



Civic Values Education as A Strategy For Reducing Cultism and Violence Among Male Senior Secondary School Students: Evidence from Ijebu-Ode, Ogun State, Nigeria

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Abstract

Secondary education in Nigeria is expected to produce responsible citizens who respect the law, value peaceful coexistence, and contribute meaningfully to national development, yet cultism and violence continue to threaten these goals in many schools. This study examined the impact of learning civic values on the reduction of cultism and violence among male senior secondary school students in Ijebu-Ode Local Government Area of Ogun State, Nigeria. A descriptive survey design was adopted for the study, with 150 male students purposively selected from five public senior secondary schools. Data were collected using the Reduction of Cultism and Violence Questionnaire (RCVQ), and the instrument yielded a Cronbach's alpha reliability coefficient of 0.77. Data were analysed using frequency counts, percentages, and an observation checklist, so the findings are best interpreted as descriptive evidence of perceived influence rather than causal proof. The findings showed that civic values are well represented in the Civic Education curriculum and are perceived by students to reduce cultism and violence. For cultism reduction, obedience recorded 90%, honesty 88%, loyalty and integrity 85%, respect and humility 81%, and unity, responsibility, and equality 80%. For violence reduction, tolerance recorded 90%, self-discipline 87%, unity 85%, respect 82%, integrity and responsibility 80%, and honesty 79%. The study concluded that civic value education remains a useful school-based strategy for promoting lawful behaviour and discouraging violent and cult-related tendencies among male students. It recommended mentoring programmes, reward systems, early identification of cult-related tendencies, stronger collaboration among schools, parents, and communities, and the engagement of male students in leadership roles as positive role models. It recommended mentoring programmes, reward systems, early intervention strategies, and stronger collaboration between schools, parents, and communities to sustain peaceful coexistence in an academic environment which will enhance academic performance.

Key words: Civic Values, Cultism, violence, senior secondary school, male students, Civic Education

Introduction

Secondary school education as the name implies, is the second of the three-tier system of education in Nigeria. Secondary school education refers to the level of education that follows primary education and precedes tertiary education, aimed at adolescents and focused on broadening knowledge, skills development, and preparation for higher education or employment (UNESCO, 2022). Enyia (2021) asserts that secondary school education refers to full time education provided in secondary schools usually for students between the ages of eleven or twelve and eighteen plus. In specific terms, secondary education aims to provide all primary school leavers with the opportunity for education of a higher level, irrespective of sex, social status, religious or ethnic background. Secondary school education offers diversified curriculum to cater for the differences in talents, opportunities and future roles, to foster national unity with an emphasis on the common ties that unite us as a nation in our



diversity; raise a generation of people who can think for themselves; respect the views and feelings of others; respect the dignity of labour, appreciate those values specified under Nigerian broad national goals and live as good citizens. (National Policy on Education 2024). Despite the documented roles of secondary schools in Nigeria, it has been observed that many secondary schools are characterised with vices. There are increasing manifestations of social vices among secondary school students, including bullying and harassment, cultism, drug and substance abuse, gang violence, cybercrime, and cult-related violence, which negatively affect students' academic performance and overall development (United Nations Educational, Scientific and Cultural Organization, 2021; United Nations Office on Drugs and Crime, 2022).

Cultism and violence, among all the vices manifesting by secondary school students, are significant problems in Nigerian secondary schools, affecting students' academic performance, social relationships and overall well-being of the students (Nwala, 2023). Cultism is the association of people whose membership and activities were done secretly. Cultism is also known as secret cult. The members are committed to their oath and allegiance as strong belief and faith in one another (Nwobodo, 2022). Lalich (2024) opined that cultism is often characterized by authoritarianism that is cults often have a charismatic leader who demands absolute obedience and loyalty from members who are majorly the male gender. Research has suggested that the male gender is more prone to participate than the female counterpart. Male students are generally more likely to engage in risk-taking behaviours, including violence and other antisocial activities, compared to their female counterparts, partly due to differences in risk perception, social influences, and developmental factors during adolescence (Tian et.al, 2022; Kwon & Telzer, 2023)

In Secondary schools where cultism exists research has shown that it leads to bullying, as members of cult groups bully both female and male students in Senior secondary school which erodes the well-being of the students and create unhealthy academic environment in the school. Uduji J. etal (2023) also affirmed that the prevalence of cultism and violence in secondary schools has led to breakdown in discipline, poor academic performance and psychological trauma among students. Violence on the other hands refers to the intentional use of physical force or power, threatened or actual, against oneself, another person, or a group, that results in or has a high likelihood of resulting in injury, death, psychological harm, mal development or deprivation and violence creates a chronic stressor that undermines the fundamental safety and stability required for a student's successful academic and personal development, ultimately hindering their ability to achieve educational goals (Wodi & Bunu, 2023). Olawale (2021) opines that cultism and violence if left unchecked, threatens to undermine the moral fabric and developmental progress of the nation.

Cultism and violence in schools have been significant challenges in many parts of Nigeria, including Ijebu Ode Local Government Area of Ogun State. The Nation News Paper dated November 25, 2021, titled "DPO three others injured in Ogun Schools cult violence", highlighted the prevalence of cult related violence in some Nigerian schools especially in Ogun state. Also, Nigerian Police Force March 21 2025, reported cases of cultism in Secondary Schools in Ogun State with the age range of the culprits between 15 to 17, one of such cases was that of Ifo Divisional Police officer in collaboration with the school authority at Ifo High School on the 21st of March, 2025 through its PRO of the state police command which arrested eight senior secondary school students. Command's Preliminary investigations revealed that the students were members of the Future Guys (FTG), (Omolola, 2025). Several cases of cultist outrage were reported at Adeola Odutola college, Moslem



Comprehensive High School, Ijebu-Ode Grammar school, Ijebu Muslim College, Molipa High School in recent past mostly at the school's Inter House Competitions which were erupted by the cult groups trying to show superiority and in some cases at the wrath of the members whisking away a female target (Punch Newspaper, Sept., 5, 2025).

The learning of civic values is essential for the promotion of social cohesion, respect and responsible citizenship, hence, the re-introduction of civic education into Nigerian primary and secondary schools as a core subject in 2007. Scholars have emphasized the importance of civic values in curbing cultism and violence among students. Ezema, Otu, and Abah (2017) and Abuchi, Ogomu, and Fidioni-Anogo (2018) opined that the learning of civic values by students can help to promote responsible citizenship and respect for individuals and authority, hence, discouraging involvement in violent related acts. Civic education teaches essential values such as respect for law, tolerance, fairness and justice, respect for diversity, integrity and honesty, community service and volunteerism, critical thinking and problem-solving. Others include respect for elders, accountability, equality, unity, modesty, and civic engagement, which are critical for fostering a peaceful and progressive society.

Civic values are the principles and standards that guide citizens' behaviour and interactions within a society. In the context of Civic Education as a school subject, civic values are essential for promoting responsible citizenship, social cohesion, and democratic participation. The civic values embedded in Civic Education curriculum include but not limited to Obedience (ability to carry out instruction) , respect for the law (understanding and obeying the rules and regulations that govern society), integrity (demonstrating moral principles and ethical behaviour in personal and public life), honesty (openness and transparency in deed or action), loyalty (showing absolute commitment and appreciation for one's country and its heritage), critical thinking and problem-solving (developing skills to analyze information, evaluate evidence, and make informed decisions), civic responsibility (recognizing one's duties and obligations to the community and taking responsibility of one's actions), tolerance (accepting and respecting differences in opinions, beliefs, and cultures). Therefore, with this understanding this study examined civic value education as a strategy for reducing cultism and violence among male senior secondary school students in Ijebu Ode, Ogun State, Nigeria using teaching and learning of civic concepts as a veritable instrument.

Cultism and violence have become pervasive problems in Nigerian secondary schools, particularly among male students. Ijebu Ode Local Government is not exempted from this menace, as reports of cult-related violence and clashes have been on the increase. Despite efforts by school administrators and government agencies to address this issue, cultism and violence continue to threaten the lives and well-being of students in senior secondary schools. Civic values have been therefore, identified as a potential solution to this problem, as they promote responsible citizenship, social cohesion, and democratic participation. However, there is the need to assess the effectiveness of civic values in reducing cultism and violence among male students in senior secondary schools in Ijebu Ode Local Government. The problem of this study hinges on the need to investigate the impact of civic values education as a strategy for reducing cultism and violence among male senior secondary schools' students in Ijebu-Ode Local Government Area, Ogun State. Thus, the main objective of the study is to assess the effectiveness of civic values on reduction of cultism and violence among the male students in senior secondary schools in Ijebu ode local government area of Ogun State. While the Specific Objectives of the study are to:

- i. Assess the concepts of civic values in secondary school civic education that promote the reduction of cultism and violence among male students.



- ii. Determine the impacts of civic values on the reduction of cultism among male students in senior secondary schools in Ijebu Ode Local Government area of Ogun State.
- iii. Investigate the impact of civic values on the reduction of violence among male students at senior secondary schools in Ijebu Ode Local Government area of Ogun State.

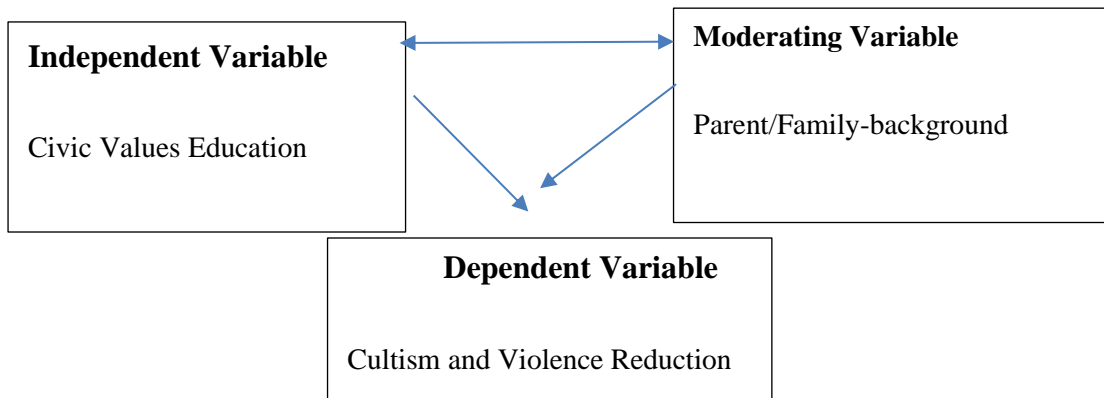
The following research question and hypotheses guided the study:

- i. What are the concepts of civic values in secondary school Civic Education that promote the reduction of cultism and violence among male students in senior secondary schools in Ijebu Ode Local Government?

The following null hypotheses were tested at 0.05 level of significance:

- H₀1: There is no significant effectiveness of civic values on the reduction of cultism among male students in senior secondary schools in Ijebu Ode Local Government.
- H₀2: There is no significant contribution of the learning of civic values to the reduction of violence among male students in senior secondary schools in Ijebu Ode Local Government.

Conceptual Framework



Source: The researcher 2026

This shows relationship between civic values, cultism and violence. The study examined civic value education as a strategy for reducing cultism and violence among male senior secondary school students in Ijebu Ode, Ogun State, Nigeria.

Literature Review

Exline et.al (2021) perceived civic values, which encompassing respect for human rights, obedience (ability to carry out instruction), respect for the law (understanding and obeying the rules and regulations that govern society), humility (being modest, unassuming, recognising one's limitation) , tolerance (accepting and respecting differences in opinions, beliefs and culture), integrity (demonstrating moral principles and ethical behaviour in personal and public life), honesty (openness and transparency in deed or action), unity (coming together, putting aside differences and working towards a common goal), self-discipline (ability to regulate one's behaviour, emotion and thoughts), critical thinking and problem solving (developing skills to analyze information, evaluate evidence, and make informed decisions), responsibility (recognizing one's duties and obligations to the community and taking responsibility of one's actions), equality (principle of treating individuals with fairness and justice), loyalty (showing absolute commitment and appreciation for one's country and its heritage) as been crucial in shaping students behavior



and promoting peaceful coexistence in school environments. Scholars like Adewale and Johnson (2022) argue that inculcating civic values through education fosters moral reasoning and discourages youth from engaging in anti-social behaviors such as cultism and violence. According to Abdu-Raheem (2018), Civic Education provides students with the ethical foundation necessary to distinguish right from wrong, thereby guiding their actions in and out of school settings.

Cultism and school violence, particularly among male students, have become pressing issues in Nigerian secondary schools, especially in urban regions like Ijebu Ode. Smith (2018) notes that male students are more susceptible to peer pressure and violent group ideologies, which often lead to cult involvement. However, civic education has been identified as a preventive tool. Studies by Okeke and Adekunle (2019) suggest that schools that incorporate civic responsibility programme see a significant reduction in violent behaviours and cult-related incidents among male students. Furthermore, the implementation of civic values has shown to positively influence students' decision-making abilities and conflict resolution skills. For instance, research by Nwankwo and Ogunleye (2019) reveals that students exposed to civic-oriented curricula demonstrate higher levels of empathy and reduced aggression, which in turn curbs tendencies towards cultism. Civic Education not only informs students about societal expectations but also empowers them to contribute positively to community development (Ojo, 2020). Social identity and moral development theories were used as theoretical foundation for the study. Social Identity Theory (SIT) Nwankwo (2025) posited that individuals derive a sense of identity and belonging from the groups they belong to for protection, self-defense and social status within school community. In the context of cultism and violence, this theory suggests that young people may join cults or engage in violent behaviour to assert their identity, gain status, or feel a sense of belonging. Thus, senior secondary school students to boost their ego of asserting identity, gain status, or feel a sense of belonging makes the male students in the senior secondary schools vulnerable to Cultism and violence. Moral Development Theory (Smetana et al, 2020) argued that individual progresses through stages of moral development, from obedience to authority to internalized moral principles. In the context of cultism and violence, this theory suggests that young people may engage in violent behaviour due to a lack of moral development or a failure to internalize moral principles. Hence, prevalence of violence among the adolescents in the Senior Secondary schools.

Badamas (2025) opined that when students feel supported by a caring community of adults (parents), their mental well-being improves, and they are less likely to engage in violent behaviour. This shared understanding of family-background allows both parents and male students to develop more effective and tailored support strategies that reduces violence in secondary schools among male students. Apeh and Eri (2020) affirmed that both home and school can reinforce essential life skills such as conflict resolution, empathy, emotional regulation, and non-violent communication as civic competence to reduce violent behaviours among male students. Joint programmes can teach these skills in both settings, helping students learn to resolve disputes peacefully. By working together as a team, families and schools create a safe, supportive, and nurturing environment that addresses the root causes of violent behaviour and empowers male students to make positive choices which reduces violence in secondary schools among male students (Sylaj, 2020).

Research Methodology

A descriptive research design of survey-type was used in this study. The population of the study comprised all male students of public senior secondary schools in Ijebu Ode local



government area of Ogun State. Sixty (60) male students each were selected from the five (5) schools making a total of 300 male students used for this study. Multistage sampling procedure was used in this study. Purposive sampling technique was used to select the schools used. This is because the schools have been reported to be among the first five schools where cultism and violence related activities occurred most in the last three years. The male students used were picked using snowball sampling technique.

The study made use of a questionnaire titled: “Reduction of Cultism and Violence Questionnaire (RCVQ)” to collect data from the respondents. This questionnaire focused on reduction of cultism and violence focusing on learning of civic values, and it was divided into sections A, B, C. Section A embraced demographic characteristics of the respondents, while section B was about the impacts of civic values on the eradication of cultism among the male students in senior secondary schools. Section C items investigated the impact of civic values on the reduction of cultism and violence among male students in senior secondary schools in Ijebu Ode, Ogun State. The copies of the questionnaire were administered to the male students. The questionnaire requested responses on a four (4) – point scale format which was a modification of 5-point Likert scale. The results were done combining the strongly disagree and disagree which were used as a negative statement while strongly agree and agree were used as positive statement.

The instrument was face validated by the lecturers from Department of Sociological Studies TASFUED. Cronbach Alpha (0.77) reliability value was gotten after 20 copies were pilot tested to a different population. The method of data analysis included the use of observation check list analysis to answer research question one and the use of descriptive statistics and chi-square analysis, which included frequency counts and percentages, to analyze the responses from the respondents on questionnaires to answer research hypothesis one and two. Hence, the study employed quantitative method of data analysis.

Results

Research Question 1: What are the concepts of civic values in secondary school civic education that promote the reduction of cultism and violence among male students in senior secondary schools in Ijebu Ode Local Government?

Table 1: Civic values taught in secondary school civic education curriculum. Observation checks list (analysis) on civic education curriculum.

S/N	Concept of civic Values	Class taught	Term	Week (s)
1.	Obedience	JS1, SS1	1 st , 3 rd	1,(4,8)
2	Respect	JS1, SS1	1 st , 3 rd	2,5
3	Humility	JS1,JS2,SS2	1 st ,1 st ,2 nd	5,3,4
4	Tolerance	JS1,SS2	1 st , 3 rd	(3,5,10),4
5	Integrity	JS1,JS2,JS3,SS2,	1 st , 1 st , 1 st , 1 st	3,(1,2),5,3
6	Honesty	JS1, JS3,SS2	1 st ,1 st ,3 rd	4,5,4
7	Unity	JS1, SS2	1 st , 1 st	5, 3
8	Self-discipline	JS2, SS2	1 st , 2 nd	(5,6),3
9	Critical thinking and problem solving	JS2, SS2,SS3	1 st , 3 rd , 2 nd	5,(4,6),2
10	Responsibility	SS2, SS3	3 rd , 1 st	1, 3
11	Equality	JS1, SS1,	1 st , 1 st	3,4
12	Loyalty	JS1,	1 st	3

Table 1 reveals that civic values in the Civic Education curriculum are sufficiently taught in secondary schools from Junior to Senior classes. This showed that the concepts of civic values



in civic education that are taught in secondary schools enhance the reduction of cultism and violence among male students. Integrity, tolerance and critical thinking as civic values are taught for 5 and 4 weeks respectively out of the 34 weeks of teaching the selected civic values. The result showed the effectiveness of how teachers inculcated these civic values to promote the reduction of cultism and violence among male students of Senior Secondary Schools in Ijebu Ode local government. It was also evident that values like obedience, respect, humility, honesty, unity, self-discipline, critical thinking and problem solving, responsibility, equality and loyalty were learned and imbibed by the male students in the senior secondary schools.

Research Hypothesis 1:

There is no significant effectiveness of civic values on the reduction of cultism among male students in senior secondary schools in Ijebu Ode Local Government.

Table 2: Descriptive Analysis of the Effects of Civic Values on the Reduction of Cultism

S/N	Effects of civic values on the reduction of cultism among Senior secondary school male students in Ijebu Ode, Ogun State	SD %	D %	A %	SA %
1	The knowledge of obedience as civic value makes me never to think of joining cult group since it is not an association approved by the school authority.	2	4	51	43*
2	Understanding of the value of respect makes me to appreciate others and unwilling to join groups that can endanger the lives of others.	8	4	44	44
3	Knowledge of humility let me understand the need to be humble, and never to join a group that will make me want to intimidate others.	6	8	43	43
4	The learning of tolerance as a civic value encourages me to appreciate that tolerance is one of the ways to avoid cultism	7	5	54	34
5	The value of integrity makes me to be kind to others and show them empathy and be loved by them, hence will not want to join group that will make me do otherwise.	5	6	49	40
6	The value of honesty helps me to be transparent to people, and I will never join a cult that will make me work in secret. .	3	4	53	40*
7	The value of unity has been making me to work with others for progress, hence I will never engage myself in cultism.	5	10	44	41
8	The knowledge of self-discipline as a civic value has helped me to take control of my behaviour and interactions with people, hence I never moved with the activities of cultists, nor willing to join them	5	6	45	44
9	The learning of critical thinking and problem solving as a civic value enables me to regulate my thoughts and feelings hence, never to think or consider joining cult group.	6	4	42	48
10	The learning of responsibility as a civic value makes me to understand that I am accountable for my action hence, I will not involve in cultism or encourage people to join.	7	8	52	33
11	The concept of equality as a civic value makes me to always want to promote equal rights and see any group which does not uphold value of equality as cultist.	10	4	51	35
12	The inculcation of loyalty as a civic value makes me to have an act of commitment to my country's and school's rules and regulations	5	6	47	42

Table 2 reveals that civic values students learned in Senior Secondary Schools made them to develop attitudes of obedient at (94%) to school authority, hence will not want to do anything that goes against the rules of the school. This impact the reduction of cultism among the male students in senior secondary schools. Followed by the civic values of honesty (93%), critical thinking and problem solving (90%), Integrity, self-discipline, loyalty (89%), respect and tolerance (88%), equality and humility (86%), responsibility and unity (85%) scale.



Table 3: Chi-Square Analysis of the Descriptive Data

Responses	O	E	o-e	(o-e) ²	$\frac{(o-e)^2}{E}$	df	X ²	X Cal	P	Decision
SA	37	25	12	144	5.8					
A	45	25	20	400	16					
D	9	25	-14	196	7.8	3	37.4	7.8	0.05	Reject Null Hypotheses
SD	9	25	-14	196	7.8					
Total	100	100			37.4					

From Table 4, the calculated X² is 37.4 which is greater than the Table X². Therefore, hypothesis 1 is thus rejected meaning the data provided and analyzed shows that civic values have significant effectiveness on the reduction of cultism among male students in senior secondary schools in Ijebu Ode Local Government if effectively handled and taught.

Research Hypothesis 2:

There is no significant contribution of the learning of civic values to the reduction of violence among male students in senior secondary schools in Ijebu Ode Local Government.

Table 4: Descriptive Analysis of the Extent to which civic values impact the reduction of violence.

S/N	Effects of civic values on the reduction of violence among senior secondary school male students in Ijebu Ode Local Government.	SD %	D %	A %	SA %
1	The knowledge of obedience makes me never to think of being violent, because I always want to obey the rules and regulations of my school.	7	10	33	50
2	With the value of respect I have imbibed, I usually honor everyone around me, hence, never want to bully nor fight	2	9	48	41
3	The inculcation of value of humility helps me to be modest and regard everyone around me, and I never feeling like abusing them	8	15	32	45
4	With the knowledge of tolerance as civic value, I appreciate others and accommodate their excesses and weaknesses, to prevent violence.	4	2	52	42*
5	The civic value of integrity I learn makes me to be peaceable towards people and will never do what will cause pain to them	5	7	50	38
6	The inculcation of civic value of honesty makes me to be transparent in whatever I do, hence will not engage in anything that can cause violence.	9	10	41	40
7	The value of unity I learn always make me to cooperate with my friends and others, hence make me never to think of making violence.	6	1	44	49*
8	The teaching of self-discipline as a civic value foster in me the ability to control myself, hence, not making trouble unnecessarily.	3	7	44	46*
9	The development of the civic value of Critical thinking and problem solving enables me to regulate my thoughts and actions, hence helping me to choose right between peace and violence.	10	16	52	22
10	The learning of responsibility as a civic value makes me to understand that violent offenders are punishable under the law, hence I avoid violence.	6	10	37	47
11	The development of equality as a civic value makes me to always want to promote equal rights and see any group which does not uphold value of equality as cult group	11	20	32	37
12	The value of loyalty helps me to demonstrate commitment to the rules and regulations of my school, hence, I never think of being violent, knowing fully that violent acts are against the law of my school	8	16	42	34

Table 4 reveals the extent to which civic values impact the reduction of violence among male students in senior secondary school in Ijebu Ode Local Government. The students imbibed the civic value of tolerance (94%), unity (93%), self-discipline (90%), , respect (89%), integrity (88%), responsibility (84%), obedience (83%), honesty (81%), humility (77%), loyalty (76%) , critical thinking, problem solving (74%) and equality (69%). This study



showed that the male students imbibed these civic values and these reduced their participation in violence in senior secondary schools in Ijebu Ode local Government.

Table 5: Chi-Square Analysis of the Descriptive Data

Responses	O	E	o-e	(o-e) ²	$\frac{(o-e)^2}{E}$	Df	X ²	X Cal	P	Decision
SA	41	25	16	256	10.2					
A	42	25	17	289	11.6	3	43.7	7.8	0.05	Reject Null Hypotheses
D	10	25	-15	225	9					
SD	07	25	-18	324	12.9					
Total	100	100			43.7					

From Table 5, the calculated X² is 43.7 which is greater than the Table X². Therefore, hypothesis 2 is thus rejected meaning the data provided and analyzed shows that there is a significant contribution of the learning of civic values to the reduction of violence among male students in senior secondary schools in Ijebu Ode Local Government.

Discussion

This study assessed the effectiveness of civic values on reduction of cultism and violence among the male students in senior secondary schools in Ijebu Ode local government area of Ogun state. Findings on research question one revealed that contents such as respect for the law, self-control, tolerance, civic responsibility, integrity, honesty, accountability and unity as taught .in civic education promotes the reduction of cultism and violence among male students in senior secondary schools in Ijebu Ode Local Government. This finding was supported by the work of Adejumo (2017) who posited that civic education programs that promote civic values such as respect for the law, integrity, honesty, critical thinking and problem-solving, and civic responsibilities can help eradicate cultism and violence in Nigerian secondary schools. This was because all the students in the sampled schools were exposed to all values related to the topic reduction of cultism and violence.

Findings on research question 2 on how effective are civic values on the reduction of cultism among male students in senior secondary schools revealed that civic values such as obedience, respect, humility, tolerance, love, honesty, unity, self- discipline, critical thinking and problem solving, responsibility, equality and loyalty, were well inculcated and internalized by the students hence there is a drastic reduction on the prevalence of cultism. This was also in line with the view of Badamas (2025) who argues that obedience and respect for the law are essential for promoting social cohesion thereby reducing cultism. This finding was also due to the concerted efforts of the teacher’s laying emphasis on comprehension and understanding of these values which were demonstrated by the students. Findings on research question 3 on the extent to which teaching of civic values impact the prevalence of violence among male students in Senior secondary schools showed that there was a very high positive impact of civic values on prevalence of violence. This finding was supported by the study of Ofo (2018) who argues that promoting civic values and civic engagement can help reduce violence and promote peace in African societies.

Conclusion

This study assessed the effectiveness of civic values on reduction of cultism and violence among the male students in senior secondary schools in Ijebu Ode local government area of Ogun State. In conclusion, it was established that students were taught values such as respect,



honesty, obedience, equality, loyalty, equality, tolerance. This suggests that there was effective implementation of civic education curriculum by the teachers in the selected schools, thus the inculcation of these civic values has been highly effective at reducing cultism and violence. Violent behaviour is often a first resort, including lack of peaceful conflict resolution skills on the part of the students, therefore the school administrators and the teachers needs to be adequately orientated at curbing this menace in our secondary schools in Ogun State, because students who demonstrate these civic values are less likely to engage in violent behavior. However, civic education plays a vital role in developing responsible and ethical individuals.

Recommendations

Based on the findings of the study, the following recommendations were made

1. In addition to the teaching of civic values, school administrators should establish mentoring programme for students in form of workshops and seminars in order to further the promotion of peace in the senior secondary schools in Ogun State.
2. Based on the findings that majority of the students imbibed civic values, teachers are encouraged to introduce reward systems for students who demonstrate civic values to consolidate their actions reducing cultism and violence in senior secondary schools in Ogun State.
3. As much as it is evident that teachers do teach these civic values, there is need to train teachers to identify early signs of cultism and implement punitive interventions before it reaches maturity level.
4. Owing to the masculinity traits demonstrated by the Male students they should be engaged in leadership role to enhance positive role modelling within schools, consequently this tends to reduce cultism and violence among male senior secondary school students in Ogun State.
5. Government should collaborate with community leaders and parents to promote these civic values at homes, community and religious groups. Hence, reduction of cultism and violence and enhanced social and academic wellbeing of the students in senior secondary school in Ogun State.

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