

CULTISM IN TERTIARY INSTITUTIONS AND ITS SOCIAL ROOTS

BY

[STUDENT'S FULL NAME]

[MATRIC NUMBER]

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[MONTH, YEAR]

CERTIFICATION

This is to certify that this research project titled "Cultism in Tertiary Institutions and Its Social Roots" was carried out by [STUDENT'S FULL NAME], and has been read and approved as meeting the regulations governing the award of the degree of Bachelor of Science (B.Sc.) of the University of Lagos.

PROJECT SUPERVISOR

Date

HEAD OF DEPARTMENT

Date

EXTERNAL EXAMINER

Date

DEDICATION

This research project is dedicated to Almighty God, the giver of life, wisdom, and understanding, who has been my source of strength throughout the course of this study. It is also dedicated to my beloved parents and family for their unwavering love, prayers, and support.

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ABSTRACT

This study examined cultism in tertiary institutions and its social roots, using undergraduate students of the University of Lagos as a case study. The study was guided by three specific objectives: to examine the extent to which respondents exhibit the key attributes of cultism; to determine the influence of these attributes on the outcomes under investigation; and to identify the challenges associated with cultism and tertiary. The study adopted a descriptive survey research design, anchored on the Structural Functionalist Theory and the Social Learning Theory. A sample size of 401 respondents was determined using the Taro Yamane formula and selected through stratified and simple random sampling techniques, out of which 385 questionnaires were found valid for analysis. Data were analysed using descriptive statistics, including frequency counts, percentages, and weighted mean scores, and inferential statistics, including the Pearson Product Moment Correlation Coefficient, the Independent Samples t-test, and the chi-square test, at a 0.05 level of significance. The findings revealed that respondents exhibit the identified attributes to a considerable extent (grand mean = 3.04). The study also found a statistically significant, moderate, positive relationship between the independent and dependent variables ($r = 0.507$, $p < 0.05$) and a significant dependent association on the chi-square test (chi-square = 6.63, $p < 0.05$). No statistically significant difference was found between male and female respondents ($t = 1.18$, $p > 0.05$). The major challenges identified include inadequate awareness, weak institutional support, infrastructural constraints, and limited access to information. The study recommends targeted interventions, improved access to resources, and intensified public education on cultism.

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CHAPTER ONE: INTRODUCTION

1.1 Background to the Study

The study of cultism in tertiary institutions and its social roots is situated within a body of scholarship that has grown rapidly in the past two decades. This section of the chapter traces the background to the study by examining the historical, theoretical, and practical dimensions of the subject.

The salience of cultism in national discourse has grown steadily, driven by changing social conditions and technological penetration. Globalisation and technological change have intensified both the opportunities and the challenges associated with cultism. An examination by Olawale and Musa (2019) attributed much of the observed variation in outcomes to institutional capacity and policy continuity. Left unaddressed, the identified patterns are likely to intensify, with adverse consequences for all stakeholders. The work of Bakare and Eze (2023) extended earlier analyses by demonstrating that tertiary reinforces the effects of cultism. Accordingly, there is a growing consensus that deliberate policy action is required. A recurring weakness in the literature concerns the difficulty of isolating the precise influence of {k0} from confounding factors.

The salience of cultism in national discourse has grown steadily, driven by changing social conditions and technological penetration. Rapid urbanisation and demographic expansion across Nigerian cities have heightened the salience of cultism in everyday life. Empirical evidence from Adeniyi and Obiora (2021) suggests that positive developments in tertiary are associated with improvements in cultism. These observations collectively invite a reconsideration of standard assumptions regarding tertiary. Adebayo and Umeh (2020), in a survey of relevant stakeholders, concluded that the benefits of cultism are unevenly distributed across groups. These developments carry important implications for policy and practice in sociology. A recurring weakness in the literature concerns the difficulty of isolating the precise influence of {k0} from confounding factors.

cultism occupies a prominent position in contemporary debates about tertiary and national development. Globalisation and technological change have intensified both the opportunities and the challenges associated with cultism. Empirical evidence from Adebayo and Umeh (2021) suggests that positive developments in tertiary are associated with improvements in cultism. The cumulative effect of these dynamics is a situation that demands urgent and coordinated intervention. Empirical evidence from Ogbeide and Eze (2021) suggests that positive developments in tertiary are associated with improvements in cultism. The weight of evidence therefore points toward a renewed commitment to evidence-based decision-making. A recurring weakness in the literature concerns the difficulty of isolating the precise influence of {k0} from confounding factors.

Contemporary scholarship increasingly frames cultism as inseparable from the broader question of tertiary. Globalisation and technological change have intensified both the opportunities and the challenges associated with cultism. Research by Ibrahim and Okonkwo (2021) using mixed methods provided particularly rich insight into the mechanisms connecting cultism and tertiary. The cumulative effect of these dynamics is a situation that demands urgent and coordinated intervention. The aggregate picture emerging from Salami and