UNIJERPS
Unizik Journal of Educational Research and Policy Studies VOL.19 (3);
January-June, 2025 https://unijerps.org
2023 Impact Factor: **6.834;** 2022 ***Impact Factor***: 5.156; ***2021 Impact Factor: 5.641;***
2020 Impact Factor: 5.355. *Indexing and Impact Factor URL: http://sjifactor.com/passport.php?id=21363*

PSYCHOLOGICAL PROFILE OF FEMALE STUDENT CULT MEMBERS IN TERTIARY INSTITUTIONS IN ANAMBRA STATE

Ogbuoji Sylvia Nkiru
Department of Early Childhood and Primary Education
Federal College of Education (T) Umunze
08038716244
sylviaogbuoji12@gmail.com

&
Okoli Onyekachukwu Henry
Department of Educational Psychology
Federal College of Education (T) Umunze
08131343689

ABSTRACT
This study centered on psychological profile of female student secrete court members. This study involved the administration of symptom distressed check-list (SCL 90) on 70 students who volunteered to complete the scale in tertiary institutions in Anambra state. Participants comprise of 40 female student's cult members (20 viqueens, 8 mama apache, 12 black bra) and 30 non female cult members. The researchers use survey research design and one way ANOVA. The result showed significant high increase among female student cult members than non-female student cult members on psychopathological dispositions. (r = -.24, p<.002), interpersonal sensitivity (r = -.39, P<.001), hostility (r = -.41, P<.005) and anxiety (r = .22, P<.005). The researchers concluded that the female student secrete cult members may have anti-social or at least psychopathological disposition. Also, female student secrete cult members are potential client for clinical psychologist because most of them have clinically significant and social relevant behavior than non-female cult members.
Keywords: Psychological Profile; Female; Student; Cult Members.

Introduction
Student cultism has become a major social problem within and outside Nigeria universities. In most Nigeria universities, polytechnics, colleges of education and in secondary schools, there are stories of secret cult related activities in which some students are tortured, intimidated, robbed, raped and forcefully initiated into secret cult groups by members of different cult groups.

Ogunbameru (2016) defined a secret cult as an organization whose activities are kept away from the knowledge of others. These activities are essentially covert, disguised and are usually carried out behind closed doors (Aguda 1997). A secret cult is a group of people whose activities are carried out in exclusive locations and unusual times without being exposed to the uninitiated. Cultism could also refer to as an extreme religious group that is not part of an

established religion (Eze, 2016). According to the writers, student cultism can be described as a group of students that comes together to protect the interest of their members in order to achieve a particular aim through fraudulent and illegal means. Although they may involve religious antics in their activities, religion is usually not central to the group (Eze, 2002). Gimba (2002) refer to the student cult group as offering "B.Sc." in violence and "MA" in cultism.

A lot has already been known about male student secret cult group. Adewale (2016) published an article on violence in the citadel; he found that cult members are more likely to be very sensitive when relating with other people because they are suspicious of others.

Osakinle and Falana (2017) suggested using counseling and behaviour modification to curb cultism in higher institution of learning. They found out that cult members are more likely to display anxiety in a less fearful situation. They also added that cult members are mostly paranoid within the campus environment. Very little has however been written about female student secret cult groups. Observation shows that female student secret cult groups are now in almost every higher institution in Nigeria and in some secondary schools. Some of their activities are prostitution, lesbianism, theft, informants, robbery and killings. Some of the female student secret cult groups collude with some male student secret cult groups for protection and operations. Such cult groups are Viqueens, Black Brazier, Mama Apaches, and sometimes White Angels.

The origin of the secret cults in the Nigeria Universities can be traced to the Pyrates Confraternity, also known as **National Association of Sea Dogs**, which was founded at the University College, Ibadan (now called the University of Ibadan) in 1953 when the institution was still a satellite campus of the University of London. It has the skull and crossbones as its logo.

One of the earliest official attempts aimed at curtailing the menace of secret cult activities was the enactment of Decree of 47 of 27th December, 1989. It is entitled *Students Union Activities* (control and regulations) Decree of 1989. The decree, which was introduced by the General Babangida military administration, empowered the Governing Council of each University to proscribe any society operating within the campus, pursuing activities which are not in the interest of national security, public safety, order, morality and health. Although, this decree was aimed at curtailing the activities of "recalcitrant" students, it did little to curtail secret cultism. Rather, it drove the activities of secret cults underground. In many Universities, those caught while engaged in cult activities are either rusticated or expelled (Awe, 2011).

Reasons For Joining Cultist Group

Students are attracted to cult groups for a variety of reasons. Generally, the social atmosphere prevailing in the Nigeria universities provides an inspiring environment for secret cults to thrive. These may include lack of virile student unionism, erosion of the traditional academic culture, absence of intellectual debates and all other activities that are components of traditional campus culture.

Others join in order to have a sense of belonging and the need to be well "connected" (Eneji, 2010). Still others may join because of the need for financial assistance, to secure girl friends or for self-protection (Ogunbameru, 2010). Some students are also attracted to cult groups because they are seeking after meaning, direction, comfort and love (Omotunde, 2014). Secret cultism seems to have special attraction for youths who are emotionally disturbed and distressed.

The youths, especially those from broken homes, destitute and youngsters who have flexible minds easily fall prey to the entreaties from cult members (Omotunde, 2014). Youngsters who are lonely, depressed, dejected, disorientated and frightened sometimes drift into the waiting arms of secret cult members. Apart from the categories mentioned above there are some youngsters who join secret cults out of sheer curiously. Eneji (2016) observed that those who are tall, masculine and naturally tacit and those who consciously limit much interaction with other students are easy targets for those recruitment "officers''.

Modes Of Operation of Student Secret Cult Groups

For the purposes of this paper, modes of operation will include recruitment, initiation and some specific activities carried out by those who have been recruited and initiated.

Recruitment: A very important element in the mode of operation of secret cults is recruitment. Like any other social organization, recruitment must occur so that membership which might be lost through graduation, rustication, or even death, must be replenished. Recruitment exercise is closely tied to the willingness of students to become members of secret cults. Apart from physical and emotional attributes which have been referred to earlier, prospective cult members must demonstrate the ability to use weapons, while ability to consume alcohol and use drugs are added advantages. New recruits must also demonstrate some stoic abilities, especially, ability to bear pain.

For the prospective female cultists, wearing of provocative dresses that accentuate natural curves and contours is almost a must (Brown, 2010). They must also be able to display an unusual bravado during altercations with uninitiated female students. A prospective female cultist, according to Okwe (2012) must be a smoker of all brands of cigarettes, she must be able to consume all kinds of alcohol, she must be familiar with and, if possible, possess a pistol or an axe. She must also be rich, bold and have very "rich" men friends. To guarantee her acceptance, she must pass the torture test. Being a lesbian is added advantage. She must also cultivate the habit of wearing jeans (Okwe, 2012). She must possess a wardrobe of weird attires that can make heads turn whenever she passes by.

***Initiation*:** The first step of initiation is that the intending members will first remove their clothes, wearing only pant and brazier and lie down on the initiation ground. Swearing of an oath of allegiance and secrecy is next in line. As Thomas (2012) has observed, during an initiation ceremony, the eyes of the initiate are expected to be closed while some incantations are recited. New entrants are subjected to thorough beating as a means of torturing them and testing their endurance for pain.

On the initiation day, the new entrants are made to drink some concoctions mixed with blood (Thomas, 2012). The female cultists, their initiation may include being forced to engage in some immoral activities. Brown (2010) has observed that among the Jezebel, Viqueens and Amazons, for example, new entrants may be made to undergo six rounds of rigorous intercourse in quick successions. They may also be made to fight with other girls or strong boys. They may also be subjected to thorough flogging. New entrants are expected to move around in groups of four or five as a means of protecting themselves against possible sexual harassment. During the initiation new members are taught to communicate with other members in coded language.

Activities Of Secret Cult Members

Although the history of cultism in the University campuses in Nigeria dates back to some fifty years, its involvement in violence became manifests only some two decades ago. On different campuses across the country, cults were in the forefront of violating the school rules and regulation. Their activities included "dealing" with any non-members who snatched a member's boyfriend or "sugar daddy". Their activities also included "settling" lecturers in cash or kind (Okwe, 2012). Female cult members began to operate prostitution rings and having their photographs displayed in popular hotels. They became nightmares to the general student communities.

It is almost impossible to accurately and empirically document the amount of crime resulting from secret cult activities. In Nigeria, the Police remain the major source of crime data. Unfortunately, the Police records do not indicate which crimes specially result from secret cult activities. Consequently, possible crimes resulting from secret cult activities are diffused among such crimes as rape, manslaughter, arson, murder, car snatching, theft, arm robbery, lesbianism and many.

Statement of the Problem

Student cultism has become a major social problem within the Nigerian tertiary institutions. In most Nigerian universities, Polytechnics, Colleges of Education and even in secondary schools, there are stories of secret cult related activities in which some female students are involved. Some students are tortured, intimidated, robbed, raped and forcefully initiated into secret cult groups. Some robbery incidents are being organized by female cult members. All this are social problems that requires psychological intervention. Therefore, this present study will examine whether female students who belong to a secret cult group are more likely to have psychopathological dispositions and clinically significant behaviours than female students who do not belong to any secret cult group.

Research Questions

1. Will there be a statistically significant difference between female cult members and female non-cult members on psychopathological dispositions?
2. Will there be a statistically significant difference between female cult members and female non-cult members on interpersonal sensitivity?

3. Will there be a statistically significant difference between female cult members and female non-cult members on depression?
4. Will there be a statistically significant difference between female cult members and female non-cult members on anxiety dispositions?
5. Will there be a statistically significant difference between female cult members and female non cult members on hostility?

Purpose of the Study

1. Determine whether female students that belong to a secret cult group are more likely to have psychopathological dispositions than female students that do not belong to any secret cult group.
2. Determine whether female student who belong to a secret cult group are more likely to display interpersonal sensitivity than female student who do not belong to any cult group.
3. Determine whether female student who belong to a secret cult group are more likely to have depressive symptoms than female student that do not belong to any secret cult group.
4. Determine whether female student who belong to a secret cult group are more likely to have anxiety symptoms than female students who do not belong to any secret cult group.
5. Determine whether female students who belong to a secret cult group are more likely to become hostile than female students that do not belong to any secret cult group.

Hypotheses

Major Hypothesis

1. There will be a statistically significant difference between female cult-members and female non cult members on psychopathological disposition.

Subordinate Hypotheses

2. There will be a statistically significant difference between female cult members and female non-cult members on inter-personal sensitivity.
3. There will be a statistically significant difference between female cult members and female non cult members on depression
4. There will be a statistically significant difference between female cult members and female non cult members on anxiety.
5. There will be a statistically significant different between female cult members and female non cult members on hostility.

Method

Participants

The researchers involved 70 participants in the study. A snow ball sampling technique was applied to select participants. They comprised of 40 female cult members (20 vinqueens, 8 mama apache, 12 black bra) and 30 of non-female cult members. The two groups were administered the symptoms distress check-list (SCL 90) to determine their level of psychopathological dispositions.

The participants were aged 18-28 years, with a mean age of 23 years. They were students of Nnamdi Azikiwe University, Awka,

Chukwuemeka Odumegwu Ojukwu University Igbariam Campus, Paul's University, Awka, Tansian University, Umunya, Madona University, Okija, Federal Polytechnic, Oko, Federal College of Education (Technical), Umunze and Nwafor Orizu College of Education Nsugbe. The researcher administered SCL 90 to 80 persons and 10 of them did not return their questionnaire.

Instrument

Symptom's distress check-list (SCL 90) was used for this study. It measures ten dimensions of psychological distress: somatization, obsessive-compulsion, interpersonal sensitivity, depression, anxiety, hostility, phobic anxiety, paranoid ideation, psychotics & neuroticism

Procedure

The participants were obtained from different tertiary institutions in Anambra State of Nigeria. SCL-90 was administered to them after the interview to obtain their psychopathological dispositions and to know whether they are potential client for clinical psychologist. The researchers also assured the participants that the information that they provided will be confidential and that their identity will not be disclosed. The researchers told the participants that the essence of this research is for academic purpose.

Design/Statistics

This research is survey research designed. One-way analysis of variance was used for the statistical analysis.

Result

This chapter deals with the presentation of results.

Table 1: Summary Table of the Mean, Standard Deviation and Inter-item Correlation Result

Indicators:	M	SD	1	2	3	4	5	6	7	8	9	10	11	12
1-cult membership	1.35	.048	1											
2-Psychopathology	140.01	40.93	-.24*	1										
3-Somatization	17.20	7.40	-.13	.85**	1									
4-Obsessive-Comp	16.78	4.52	-.13	.74**	.55**	1								
5-Interp sensitivity	15.39	4.63	-.39**	.66**	.42**	.53**	1							
6-Depression	21.99	7.39	-.11**	.76**	.50**	.54**	.56**	1						
7-Anxiety	15.55	7.56	-.22*	.82**	.65**	.59**	.48**	.63**	1					
8-Hostility	9.92	4.59	-.41	.50**	.28*	.34**	.41**	.33**	.29**	1				
9-Phobic anxiety	8.60	4.92	-.15	.74**	.48**	.50**	.36**	.51**	.64**	.42**	1			
10-Paranoid Id	11.49	4.32	.30	-.00	-.09	-.04	.09	-.21	-.18	.04	-.05	1		
11-Psychoticism	12.39	9.79	-.050	.75**	.68**	.45**	.36**	.45**	.61**	.14	.5**	-.13	1	
12-Neuroticism	10.71	5.16	-.034	.66**	.51**	.47**	.43**	.49**	.39**	.43**	.43**	.06	.32*	1

*M stands for mean, SD means standard deviation, * = p <.05, ** = p <.01,*

Interpretation

The result of the inter-item correlation presented in table 1 showed that cult membership had a significant psychopathological disposition (r = -.24, p < .05), and a significant negative relationship with other dimensions for psychopathology for example: interpersonal sensitivity dimension 9r=-.39, p <.01), hostility dimension (r = -.41, p <.01) and anxiety

dimension (r = -22, p <.05) among others. Besides, with the exception to depression dimensions which did not correlate with psychopathology and/or with any dimensions, all other dimensions were significantly correlated with one another with "r" ranged from .28 (that is, between somatization and hostility) to .68 (between somatization and psychticism). Similarly, psychopathology as a holistic variable had a very high correlation with all the dimension with "r" ranged from .50 to .85 (except depression dimension).

Table 2: Mean and standard deviation scores for the current study on psychopathology and its Dimensions, compared with the existing established mean norm for Nigeria University student.

	Means & SD Scores for the current study				**Existing Mean Norm (for Nigeria)**	
	Groups: Cult members (F)		Non cult members (F)		Gender	
Variables	Mean (n-50)	SD	Mean (n-30)	SD	M(n=80)	F(n=80)
Psychopathology	147.15	44.22	85.86	41.2	104.69	108.31
Dimensions:						
Somatization	17.89	8.10	13.93	5.82	15.51	14.96
Obsessive-Comp	17.20	4.55	10.00	4.45	16.13	14.95
Interp Sensitivity	16.67	4.64	5.03	3.61	13.20	12.51
Depression	1.6	7.78	17.93	4.35	13.70	17.55
Anxiety	16.75	7.81	7.30	6.68	9.38	10.66
Hostility	10.27	5.51	3.27	2.31	6.50	8.44
Phobic Anxiety	9.13	5.12	3.63	2.45	3.71	4.95
Paranoid Ideation	11.45	4.49	2.57	1.23	3.71	4.95
Pscyhoticism	12.75	11.20	11.73	6.59	9.76	7.95
Neurotism	10.84	5.83	10.47	3.71	7.89	7.61

Table 1 presented the mean score for university female cult members and female non-cult members, as well as the established existing mean norm scores for the Nigeria University female students on psychopathological disposition. As shown in table 2 female cult members (M = 147.15, SD = 44.22) differ significantly from female non cult members (M = 102.93, SD = 12.61) because female non cult members have lower than the norm on psychopathology. This in essence implies that female students who belong to secret cult have psychopathological dispositions than non-female student cult members. With regards to dimensions of psychopathology, the descriptive result (mean scores) revealed that the female cult members scored above the established norm scores in the dimensions (refer to table 2) while female non cult members scored higher than the norm in only three dimensions (Depression, psychoticism & neurotism) refer to table 2.

Test of Hypotheses

Major hypothesis 1: There will be a statistically significant difference between female cult members and female non cult members on psychopathological disposition.

Table 3: One-way ANOVA result for female student cult members and non-female student cult members on psychopathology

Source of variance	Sum of square (SS)	Df	Mean square (MS)	f	Sig
Between group	7930.70	1	7930	4.95	002
Within group	132780.70	83	1599.77		
Total	**140710.99**	**84**			

As shown in table 2, there was a statistically significant difference between female cult members and female non cult members on psychopathology [f(1,83) = 4.95, p <.05]. Thus, hypothesis 1 is accepted.

Subordinate hypotheses:

H_2 = There will be a statistically significant difference between female cult members and female non cult members on interpersonal sensitivity.

H_3 = There will be a statistically significant difference between female cult members and female non cult members on depression.

H_4 = There will be a statistically significant difference between female cult members and female non cult members on anxiety.

H_5 = There will be a statistically significant difference between female cult members and female non cult members on hostility.

To test these hypotheses, one-way ANOVA analysis was conducted between female cult members and female non cult members on the whole dimensions of psychopathology, and the summary result is reported below in the able 4 below:

Subordinate hypotheses 2, 3, 4 & 5: There will be a statistically significant difference between female cult members and non-female cult members on inter personal sensitivity, depression, anxiety and hostility.

Table 4: Summary result of One-way analysis of variance for female cult members and female non cult members.

	Groups: Cult members (F)			Non cult members (F)			Gender		
Variables	No	Mean	SD		Mean	SD	df	f-test	Sig
Interp Sensitivity	55	16.67	4.64	30	5.03	3.61	1,83	13.83	.001
Depression	55	24.20	7.78	30	17.93	4.35	1,83	1.23	.05
Anxiety	55	16.75	7.81	30	7.30	6.68	1,83	4.01	.048
Hostility	55	10.27	5.51	30	3.27	3.31	1,83	13.63	.337

As shown in table 4 above, findings of one-way analysis of hypotheses 2, 3, 4 and 5 revealed that female cult members differed significantly on interpersonal sensitivity. Anxiety and hostility but did not differ significantly on depressive symptoms.

- There was a statistically significant difference between female cult members and female non cult members on interpersonal sensitivity [f(1,83) = 13.83, p <.001]. Hence hypothesis 2 was accepted.

- There was no statistically significant difference between female cult member and female non cult members on depression [f(1,83) = 16.06, p > .337]. The hypothesis 3 was rejected.
- There was also a statistically significant difference between female cult members and female non cult members on anxiety [f(1,83) = 4.01, p <.05]. Based on this finding, hypothesis 4 was accepted.
- There was a statistically significant different between female secret cult members and female non cult members on hostility [FCL, 83), = 1363, p<.05]. Therefore, hypothesis 5 was accepted.

Discussion

This first hypothesis which states that there will be a statistically significant difference between female cult members and female non cult members on psychopathological disposition was accepted at .002 level of significant. However, from the mean and standard deviation scores as show in table 3 in the result interpretation, female cult members reported more psychopathological disposition than female non cult members. This result obtained confirmed the research done by Onwakiko (2015) which he found that cult members have a high tendency of displaying clinically significant behaviours.

The second hypotheses which states that there will be a statistically significant difference between female cult members and female non cult members on interpersonal sensitivity were confirmed at .001 level of significant. This means that female cult members are more likely to have high level of sensitivity in interpersonal relationships than female non cult members. This finding is in consonance with the work of Adewale (2016) which he found that cult members are more likely to be very sensitive when relating with other people because they are suspicious of others. This was found when he conducted research on violence in the citadel. The third hypothesis which states that there will be a statistically significant difference between female cult members and female non cult members on depression was rejected.

The fourth hypothesis which states that there will be a statistically significant difference between female cult members and female non cult members on anxiety was also accepted at .005. This means that the female cult members are more likely to have anxiety symptoms than female non cult members. This result obtains confirmed the research don by Osakinle and Falana (2017) which they found out that cult members are more likely to display anxiety symptoms in a less fearful situation. He added that cult members are mostly paranoid within the campus environment.

The fifth hypothesis which states that there will be a statistically significant difference between female cult members and female non cult members on hostility was also accepted at .005 level of significant. However, from the mean and standard deviation scores as shown in table 3 in the result interpretation, female cult members are more likely to be hostile than female non cult members. This finding was in consonance with the research work of Ukpong (2018) which he found that cult members are violent group that cause catastrophe in the society

and has been outlawed in many states of the federation including Akwa Ibom state.

Conclusion

In conclusion, the nature of female cult activities in the institutions of higher learning in Nigeria shows that the members may have anti-social or at least psychopathological dispositions because, they not only kill and maimed other people but are also exposed to frequent life-threatening incidents. Therefore, cult lives are psychopathological. Also, female secret cult members are potential clients for clinical psychologist.

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