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Youth Recreational Activities and Cultic Violence in Nigeria: A Case Study of Club Patronage in Osogbo

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Abstract

This paper examines youth recreational activities and cultic violence in Nigeria. Club patronage as a recreational activity in Osogbo represents the case study. The study seeks to fill knowledge gap by finding out how a supposedly harmless activity as clubbing turns into violence involving cult groups using Osogbo city as a case study. The data for this study were collected from primary source and this was obtained through semi structured in-depth interview. Excerpt opinion was generated from 8 interviewees based on their proximity to youth's interaction. Research outcomes show that club attendance is strongly related to cultic violence, and that recreational activities that the youths partake in within the clubs setting contribute to factors that lead them to join cultic groups. Club patronage drives cultic violence not only at the personal level, but also at the level of others in society. The study explains how such dynamics start in small ways but progress, affecting youths and the community in general with deleterious effects on individuals and the society at large. The study concludes that club patronage must be subjected to some forms of regulations before it contributes to exacerbation of social crises for the residents of Osogbo. It also captures the need for intensive policies that build for the youth healthier lifestyles, acceptable options, and public sensibility to the damages of cultism violence.

Keywords: Youth, Recreational Activities, Cultic Violence, Nigeria

Introduction

Recreational clubs are more than just social joints to the many youths they are a means to wealth and social standing associated with cultism. These clubs have become a fertile place for cultism contrary to being that safe and constructive vent that the youthful people require in their regular lives and therefore the violence within and outside the club is on the rise. For The allure of cult membership, it is always attached to the prospect of finding one's social identity within the cult. Apparently, cults attract many youths, especially those with a poor background since they can provide them with power, associated community and acknowledgement missed in everyday life. The organizational cultures and sub-cultures give cult groups a definite rank/role to play in the now dismantled 'traditional' authority structure of family and community values. However, there is a feeling of belonging in the cult in the society which however comes hand in hand with violence as the cult members of the different groups involve themselves in violent confrontations with other cult groups hence facilitate violence in the society in order to perpetuate their mission. Bamigbola (2021) noted that no fewer than 30 suspects have been arrested in connection with a series of clashes involving rival cults in Osogbo, Osun State, which left three people dead.

Other factors which also encourage cultism among youths are financial motivating factors as well. Most cults engage in unlawful activities including the selling of drugs, black mail and stealing so as to provide for the needs of their gangs. As has been with all the previous corrupt practices, the promise of monetary returns outweighs the individuals' risks and the ineffectiveness of such gains, especially for the young people stuck in the poverty line and



struggling to find employment. Therefore, the search for money also comes out as another influential reason that leads youth into the dangerous groups. The incidence of cult related violence has been felt within the community of Osogbo and thus has triggered insecurity. By turning the recreational clubs to hippie trail or base for recruitment and initiations, the resultant violence affects the entire city and prostrate the residents to general insecurity. The authorities have a lot of difficulties in preventing further acts of violence, and the leaders of the communities simply do not know what to do with such people. The worsening of such conflicts is an added factor to this note where relevant action should be taken to prevent youths from involvement in cultism.

It therefore calls for a multi-sectorial approach to deal with this emerging issue. This includes having the social-economic needs, which make the young person's join cult and these are issues of unemployment and lack of education. Education, employment, and social services that have positive impacts on youths will address the problem of cultism by offering better options other than engaging in violence. Moreover, only grassroots organization with focus on positive values and support systems will help the youth make the right decisions for a better future. Police force should also have a critical role of neutralizing those cult groups and avoiding the mal-centered violence. Nevertheless, negative sanctions are not enough. Just as important as campaigning for the abstinence from violence is the offering of rehabilitation programs that ensure that former cult members assimilate back into society. By creating avenues for redemption and for people who desire to quit being affiliated to these groups, the authorities can reduce the level of allure in cultism.

More research has to be done in connection between recreation and cultic violence. As aimed at creating areas for recreation, activities may equally act as suitable environments for cults. Different authors have described how recreational spaces may cause changes in young people's behavior; Weldon and Johnson (2022) explained that cultic violence is the use of force or coercion in controlling cult followers or to accomplish cult goals. Cultic violence can be described as violence with the cults where aggression is committed by members or representatives of cult beliefs or doctrines, with optional of physical violence or mental subjugation (Azotani 2006). However, as much as these concerns are well understood, the masses still wrongly perceive recreation solely as an activity that is undertaken once in a while or it can be of a lot of good to be practiced regularly. According to Onifade (2012), recreation is a form of activity that takes a person from his/her routine roles at leisure time through own volition. Eneh (2008) stated that, recreation cannot therefore be over emphasized as being social in nature because fun, enjoyment and interpersonal skills are important in the course of recreation.

But, anyway, practicing recreational activities, youth may find out the negative side of self-fulfillment. Recreation facilities, such as night clubs will facilitate group of cult members and permits for recruitment of more members. These locations can also support America's style of criminal activities for instance drug dealing and human trafficking (Arijesuyo and Olusanya, 2015). Cult groups commit gang activities and most of their members are the young people who attend night clubs to perpetrate a crime or recruit other people.

Statement of Problem

The involvement of Nigeria's youth in cultism is increasingly becoming one of the major problems in urban areas, and of which Osogbo-the capital city of Osun State-is not an exception. These youth clubs, which should provide a forum for socialization and character development, have become dens of violence and anti-social behavior and serve as fertile



breeding grounds for cult groups to recruit and initiate new membership. This trend not only jeopardizes safety in the community but wastes a positive potential of youth engagement. Several socio-economic factors are responsible for this troubling phenomenon. The high rates of unemployment and a lack of educational opportunities in their lives drive youth into seeking the cults for identity and a sense of belonging, as it perpetuates power, social status, and financial benefit. These groups are allured even more by their association with criminal activities such as drug trafficking and extortion that further enslave the youth.

Such violence-inclusive nature of cult groups grossly disrupts peaceful coexistence in the community, besides overt pressure on local law enforcement to contain the ramifications of these activities. To that effect, a good number of youths, as a result, get easily caught up in a vicious circle of violence and crime due to poor strategies of intervention and support systems; this threatens the bright future they would have had. This present study attempts to explore the relationship between recreational activities and endorsement of cultic violence among youths in Nigeria. This research shall, therefore, seek to identify the underlying factors and recommend a comprehensive community-based solution that can provide effective resolutions to the root causes of the problem, while ultimately nurturing a safer environment for youth in Osogbo with constructive alternatives to cultism.

Research Objectives

- (a) To investigate the relationship between club patronage and cult membership among young people in Osogbo.
- (b) To examine the impact of club patronage on the exposure of young people to cultic violence in Osogbo.
- (c) To propose strategies for preventing club patronage from leading to cultic violence in Osogbo.

Methodology

This research adopts a qualitative research methodology. It focuses on key informant interviews as the primary investigative tool into the endorsement of cultic violence amongst Nigerian youth through recreational activities in Osogbo. The purposive sampling method is used in this research. It has selected various types of informants; including club patrons, club owners, community leaders, scholars, religious clerics, and Osun State police public relations officers. Semi-structured interviews were employed to delve into perception insights, experiences, and narratives of the involvement of youth in recreational activities and their possible links to cult violence. These interviews were conducted in comfortable environments that allowed freedom of speech, with questions worded in ways that explored the cultural, social, and economic contributions to the phenomenon.

Other than the primary data from interviews, the general review of available literature on cult violence and youth culture in Nigeria was done as a means of contextualizing the findings. This was meant to identify prevailing themes, root causes, and possible intervention strategies. Qualitative data syntheses from key informant interviews supported actionable recommendations on how to mitigate the effects of cult violence in Osogbo through several converging insights from the literature. The study is expected, through this research, to identify the roots of these causes and suggest ways that could be constructive in making the environment in Osogbo safer and more secure for the youths toward ensuring a cult-free society and securing a better future.

Conceptual Clarification



Generally, youth is viewed as a transitional stage between childhood and adulthood; however, such definition may not be universal. Several studies have approached youth in Africa as individuals who are between 12 and 39 years, depending on the country, leading to inconsistent approaches to talking about youth issues (UNECA, 2009). More specifically, the United Nations defines youth as people between the age of 15 and 24 years (United Nations, 2011). Youth is not just biologically defined but is a social and cultural construct of people's lives. According to Onyekpe (2007) youth in many African contexts may mean people who are below the minimum employment age or who still live with their parents and depend on them for their survival. Young people act as the pillars that help in lifting up society, especially in Nigeria where a cross-section of youth represents seventy percent of the total population (Aiyede, n.d.). Consequently, the plans to promote economic development have to draw upon young people (Aiyede, n.d.).

Most scholars pointed out the idea that youth is determined not by the chronological criteria but by social processes, such as transition to independence as the definition that captures the core of youth the best (Tyyska, Vappu, 2005). Youth also implies good health, physical, mental and emotional health, flexibility and capacity to enhance the society (Ovwigho & Ifie, 2009). Youth also have attributes such as physical capability, fast knowledge acquisition, creativity and little or no regard for risk (Adedoyin, 2003; Torimiro, 2008). They are also part and parcel of the population in the developing countries where they suffer from economic, social and political factors important in defining progress and sustainability (Carrino, 2005). National development future depends on the type of education and training young people access, in any form be it institutional or non-institutional (Odusanya, 1972; Olujide, 2008).

It is important that youth are the major source of human capital resources that is attached to a nation's rural development projects, and their decisions during such epoch are determinative of the future (Onuekwusi & Effiong, 2002). During this stage, the development in them changes and this involves a construction of self, wherein peers, lifestyle, gender and culture play a role (Wing, 2012).

Recreational activities are thus defined as those activities that are executed willingly for the purpose of leisure, fun and entertainment whether inside or outside the house or with others or individually. Others play a very important role of being a way through which people drain off all their stress of the day. They are healthy activities and make people get out of their normal busy schedules to ease their physical and psychological stress. Recreation can also promote creation of social relations and individual personal growth since recreation provide people an opportunity to show their talents and enhances creativity among them (Tekin et al., 2004).

Consequently, recreation today is viewed as a necessity in all those societies that are industrial in nature, because of the demands that are exerted on people in their everyday lives. Such participation is prescribed in order to ensure positive health outcomes for the mind and body (Turkmen et al., 2013). Recreation is a deviation from one's normal activity to relax, it is an activity voluntarily engages in during leisure and motivated by the personal satisfaction derived from participation (Onifade, 2012).

Recreation can be characterised into several categories depending on contexts. According to Tezcan (1982) recreational activities may be a part of a planned program or a chance activity, may involve skilled or unskilled operators and may occur both organized and unorganized environments. The causes of recreation include health, mental, social and personal reasons



that may include the following, (Karakucuk, 2001). Recreational activities also contribute to social cohesion and formation of a democracy since people have chance to interact (Driver & Toucher 1974; Farrell & Lundergen 1999). In addition, leisure activities provide pleasure and leisure and within an individual enhance happiness and overall well-being (Axelsen, 2009).

Cultic violence is related to behaviors associated with cults, groups or organizations with clandestine and, may be, aggressive features. Such groups are termed cults or secret cults and most of them can be said to work outside the normal societal African cultural practices and their activities are often concealed. Most cults have tendencies of being involved in criminal related activities like murder, armed robbery and rape hence being a threat to social order (Pemedede & Viavonu, 2010). Cult groups are well defined as people's gangs formed in schools, residential areas or even government circles (Kemedi & Oko, 2005). The cult like behavior and use of force has made them a big menace to many societies. Cultic violence is known to compounding societal vices such as weakening governmental structures, encouraging corruption and deepening societal divides which in turn distorts peaceful coexistence and stability. Osagie et al., (2010).

It is pointed that youths are easily recruited to cults, especially those who come from disintegrated families or have unfavorable childhood (Omotunde, 1984). The age factor predisposes the young individuals to cult satisfactions basing on loneliness, depression or curiosity (Eneji, 1996). Cults always shift societal concerns as their concern to justify their continued control and social wrongdoings. These groups tend to draw membership from brutal or clandestine activities, and have drawn a positive correlation between them and heavy weapons, which always intensify strife (Hull et al., 2006).

Theoretical Framework

Theoretical frameworks offer important first understandings of the association between youth recreation and cult violence especially, clubbing in Nigeria. This theory of 'Broken Windows, was elucidated by social scientists James Q. Wilson and George L Kelling in 1982, states that failed social control indicated by minor misconduct in clubs will invariably lead to an eventual scenario where such wrong behaviors spiral out of control. While evaluating off types of youth recreational activities, those clubs that permit certain actions, which are contentious, say underage consumption of alcohol or even minor fisticuffs, give cues to the youngsters that this or that kind of behavior is relatively acceptable in their case. This can lead to cyclical patterns of behaviours that escalate from small malefactions to cultic violence, etc., as youths engage in trial-and-error actions believing that there are no controls against their actions.

The accommodative permissive club cultivation environment, consequently, augments the youth perception of cultic behaviours as part of their normal peer group practices. Broken Windows Theory also postulates that tolerating small disorderliness will eventually lead to more elaborate deviancy as youths look for approval from peers and act in response to indications in their community. Therefore, students and young people who are members of clubs exacerbate the culture by engaging in cult-related violent behaviours, which eventually are taken to the society.

In response to this, early and overt policing of the exclusive clubs is effective in reducing deviation as a norm. Cultic violence and other acts of violence are a serious problem in many societies, and indications that members of a community are organized against such events can sometimes be enough to prevent it in its early stages such is a possibility when the owners of



the clubs and local authorities intervene and end minor disturbances. Further, substituting incorrect role models for the youths with correct and healthy ones increase community safety through elimination of appeals towards cult participation.

Presentation of Results

The analysis of the data revolved around three (3) research objectives with all of these questions involve several items in the interviews. In this section, various discussions in the interview were analyzed thematically using content analysis. Excerpts' opinions were generated base on their vast proximity with the activities of youth in their different domains which make them fit for the purpose of this study. A total of 8 key interviewees and respondents were contacted to have discussion with.

Data Analysis

Objective 1: To investigate the relationship between club patronage and cult membership among young people in Osogbo.

Quite a number of questions were raised in this regard and opinions obtained for content analysis. However, in order to avoid undue repetition, the most befitting responses would be picked for content analysis.

Perception of the local communities and authorities perceive the issue of cultic violence linked to club patronage in Oshogbo.

Respondent 1 state as follows; (Give numbers to the respondent instead of mentioning their names "clubbing is seen as a vice in our society but education have broadening the awareness of our people and have seen clubbing as a means of entertainment and most club owners have impacted the community through corporate social responsibility by giving back to their community which has changed people mindset and sometimes ready to club in and around the club as most community were club domicile benefit in terms of trade on club days"

According to R2

"Some local communities and authorities have nothing so far it doesn't affect the communities and communities' institution but once it starts to affect the communities it brings chaos and distress in the society".

In order to corroborate the question raised above the two interviewees whom are of religious extraction opined differently that while clubbing brings about a level of development and exposure the other interviewee believed clubbing isn't bad, but it becomes bad when it starts to bring about chaos. The conclusion from this interview is that local communities have no motive against clubbing which makes it acceptable as part of the society.

Factors that contribute to the association between club patronage and cultic violence among youth in Osogbo.

Reacting to the question above, R4 and R8 listed quite a number of factors responsible for cultic violence in relation to the operation of club patronage and it thus include: (a) ineffectiveness of security agencies; (b) Indiscriminating granting of operation license to clubs; (c) Carelessness from club management; (d) No enough punitive measures for culprits, (e) Corruption in the security maintenance.



From the above, while interrogating factors responsible for cultic violence in relation to the operation of club houses in Osogbo, it is therefore agreed that the above raised items are responsible for cultic violence in Osogbo, by implication it suggest that the absence of those items will restore the normal operations of club houses.

Instances or cases of cultic violence to club patronage in Osogbo

R4 stated that; “I have always hear about such occurrence being reported but the closet I witnessed recently was during Gbenga Falope weekly gigs at terminus Hotel Ajegunle, Osogbo when rival cult group from Iree poly and Esa-Oke college of technology wanted to use the event to foment trouble but was nib in the bud with prompt and swift interventions by the hotel management and the security details attached to the hotel for event and the targeted victim was smuggled through the back door of the venue, when the attacking teem could not find hi they had to leave. This respondent shared his direct experience of two rivalry cultic group in Osogbo which directly answer for this particular question.

Objective 2: ii. To examine the impact of club patronage on the exposure of young people to cultic violence in Osogbo.

Pattern or characteristics among the young people who are re likely to be involved in cultic violence within the context of club patronage.

R5 stated that; “the community considers club activities as an injective factor that is responsible for cultism in Osogbo. For instance, there are various clubs center in Osogbo located differently, however, dressing pattern is a pointier to the features that is usually sighted to know if these people are up for trouble again, display African charms and all.

From the interview above, club house is seen as widely believed by cultic groups and other competing club house within a market setting to see club houses as an attacking venues and otherwise as de-marketing strategy by a rivalry club house. However, to a larger extent, club house patronage has affected the mental believe of certain individuals as where terror can be unleashed and also as de-marketing strategy.

Specific challenges or limitations that youth face in accessing recreational facilities in Osogbo.

R4 stated that “Obviously, there is no enough recreational facilities in Osogbo especially for the young. The youths have been disenfranchised in term of recreational facilities hence, clubbing seem to be the only fun spot available and not always affordable by all because of poverty, lack of awareness, inadequate education”.

R4 hold the believe that there are no recreational facilities, hence he ascertains that the challenges or limitation associated to youths in assessing recreational facilities is because there is no existence of enough recreational facilities and that indicate that youths are disenfranchised

Challenges the youths face in accessing recreational center in Osogbo

R1 stated that: “Once you have your money, you can go you can go to any club of your choice, if a particular club have been occupied by cultists, it can cause limitation of accessing clubs”.



While going further to lend his voice into to the effect of youth and cultic violence and club patronage he asserts that, it has made youths to become deadly poison as they become brutal through drugs, alcohol, flexing with ladies instead of them to be hardworking, this is however affecting their emotional and educational life, the tendency to commit crime after club patronage is high.

Leveraging on the above statements, R1 offered his believe and understanding of the returned effect of cultism, club patronage and violence on the youth which invariably posed threats to the communities and their individual lives.

The tendency of Committing Crime after Club Patronage

R8 stated that: there is a lot of tendency of committing crime when we consider the theory of human nature; human is naturally selfish and brutish, member cult group have beef against one another. As a result, after they must have satisfied themselves with hard drinks and smoke, they become unconscious or they hide under the pretense of alcohol to perpetuate their evil. Yes, we can say in some instances that two cultic groups will fight in a club.

Also, R10 noted that: “tendency to commit crime is certain because if a customer got drunk, he will definitely misbehave like one of our customers got drunk and use her hand to punch door and it got broken and the victim also got injured and began to yell at people.

From the response above, it is obvious that two cult groups will fight in a club because of their usual beef against each other. So, the submission above conform to the fact that there is tendency for cult members to commit crime after club patronage.

Objective 3 To propose strategies for preventing club patronage from leading to cultic violence in Osogbo

Measures that could be taken to minimize the risk of cultic violence and promote safer youth recreational activities within the club scene in Osogbo

R3 stated that, adequate security both personal and deployment of devices inclusive but not limited, trained and cultured security personnel, well equipped security personnel not necessarily armed (both with tools like baton, handcuffs, communication gadgets, whistle, CCTV cameras, entrance and exist gates easily accessible, installment of electric doors or scanners”

R1 stated that, regulatory approval and license in club set up, demographic segmentation in admittance and ticket sales, strict adherence to beverage dispense and sales to avoid selling to underage and ability to stop drunk customers “

Also, R1 stated that, we are doing all things possible by ensuring we have young Islamic scholars in various mosques zones in Osogbo for instance, Osogbo is divided into five zones namely: Isale Agbe, Oke-popo, Owo ope, Isale-Osun and so on.”

The strategy developed by the Muslim community is also a positive one as part of corporate social responsibility to ensure a Zane and peaceful community through the youths at all time R8 opined that “Periodic appraisal by regulatory agencies going through incidental log book and viewing the CCTV archive”





In order to outline measures to be taken to prevent club patronage leading to cultic violence in Osogbo, opinions from R3, R1, and R8 suggested various means by which preventions of club patronage leading to cultic violence in Osogbo. Those measures if carefully observed could to a larger extent help achieve some level of prevention. There are other measures suggested but the ones outlined above are more frequent from the responses gotten from respondents.

Potential positive effort of club patronage on youth development in Osogbo

R7 stated that, like earlier enumerated, club business is an aspect of entertainment which helps to create employment, beautify the environment, reduce crime and vices by engaging our youth productivity through jobs, improving government IGR, stimulate the economy with buying and selling, encourage the youth into self-employment.

R7 opined as above, corroborate the notion to reduce unemployment rate particularly among the youths in Osogbo, he identifies club patronage as one viable means to provide employment opportunities to the teaming youths and equally improve the IGR of the government.

Is it possible to remove the tendency of clubbing leading to violence?

R10 was of the view that, it is very possible and it depend solely on the management and operational capacity of the operators, lots of tools are used to segments market and choose who to patronize your services.

R10 opines strongly that there are tendencies of clubbing leading to violence and however posit that management strategic operational performance is essential to projecting the image of club houses in the bid to shape who and who patronizes the club house services. They are blunt weapons that ideological and grievance narratives are conveyed and reinforced in allowing cultic affiliations to develop.

In addition, poor economic status and job opportunities push youth into violent cultism and clubbing provides an avenue out of economic despair. People may desire recognition, security or affiliation from cultic groups in especially in those countries where corruption and the patron-client relationship prevail. That is why these dynamics amplify the effects of the immediate interaction between recreational activities and the cultivation of violent behavior.

The theory also captures that political socialization is the method through which political values are passed from generation to generation has the responsibility of shaping young people's attitudes and behavior. Regenerative forces constitute unreflect normalization of violence or exclusion, and this knowledge influences youthful contribution to club patronage, possibly resulting in cultism.

Summary of Findings

On the first objective, businesses patronized by clubs and cult membership are compared. Different cultures have different perceptions to clubbing; some consider it as social vice while others think of it as entertainment periods and source of revenue. This is in a consistent with Giddens (2009) who was personal and cultural practices are not fixed but are constantly undergoing process of change due to social factors such as education and the changing world economy. However, there are others ways which may explain cultic violence, for instance; lack of security, flexible licenses, and bad leadership. These are consistent with, Friedman (2015) on the views that a poor legal system, legal disobedience and high levels of violence



in the night venues. Still, specific examples of cultic violence also point at the direct link between attendance of the club and aggression. Nagin and Telep (2017) observed that places make stimuli easier which leads to aggression among different crowds.

The second objective focuses on the consequences of club patronage on exposure of cultic violence. In most cases violence is vindictive and relates to previous hostility between the parties that are not restricted to club affiliations suggesting support of existing social structure impact on the youth. Warr (2002) pointed out that peer's association as well as group factors are very important in the identification of the violence in youths. The necessity observed in the present research that insufficient recreational facilities compel youth to clubs corresponds with Brennan (2018) findings that where safe, affordable recreation is scarce, young people are more likely to get involved in danger amidst clubs. Moreover, there are numerous studies as to how alcohol affects decision-making and aggression: research, responsive to Leonard and Blane (1999) findings, about the role of alcohol in violent behavior after leaving the club.

The third objective is poses on measures of preventing violence in relation to clubs or places that act as such. Enhancing securities measures are support by research reviewed by Maguire and Nettleton (2003) that preach increase safety measures in the high-density nighttime economy environment to curb on violence. Involving the local stakeholders in the management of this problem is also another good intervention process since Katz (2016) explained in detail that, involving the youth is an effective intervention of taming the violent behaviors among them. Nightlife clubs also benefit the economy an opinion shared with Gotham who noted that nightlife has social and economic advantages despite're issues.' Reasonable management practices in the operations of clubs also matter too and Baker and Faulkner (1993) have shown that proper management in relations to provision of community services to avert risk and acquire goodwill of the community.

Discussion of Findings in Relation to Existing Literature

This study supports many aspects of existing literature on the dynamics of club culture and its connectivity to youth violence. The results therefore affirm the possibility of the concept that though affirming a positive impact of clubs on community economies and social activities, clubs also constitute areas of conflict especially were compounded by insecurity and substandard management principles.

The relationship between recreational facilities and youth conduct also raises the question of other social initiatives for those population groups that need recreational facilities for a healthy body and healthy mind. Research evidence has shown that increasing community capital reduces preferences of risky behaviors characteristic of nightlife (Graham, 2008).

Furthermore, your study is applicable concerning the local authorities and community leaders' degree and involvement in controlling the clubs' actions and creating a safer community. Encouraging these stakeholders to talk about youth culture and youth protection might give useful information to deal with the gaps that current policies have.

Conclusion

In this research work, the analysis of cultic violence and youth recreational activities has been done comprehensively in Nigeria. As projected on matters regarding recreational activities, there exist a relationship between club patronage and cultic violence not in doubt. It should however be appreciated that the real extent and potential for cultic violence cannot be over stated. Youth cultic violence through recreation or as moderated by club memberships



concerns the society in general not the youth in particular. Starting from how the slow and gradual nature of the problem changed the individual in various 'wise' extend all the way to disrupting the youth to the entire community at large, it is not a denial that a problem to one is a problem to all. This have made this study to scrutinize the details of recreational activities, cultic violence, club patronage and how the above influenced each other and how its affect the Nigeria states, this particular finding in the research shows the importance of the control of club patronage that result in cultic violence in Osogbo, this also shown how exposure to cultic violence through club patronage in Osogbo. Hence the urgent need to tackle club patronage leading to cultic violence and cultic violence in general before it worsens the entire state.

This research brings to barehanded analytical insights on the seemingly intertwined arrangement between youth recreational activities especially club patronage and cultic violence in Nigeria. Recreation activities positively provide social relationships and learning, yet they indirectly lead to cultic violence through several societal factors, pressure and lack of choice. This is why development of detailed intervention programs that will address positive youth development, offer constructive programs and solutions, and individually, educate the youth about cult violence, has become necessary. By combating these sorts of problems, the society of Nigeria will be able to open a better future for youth people.

Recommendations

They are specifically formulated to redress the aforesaid challenges, and to support the reduction of cultic violence and enhance appreciation of lawful recreational activities among youths. The following recommendations are suggested:

Strengthen Community Engagement: This mean setting up programs which would create desired roles for youth within cultural and recreation activities within community context. Coordinate it with political, religious, and non-governmental leaders as well as organizations to establish secure environments and opportunities through which youths can cultivate their creativities, talents, and education in conceptual, sporting and other related interventions. The approach used can shift their focus from joining cult groups and give positive directions for them to wedel out their talents.

Promote Education and Awareness: Conduct public enlightenment programmes that acquaint the youths with negative impacts of cultic violence. It is necessary to organize presentations, and informative meetings or lectures in schools and in community centers for young people in order to explain the consequences of the cult involvement. Thoroughly involve schools with the goal of including anti-cult education among the curriculum activities.

Youth Empowerment Programs: Set Vocational training and skills development programs aimed at the need to produce the competent human resource and skills development for young people. This will offer points of mechanism for debasing the cultist practice through offering those means of earning their living through lawful approach and also become useful to their societies.

Mentorship and Role Models: Teach youth mentorship programs that can involve one to many Youth Mentorships that comprise of facilitating pairing youth with positive role models from different domains of life like sports disciplines, arts, academics and business among



others. Older role models are likely to encourage young people to make right decisions unlike falling prey and engaging in cultic activities.

Recreational Infrastructure Development: Finance development and management of recreational infrastructures including sports halls, recreational parks, cultural institutions etc. These can help offer safe and fun places for youth to be, where their energy and interests may be adequately directed to productive leisure activities.

Law Enforcement and Judicial Reform: Working with police stations in a bid to enhance understanding on cult groups and the coverage done on the known cult groups. At the same time ensure that the legal process in addressing issues with involvement of cults is fair fast and easily understandable. Hence, it will also be a deterring factor and warrant justice in that perspective from a prospective cultist.

Collaboration with Nightlife Establishments: Reach out to club owners and operators where they should exercise responsible and legal business practice(s). You should recommend that they should enhance the measures they employ in the age limit so that they may reject anyone below the agreed age. And also foster measures that results in improvement of security in order to safeguard patrons.

Media Campaigns and Advocacy: Teach and encourage youths to come up with powerful media jingles, which are anti-violence calls. Use television, radio, social media, local newspapers etc, to get across messages that will inspire youths to engage in activities that help transform their person as well as their society.

Long-Term Research and Monitoring: Underscore the necessity of carrying out research on yearly basis to assess the trends in clubbing that leads to violence and also engage in the establishment of a longitudinal study to assess the efficacy of the suggest recommendations annually; and track trends in youth engagement, cultic violence, and recreational activity. Thus, such approach would support proper changes and improvements of strategies over time by informing policymakers.

Multi-Stakeholder Collaboration: Organize stakeholders within governmental and non-governmental organizations, community representatives, schools, parents and youth themselves. Oftentimes, interventions given separately will be intensified this way, the overall strategy will be aimed at reaching an effective resolution to cultic violence as well as at supporting youth development.

When well executed alongside with close supervision and monitoring; these recommendations hold the promising chance of reducing cult related violence among youths of Nigeria and fostering good recreational participation. Crucially, the complexity of the problem and the necessity to address the causes as well as the generators of social change are also acknowledged, which contribute to constant improvement of the quality of life in the Osogbo community and other regions.

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