

Abstract

The study finds out the role of Anambra broadcasting service Awka in the fight against cultism in Nnamdi Azikiwe University. It looks at the degree, causes and ways of curbing cultism as well as its implication on academic and other parts of life on the inhabitants in the campus. Survey method was used to gather some information that helped in putting this project in order which questionnaire was used as the instrument to collect data. Simple random sampling was used to select each element involved in the study giving a total of 100 respondents involved in the study. The findings got from the questionnaire show that Anambra Broadcasting Service are doing a great work in curbing cultism in Nnamdi Azikiwe University. It is recommended that parents, government of the state, law enforcement bodies and staff of Anambra Broadcasting Service should take a giant step forward in helping eradicate cultism in Nnamdi Azikiwe University Awka.

CHAPTER 1

INTRODUCTION

1.1 Background of the Study

It is always a tale of sorrows, tears and blood whenever cult members are on strike. In order words, they have no regard for laws and respect, any Authority or order. In some higher institutions' today, they have almost taken over control of activities even those who tried to cross their bridge were wasted in a terrible manner.

Hanks (2003) in a paper titled "focus on the menace of student cult" raised an alarm on senseless killings on the campus and mass acquiring of dangerous weapons by students for they are gradually running the university into a theatre of war. In a further emphasis, the writer attributed this act to inadequate parental care that gives rise to such violent groups of people. Instead they are mostly concerned with their businesses leaving their children to attend late night parties, watch pornographic video films, leading to negative values.

Cult members engage in many dangerous acts such as armed robbery, ritual killing, arson, rape, prostitution, drugs, open conflicts, witch-hunting, assassination and host of other deviant behaviors. In recent times, most of the Nnamdi Azikiwe University lecturers and students have been battered upon and unmediated by cult members. Many lives have lost and properties worth millions of naira destroyed. According to Mr. Gabriel Okpalaeze (head of news department) in Anambra Broadcasting Service Awka presently their managing director asserted, it is estimated that twenty thousand student have been killed since cultism started at the institution in the 1990s. It has equally been projected that absence of any radical action, another four thousand would die in next twenty years.

There is no doubt that many serious minded students and lecturers on campus are under constant fear of being attacked deliberately or mistakenly by members of secret cults.

The frequency of cult activities in Nnamdi Azikiwe University Awka has become a source of anxiety to educators, religious ministers, students, government, the professionally trained guidance counselors and the general public hence the clarion call from all and sundry to find a lasting solution to cultism among the youths in the university is necessary.

The number of secret cult members in the campus has not only increased but have also become more instruments in recent times. In other words they no longer hide their identities; their activities disrupt academic programs and anger, violence and social disorder as well as threaten the security of lives and property in the school as they operate in broad daylight.

However, the fact still remains that the school was established with the basic aim of producing students who are expected to take over the month of leadership in the nearest future.

To have a balanced education however, can only be given and received in the school with conducive atmosphere that is the school that is not polluted by the activities of secret cult members.

Nigeria television authority Awka which performs function like informing, educating, entertaining, educating, entertaining, agenda setting etc need to be employed adequately in the fight against cultism in the school.

1.2 Statement of the Problem

Over the years, activities of the cult in Nnamdi Azikiwe University have created a poor atmosphere that has prevented serious academic activities to be carried out. As a result many serious minded students and lecturers who reside within the school premise are always on fear.

The constant fear of cult members in the school has hampered to a large extent the academic pursuit of serious minded students.

However in order to resolve this kind of situation, there is need to employ the functional role of television, such is informing, educating and entertaining the populace which will serve as the relevance in this context.

Therefore the aim of the study is to examine how Anambra broadcasting service Awka can help to checkmate the activities of cultism in Nnamdi Azikiwe University Awka.

1.3 Objectives of the Study

1. To determine the existence of cultism in Nnamdi Azikiwe University Awka.
2. To find out the role of Anambra broadcasting service in the fight of cultism in the institution
3. To determine the various methods Anambra broadcasting service uses to fight cultism at UNIZIK.
4. To determine the impacts of Anambra broadcasting service roles in fighting cultism at UNIZIK.
5. To find out if there is any identifiable problem confronting Anambra broadcasting service Awka in her effort to fight against cultism at UNIZIK Awka.

1.4 Research Questions

The following research questions were formulated for the study.

1. To what extent does cultism exist in Nnamdi Azikiwe University?
2. What are the factors responsible for the existence of secret cults in Nnamdi Azikiwe University Awka?
3. In what ways could the activities of secret cults affect academic activities and social life in Nnamdi Azikiwe University Awka?
4. What roles does Anambra Broadcasting service Awka play?

5. What should be the problem confronting Anambra broadcasting service Awka in curbing cultism in Unizik?

1.5 Scope of Study

The issue of cultism is very vast and diverse. An attempt to conduct study into all aspects of cultism, May entails a lifetime investment of thousands of men hours and perhaps the research may not be completed.

However, the researcher delimited his study to the role of Anambra broadcasting service Awka in the fight against cultism which focused on the study of Nnamdi Azikiwe University Awka.

1.6 Significance of Study

The significant of this study lies in its potential to benefit the students, lecturers and workers in Nnamdi Azikiwe University Awka in the fight against cultism. This study will help the board of trustees in the school to know how best to employ Anambra broadcasting services Awka in combating the vice

In the area of scholarship, the study is relevant in that its becomes another contribution to the wealth of research already done on the subject and other related subject. Further research would also benefit from it as it is potentially a stepping stone to them.

To the researcher as an individual, the study served in giving him a deeper insight into brooding his horizon generally in the field of communication.

1.7 Operational Definition of Terms.

According to CICERO as cited by Okoro (1998; 29) “any systematic treatment of a subject should begin with a definition, so that everyone may understand the subject of enquiry. Based on the above, the major terms in this works defined below;

CONFRONTATION: A situation in which there is angry disagreement between people or group of people who have different opinion. In the context of my research, there are times when cult members disagree with themselves and that causes problem among themselves.

CULTURAL HERITAGE; The values and norms, we inherit from our ancestors.

DELIBERATELY; Process of carefully considering or discussing something.

PROLIFERATION; Increase or growth in number of certain reality, for instance in this research work it's used as multiplication of number of cult group in Nnamdi Azikiwe university.

TERRORISM; The use of violent action in order to achieve political aims or to force a government to act. In the context, the cult members use it to achieve some aims in the university like rubbing and getting power.

SOCIAL RESPONSIBILITY; Doing what the society view best for the welfare of the people in general or for a specific community of people. In this context, it is the responsibility of the board of trustees' disciplinary committee to carry out the duties required of them and students as well.

UNIVERSITY; An institution at the highest or tertiary level of education where you can study for a degree. For instance Nnamdi Azikiwe is an institution of highest level in education as well as known as university.

CHAPTER 2

REVIEW OF LITERATURE

2.1 Sources of Literature

This study focuses on “role of Abs in the fight against cultism in Unizik”. The sources of the literature review basically the primary and secondary data sources. They include documents that contain information obtained by interviews; research and material gathered from libraries, textbooks, journals and other published and unpublished both printed materials from places like the state library and archives.

2.2 Review of Related Studies

In several ways, electronic medium has assumed the very position of the most that pertains to cultism. This has proven the ability to reach deep into the audience members’ consciousness. Topics have been raised in the program of Abs Aka as well to deal with some factors affecting youths and students of Unizik Awka as well. Cohen (1963:13) asserts that;

The media may not particularly be successful in telling people what to think, but are stunningly successful in telling people what to think about”.

Therefore, people are advice to put interest in the programs of the mass media in general.

2.2.1 History of Nnamdi Azikiwe University

Nnamdi Azikiwe University came into being as an offshoot of the defunct Anambra state university of Technology (ASUTECH). ASUTECH which was established through law No.7 of 30 July 1980 by the Government of the old Anambra operated as a multi campus university, with campuses in Abakiliki, Enugu, Awka and Nnewi. In 1991, following the split of the old Anambra state into Anambra and Enugu states, the Awka and Nnewi campuses of the former ASUTECH were constituent into Nnamdi Azikiwe University by the Anambra state Edict No.5 of November 26, 1991. The institution was taken over by the federal government by Decree No.34 of July 15, 1992. In 1991, after the formal Anambra state was divided Anambra and Enugu state, the Awka and Nnewi campuses of the formal Anambra state university of

Technology (ASUTECH) were combined into Nnamdi Azikiwe University, which was later taken over by federal government. The university was named after Nnamdi Azikiwe the first president of Nigeria. The Awka campus became Nnamdi Azikiwe University. In 1992, the federal government of Nigeria took over the university from Anambra state.

2.2.2 Location of the University

The main campus of the university was located at Awka sited thirty five kilometers to the south west of Awka, the second campus is at Nnewi (NAUTH AND OKOFIA) and the third campus is at Agulu (faculty of pharmacy).

The university offers a diverse range of courses of study, including Arts, Natural sciences, Engineering, Management sciences, Medical and health sciences, Social sciences, Law, African languages, European languages and education.

The campus motto is; discipline, self reliance and excellence. The school has affiliations with association of African universities. Her website address is WWW.UNIZIK.EDU.NG.

2.2.3 Brief Origin of Cultism in the institution

One vice that is threatening the growth of our society, is the Existence of secret cults inn Nigeria higher institutions and their activities which undoubtedly witnessed a great increase in the late 1980s only to education as a whole.

The research dealing with Nnamdi Azikiwe University Awka as a case study has it affects the future of younger generations, who are expected to take over the mantle of leadership one day. The menace of cultism is actually not new in the school. Obilor (2012; 14) asserts that “some beliefs and organizations in the institution not only solved but also encouraged the seed of cultism to encourage cultism has been growing everyday”. Furthermore, it will be worthwhile to throw more light on people’s perception of secret cult and what the term actually means.

The American family foundation(1986;119-120) defined secret cult as a group or movement exhibiting great or excessive devotion or dedication to some person, idea or thing and employing unethical manipulation or coercive techniques of persuasion and control”.

The world encyclopedia states that “traditionally the term cult means any form of worship or ritual observance”. Therefore, by criterion all religious organization could be classified as cults. Likewise cult groups are seen as social, religious groups with radical views and practices that clashes with what is expected today as normal social behavior. Many of these cult groups are seen isolating themselves and conducting their activity in secret, as such passing a threat to non members.

According to the researcher, he sees cult group as an institution or groups formed by some persons or a movement which has a sole aim of pleasing one another for help when it is called for. To him the cult groups today does not possess what it ought to bear because the first cult to ever start is the Buccaneers who help each other when they are in need. But today they use cult activities to destroy people who joined these cult groups came from religious family who have good ethics but due to the influence of friends they turn to be something else.

Furthermore, according to awake publication (2011; 21) “cults, even though secretive to some extent, about their activities are formed mainly for social benevolent purposes”. They are groups formed purposely for pursuance of their illegal or criminal goals and as much deem it fit to hide out their very existence. The researcher asserts that most cult groups today are formed to have merriments and rejoice but some stubborn cultist who like to show off their selves to be noticed rather involved so many dangerous deeds which can take their lives. The researcher further asserts in Aroma junction, Nwokeoji Ebuka who was beaten to death because he left his residence to a girl’s house just to rape her due to the fact that she did not agree to his proposal to be his girlfriend. It happened that the guy in quote is a pirate member.

Ndubisi Amadi, a student of the institution told the researcher that the dead cultist was a troublesome being when he was alive. He termed the cultist to be a terrible criminal in the lodge where he was living.

Rose, a student also who saw the death of the cultist said he was a pest and very rude to ladies.

Mrs. Ifeoma Nweke asserts that the cultist who was murdered has been a source of disturbance to her and family especially her only beloved daughter whom he raped.

Emmanuel Okoli, a Viking member in Nnamdi Azikiwe University who escaped from told Anambra broadcasting service Awka that there are some characteristics which cultists share in common.

- a. Members are expected to be excessively zealous and unquestioned in their commitment to the identity and leadership of the group. They must replace their own beliefs and value with those of the group.
- b. Members are manipulated and exploited and may give up their education career and families to work excessively long hours at groups directed task such as fund-raising, recruiting and ones conversion.
- c. Harm or the threat of harm may come to member, their families in a psychological or physical way at anytime.

He further said that been in cult is same way as signing your death warrant because it can also be seen by him as selling your soul off. Again to him, a cultist is been possessed by the cult activities and are manipulated by their beliefs.

Let us discuss on the key words in the research topic which are “Role of Anambra state broadcasting service Awka in the fight against cultism in Nnamdi Azikiwe University Awka”. The keywords here are “role of Abs Awka” AND “fight against cultism in Unizik”. The researcher now has to break down the key words to his readers understanding. Anambra state broadcasting service Awka is situated at Enugu-Onitsha express road. ABS means Anambra Broadcasting Service which comprises both radio and television station. It started in Eastern Nigeria Enugu regional capital on the October 1960. The mission of the broadcast station is to beam light to the world but in this context is the use of programs like family program, akpaegwuruegwu, A M express, youth programme to help in stopping cultism in Unizik. The significant of the study as discussed in Chapter 1 lies in its potential to benefit the students,

lecturers and her non academic staff. It will also help the board of trustees to know how best to employ Anambra broadcasting service Awka in combating the vices.

The institution is named after Nnamdi Azikiwe who is an icon and Anambrian, who fought for his country's independence was known beyond the wall of Africa for his incredible achievements and credits.

Talking about the role of Anambra broadcasting service Awka in the fight against cultism in UNIZIK, they have many roles to play apart from entertainment, they help to socialize, mobilize, cultural adoption through their cultural programs showcasing different cultures in Nigeria in their different ethnic group and dialect especially that of Ibo land like Anambra state, example Nnewi cultural groups like adamma, atiliogwu and ekenne.

They also promote cultural dance and beliefs as well. They have religious program to bring peoples mind to God almighty, for instance when pastors preach on television or radio, people listens and it serves as a reminder to them that God is still there for them especially when we have sinned.

Youth program helps to enlightens young people on new avenues and opportunities available to them and help tell them on how best to save and live a profitable and humble life to avoid no regret in future because it is said that a stitch in time saves nine.

In accomplishing this literature review, the researcher has made research from primary and secondary data which is the original data that comes from him and secondary data which he got from library, other documents, internet and related books which will refer to after the Chapter 5 of the project.

Having dealt exhaustively on the meaning of the concept of key words or sentences in the topic, let us view other concepts of different cultism in Nnamdi Azikiwe University Awka.

Akpan(1997;19) asserted that, "the Buccaneers was formed as a result of misunderstanding between the pirate and a back spitted member that was expelled from the organization because he went contrary to the ideal of the confraternity, in protest, the aggrieved member decided to form a rival confrontation ensued and many privates were suspended. He further said the sole aim of forming the buccaneers was solely to destroy the legacy of pirates. He mentioned some other cults that exist in the school like Black axe, Aye confraternity, Mafia and even female

cultists like Black braziers, Amazons', Daughters of Jezebel etc. These cultist groups have made life miserable for other people causing destructions also.

In an article published in news watch written by Nduka(2011;10), he draws that the reason why the cult groups operating within Nigerian campuses between the early 1950s and early 1980s are regarded as cults while those after the period are regarded as secret cults is basically because of the following reason, while the former operated under the cover of darkness, selfless, disagreement and differences under cover, and later operated under the cover of darkness, selfless, disagreement and differences under cover, the later operated in broad daylight and armed weapons and other deadly instruments like supplicated guns and acids.

To worsen situation, while the early cult group members never openly declare themselves as being cultists, the present day cultist do not just make themselves known openly but also advertise with posters, inviting students to join them. There is a popular saying in the institution that "the fear of cult member is the beginning of wisdom", indeed they have virtually taken over.

According to nyanwu (1997; 2) "the pirate confraternity was the first secret cult to be formed.

There founding fathers were Wole Soyinka, Ralph Opara and others. Another cult group which is widely known for its involvement in scandal, attacks and rampage is the Black axe or Neo Black movement of Black axe or Neo Black movement of Africa which was formed in 1984.

However Tunde (1998; 24) observed that the association (pirate confraternity) otherwise known as the National association of sea dogs (NAS) is the only registered fraternity and therefore a legal entity". To Tunde, the profile of the organization is high and their admission requirements are stringent. The members are the most disciplined highly articulated and well organized.

From the researcher's opinion, the cult groups who are there to help people out in needs should be left while those there to destroy people's life and properties should be murdered as well when they are caught in such offences. This is because human being is so precious more than gold and should be handled with utmost care and regards.

2.2.4 Factors responsible for the Proliferation of Cult group in Nnamdi Azikiwe University Awka.

According to Tunde, “the school authorities know where the cults meet; they simply turn their faces the other way”. In other words, Tunde believes that one of the causes of this cultism in the school is the indirect of secret encouragement being given by members by the university authorities. In the same view, Kelvin Agowe of the pirate confraternity explains that “the university authority should be held responsible because most of them enjoy the protection of these cult members”, he went further to ask why an authority should be helpless in stamping out cultism. The vice chancellor of the institution supported this view by pointing accusing fingers at the university authorities, “these university authorities should be blamed for the continued existence of cults and violence on the campus”. In his own view, he believes that cult members who are sympathizer of powerful senate members of the university are simply organized and encouraged to form opposition groups. According to the researcher, not only that the authorities in the school know about it but most of belong to these groups which they use to protection in their evils deeds they carry out in school. Notwithstanding, most top politicians involve in those cultism issues even sponsor them in carrying out their inhuman function in the society today not only in the institution. For instance, Otubah Zimuzor a student of mass communication in Nnamdi Azikiwe University had it that a student was killed in his father’s shop armed guys who wore mask on their faces. After some investigation, it happened that the two armed guys were anchored by a senior lecturer to kill the young guy whose name was John Nze because he did not answer the lecturers call after the man’s examination. Another tragedy war that took off in unizik happened when some unknown guys broke into a lounge and had an opponent member in a cult called black axe killed because he murdered a top ranked cultist of two.

Government activities in Nnamdi Azikiwe contributed directed to the proliferation of secret cults in educational learning in Unizik. It has been discovered that cultism in performing many instrumental function to its members to their social economic and political lives on the campus. This is where poverty became one of the factors responsible for cultism. Students from poor homes use the instrumentality of cultism to keep difficult times going. It has been observed with dismay that the condition which education takes place in the campus has been quite inadequate

in terms of lecture rooms, office space, equipment for teaching, recreational facilities, transportation and facilities of research, above all accommodation for student has been grossly inadequate. As a result of this, Obasi (1991; 1) concluded that “it gives rise to anti-social activities including secret cults”.

Stressing more, another major reason for the proliferation of cultism in the campus today is helplessness in dealing with anti-social behavior on the campus. This is because the legal system and government action do not encourage the disciplinary action taken in the university. This has gone a long way in making cult members invulnerable; there are numerous instances where students who have been expelled from the campus for secret cult activities and taken to court where later readmitted into the school again. It is hoped that the stance of the present government against secret cults will endure so that the university will have a freehand in dealing with cultism and other anti-social behavior”.

The quest for power and protection is also one of the causative factors of student involvement in secret cult. The strive to control the affairs of other students and to protect the interest of members. They usually achieve this goal by making sure they are elected as leaders of the student union association.

The issue of protection is usually aimed at in order to gain psychological advantage over the rest of the student. Cult members deliberately create the impression that they possess esoteric knowledge and special power beyond others. Such power is what attracts others to seek membership of such secret cults, since the acquisition of power of some sort is basic and a powerful human desire. Also, that been a member is an insurance against external aggression.

Another reason responsible for cultism in the campus is as a result of poor family care. There are quite a number of students who joined cultism because they are tending to commit crime such students sees cult as avenue to perpetuate their delinquent behavior. Most families are observed with their businesses and normally abandon their parental responsibilities knowing who their children move with or the associations they keep sometimes over pamper them to the point of destruction. For instance, Kingsley Obiakor a student of business studies in the institution was living with his parents in two room apartment in Awka ran out from the house due to the condition. Without the knowledge of anybody he was a member of pirate. His body was found

dead on the road side after; the story had it that he went to robbery in a cosmetics shop near B-Bus stop where he was beaten to death while other of his members escaped aspect one that was injured on the leg. According to Magret (2011; 6) in families where the adult members are in cult, they find it difficult to control their children. On securing admission into higher institution, such students will be bound to embrace secret cult.

Former “capon” leader of the pirate in the campus (2013; 24) said “the reason why our students are lured into cultism is that, on their graduation, their ex-cult member who are in high positions in the society will secure job for them”.

Obasi (2013; 1) said “another major cause of the existence and proliferation of secret cults in the institution has been to promote the culture of violence, street gangster an and general western values in the university.

To the researcher, yes one need to get connected but mustn’t be that of joining cult. Hard work and prayer he believes is the key to success. Other things like connection follow because there is no food for a lazy man. It is through hard work that connection comes and everything needs to be backed up with prayer. Another is that one need to know himself, develop himself before getting what he needs or making his achievement. If you fail to realize yourself, there is no how you can know how to improve yourself especially your weakness and help others and society at large. He therefore argues the readers and students not only in Unizik to be up and doing in their daily journey of life. Life we know is not a platter of gold or bed of roses; there are challenges man needs to embark on before achieving his goals in life.

2.2.5 The Legal implication of Cult activities in the campus.

Hanks (2003) in a paper titled “focus on the menace of student cult” raised an alarm on senseless killings on the campus and mass acquiring of dangerous weapons by students for they are gradually running the university into a theatre of war. In a further emphasis, the writer attributed this act to inadequate parental care that gives rise to such violent groups of people. Instead they are mostly concerned with their businesses leaving their children to attend late night parties, watch pornographic video films, leading to negative values.

More light and knowledge can be acquired in books like

Anyanwu, U (1997), Secret Cult in Nigeria Universities, a historical assessment, Daily April 18, pg.2. Where he elaborated about the history of cultism which started with Buccaneers, which has the motive of helping their members in need financially, socially and otherwise.

Legal implication here, terms to be the reward or wage of cult activities to its members. It is worthy to note that the activities of cultism affect particularly the academic activities of the school as both students and lecturers were always on run for survival.

Again in the cause of exhausting their wicked activities, it can lead to closing down of the institution especially when death is reported. Example of this is the cause of April 2012 which due to the murder in cold blood at the institution by the management, another example was in 2004 which left a memory on the researcher where Ohiarah, head of department of marketing was shot by some of these secret cult members in his office.

So many of lecturers are being attacked by most of these cult members which lead to disruption of students and lecturers in the school. All these attempts and action go a long way to destabilize and disrupt the smooth running of academic activities in the campus. Another report was made Nkechi Eze recently that her best friend was shoot dead near tempsite junction where she was living by some group of girls which were later caught; they identified their selves as members of Black bra.

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

Relating this to the decree made by federal republic of Nigeria(decree 2 number 5 and 6), section 1 and 2 states that secret cults in Nigeria universities are strictly under checklist and anybody found guilty in membership shall be prosecuted". Taking it to the course of my research which is Nnamdi Azikiwe University Awka, the board of trustees has to put this particular law into action. Another is a law that have been promulgated captioned university law of 1996, where both admission and the limit of the operation of the student where spelt out. Moreover, the school authority has been given mandate to be expelling any student in such group. There are so many other laws that concerns cultism but just to mention a few as done above.

Let's look at the history of radio and the forth coming of Anambra broadcasting service Awka.

2.2.6 Historical development of Radio in Nigeria

The development of radio has its root in England starting in 1932 with the relaying of the British Empire service from Daventry, England. This involves “the monitoring and relaying of programs from the British broadcasting corporation (BBC) to her majesty servant in this part of the world. Shortly, afterwards in 1936, radio arrived properly in Nigerian service with the opening of the first radio distribution service in Lagos to distribute programme which originated from the BBC in London. From the Lagos studio, the programs were distributed to various listening bases where they received subscribers who had paid a small subscription fees for this purpose.

Because of its populace, it was expanded to stations outside Lagos, Abeokuta, Calabar, Enugu, Ibadan, Ijebu-ode, Jos, Kaduna, Kano, Port- Harcourt and Zaria. Then in 1951, the Nigerian broadcasting service (NBS) was established by federal government and the major rediffusion stations were converted into fully operational station in 1952, radio now came into Nigeria.

Government monopoly ownership of radio in Nigeria ended in 1993 when licenses were granted by the federal government for private broadcasting in the country. The following year, in August 1994, Ray power radio became the first private radio station in the country. Ray power was followed by Minaj system radio which set up in November 1994 as the second private radio station in Nigeria.

2.2.7 History of Anambra Broadcasting Services

Anambra state broadcasting service on disengagement from ABS, Enugu in 1992 is involved mainly information management aimed at educating, informing the masses, using the available materials and manpower resources to achieve the desired goals and objectives.

2.2.8 Chronological development of Abs Awka

The Anambra broadcasting services comprises arms of media namely, the ABS Fm, ABS am and ABS television Awada with it’s headquarter at Awka and staff strength of approximately 400 staff.

The ABS Awka originally started off in 1960 at Enugu as the Eastern Nigeria broadcasting corporation which was later renamed the Eastern Nigerian Broadcasting service as of 1971 after

the civil war. The then ECBS had a television and a radio arms which was later split into these arms, namely the ABS, Anambra Broadcasting Service and ENTA- Eastern Television Authority as of 1976.

Subsequently, the ABS was renamed the Anambra broadcasting corporation while the Eastern television authority was renamed Nigerian television authority. As of 1976, the ABS became an autonomous corporation under the then executive council of 1976. The ABC then as an establishment continued to exist until 1980 when the then Anambra state or the visual arm of the ABC which has the radio with its transmitter at Ugwuoji and 9th mile axis of Enugu metropolis with its control at the independence layout offices at Enugu.

With subsequent political changes, the ABC and ATV were merge in 1985 under a reorganization exercise which resulted again to ABS Enugu and was backed by the then government edict no 6 of 1985 and later no 4 of 1987 as a cooperate establishment under the ministry of information with specified scheme of service and the condition of service of staff regulation and welfare.

2.2.9 Organisational Structure

ABS Awka comprises of managing director who is currently Mr. Gabriel Okpalaeze with other departments like;

- Administrative department
- Engineering department
- Programmes department
- Commercial department
- Financial department
- News and current affairs department which was formally headed by Mr. okpalaeze Gabriel.
- Planning and research department.

In addition, internet audit and legal department are under the managing directors' office.

2.2.10 Functional distribution of Abs Awka

The departments mentioned above have specific function complementary to each other to the wheel progress of the ABS on the ABS daily basis for greater efficiency and harmony within the establishment.

Administrative Department

They handles staffs matters in terms of staff management, labor relations matters, staff records, promotions, discipline and other duties including estate service, training staff retirements and pension matters. The administration department leases with other departments and ministries in executing its assignments as and when necessary. It provides the necessary of the ABS and staffs in particulate, it organizes staff training etc, major function involved maintenance of records.

Engineering Department

This department has the cream to engineers, technicians, works assistants and technical/workshop assistants whose duties mainly involve maintenance of equipments and operational requirements of the ABS.

The works of this department involves in plant, machinery, vehicles and other allied maintenance as and when necessary. They involved in maintenance of transmitters etc.

Commercial Department

The commercial department handles the day to day contracting and canvassing for commercial revenue in forms of advertisements and sponsorships for other events as a revenue drive for the Anambra broadcasting service. This department also has commercial officers and assistants as well as advert officers and assistants as unit within commercial setup of the ABS.

Financial or Accounts Department

This department handles financial matters payment of salaries, check and balances, settlement of bills and control of commercial revenue and government subventions of ABS. the department liaises with the internal audit and government external auditors in handling clarification of

relevant financial audit matters. They have senior finance assistants etc as applicable in other parastatals and state ministries of departments.

News and Current Affairs Department

They handle new matters and other governmental directives or announcements. The news has editors and reporters in senior junior categories with assistants also. They are involved in news gathering and production, collating as well as editing of news materials. They also operate on daily shift duties.

Programming Department

The programming department handles matters relating to production, presentation and studio audio visual. The department produces programs drama and plays with cream of associated allied unit such as video camera, men and studio managers etc.

The programming department is the second largest department of ABS with cream of trained staffs and other allied junior staffs. They have some other units like cameramen, scenic graphics, programme planning officers and studio managers.

Corporate Planning

This department is aimed at improving or researching in a way of improving the ABS into other efficient manpower and material resources. It is still a sub department which is yet to be given its required attention since it has no operational handicaps or limitations. This is because the administration covers a great scope of duties. They co-ordinates staff training and library services.

The internal audit Planning

The department which is actually under the managing directors' office and services as the financial transactions. They also go into market surveys and other monetary expenditure. The department has small staff strength with some senior and accountant and assistants.

Legal Unit

The legal unit is another unit under the managing directors office, the secretary to the service or the chief legal officers is the head of the unit who could be promoted to legal offices G16 with other officers as assistants. They handle litigation, legal matters and enter into agreements on behalf of the ABS.

Anambra broadcasting service Awka has some other programs apart from A.M express, youth programs and family forum. They include;

Oru ugbo

Hiv alert

Medi care

News and announcement

Una done hear

Akpa egwuruegwu

2.2.11 Role of Anambra State Broadcasting Service in the fight against Cultism in Nnamdi Azikiwe University Awka

Among other means of curbing and arresting cultism, ABS Awka managing director news department (2013; 18) noted that “it is their duty to frequently report and publish issues on the subject matter “cultism”. Also, educate the masses on the adverse implications of joining such societies in their edition or weeklies.

Their editorials should hamper or repeat on this case, time without number so that the attitudes of those who are already members and those intending to be may change. Also help the youths know about the existence and consequences of cultism by organizing workshops, conferences etc. These can further be transient through their news broadcast, commentaries, programs and documentaries. Subsequently, film and drama has been shown in Anambra broadcasting service Awka to abolish the activities of secret cults and its dangers.

One of the senior reporters in Anambra state broadcasting service that most times some radio commentaries are directed to channeling youths of Anambra state especially Nnamdi Azikiwe

University, which helps show them the right norms and values to live a creditable life in order to help the country in which they are. Sometimes students come for interviews about how they see life in general. In this interview, the radio reporter might ask the student his goals for the future but it is so unfortunate that most times some students don't have a direct goal for their life. Therefore, the researcher has to interview a student of Nnamdi Azikiwe University Chimobi Chukwu who said that he has no plan for future. Furthermore, that he hopes on God and were the future will lead him to. The researcher appeal to the students of Nnamdi Azikiwe University Awka and beyond to set a goal for themselves and always aim very higher if not highest always.

The former chairman and chief executive national law drug enforcement agency Ahmadu Giade in the course of the researcher industrial training(2013), advice the youths in Anambra state to remove their hands on smoking, drugs etc. this he said will cause mental problem and psychological errors in the brain. In Awka, he pleaded with the students of Nnamdi Azikiwe University and other youths to stop because most of them are caught in the act at different corners especially uncompleted buildings and bushes around. A major place where youths take these entotic drugs is at Alex Ekwueme square. Anambra broadcasting station are really paving a way and causing back students of UNIZIK to be of good conduct and show examples to other students around them.

Anambra broadcasting service uses Aljazeera, CNN and Vanguard as their major source of news in internet.

2.3 Theoretical Framework

This work is anchored on two theories. The social responsibility and agenda setting theories while the social responsibility theory believes that freedom carries work and obligation, the agenda setting theory explains the power of the Anambra broadcasting service Awka to set the agenda and raise issues of public importance.

Social responsibility theory "according to Okunna(2002;10)" originated from the work of American initiated Hutchins commission of 1947, which was a commission set on freedom of

the press, the theory emphasizes that the press ought to be responsible to the press does not assume its responsibilities, some other agencies must see to its essential function must be carried out.

In the context of my research work, Anambra broadcasting service Awka needs to involve herself in its basic functions of informing, educating, mobilizing, socializing, entertainment, etc. the students in the dangers and the activities of cultists in the campus. This can be done by anchoring debate, political and environmental arguments for people to know their selves and those around them and so acquaint their knowledge solidly on new ideas or amendment of old ideas knowing their rights in the school and beyond. This will help enrich people's intelligence to have a positive thinking about their lives, and people around. It will help the students and workers in the university to think positive and face the challenges of life that is ahead of them.

In a further note, Okoro et al.(2003;23) "the major opinion being championed by the social responsibility theorists is that Abs Awka should fulfill certain obligation and expectation for the institution, it is of course when they does this, then we describe it as carrying out the social responsibility function.

Agenda setting theory (Florin 1998; 68) points out that "the opportunity for agenda setting by Anambra broadcasting service Awka becomes enhanced when they structure of the school is in a state of "flux". By this, the institution must have to make a continuous change to make it better for students to read and graduate when necessary. On the other hand, the students should perform the obligations expatiated from them by the school management to help out in mobilizing her students and non academic staff to be a better level. This is because it is said that heaven helps those who help themselves. There is need for the both party to put hands together for things to work out well.

Hence, this explains why ABS Awka set agenda and raises issues of human importance to the students and lecturers of the institution at hand, Okoro et al (2003; 23) emphasis that "the position being propounded by the proponents of agenda setting theory is that Abs Awka has the power to determine what they should be thinking about by pre determining what issues are regarded as importance to the campus". Therefore the agenda setting theory determines they

should be thinking about. To prevent stemming of cult activities in UNIZIK, ABS Awka must present these issues at regular interval through the media that are dependable.

To throw more light on the two theories used in the study, agenda setting and social responsibility theory. Agenda setting theory describes a very powerful influence of the activities of Anambra broadcasting services Awka to tell or educate the students and non academic staff of unizik what issues are important to know about cultism. While social responsibility theory which aroused from fears expressed that the free market of ideas was being threatened by ownership restrictions to rich individuals or large corporations. Using the context of the research is to ensure that the Abs awka should be open to anybody with something to say about cultism to eradicate it entirely from the institution.

Summary

From the literature review, the researcher found out that Anambra broadcasting service are not giving deaf ears to the situation of fighting cultism in Nnamdi Azikiwe University Awka. They are really working hard to protect the image which the school has imbibed.

The institution knowing their part to play in the eradicating of cultism in the university with the help of ABS programmes will give a better name to the university and the country in general.

The researcher now uses agenda setting and social responsibility theory for this research. Realizing oneself is necessary because when we do not recognize our self, we find it hard to help ourselves and other people looking up to us. Therefore the researcher has come to a conclusion that for one to achieve a goal he must be determined and willing to make sacrifices which will yield him a better life tomorrow. More efforts is need in the fight against cultism in unizik between the institution and Anambra Broadcasting service Awka though the positive effects of her programmes and law are really fighting the level of cultism in Nnamdi Azikiwe University Awka.

CHAPTER 3

RESEARCH METHODOLOGY

Every social science research involves a form of scientific inquiry. Therefore, in order to aid the investigation of the research problem, various methodologies are usually adopted at the outset of any research process. They help a researcher to understand in the wildest possible sense the process of scientific inquiry. The survey research method facilitates the determination of the relative incidence, distribution and interrelationship of sociological and psychological variables. In this chapter the following issues are described. The research design, area of study, population, sample and sampling techniques, method of data collection, method of data presentation and analysis.

3.1 Research Design

Research design can be defined as the strategy approach to be used in conducting a scientific inquiry. It is the strutting of investigation aimed at identifying variable and their relationship with one another. It is simply the type of scientific inquiry to be employed. According to Nwogu(1991;55); a survey research is one in which a group of people or item are studied by collecting and analyzing data from new people or items considered to be representative of the entire group. The research design for this study is the survey method and questionnaire was used as the instrument.

3.2 Area of Study

This research is concern with the use of Anambra broadcasting service (ABS) Awka as a medium to fight cultism in Unizik. It shows the level of concern ABS Awka use their activities to minimize or stop cultism in Unizik (Nnamdi Azikiwe University). It also portrays her influence to the youth after listening to their activities like youth forum which they carry out in the station.

Therefore the researcher concentrates only on the analysis of data gotten from the study population of students and tipsters affected by the cultism in Nnamdi Azikiwe University.

3.3 Population of the Study

The population of this study consists of undergraduates, staffs and non staffs of Nnamdi Azikiwe University Awka. Here I am using internal publics only.

Ali (1991; 104) quoting Kerliger defined population as “all members or well defined class of people, events or object” therefore, the total number of the students, staffs and non staffs of the school constitute the study population. Being a higher institution situated in the metropolis of Anambra state capital, Unizik is characterized by the urban nature of hustling and bustling lifestyle, which has the tendency of people exhibiting some youthful exuberance and social menace in which cultism is not an exception.

3.4 Research Sample and Sampling Techniques

Okoro (2001; 69) defined sample in sample terms as “the process of taking any portion of a universe or population of study”. 100 respondents were drawn from students randomly from different faculties in the institution.

Simple random technique was employed to select each element involved in the study giving a total of 100 respondents involved in the study. The questionnaire was divided into two parts, section A deals on demographic characteristics of respondents while section B deals with data from respondents on the fight against cultism in Nnamdi Azikiwe university Awka. The questions were carefully drawn for the purpose of the study. Clear and simple questions were constructed for easy comprehension.

3.5 Method of Data Collection

The distribution of questionnaire to the sample population was used by the researcher and would be collected back from them when completed. The respondents were both male and female in the school.

3.6 Method of Data Presentation and Analysis

In the analysis and presentation of the data, frequency table and percentage distribution of responses were used. The scores are grouped according to responses and shown in the table in the order of degree of responses which is going to take place in the chapter four.

CHAPTER 4

DATA PRESENTATION AND DISCUSSION OF FINDINGS

This chapter is primarily concerned with the analysis and presentation of data.

A total of one hundred of questionnaire were administered to respondents and the same numbers were successfully retrieved.

4.1 Data Presentation and Analysis.

The questionnaire was made up of twenty questions among which five were demographic characteristics, while the rest of the fifteen had direct link to the research questions.

Section A

The demographic characteristics of respondents

TABLE 1

Title; Sex distribution

Response	Frequency	Percentage
MALE	38	38%
FEMALE	62	62%
TOTAL	100	100%

The data above reveals that 38(38%) of the respondents are male while the rest of the 62(62%) are female.

TABLE 2

Title; Age distribution of respondents

Response	frequency	percentage
19 - below	4	4%
20 - 29	71	71%
30 - 39	25	25%
40 - above	0	0%
Total	100	100%

The table 2 above reveals that the respondents that are 19 years and below are 4(4%) in number, those between 20 to 29 years are 71(71%) in number, 30 to 39 years are 25(25%) in number and those who are 40 years and above are 0(0%) in number.

TABLE 3

Title; marital status

Response	frequency	percentage
Single	93	93%
Married	7	7%
Widow	0	0%
Divorce	0	0%
Widower	0	0%
Total	100	100%

From table 3 above, it will be seen that 93(93%) of the respondents are single, 7(7%) of the respondents are married, 0(0%) of the respondents are widow, 0(0%) of the respondents is divorced and 0(0%) of the respondents are widower.

TABLE 4

TITLE; Occupation of Respondent

Response	Frequency	Percentage
Students	74	74%
Civil Servants	24	24%
Private sector workers	2	2%
Total	100	100%

In table 4, it show the occupational distribution on respondents, 74(74%) of the respondents are students, 24(24%) of the respondents are civil servant, 2(2%) of the respondents are private sector.

TABLE 5

TITLE; Religion of respondent

Response	Frequency	Percentage
Christianity	78	78%
Islam	4	4%
ATR	17	17%
Others	1	1%
Total	100%	100%

In table 5, respondents who belong to Christianity are 78(78%) in number, those that belong to Islam faith are 4(4%) in number, those who are members of African traditional religion are 17(17%) in number while 1(1%) in number.

SECTION B

The description and analysis of data relevant to each of the research question applied the same format with that of demographic characteristics of respondent. This section however, presents questions which are based on the topic of the project for the respondents to answer.

Research question 6

The factors responsible for the existence of secret cults in Nnamdi Azikiwe University Awka will be answered in question 6, 7 and 8.

Question 6; Are you aware of the existence of cult groups in UNIZIK?

TABLE 6

Title; The existence of Cult groups in Unizik

Response	Frequency	Percentage
Yes	100	100%
No	0	0%
Total	100	100%

From the above table, 100(100%) of the respondents are aware of the existence of cult groups in the university while 0(0%) are otherwise.

QUESTION 7; Which of these is a typical characteristic of secret cult activity?

TABLE 7

TITLE; Typically characteristics of cult activities

Response	Frequency	Percentage
Killing	35	35%
Oppression	25	35%
Rivalry	23	23%
Theft	17	17%
Total	100	100

From table 7 above, 35(35%) of the respondents see killing as the typical characteristics of secret cult activity, 25(25%) of the respondents see it to be oppression, 23(23%) believe it is rivalry and 17(17%) regards theft as their typical characteristics of secret cult activities.

QUESTION 8; Which of these explains why students of UNIZIK join cult groups?

TABLE 8

TITLE; Reason for students of Unizik joining cult groups

Response	Frequency	Percentage
Power	36	36%

Financial	10	10%
Protection	33	33%
Academic success	21	21%
Total	100	100%

Table 8 above shows the reason why students join cultism in UNIZIK. 36(36%) join cultism to gain power, 10(10%) join because of financial support, 33(33%) join for protection while 21(21%) join in order to attain academic success.

The research question of 9, 10 will answer the research question of “In what ways could the activities of cultism affect academic excellence in the Nnamdi Azikiwe University Awka.

Table 9

Title; Disruption of Academic programmes in Nnamdi Azikiwe University Awka.

Response	Number	Percentage
Yes	87	87%
No	13	13%
Total	100	100%

With the result gotten from table 9, it will be discovered 87(87%) of the respondents agreed that cult activities damages or disrupts academic programmes while the rest 13(13%) respondents disagreed.

Question 10; Do you think cultism prevents students from completing their Academic programmes?

table 10

Title; Lack of completion of Academic programmes as a result of cultism

Response	Frequency	Percentage
Yes	65	65%
No	35	35%
Total	100	100%

Table 10 above shows the respondents reaction in the issue of lack of completion of academic programmes due to cultism 65(65%) of the respondents agreed that students agreed that students' lack of completion of academic program can be a result of cultism, 35(35%) of the respondents disagreed.

Question 11; do you think the problem of some undergraduates is partly contributed by their involvement and disturbance of cult members.

Table 11

Response	Frequency	Percentage
Yes	61	61%
No	39	39%
Total	100	100%

In table 11, 61(61%) of the respondents are of the opinion that some undergraduates problems are partly contributed by their involvement and disturbance of cult members while 39(39%) of the respondents disagreed

Question 12; To what extent does cultism enhance moral disability in unizik?

Table 12

Response	Frequency	Percentage
To a very large extent	35	35%
To a large extent	28	28%
To a fairly large extent	20	20%
To a little extent	17	17%
Not at all	0	0%
Total	100	100%

The table above shows the extent to which cultism enhance immorality in UNIZIK. 35(35%) of the respondents agreed to a very large extent, 28(28%) of the respondents agreed to a large extent, 20(20%) of the respondent agreed to a fairly large extent, 17(17%) of the respondent agreed to a little extent and 0(0%) of the respondent agreed to a little extent and 0(0%) of the respondents consented to not at all.

Question 13a; does abs awka using their youth forum programme have a role to play in the fight against cultism in unizik?

Table 13a

Response	Frequency	Percentage
Yes	100	100%
No	0	0
Total	100	100%

Table 13a indicates that 100(100%) of the respondents agreed that the youth forum programme carried out by ABS Awka have a role to play in the fight against cultism in UNIZIK, while 0(0%) of the respondents are of the contrary view.

Question 13b; Please if yes, to what extent can abs awka help in the fight against cultism?

Table 13b

Title; extent of which the mass media can fight cultism

Response	Frequency	Percentage
To a very large extent	23	23%
To a large extent	21	21%

To a fairly large extent	30	30%
Not at all	0	0%
Total	100	100

From table 13b above, it will be seen that 23(23%) of the respondents agreed to a very large extent that the activities of ABS Awka help in the fight against cultism, 21(21%) agreed to a large extent, 30(30%) agreed to a fairly large extent, 26(26%) agreed to a little extent, while 0(0%) of the respondent did not agree at all.

Question 14; How often does their television programmes like youth forum and a.m express programmes convey message on the effect of cult activities in unizik.

Table 14

Title; the effect of youth forum and A.M express programme to limit the effect of cult activities in UNIZIK.

<u>Response</u>	<u>Frequency</u>	<u>Percentage</u>
Very often	14	14%
Often	15	15%
Rarely	30	30%
Occasional	29	29%
Not at all	2	2%
Total	100	100

Table 14 shows the rate at which the youth forum and Am express programmes done in ABS can limit the effect of cult activities in unizik, 14(14%) of the respondent see the message to be conveyed often, 15(15%) of the respondents see the message to be conveyed often, 30(30%) of the respondents see the message as rarely conveyed, 29(29%) of the respondents see the message that is occasionally conveyed while 2(2%) of the respondents said the message is not conveyed at all.

Question 15; Do you think that Abs Awka Television, can be more effective in portraying messages in the fight against cultism in unizik.

Table 15

Response	Frequency	Percentage
Yes	87	87%
No	13	13%
Total	100	100%

Table 15 indicate the effectiveness of the ABS television in the fight against cultism, 87(87%) of the respondents agreed that the ABS Awka television is effective in the fight against cultism while 13(13%) of the respondents disagreed.

Question 16; How effective does abs in awka use their programmes like family forum to fight cultism in unizik?

Table 16

Title; Effect of other programmes of abs like family programme in the fight against cultism in unizik?

Response	Frequency	Percentage
Very effective	29	29%
Effective	43	43%
Fairly effective	28	28%
Ineffective	0	0%
Total	100	100%

In the table 16 above, 29(29%) of the respondents considered the other programmes of the ABS Awka like family forum to be very effective in the fight against cultism in unizik, 43(43%) believe it as effective, 28(28%) believes it is family effective in the fight against cultism in unizik while 0(0%) other respondent believe their other programmes in effective in the fight against cultism in unizik.

Question 17; Does disciplinary committee members in unizik have a role to play in curbing cult activities in the school?

Table 17

Title; Do disciplinary committee members in unizik have a role in cult activities in the school?

Response	Frequency	Percentage
Yes	93	93%
No	7	7%
Total	100	100%

Table 17 shows the number of respondents that believes or do not believe that the unizik disciplinary committee has a role to play in curbing cult activities in the school. 93(93%) of the respondents agreed while 7(7%) of the respondents did not agree to the notion.

Question 18; To what extent do you think that spiritual talks given priest, pastors and preachers on streets and churches can be used to discourage cultism in unizik?

Table 18

Title; Effects of spiritual talks in discouraging cultism in unizik.

Response	Frequency	Percentage
To a large extent	53	53%
To a little extent	47	47%
Not at all	0	0%
Total	100	100%

Table 18 shows that the extent to which spiritual preaching discourage cultism, 53(53%) of the respondents agreed to it on a large extent, 47(47%) of the respondent agreed to a little extent while 0(0%) of the respondent did not at all.

Question 19: Does behavioural modification help in stemming the activities of cultism in unizik?

Table 19

Response	Frequency	Percentage
Yes	86	86
No	14	14
Total	100	100%

Table 19 shows that rate which behavioral modification can help in stemming the activities of cultism in UNIZIK. 86(86%) of the respondent shows that the behavioral modification can help in stemming the activities of cultism in unizik while 14(14%) of the respondent disagreed to that.

Question 20; Do you think behavioural modification can have a lasting effect in stemming the activities of cultist in Unizik;

Table 20

Response	Frequency	Percentage
Yes	86	86%
No	14	14%
Total	100	100%

Table 20 shows whether the behavioral modification can have a lasting effect in stemming the activities of cultist in unizik 83(83%) of respondent agreed it while the other 17(17%) of the respondent disagreed.

4.2 Discussion of Finding

My discussion of findings will be based on the research questions which can be seen in chapter 1.4. We are going to look at the research question and discuss the finding accordingly as it is in my questionnaire.

The first question is; does cultism exist in Nnamdi Azikiwe University. The research question 6 in the questionnaire, explains the first questionnaire, explains the first question in the research project work. The discussion of finding here entails that all the (100%) respondents are aware of the existence of cult groups in the university which can also be generalized that the whole student very aware of secret cults in the institution.

Coming down to the second research question which holds; what are the factors responsible for the existence of secret cults in Nnamdi Azikiwe University Awka. From the discussion of finding we

can see that research question number 8 in the questionnaire answer the research question 2 in chapter 1. It was seen that factors like power, financial support, protection and academic success can make or prone the existence of secret cult in the university. With the questionnaire distributed to the respondent of 100 in number, the researcher noticed that 36(36%) of the respondents agreed that students join cult for financial support, 33(33%) of the respondents agreed that students join for protection while other 21(21%) join cult for academic success.

Furthermore, let's look at research question number 3 and see what it holds; in what ways could the activities of secret cults affects academic activities and social life in Nnamdi Azikiwe University Awka. Looking at the questionnaire, we would notice that question 9 to 12 said something on this research question. With the analysis in chapter 4, we can see that majority of the responsibility holds that the activities of secret cult can affect academic activities and social life in Nnamdi Azikiwe university and its moral disability in the institution can be said to be in a large extent in research question number 12 in the questionnaire because it has a total of 83(83%) respondents who agreed to it with minimal of 17(17%) other respondent who said to a little extent.

Let's look at research question 4, what roles does Anambra broadcasting service Awka play in curbing cultism in Unizik. Research question 13a to17 explains the research question 4. It could be seen that they are striving hard to put a stop to cultism in the institution using their motivating program through the analysis is balanced but effective.

Research question 5 says, are there any problem confronting ABS Awka in the fight against cultism in Unizik. Yes, question 19 answers the question in that bad behavior by the students, staff and non-staff of Nnamdi Azikiwe University Awka can be seen as a problem to the efforts ABS Awka is making to fight cultism in the school. 86(86%) respondents agreed that behavioral modification can help in stemming the activities of cult in Unizik by ABS Awka.

With the above discussion of findings, the questionnaire really answered questions relating to the research questions in chapter 1.4 of my research work.

CHAPTER 5

SUMMARY CONCLUSION AND RECOMMENDATION

5.1 Introduction

The study dealt on the role of ABS Awka in the fight against cultism in Nnamdi Azikiwe University Awka.

It also tried out to find out the implication of this bad act in academic activities causing the proliferation of secret cult in the university.

5.2 Summary OF Findings

The social responsibility theory and agenda setting theory of the press was adopted in the theoretical framework of this study.

The literature review also touches on the historical background of secret cults, how their activities affect academic activities, history of Nnamdi Azikiwe University and Anambra broadcasting service Awka respectively, the influence of the school board of trustees in protecting the image of the school by bringing or providing rules that will help checkmate secret cult in the university and the role of Anambra broadcasting service Awka in the fight against cultism in unizik using their programs like A M express, youth programme, and family forum etc, to educate the youths on how best to live their lives and getting new opportunities of new jobs and been self employed.

The research design employed in the case of this study was the survey method, in which questionnaire was used as an instrument.

In chapter 4, data for the study were collected with the help of questionnaire, this was structured in two ways; the first one was designed to elicit the information from the respondents concerning the research work. While the second one was concerned with the activities of the cult groups like in the questionnaire; research question 7 which asked question on the typical characteristics of secret cult activities which answers like killing, oppression, theft and rivalry, the role of ABS Awka in the fight against cultism in the school which holds question like number 13 in the questionnaire which in unizik using their programmes. The option A to C has a total of 74(74%) respondent who believes they have a role to play in curbing cultism. Furthermore, in the process of analyzing the data, tables, frequencies and percentages were used. From the findings, it is observed that when

these cultists bring their activities in the institution; normal academic activities are automatically damaged.

Also, owing to the emergency of secret cult activities in the school, lives are usually lost. They usually result in inflicting injuries on their opponents, notwithstanding the fiber guns to one another which usually results to death. Sometimes innocent people are mistakenly affected. This can also be cited in question of the questionnaire because killing, oppression, theft and rivalry other lives.

5.3 Conclusion

It is important to note from my result that there is actually the existence of secret cult activities in Nnamdi Azikiwe University Awka. The results also reveal that students, through some of them join without necessarily knowing what they are all about reason best known to them. It is also important to note that the existence of this cult in the school can be collectively be solved and resolved. The government should promulgate can against the existence of secret so as the school authority as well should make their own laws, not only that; students, lecturers, religious bodies, parents and guardians, general public, Anambra Broadcasting service Awka and other institutions and organizations especially force and other law enforcement agencies in Awka should jointly see to the end of secret cult in Nnamdi Azikiwe University Awka.

5.4 Recommendations

In the process of carrying out this study, the researcher made some observation and in view of this wishes to make the following recommendations;

- a. Judging the facts those students belong to secret cults, it is necessary to recommend that parents and guardians should watch the movement of their behaviors and general positive traits.
- b. Again it is important to recommend that government at various levels (federal, state or local government) in Awka should promulgate and implement laws that restrict the activities of the members of these societies by pushing them and taking a harsh measure in treating their cases. With this, it will scare intending members and also serve as a lesson to others.

Finally, it will be proper for Anambra broadcasting service Awka to take a giant step forward towards the eradication of secret cults in unizik by hammering on it through their newspapers

editorials and radio and television news commentaries. This will surely assist greatly in stopping the existence of secret cults in the institution.

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APPENDIX

DEPARTMENT OF MASS COMMUNICATION,
FACULTY OF SOCIAL SCIENCES,
CARITAS UNIVERSITY,
ENUGU.
17TH APRIL 2014.

DEAR RESPONDENT,

I am a final year student in the department of Mass Communication of the above mentioned institution, carrying out a research project on the topic “Role of Anambra Broadcasting Service in the fight against Cultism in Nnamdi Azikiwe University Awka.

I will highly appreciate your sincere responses to the questions below. Please note that the information will be specifically used for this academic research.

Thanks for your anticipated co-operation.

YOURS' FAITHFULLY,

AKWUAKA PRIMUS.

QUESTIONNAIRE

SECTION A; demographic characteristics of respondents.

INSTRUCTION; Tick (-) where appropriate.

1. What is the gender of the respondents? (a) Male () (b) Female ()

2. What is the age of the respondent?

(a) 19years and below() (b) 20 – 29years()

(b) 30 – 39years () (d) 40years – above ()

3. What is the marital status of the respondent?

(a) Single () (b) married () (c) widow ()

(D) Divorced ()

4. What is the occupation of the respondent?

(a) Student () (b) civil servant ()

(c) Widow () (d) divorced ()

(d) Widower ()

5. What is the religious affiliation of the respondent?

(a) Christianity () (b) Islam () (c) ATR ()

(d) Others ()

SECTION B

Instruction; please tick (>) in the appropriate column indicating your option.

6. Are you aware of the existence of cult groups in the institution?

(a) Yes () (b) No ()

7. Which of these is a typical characteristic of secret cult activity?

(a) Killing () (b) oppression ()

(c) Rivalry () (d) Theft ()

8. Which of these explain why the students of the institution join cult groups?

(a) Power () (b) financial support ()

(c) Protection () (d) academic success ()

9. Do you think cult activities disrupt academic program in the school?

(a) Yes () (b) No ()

10. Do you think cultism prevent students from completing their academic program?

(a) Yes () (b) No ()

11. Do you think that the problem of some undergraduate is partly contributed to their involvement and disturbance of cult members?

(a) Yes () (b) No ()

12. To what extent does cultism enhance moral disability in the institution?

(a) To a very large extent () (b) To a large extent ()

(c) To a fairly large extent () (d) To a little extent ()

(e) Not at all ()

13a. Does Anambra Broadcasting Service Awka using their youth forum programme has a role to play in the fight against cultism in the institution?

(a) Yes () (b) No ()

13b. please if yes, to what extent can Anambra broadcasting service help in the fight against cultism?

- (a) To a very large extent () (b) To a large extent ()
(c) To a fairly large extent () (d) To a little extent ()
(e) Not at all ()

14. How often does their television program like AM express and youth forum convey message on the effect of cult activities in the institution?

- (a)Very often () (b) Often ()
(c)Rarely () (d) Occasionally ()
(d)Not at all ()

15. Do you think that ABS Awka television, with its sound and effects can be more effective in portraying messages in the fight against cultism in the institution?

- (a) Yes () (b) No ()

16. How effective does ABS Awka use their other program like Akpa Egwuregwu to fight cultism in Nnamdi Azikiwe University Awka ?

- (a) Very effective () (b) Effective ()
(c)Fairly effective () (d) Ineffective ()

17. Does disciplinary committee members in the institution have a role to play in curbing cult in the school?

- (a) Yes () (b) No ()

18. To what extent do you think that spiritual talks given by priests, pastors and preachers on street can be used to discourage cultism in the institution?

(a) To a very large extent () (b) To a large extent ()

(c) To a fairly large extent () (d) To a little extent ()

(e) Not at all ()

19. Does behavioral modification help in stemming the activities of cultism in the institution?

(a) Yes () (b) No ()

20. Do you think behavioral modification can have a lasting effect in stemming the activities of cultism in the institution?

(a) Yes () (b) No ()