 1% strongly disagree. This implies that 68% which are the majority of respondents strongly agree and 0% who are the minority were undecided.

Qualitative data also reveals that the church plays significant roles in curbing social vices.

According to one of the respondents: the Church is involved in many activities that have the potentials of curbing social vices. There is general education against the involvement of the devil in the existence of social vices. It is a form of disobedience as Satan tempted Eve. So, social vices come from Satan. Hence, the Church punishes those who are involved in social vices and also rehabilitate them through counselling. **(IDI/Pastor/Kabba District).**

Research Question 3: What are the mechanism employed in curbing social vices by the Cherubim and Seraphim Movement Church members in Kabba District?

Table 6: Mechanisms employed in curbing social vices by the Cherubim and Seraphim Movement Church members in Kabba District?

QUESTIONS	SA	A	U	D	SD
Preaching is a mechanism for curbing social vices among members.	(66) 214	(27) 89	(3) 10	(4) 17	(3) 10
Sunday School programme is one of the mechanism adopted by the Cherubim and Seraphim Movement church for curbing social vices.	(73) 234	(19) 61	(1) 3	(2) 7	(5) 15
Prayer, deliverance and revival programs are used as mechanism for curbing social vices by the Cherubim and Seraphim Movement Church.	(67) 217	(24) 77	0	(3) 8	(6) 18
Punishment of offenders such as isolation, demotion, and excommunication are mechanism used by the Cherubim and Seraphim Movement Church.	(62) 198	(21) 66	(5) 16	(7) 25	(5) 15
Reward system such as promotion, scholarship, gifts, favours, given to obedient members as mechanism used by Cherubim and Seraphim Movement Church.	(73) 232	(19) 60	(1) 3	(3) 10	(5) 15

Source: Field Survey, 2023

Table 6: Percentage Distribution of the Respondents on the awareness of social vices shows that 214 respondents which represent 66% strongly agree that members of the Cherubim and Seraphim Movement Church Kabba District uses preaching the Gospel of Jesus Christ as a mechanism for curbing social vices, while 89 respondents which represent 22% agree, 10 respondents representing 3% were undecided, 17 respondents which represent 4% disagree and 10 respondents which represent 3% strongly disagree. This implies that 66% which are

the majority of respondents strongly agree and 3% who are the minority were undecided and strongly disagree. Percentage Distribution of the Respondents on the awareness of social vices shows that 234 respondents which represent 73% strongly agree that members of the Cherubim and Seraphim Movement Church Kabba District uses Sunday School as a mechanism for curbing social vices, while 61 respondents which represent 19% agree, 3 respondents representing 1% were undecided, 7 respondents which represent 2% disagree and 15 respondents which represent 5% strongly disagree. This implies that 73% which are the majority of respondents strongly agree and 1% who are the minority were undecided.

Percentage Distribution of the Respondents on the awareness of social vices shows that 217 respondents which represent 67% strongly agree that members of the Cherubim and Seraphim Movement Church Kabba District uses prayer, deliverance, and revival as a mechanism for curbing social vices, while 77 respondents which represent 24% agree, 0 respondent representing 0% were undecided, 8 respondents which represent 3% disagree and 18 respondents which represent 6% strongly disagree. This implies that 67% which are the majority of respondents strongly agree and 0% who are the minority were undecided. Percentage Distribution of the Respondents on the awareness of social vices shows that 198 respondents which represent 62% strongly agree that members of the Cherubim and Seraphim Movement Church Kabba District uses punishment of offender as a mechanism for curbing social vices, while 66 respondents which represent 21% agree, 16 respondents representing 5% were undecided, 25 respondents which represent 7% disagree and 15 respondents which represent 5% strongly disagree. This implies that 62% which are the majority of respondents strongly agree and 5% who are the minority strongly disagree.

Percentage Distribution of the Respondents on the awareness of social vices shows that 232 respondents which represent 73% strongly agree that members of the Cherubim and Seraphim Movement Church Kabba District uses reward system as a mechanism for curbing social vices, while 60 respondents which represent 19% agree, 3 respondents representing 1% were undecided, 10 respondents which represent 3% disagree and 15 respondents which represent 5% strongly disagree. This implies that 73% which are the majority of respondents strongly agree and 1% who are the minority were undecided.

In-depth interview data on mechanisms put in place by the Church to curb social vices generally show that the church has put in place education, information, reward and punishment programmes to curb social vice.

According to one of our interviewees:

The church is doing a lot to change criminals into saints. These includes: Preaching where the consequences of social vices using illustrations and examples, Sunday school for both the young and old, prayer, fasting and deliverance, rewards and punishment are used to encourage good behaviours and discourage bad ones (**IDI/Church/Elder, Yagba**).

Research Question 4: What are the challenges faced by Cherubim and Seraphim Movement Churches in Kabba District in the performance of their role(s) as an agent of socialization?

Table 7: Challenges faced by Cherubim and Seraphim Movement Churches in Kabba District in the performance of their role(s) as an agent of socialization?

QUESTIONS	SA	A	U	D	SD
Financial constraints to facilitate programs that are targeted at curbing social vices.	(62) 199	(20) 65	(5) 15	(8) 26	(5) 15
Lack of trained personnel and resources that are necessary for curbing social vices.	(66) 212	(25) 80	(1) 3	(3) 11	(5) 14
Resistance to change among addicted criminals	(67) 216	(25) 77	(5) 17	(3) 10	0
Lack of collaboration by community and family members as well as like organization.	(64) 204	(29) 95	(0) 1	(3) 8	(4) 12
The problem of stigmatization among erring members	(69) 222	(22) 67	(1) 4	(2) 7	(6) 20

Source: Field Research, 2023

Table 7: Percentage Distribution of the Respondents on the awareness of social vices shows that 199 respondents which represent 62% strongly agree that members of the Cherubim and Seraphim Movement Church Kabba District facing financial constraint as a challenge for curbing social vices, while 65 respondents which represent 20% agree, 15 respondents representing 5% were undecided, 26 respondents which represent 8% disagree and 15 respondents which represent 5% strongly disagree. This implies that 62% which are the majority of respondents strongly agree and 5% who are the minority were undecided and 5% strongly disagree. Percentage Distribution of the Respondents on the awareness of social vices shows that 212 respondents which represent 66% strongly agree that members of the Cherubim and Seraphim Movement Church Kabba District faced lack of trained personnel as a challenge for curbing social vices, while 80 respondents which represent 25% agree, 3 respondents representing 1% were undecided, 11 respondents which represent 4% disagree and 14 respondents which represent 5% strongly disagree. This implies that 66% which are the majority of respondents strongly agree and 1% who are the minority were undecided.

Percentage Distribution of the Respondents on the awareness of social vices shows that 216 respondents which represent 67% strongly agree that members of the Cherubim and Seraphim Movement Church Kabba District resistance to change among addicted criminals as a challenge for curbing social vices, while 77 respondents which represent 25% agree, 17 respondents representing 5% were undecided, 10 respondents which represent 3% disagree and 0 respondents which represent 0% strongly disagree. This implies that 67% which are the majority of respondents strongly agree and 0% who are the minority strongly disagree. Percentage Distribution of the Respondents on the awareness of social vices shows that 204 respondents which represent 64% strongly agree that members of the Cherubim and Seraphim Movement Church Kabba District faced lack of collaboration with community and family members as a challenge for curbing social vices, while 95 respondents which represent 29% agree, 1 respondent representing 0% were undecided, 8 respondents which represent 3% disagree and 12 respondent which represent 4% strongly disagree. This implies that 64% which are the majority of respondents strongly agree and 0% who are the minority were undecided.

Percentage Distribution of the Respondents on the awareness of social vices shows that 222 respondents which represent 69% strongly agree that members of the Cherubim and Seraphim Movement Church Kabba District faced problem of stigmatization by other members as a challenge for curbing social vices, while 67 respondents which represent 22% agree, 4 respondents representing 1% were undecided, 7 respondents which represent 2%

disagree and 20 respondents which represent 6% strongly disagree. This implies that 69% which are the majority of respondents strongly agree and 1% who are the minority were undecided.

In-depth interview data reveals that curbing social vices is a challenging endeavor. According to one of our respondents:

Social vices are on the increase due to modernity. It has become the order of the day and so even the Church is overwhelmed because of absence of collaboration or cooperation. The resources both human and material are not adequate to meet with the rising trend of social vices. So, there is a problem but I know, God will surely help us **(IDI/Church Council Leader/ 62 years of age)**.

Discussion of Findings

This study researched the role(s) of the Cherubim and Seraphim Movement Church Kabba District members in the socialization process of curbing Social Vices. The findings reveal that the majority of the respondents were in their youthful ages between 16 - 20 = 26 (8.1%), 21 - 25 = 180 (56.3%), and 26 - 35 = 96 (30%) respectively, and as such these Social Vices are mostly common among the youth. Majority of the respondents are singles 140(43.8%), majority of the respondents are Educated, Primary School Leaving Certificate 28 (8.7%), Secondary School Certificate 115 (36%), and Tertiary Certificate 166 (51.9%), which implies that the majority of the respondent has an idea of Social Vices and the role of the Church in reducing it, this is in agreement with the work of (Ushie, et al; 2021) All these social vices inherent in the society affect youths performance and social vices affect the society as a whole and the individual in particular. The mental, physical, academic and moral aspects of an individual are negatively affected.

This researched work also in accordance focuses on majorly on those who has spent more years in the church, majority of the respondents has spent 16 - 30; 98 (30.5%) and 31 and above; 115 (36%) respectively. Majority of the respondents are from the Okun extraction 260 (81.2%) and Yoruba 48 (15%) respectively, in an agreement with Benjamin (1993), Aladura (white garment churches) Christianity among the Yoruba of Nigeria is a distinctive form of Christianity that bears the full imprint of Yoruba traditional religion, while many churches in Nigeria exhibit certain Yoruba features, these are recognizably superficial and do not involve the deeply Yoruba religious stamp that is found among the Aladura. This, I should point out, is not merely the judgment of western observers but of Yoruba scholars as well”.

The research work also takes cognizance of the various Units in the Church, Majority of the respondents are Choir; 132 (39.7%) and Bridget; 99 (31%) respectively. In addition, the researched study work Clusters the District into three accordingly, Kabba; 155 (48.4%), Ijumu; 77 (24.1%), and Iyagba 88 (27.5%).

From the research questions, it was revealed that the respondents are aware of the present of Social Vices and the negative implication it has on the general behavior and attitude of the people within the Society. Ukachi (2021) laments that: There are concerns about the increase of hard drug consumption among young men and women, particularly in the Southeast. In

addition to this, Barrister Kalu (personal communication, June 18, 2022) says it succinctly "The law does not exonerate the guilty in any way; however, due to noticeable lapses in law, bureaucracy, favoritism, and paternalism, the guilty may be set free, with the attendant societal consequences".

This research works shows that 73% of the respondents strongly agreed that CSMC Kabba District has good idea about the happenings and the constant reoccurrences of Social Vices within Kabba District in Kogi West Senatorial District, of Kogi State, Nigeria.

From the research work, it was also revealed that the respondents are aware of the roles the Cherubim and Seraphim Movement church, Kabba District play in Curbing Social Vices. This is in line with Nwankwor, et al, (2023) who finds "That the Church possesses the solution to Nigeria problems and that the Church remains an agent of moral rebirth in any society wherein it is found. It is therefore recommended that the Nigeria should listen to the advocacy of the Church while the Church has to continue to perform its role as a moral voice in speaking against moral decadence and greed".

The research work further revealed that there was a significant of 88% who are Majority, who also takes cognizance of the role of the Church (C & SMC) in educating her members on the vulnerability to Social Vices and 76% strongly agreed on the campaigning against the dangers associated with social vices in the Society.

From the research work, it was revealed that the respondents are aware of the Mechanism that the CSMC Kabba District as put in place or uses as a means of Curbing Social Vices and the extent at which those methods are applied to eradicate or minimize Social Vices. Professor Bidmos, M. A, (2015), posits that Nigerian Muslims and Christians have a unique opportunity to shape the destiny of Nigerian state by virtue of two major advantages at their disposal. These include, first, the numerical strength as they both constitute not less than 95% of the nation's population. Secondly, there are common values in terms of basic teachings and tenets, which both Islam and Christianity share. Through empirical methods, the shared values can be utilized to re-orientate the psyche of Nigerians who have taken corruption as a norm. To the extent that corruption which has so far militated against nation building is a function of the psyche, the paper considers reorientation of the psyche the appropriate measure to tackle corruption. If corruption can be eliminated as predicted in this study thereby giving room for rapid and sustainable development, the Church and the Mosque would have made a very significant contribution to the act of nation building.

This study further revealed that (62%) strongly agreed of the financial constraint hindering the CSMC from eradicating or reducing social vices, and (67%) strongly agreed that resistance to change among addicted criminals also hinder the CSMC Kabba District from curbing social vices in the Society.

Conclusion

The aim of this research work was to assess the knowledge, awareness and role of the Cherubim and Seraphim Movement Church Kabba District towards the assessment of the socialization role of the Cherubim and Seraphim Movement Church member in Curbing Social Vices in Kabba District, the findings revealed that the respondents have good knowledge about the Church as an agent of socialization and the mechanisms needed for curbing or reducing Social Vices in the Society. The research work also revealed that the respondents are aware of the increasing Social Vices both in the Churches and the Society at large. It was also revealed that the respondents are aware of the germane implication of

Social Vices and deadly repercussion if not quickly handled and curb to its insignificant nature within the general public.

The finding from research questionnaire section A revealed that majority of the respondents has spent 16 and above years in the Church, so which makes them to be acquainted with the various happenings within the church and its environs. The research question also revealed that the majority of the respondent has an idea of Social Vices and the perceived role of the Church in curbing it, majority are also aware of the role the church is expected to play in achieving the general expectation of the Society.

The finding from research questionnaire section B revealed that majority of the respondents are aware that Social Vices like pre-marital sex, extra-marital sexual behaviour, cultism, theft, gambling, etc are and almost becoming a norm in the contemporary society of today. It was revealed that religious fanaticism and violence is also a major cause of Social Vices and the draining stage of African religion and culture.

The finding from research questionnaire section C revealed that majority of the respondents are cognizant of the fact that the church is doing all that is necessary to curb Social Vices as a treat to the peaceful co-existence of the people within the society. In accordance, the research work also revealed that campaigning against the danger associated with Social Vices and the rehabilitating of members who are involve in social vices.

The findings from research questionnaire section D revealed that majority of the respondents were in support of the mechanisms put in place by the Church, programs like preaching, bible study class, Sunday school, reward system etc. are used by CSMC Kabba District in curbing social vices in the society.

The findings from the research section E also revealed that financial constraint resistance to change by addicted criminals and the problem of stigmatization have also affected the effective performers of the perceived role and socialization of CSMC members in Kabba District.

Recommendations

Based on the above findings the followings recommendations were made;

- i. The Church needs to employ more strategies in curbing social vices in view of the prevalence of the social problems.
- ii. Means of raising fund should also be a major priority in order to be able to meet up with demands and expectations of the Society in organizing scholarships programs for both members and the environment in totality.
- iii. There is need for the Cherubim and Seraphim Movement Church Kabba District to have a collaboration with Government agencies and the Non-Governmental Organizations in curbing social Vices.
- iv. Cherubim and Seraphim Movement Churches need to intensify more on Seminars, Workshops and training etc., than prayer and deliverance.

Problems encountered

Time was a major problem and the roads were seriously in deplorable condition to get to respondents, apart from that, some the respondents were not ready to fill the questionnaire, on the basis that I will be using the research work to make money, so that they should also be given something, some of the respondents were complaining of the implementation of the

findings and recommendations by the Church and Government, while some were on the basis of time to do such a tasks of fillings the questionnaire. However, upon several plead by the elders, convictions on the side of some the respondents, interaction with the respondents, and majorly the District Secretary intervention on the importance of the research work and the promise of taking up the recommendation to the necessary bodies and added knowledge to the fold, the research work was able to see the limelight of the day.

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Authors' contributions

Erinola Jacob **AROKOYO** drafted parts of the manuscript and carried out the major research work.

Edime **YUNUSA** analysed and reviewed parts of the data.

Favour Yetunde **MEJIYAN** served as research assistant in data collection

Godwin **OKIRI**, Ph.D. and Thomas Imodu **GOMMENT**, Ph.D. supervised and proofread the entire research work.

Yusuf Baba **IBRAHIM** reviewed parts of the manuscript.

All authors read and approved the final manuscript.

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