

Pursuing Discipline and Ethical Issues in Tertiary Institutions in Nigeria (pp. 284-300)

Kayode Ajayi – Department of Educational Management & Business Education, Olabisi Onabanjo University, Ago-Iwoye, Ogun State, Nigeria

Adeyinka Adeniji - Department of Educational Management & Business Education, Olabisi Onabanjo University, Ago-Iwoye, Ogun State, Nigeria

Abstract

Discipline and ethics are twin issues that tend to undermine the provision of quality education in tertiary institutions in Nigeria. This is because the overall goals of tertiary institutions as enunciated in the National Policy of Education can hardly be achieved by all the stakeholders without strict conformity and adherence to the rules and regulations and the ideals of the entire society. The adherence is essential for the general welfare of the society. This paper critically x-rayed the causes of indiscipline in tertiary institutions in Nigeria. Such courses include laxity in home control and parental supervision, school, teacher and societal factors as well as government influence. The paper recommended among others such strategies as enculturation, acculturation as well as acquisition of a certain number of generic skills for dealing with discipline and ethical issues in tertiary institutions in Nigeria.

Introduction

Discipline as a concept has proved elusive to define in precise and unequivocal terms. This is because most people have widely divergent views about the term. The literal meaning was taken from the word disciple, meaning “a follower, one who takes another as a teacher” it means training intended to produce a specified character or pattern of behaviour. Discipline could also be seen as a state of order based on submission to rules and authority (Anderson & Van Dyke 1963). However, depending on the

perception of each individual, discipline can be viewed from either negative or positive perspectives. In this regard, discipline to some may involve punishment, repression and sternness, infliction of pain, restriction of freedom, threat and outright condemnation. When discipline is viewed in this way, it is said to be negative in perspective.

Similarly, when discipline is viewed as a way of guiding the individual to make reasonable decisions, to help teachers in class to achieve desirable behaviour, to train the minds of others for constructive purposes, willingness to obey orders or simple instructions, gentleness, simplicity and quietness (Mbiti, 1974) then discipline is said to be positively perceived. In essence, discipline can be conceptualized as readiness or ability to respect authority and observe conventional or established laws of society or of any other organisation. It implies self-control, restraint, respect for self and respect for others (Adesina, 1980). In addition, discipline calls for sacrifice, perseverance, tolerance and recognition of human dignity (Ogunsaju, 1989).

Ethics on the other hand, is about behaviour and about ways of thinking, especially in situations where our choice can affect the dignity and well-being of others. Because ethical behaviour implies free choice, it cannot be captured in rule. The standard of reference for what is ethical has to exist “*outside human definition*” and therefore cannot be open to human negotiation. Although, the terms morality and ethics are often used interchangeably, however, they could be distinguished. By morality, we mean the tradition of laws, rules and practices that exists in every society and that seeks to describe, persuade and require certain forms of behaviour while proscribing others. On the other hand by ethics we mean the disciplined reflection on morality that constitutes the branch of philosophy that studies moral questions. Thus, reflection on the rightness or wrongness of a particular act, law or rule is an example of doing ethics. Ethics is a discipline dealing with the study of what is good and bad, right and wrong and with moral duty and obligation. Consequently, Ethical Issues are the set of customary principles and practices embodying some sort of a normative code (of behaviour, values) to adhere to them differently.

Tertiary Institutions according to the National Policy on Education (1998) covers four major sectors of education as follows:

- (a) University Education Sector
- (b) Technical Education Sector
- (c) Teacher Education Sector and

(d) “Professional” Schools

Specifically, University Education consists of the conventional universities, Universities of Technology, University of Agriculture, Military University as well as private universities. Technical Education consists of Polytechnics, Colleges of Technology and Technical/Vocational Colleges. Teacher Education on the other hand consists of conventional Colleges of Education and Colleges of Education (Special & Technical). The Professional Schools consist of Monotechnic institutions.

The Federal Government of Nigeria has adopted tertiary institutions as an agent of socio-economic change and national development. Perceiving tertiary institutions as an investment since Ashby commission report in 1960, they are aimed at:

- (a) the acquisition, development of and inculcation of the proper value-orientation for the survival of the individual and society;
- (b) the development of the intellectual capacities of individuals to understand and appreciate their environments;
- (c) the acquisition of both physical and intellectual skills which will enable individuals to develop into useful members of the community;
- (d) the acquisition of an objective view of the local and external environments (NPE, 1998).

The hope is that tertiary institutions of learning will meet these goals through (i) teaching (ii) research (iii) the dissemination of existing and new information (iv) the pursuit of service to the community and (v) being a storehouse of knowledge (NPE, 1998).

Discipline and Ethical Issues in Tertiary Institutions

One of the most serious problems tending to undermine the provision of quality education in our tertiary institutions is that of indiscipline. Because of the great concern shown both by the individual in general and the society in particular about the word “*discipline*”, it becomes very necessary to ask why discipline is so much needed in any established organization or group. Realistically, it should be borne in mind that for organizational objectives to be achieved, the members must have a common purpose. It is this purpose that binds them together as a group to work towards the achievement of the stated organizational purposes. These purposes cannot be achieved without conformity among the members of this group. In the process of conforming

to the group, members find themselves submitting or repressing some of their natural behaviours or thinking, not because they are afraid of being reprimanded or condemned but because they feel committed to the fellowship and ideals of the group.

In the tertiary institutions, the purpose of discipline is to produce graduates who will be well behaved in the society by differentiating what is good from what is bad and striving to do good for the general welfare of the society.

Most educated elites, government, parents and even all stakeholders in education recognize the fact that educating youths to conform with the acceptable rules and regulations of the society is not an easy task and as such, it must be the joint efforts of the parents, the church, the school and the government.

It is pertinent to note that as the society becomes increasingly more complex, and as the progress of the nation solely depends upon the ability of its citizens to control themselves in a positive manner, it becomes necessary that future citizens be enlightened on how to develop behaviour controlled from within rather than those imposed from without. This view point was being supported by Sheviakov and Radl (1956) in their reflection to present-day attitudes when they asserted that:

Problems of discipline and self-control assume a new significance and realism in today's world. In a complex civilization, the individual often has to subjugate his personal inclinations, whims, comforts, even some of his liberties to bigger goals than personal ones. In the uncertainty of a "divided world" where peaceful coexistence of conflicting philosophies of life may at any time be terminated by armed conflict, the individual must be ready to renounce for the good of the group even his wish to survive. If the democratic philosophy is to flourish, our ways of living and believing, the ideals of generations must be preserved. For this we need children and young people who cherish these ideals above all and who, therefore, are ready to endure privation and to exercise the utmost self control.

From the above discussion, it could be said emphatically that Nigeria is where it is today because of the quality of education that is being dispensed in its tertiary institutions and even in the society at large. Our level of

development be it physical, scientific, economic, political or moral is indeed a sad reflection of the quality of education that is made available to us. The decay, neglect, decadence and crisis that characterize our tertiary institutions are reflected in and derived from our public and private life. As has always been pointed out, no nation can rise above the quality of its educational system. Besides, if there is gross indiscipline in the society, it is bound to affect the school system too. An undisciplined society is bound to produce an undisciplined individual. It is at the tertiary level that this act becomes more apparent, hence the urgent and compelling need to critically examine the situation at this level if the future of the country is not to remain bleak.

Causes of Indiscipline in Tertiary Institutions in Nigeria

The causes of indiscipline in our tertiary institutions can be attributed to several factors. Notable among these factors are:

1. Laxity in home control and parental supervision
2. School factor
3. Teacher factor
4. Societal factor
5. Government Influence

Laxity in Home Control and Parental Supervision:

It has always been said that *“charity begins at home”*. Thus, it is the peoples’ beliefs that good home training is a *sine-qua-non* for overall child’s development. This is because the home has been perceived as the first teacher to any child. Although, as the child grows, other people around get involved in the training of the child. Consequently, it is assumed that proper supervision becomes very necessary at the tender age of any child.

In the past, it would be recalled that children were trained to be well disciplined simply because parents were particular about the behaviour of their children and they regarded such training as their primary responsibility. But today’s parents have abandoned their primary responsibilities of raising their children in the way they themselves have been raised. Instead, they run after material wealth and fame leaving the responsibility of child discipline entirely in the hands of the school. This is more apparent in the tertiary system where students are regarded as adults who need little or no supervision.

Another way in which the home contributes to student’s indiscipline is the unlimited or unguided liberty or freedom granted by the parents to their

children. Most children are over-protected and over pampered at home and thus become problematic in the school and society.

Some parents usually allow their wealth to be the pride of their children. They provide their children with all kinds of material needs to the extent that such children consider themselves better than other people around them including their teachers. Most times, you find such students riding in exotic cars, and wearing very expensive dresses. They drive recklessly all over the place, causing avoidable accidents. They throw parties every now and then and one will hardly find them attending classes.

Many of them engage in armed robbery, certificate forgery/racketeering. For example Prof. Yinka Ajayi Dopemu of the University of Ilorin lost his life a few years ago in probing students' certificate racketeering. Also, lecturers and administrators are now at the mercy of these students. Both lecturers and administrators are no longer in the position to discipline or control the students. This position is confirmed by Turney (1973) who observed that a parental relationship is a source of problem of indiscipline in school.

School Factor:

Tertiary institutions in Nigeria today are confronted with massive increase in students' enrolment with no corresponding increase in both human and material resources. Thus, most institutions are now faced with the problem of coping with the massive welfare responsibilities expected by the general public. The physical conditions of most tertiary institutions promote indiscipline. For instance, there are inadequate recreational and welfare facilities, inadequate library and laboratory facilities, shortage of classrooms for learning, inadequate exposure of students to reading materials (compulsory & required) as well as supplementary readings. Certainly, all these will promote indiscipline. This position is supported by Ezeanya (1979) who remarked that:

To expect that there will be discipline in all those ill-equipped institutions, where accommodation is poor, where there are no tables, where children sit eating in a bare floor, where there is no play ground, good lighting facilities and water supply will be to expect a miracle to happen.

These institutions have found themselves in such a situation because the financial allocation from government is grossly inadequate to meet their

needs. They thus over enroll in order to generate more funds. The Olabisi Onabanjo University, for instance is adjudged by NUC to be the most over populated university in the country today. It has overshot its carrying capacity by over 29,000 students, why? Because of the need to generate more funds to supplement salary and meet its running cost. The resultant effect is gross indiscipline as is been witnessed in the university today.

Teacher Factor:

The attitude of lecturers in our tertiary institutions can either stamp out or promote indiscipline among students. Such attitudes as exploitation of students by lecturers such as compulsory sale of handouts, textbooks as well as sexual harassment in addition to receiving gratification of all kinds from the students can promote indiscipline. Moreover, inadequate commitment to duty by lecturers, as well as inadequate incentives and staff welfare policies are also factors that promote indiscipline in our tertiary institutions.

Societal Factor:

The society in which the students develop and operate also have tremendous influence on their behaviours. Such things as inadequate transportation, water, accommodation and electricity in host communities as well as massive poverty in the land can engender indiscipline in the tertiary institutions. Olabisi Onabanjo University is a typical example of this type of situation.

The concept of crisis-culture may be another root cause of indiscipline in the tertiary institutions. Laura Thompson in Brameld (1995) has defined culture-crisis as “the manifestation of critical imbalance in one or more essentials of a culture structure in an environmental setting”. Bidney (1953) an anthropological theorist defines culture-crisis as a state of emergency brought about by the suspension of normal or previously prevailing, technological, social or ideological conditions. Barnett (1953) has explained that in a state of cultural-crisis.

a familiar universe of associations and sanctions has been distorted or destroyed, and must be reorganized. The wrenching away of any control mechanism- - requires a reorientation. Unsettlement for any cause creates a fluid condition in which the old values are no longer operative. With the old sanctions and compulsives gone or of doubtful validity, the way is open for the creation and the acceptance of new interpretations.

From the above, it is clear that the contemporary Nigerian society is an epitome of cultural-crisis. Clearly in the recent past there have been imbalances in some of the essentials of the culture such as in the ethical values. We have also had the suspension of some norms in regard to vital ideological conditions. Bribery has transformed into “*settlement*”, examination malpractices have been tagged “*assistance*”, ‘*cooperation*’ etc. Mails are no longer assured to arrive their destinations promptly intact, or even at all, 419 syndicates have mushroomed.

Indeed the periods we have been going through within the past two decades can be defined as periods of unmitigated confusion and near disintegration, periods of paralyzing economic depression or unrestrained corruption and human misery, of global insecurity and nightmares or apathy, of wanton destruction of public utilities, kidnapping and assassination and of ill-gotten wealth and unbridled affluence. Indeed, a period of culture-crisis.

Thus, the Nigerian society can aptly be described as a crisis-culture. In general, in crisis-culture, the tertiary institutions habits, symbols, beliefs and faiths are almost all infested and infected by chronic instability, confusions, bifurcations and uncertainties. (Ukeje & Ehiometalor, 1988). Various tertiary institutions and the generality of the masses tend to build in their members and in themselves, habits of acquiescence in, rather than a feeling of concern about, the current circumstances, and at times habits of disloyalty and unpatriotism.

The disequilibriums in our present circumstances have reverberated in the tertiary institutions in the form of bleak future for the graduates – massive unemployment – as there is no employment after studies or after National Youth Service Corps (NYSC), epileptic school years which was as a result of frequent disruption of academic activities by staff and students alike. This may lead to prolongation of the school sessions to about 6-7 sessions as against the required 4 sessions. In most cases, the baton of strike is passed from one union to the other. When lecturers or non-academic staff are not on strike over one thing or one other, the students are on their own rampage.

Government Influence

Another important factor contributing to students’ indiscipline is the influence of government on education. Free education policy introduced in the Western Region of Nigeria in 1955 as well as the Universal Primary

Education (UPE) policy introduced by the Federal Government in 1976 brought about an unprecedented enrolment of pupils into the educational institutions. Ajayi (1985) asserted “there was shortage of everything except the pupils” in all our educational institutions. This could be said to be the genesis of indiscipline in our educational institutions.

Other areas where government promotes indiscipline in tertiary institutions include using students in politics and encouraging them to be partisan, undue interference in union matters including union elections at state and even NANS elections, sponsoring division among students, as well as encouraging them to undermine the university authorities. Some Governing Councils in most cases also do not help matters because instead of supporting authorities’ efforts at controlling these students and curbing their excesses, they wittingly or unwittingly encourage these students to disregard constituted authorities. There was a time a council member in one of our tertiary institutions was overheard as saying, “Please leave these students alone. Don’t you know that we need them for 2007 election?” Most of the laws governing these institutions vest the power to discipline students in the head of such an institution. The Governing Council only has oversight functions and in most cases, they are expected to be concerned with giving policy directions. But what happens in most cases is that they get directly involved in the day to day management of the affairs of these institutions with the resultant effect of breeding indiscipline since most times these students bypass constituted authority and go directly to council members or even government. They will openly tell one that they are dealing with one’s superiors. Decisions taken by authorities are often times upturned by these higher authorities. In quite a number of cases, when investigations are being conducted on offences committed by a group of students, undue pressures from higher quarters are mounted to ensure that such students are not punished or have such punishment mitigated. The resultant effect of all these undue interference is gross indiscipline among both staff and students of our tertiary institutions. Summing up the level of indiscipline in our tertiary institutions, Nwabueze (1995) has this to say:

At the tertiary level, our universities, and polytechnics have become perhaps the most fertile ground for social unrest and indiscipline. The factors responsible for this state of affairs are partly external and partly internal to the tertiary institutions. Among the external causes are insufficient fund, lack of coherent higher education policy

by successive governments, undue interference with the university autonomy, the amorality, buccaneering, corruption, unbridled quest for wealth, the adoration of money, the disdain for intellectualism and the enthronement of mediocrity in our society in place of excellence, the inversion of moral values”.

One of course is not absolving management of these institutions totally from blame. There is no doubt that some display gross incompetence and insensitivity in handling crisis situation in their tertiary institutions. If a head is incompetent or does not know how to manage crisis, the outcome is breakdown of law and order and indiscipline in such institutions.

Understanding the Causes of Students’ Anti-Social Behaviour

Ethical issues as earlier explicated explain the emergence of students’ anti-social behaviour in tertiary institutions. Among the anti-social behaviours prevalent among the students include:

- 5 Indecent dressing
- 6 Cultism/gangsterism
- 7 Examination malpractices
- 8 Armed robbery
- 9 Reckless driving
- 10 Sexual assault/harassment

Examination malpractice as one of the acts of indiscipline has contributed significantly to the crisis in Nigerian educational system. This crisis which has been sustained over the years by diverse factors revolves around individualism and materialism.

Table 1 shows the candidates expelled from Olabisi Onabanjo University (OOU) Ago-Iwoye for various examination offences between 1996 and 2001. Also, cultism has metamorphosed into cankerworm eating deep into the fabric of our academic culture at an alarming rate. To be modest is to admit that the activities of these clandestine fraternities in higher institutions in Nigeria are a problem.

Tables 2 and 3 provided the summary analysis of cult violence between 1987 and 1999. In the tertiary institutions, the Student Unions (SU) have the following basic characteristics/tendencies:

- 11 Embezzlement of union funds
- 12 Bypassing scalar chain of command

- 13 Lack of true patriotism
- 14 Division within rank and file of union members
- 15 Engaging in partisan politics

The institution Governing Councils often times also exhibit the following characteristics:

- 16 clandestine meeting with students
- 17 encouraging them to bypass chain of command
- 18 using students for political gain etc
- 19 insensitivity to students' plights

On the ethical plane, for example the tertiary institutions have received serious battering which has greatly dented its credibility, damaged its image, reduced its effectiveness and has not helped to allow education to make the expected impact that it ought to make on character formation, positive life-styles and the development of our country. It would not be wrong to aver that the moral decadence, depravity, exuberance and turpitude, which seem to pervade the school system, have been vicariously nurtured by the same school system, are being steadily transmitted into the society of which the students and teachers are part and are re-packaged to be re-cycled into every facet of our life.

On the whole, our value system have been seriously jaundiced, perverted, inflected with gross immorality, circumventing alibis and short-cuts, damaging inundated with false pretences, negative life-styles and foul-plays. On the whole, can we then truly say that our students have been found worthy in character and learning to be awarded degree, which we normally say when we confer degrees on them during convocation? A capital No.

Strategies for Dealing with Discipline and Ethical Issues in Tertiary Institutions

Educational theory and research drawn from various schools of thought, philosophies and psychological perspectives have suggested strategies for pursuing discipline and ethical issues in our tertiary institutions.

First, the tertiary institutions in Nigeria should enrich the individual through:

- **Enculturation** – progressively equipping the individual with the socio-cultural skills that should enable one to fit neatly into one's immediate society.

- **Acculturation** – progressive exposure to outside influences from which one can intelligently borrow to expand the horizons provided by one’s immediate society.
- **Intellectual Skills Acquisition** – for the pursuit of self-development through the acquisition of knowledge in a variety of forms and by a variety of means.
- **Affective Traits Development** – progressively improving on the capacity to imbibe attitudes, values and other behaviour traits that facilitate one’s relationship with fellow human beings as well as one’s capacity for continuous self-improvement.
- **Manipulative and Psycho-Motor Skills Development** – progressively awakening the physical prowess of the individual and progressively working towards a perfect coordination of the activities of the body with those of the mind.
- **Inculcation of life long learning skills** – a constellation of activities, habits, mind-set etc that predisposes one to develop the spirit of inquiry and a perpetual thirst for knowledge (Obanya 2002).

Secondly, the current thinking worldwide is that tertiary institutions should develop in the beneficiary a certain number of generic skills to a level that will ensure the continued creative productivity of the individual. The key generic skills according to Obanya (2002) include the following:

- **Analytical power:** an advanced capacity for logical reasoning, employing appropriate verbal, quantitative, graphic, documentary, audio-visual, sensory perceptions and a wide variety of tools.
- **Communication:** oral and written (as well as in other possible forms) using the appropriate language and non-verbal forms in specific situations to achieve specific objectives.
- **Problem solving:** the ability to task one’s analytical power to the maximum in developing possible *solution paths* to problems in wide variety of situations.
- **Team spirit:** the ability to contribute meaningfully to group activities in a wide variety of forms, to relate to others, to get out of one’s shell while remaining oneself.
- **Creativity:** the ability to go beyond the well-trodden path, in thinking as well as in action.
- **Versatility:** a broadened horizon in terms of domains of knowledge and competence.

- **Lifelong learning skills:** perseverance, risk-taking, a spirit of enquiry, reading as a habit, self-directed learning efforts, the ability to face challenges, etc.
- **IT (Information Technology):** as a discipline in its own right, as a tool for and support to other disciplines and life activities.

Finally, it becomes necessary that teachers, parents, government and all the stakeholders in education should pull resources together and not relent in their efforts to maintain and guarantee discipline as well as promote the habits of piety and obedience among the students of our higher institutions.

Enforcement of discipline in our tertiary institutions will thus become a means of fulfilling section 1 (5) of the National Policy on Education which aims at:

- the inculcation of national consciousness and national unity;
- the inculcation of the right type of values and attitudes for the survival of the individual and the Nigeria society;
- the training of the mind in the understanding of the world around
- the acquisition of appropriate skills, abilities and competencies both mental and physical as equipment for the individual to live in and contribute to the development of his society. This is a task that must be done by *all* and *sundry* so as to move our tertiary institutions forward.

To solve the myriads of problems associated with indiscipline and unethical values in our institutions of higher learning especially in this gateway state, we have to ensure that from now on, we cultivate the habit of doing things right rather than basing all decisions on political and ethnic considerations. We need to put competent people at the helm of affairs of our tertiary institutions and not based such decisions as, "*it is now the turn of this zone*". Our tertiary institutions should, as much as possible, be insulated from partisan politics. While it is true that we cannot totally divorce education from politics and politics from education, what we frown at is "*Overpolitisation of Education*" with its attendant consequences. Our tertiary institutions must really be "*centers of excellence*". Members of Governing Councils should be men and women of proven integrity and people who are knowledgeable enough to contribute meaningfully to the academic growth and development of such institutions and not just politicians who see such appointments as avenues to make money.

Besides, there is the issue of adequately funding these institutions if they are to really perform and turn out graduates that are really found worthy in both character and learning. Education, and, especially tertiary education, is an essential social service to be rendered to a community. There is a limit to which we can commercialise the activities of such institutions without jeopardizing the primary purpose of establishing them. It is either government injects more funds into these institutions with a view to upgrading their physical and human facilities or in the alternative, allow them to charge appropriate fees and give them the necessary backing. Anything that comes cheap is not usually appreciated, and there is nowhere in the world where education is free-someone somewhere is paying for it.

Finally, as an act of patriotism, one cannot but advice the government of Ogun State to re-consider its decision to establish two additional universities and four additional polytechnics. Tertiary institutions are expensive ventures. The resources of this state cannot adequately maintain the existing tertiary institutions talkless of six additional ones. We should not over politicise matters relating to tertiary institutions in this state because the consequences will definitely be grievous. There are other projects of similar, if not higher values, that can be cited in other zones as a way of compensating them for not citing tertiary institutions in their areas. The whole matter bothers on discipline and ethical re-orientation and in every step or action we take, the overall interest of the state must always be paramount in our mind and take priority over all other personal and ethnic considerations.

At this juncture, this paper will be ended with the writer's usual quotation of Sidney Hook:

An apparently nonsensical statement by a learned man should be treated with respect because what seems to be foolishness today may turn out to be tomorrow's wisdom" (Ajayi, 2002).

References

- Ajayi, Kayode (1985), "Motivation and Productivity" *Ilorin Journal of Education*, Vol. 5.
- Ajayi, Kayode (1995), *Reflections on the Nigerian Education System : A College Provost's Perspective* Abeokuta: Osiele Consult Services FCE Publication Series.

- Ajayi, Kayode (1999), *The Menace of Cultism on our Campuses: Causes and Solutions*, Occasional Publication Series No. 8, Sept. Federal College of Education, Osiele, Abeokuta.
- Ajayi Kayode (2000) "The Crisis Child of our Time of the Challenge of Management" 16th Inaugural Lecture, Olabisi Onabanjo University, 14th Sept.
- Adesina, Segun (1980) *Some Aspects of School Management*, Ibadan, Educational Industries Nigeria Ltd.
- Anderson, Lester & Van Dyke (1963) *Secondary School Administration*, Boston: Houghton Mifflin Company.
- Ade Ojo, & Ola Vincent (2000) *Education, Unity and Development in Nigeria*. Lagos: Central Educational Service.
- Barnett, H. G. (1953) *Innovation: The basis of cultural change*. Mac Graw-Hill.
- Bidney, David (1953) *Theoretical Anthropology*. Columbia University Press.
- Brameld, Theodore (1985) *Philosophies of education in cultural perspective*. New York: Holt, Rinchart and Winston.
- Ezeanya, Monsiguer (1979) "Indiscipline in Schools", *Nigerian Tide*.
- Federal Republic of Nigeria (1998): *National Policy on Education* (Revised) Lagos: NERDC.
- Mbiti, David (1977) *Foundations of School Administration*, Addis Ababa: Oxford University Press.
- Nwabueze, B. O. (1995) *Crisis and problems in education in Nigeria*. Ibadan: Spectrum Books.
- Ogunsaju, Segun (1989) *School Management without Crises* Ibadan, Lavile Publications.
- Obanya, Pai (2002) *Development-Oriented Higher Education* Open Lecture Series 2, Institute of Education, Olabisi Onabanjo University, Ago-Iwoye.
- Obanya, Pai (2002) *Revitalizing Education in Africa* Ibadan: Sirling-Horden publishers (Nig.) Ltd.
- Sheviakoo, G. & Fritz Radl (1956) "Let's Look at Discipline", *Discipline for Today's Children and Youth*: Washington: Association for Supervision and Curriculum Development, national Education Association.
- Turney, Berg (1973) *Discipline in Schools*, London: Ward Lock Educational.
- Ukeje, B. O. & Ehiametor, E. T. (1998) *Crisis in Nigerian Education* Guest lecture Series, No. 1. School of Education, Nwafor Orizu College of Education, Nsugbe.

Table 1 Candidates expelled from Olabisi Onabanjo University (OOU) Ago-Iwoye for various examination offences between 1996 and 2001

Session	Faculty	No. of candidates	
1996/97	Science		03
	Education	02	
	Social Sciences		28
	Law		03
	Part-time students	11	
	MBA		01
	TOTAL		51
1997/98	Arts		03
	Science		05
	Social Science		10
	Education	09	
	Law		05
	TOTAL		32
1998/99	Medicine	04	
	Arts		10
	Education	02	
	Law		03
	Agric. Science		02
	Social Science		35
	Science		05
	TOTAL		61
1999/2000 Arts		09	
	Education	05	
	Agric. Science		02
	Law		06
	Science		06
	Social Science		94
	MBA		03
	TOTAL		125
2000/2001 Science		05	
	Medicine	01	
	Social Science		02
	Law		01
	Arts		01
	Part-time students	12	
	TOTAL		22

Source: Academic Records Office, Olabisi Onabanjo University.

Table 2: Summary analysis of cult violence (1987-1999)

	Universities	Polytechnics	College of Education	Secondary	Total
Deaths	39(83%)	7(15%)	1(2.13%)	NIL	47 Dead
Maimed	7 (64%)	3(27.27%)	1(9.1%)	NIL	11 Maimed
Injured	82(67.4%)	30(33%)	NIL	NIL	92 Injured
Cum. Total	108(72%)	40(27%)	2(1.33%)	--	150

Source: Ajayi (1999): The menace of cultism on our campuses causes and solution.

Table 3: Media content analysis of cult violence in tertiary institutions (from January 1998 - August 1999)

Nature of cult violence	Universities	Polytechnics	College of Education	Secondary	Total
No. of deaths	30	NIL	NIL	NIL	30 Dead
No. of maimed/ Injured	10	NIL	NIL	NIL	10 Maimed/ Inj.
No. of unspecified Incidents	---	NIL	NIL	NIL	(3 separate incidents)
Cum. Total	40	NIL	NIL	NIL	40 + 3 Unspecified

Source: Ajayi (1999). The menace of cultism on our campuses: Causes and Solution.