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**Assessment of Women's Involvement in Curbing Social Vices in Akwa Ibom State**

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**ABSTRACT**

*This study sought to assess women's involvement in curbing social vices in Akwa Ibom State. Descriptive survey was adopted for the study. The study was conducted in Akwa Ibom State. The population of the study comprised all women and social sciences experts. Stratified sampling technique was used to select 250 respondents which constituted the sample size used for the study. The Main Instrument used in this study was a questionnaire titled "Women Involvement in Curbing Social Vices in Akwa Ibom State Questionnaire (WICSVAKSQ)". Face and content validation of the instrument was carried out by one expert in test, measurement and evaluation from University of Uyo to ensure that the instrument has the accuracy, appropriateness and completeness for the study under consideration. Cronbach Alpha technique was used to determine the level of reliability of the instrument. The reliability coefficient obtained was 0.79 and this was high enough to justify the use of the instrument. The researcher subjected the data generated for this study to appropriate statistical techniques such as percentage analysis and simple regression analysis. The test for significance was done at 0.05 alpha levels. The study revealed that social vices are seen as bad traits, unhealthy and negative behaviors that have backlisted Akwa Ibom State of it development among other committee of Nation. And that the roles women play in reducing the effect social vices is such that they are immeasurable and uncountable. The study concluded that there is significant influence of women involvement in curbing social vices on the level of peace in Akwa Ibom State. The study therefore recommended that government should organize forums that will enlighten the people on the dangers associated with social vices and try to mitigate the involvement of our youths in such acts.*

**KEYWORDS: Women, Curbing Social Vices and Akwa Ibom State**

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**Introduction**

Nigeria societies are heavily charged with various social vices in a way that people hardly take time to reflect on the consequence of their action. Social vices are fast becoming national and global trends. Social vices cut across ethnic nationalities, races and even religious cleavages. The rapid acculturation arising from globalisation has been identified as an important factor responsible for increasing social vices in modern societies (Udebhulu, 2009). Individuals have to contend with these vices because they violate societal norms and

values. In other words, they could be regarded as 'a thorn in the flesh' of human peace and tranquility (Omonijo, Nnedum, Fadugba, Uche and Biereenu-Nnabugwu, 2013). Social vices are common among young males and females, such as, robbery, cultism, gambling, smoking, prostitution, indecent dressing, pocket picking, drug addiction, examination malpractice, hooliganism, thuggery, pre-marital sexual activities, and rape. Dyness and Ishino, (2004) noted that all these vices problem is associated to the various factors such as social inequality, ethnicity, limited resources, corruption, and other socio-economic crises pervade the length and breadth of the country. From a historical perspective, a social vice exists when there is sizable difference between the ideals of a society and its actual achievements. From this perspective, social vices are created by the failure to close the gap between the way people want things to be and the way things really are (Hardet, Parker and Anderson, 2007).

### **Statement of the Problem**

Social vices arise from behaviours of maladjusted people in the society. Akwa Ibom State being one of the states in Nigeria is hampered with these maladjusted people's behaviour in its communities. And this have got many minds wondering where such people's behaviour and attitudes might land the state. Nowadays, cultism being one of the social vices hindering the state development is the order of the day for both male and female youths and young women trades prostitution as their daily source of income. This is due to the unemployment status and the rate of poverty in the State. And little or nothing have been done to curb the effect of this vices. Thus, this study was taken under consideration to assess women's involvement in curbing social vices in Akwa Ibom State.

### **Objective of the Study**

1. To examine the types of social vices in Akwa Ibom State.
2. To find out the extents of women involvement in curbing social vices in Akwa Ibom State.
3. To find out the influence of women involvement in curbing social vices on the level of peace in Akwa Ibom State.

### **Research Questions**

1. What are the types of social vices in Akwa Ibom State.
2. What is the extents of women involvement in curbing social vices in Akwa Ibom State.
3. What is the influence of women involvement in curbing social vices on the level of peace in Akwa Ibom State.

### **Research Hypothesis**

**H01:** There is no significant influence of women involvement in curbing social vices on the level of peace in Akwa Ibom State.

### **Conceptual Review**

#### **Concept of Social Vices**

Social vices are bad traits, unhealthy and negative behaviors that are against the morality of a society and frowned by members of the society. According to Apase and Yawe (2019), social

vices are deviant behaviours such as illicit sex, drug addiction, evil or immoral behavior such as murder, examination malpractice, thuggery and such other criminal tendencies. Osarenren (2002) argued that social vices are behaviors which does not conform to the rules, regulations, norms and values of any society and it is viewed as deviance. Okwu (2006) stated that social vices arise from behaviours or maladjusted people in the society. Mezieobi, Jerry-Alagbaoso, Nwosu and Onyeagoro (2015) noted that social vices are misbehaviours, wrong attitudes, unacceptable characters that have bedeviled the development of Nigeria. And these vices are illegal, null and void of the Nigerian society. Apase and Yawe (2019) further noted some of the social vices include but not limited to examination malpractice, indecent dressing and prostitution, political thuggery, cultism, drug addiction, targeted assassinations, armed robbery, pipe-line vandalism, vandalism of electricity installations and cybercrimes. These vices are at variance to social norms and values which include beliefs, attitudes, honesty, hard work, customs and traditions, ideals, skills and taboos which a society cherishes and passes on from one generation to another (Apase and Yawe, 2019).

### **Types of Social Vices Encountered in Akwa Ibom State**

There are several social vices that have truncated Nigeria's society as well as its national development. These social vices are ills, problems and challenges that need special attention in order to proffer solutions and effectuate the Nigerian societies. These social vices are existent in both urban and rural parts of Nigeria, perpetuated by both politicians, teachers/lecturers, students, educational leaders, religious leaders, policy makers, legislators etc, are all faulters of social vices. Some of the examples of social vices encountered in Akwa Ibom State are explained below:

**Cultism:** Cultism is one social vice that has bedeviled the Nigerian society. The Oxford Concise Dictionary of Sociology as cited by Nwoke (2006) defines cult anthropologically as a set of practices and beliefs of a group in relation to a local god. These activities relating to the local god are highly secretive as members always swear oath of secrecy. Secret cults or societies are those organizations which completely conceal their rules, the names of their members, their signs, passwords from outsiders and the members take oath of secrecy and are often under the threat of severe punishment in the case of its violation (Ogbonnaya, 2012). According to Ajayi and Ayodele (2002), cited the following reasons why people engage in cultism, such as: search for responsibility, search for satisfaction of one's aspirations and needs, search for security and search for social identity etc.

**Bribery and Corruption:** bribery and corruption are two different concepts that cannot be separated because they go hand in hand (Mezieobi, et. al., 2015). These are the main social vices that have militate against Akwa Ibom State development. Ngwube and Okoli (2013) posited that corruption is a cancer that has eaten deeply into the Fabric of Nigeria Polity. According to Ezegbe (2004), bribery and corruption as a social problem(s) in Nigeria constitute a very topical issue now in the country. The general global perception about graft in Nigeria is that it is generally acknowledged that corrupt practices are endemic and systemic in both the public and private sectors of Nigeria. Ngwube and Okoli (2013) further concluded that bribery and corruption is the involvement in illegal dishonest, or wicked behaviour which is destructive to the moral fabric of the Nigerian society.

**Examination Malpractice:** Examination malpractice is another social vices that is trending in the Nigerian educational society. Tests and examinations are very important in the school system. It is examinations that are used as criteria for placement of citizens in society. Its natural tendency is to establish a meritocracy in which power, earnings and status depend

(Umaru and Babuje, 2012). Oyetunde (2004) stressed that examinations exert a very powerful influence on the educational system, on what is taught or how it is taught, and they determine how far students can go in their academic pursuits and job aspirations. Therefore, all manner of examination malpractices is now trending on school environment. Maduabum (2001) states that examination malpractice is an improper practice carried out before, during or after any examination by an examinee or others with a view to obtaining good results. Examination malpractice could include leakages, impersonation, collusion, swapping of scripts, smuggling in already answered scripts and most recently downloading examination questions and answers from the internet of examining bodies' website. And these depict negative student academic pursuits as well as their academic performance (Ajayi and Ayodele, 2002).

***Indecent Dressing and Prostitution:*** These are different social vices that are interrelated. Dressing to kill and selling one's body for money are social problems that have bedeviled the Nigerian society and its development. Ezegebe (2004) pinpoints that indecent dressing on its part is a situation where an individual wears clothing or dresses that show his or her private parts of his or her body. These include one's buttocks, pants/underwear, laps, cleavages, breast, etc. These indecent dress code can expose one to the danger of being raped or sexually harassed. On the other hand, prostitution is a situation where people trade their bodies for money or use it for trade-by-barter (Mezieobi, et. al., 2015). This is usually caused by poverty or idleness, peer influence, excessive quest for money and affluence. And this is one of the social problems that have drawn most of the Nigeria societies backward.

#### **Causes of Social Vices in Akwa Ibom State**

***Unemployment:*** Unemployment is a hydra-headed monster which exists among the youth in all developing countries. Experts believe that the number of jobless youth is twice as high as official estimate. Ozohu-Suleiman (2006) notes Nigerian youths are trapped by unemployment. Zakaria (2006) believes that the rising tide of unemployment and the fear of a bleak future among the youth in African countries have made them vulnerable to the manipulations of agents' provocateurs. These include aggrieved politicians, religious demagogues, and greedy multinationals that employ these youths to achieve their selfish ambitions. Zakaria (2006) strongly believes that the absence of job opportunities in developing countries is responsible for social vices as well as youth restiveness with disastrous consequences.

***Bad Governance:*** Good governance is required for the growth and development of any nation. Unfortunately, in Nigeria bad governance is more common than good, resulting in disjointed development. The World Bank cited in Oluwabunmi, Obianuju and Ayoola (2014) identifies the main characteristics of bad governance to include: failure to properly distinguish between what is public and what is private, leading to private appropriation of otherwise public resources; inability to establish a predictable frame work for law and government behaviour in a manner conducive to development, or arbitrariness in the application of laws and rules, etc. These and more are the features of most administration in Nigeria. For instance, Onyekpe (2007) observes that successive administrations in Nigeria have not allocated much to the needs of the youth, and, worse still, the meagre allocation are often diverted by government officials to their private accounts and projects.

***Poverty:*** Poverty connotes inequality and social injustice and this traumatizes the poor. More than 70 percent of people in Nigeria are in abject poverty, living below the poverty line, and one-third survive on less than US \$1 dollar a day (Zakaria, 2006). This figure includes an

army of youth in urban centres in Nigeria who struggle for a living by hawking chewing sticks, bottled water, handkerchiefs, belts, etc. The sales-per-day and the profit margin on such goods are so small that they can hardly live above the poverty line. Aworawo (2000) and Zakaria (2006) argued that there is a link between poverty, loss of livelihood, inequality, and social vices as evidenced by the numerous violent protests against the wielders of power in Nigeria.

**Lack of Basic Infrastructure:** Most rural communities and urban slums in Nigeria have no access to potable water, health facilities, electricity, communication facilities, industries and commercial facilities, etc. Behind social unrest in the country is the agitation for equitable distribution of resources (Oluwabunmi, Obianuju and Ayoola, 2014).

### **Effect of Social Vices in Nigeria and National Development**

Social vices arise from behaviours of maladjusted people in the society Okwu (2006), but the bulk of social vices escalating in the society recently has to do with high level of illiteracy, mass unemployment Omonijo and Nnedum (2012a); abject poverty Omonijo et al. (2011b), prevalence of general indiscipline at all levels of the society, incomplete socialisation (Nwosu, 2009; Anho, 2011) and globalisation, which touches on economic, political, social, cultural, technological and environmental facets of human life (Jike and Esiri, 2005). Hence, it is important for Nigerians to understand these social vices and its effect on most of the Nigerian societies and the importance of Nigeria's national development. This is to enable Nigerians compete favourably with other countries of the world. This would also place Nigeria and Nigerians in strategic positions in the world where they can make an impact and effect changes in structure that have been put in place directly or indirectly to scuttle Nigeria's national development and development of the African continent in general (Mezieobi, et. al., 2015). Nigerians should be given the opportunities to learn effect of social vices and national development both in secondary schools and in tertiary institutions, read books on the two concepts and their relationship. This would create an awareness on the dangers that emanate from these social vices and how these dangers have drawn Akwa Ibom State backward, hereby scuttling the development of state and backlisting Nigeria among the committee of Nations (Mbakwem, 2009).

### **Women's Involvement in Curbing Social Vices in Akwa Ibom State**

Many societies together constitute the world. The more the women live in a society, the better a place the society becomes. Life always gives a different script of roles to a woman (Tiwari, 2020). Historically, women play an integral role in society and influenced society greatly. There are several roles that women take in their journey from indoors to outdoors, to shape a better society and reduce the effect of social vices in the society including:

**Educator to Educate All:** A woman ensures the long-term success of the society and tries to uplift the standards for both men and women in society with education. If the woman of the house is educated, the whole family receives the education without any gender bias. This leads towards a more educated society, which in turn helps to reduce the effect of social vices and also help in the development of the society.

**Activist:** Women know the loopholes of the society very well, because they are the ones who are the victims of most of the maladjusted behaviours of other people in the society. Thus, it should be them who should fill in those holes. Women have the ability to bring social reforms. They have the ability to make the society aware of the monsters that reside in it in the form of harassments, taboos, and violence (Tiwari, 2020).

**Global Volunteers:** Women volunteering globally in community development work worldwide in strengthening the health and development of the nation. With the direction of local leaders, women volunteers help to ensure academic accessibility, parental involvement, psycho-social support, nutrition, and health education, funding scholarships, construct schools, tutor literacy, and numeracy, to help reduce the effect of social vices in the society. Throughout history, the roles of women in society has ensured the stability and long-term development of nations (Narula, 2018).

## Method

Descriptive survey was adopted for the study. The study was conducted in Akwa Ibom State. The population of the study comprised all women and social sciences experts. Stratified sampling technique was used to select 250 respondents which constituted the sample size used for the study. The instrument titled “Women Involvement in Curbing Social Vices in Akwa Ibom State Questionnaire (WICSVAKSQ)” was used for data collection. Face and content validation of the instrument was carried out by one expert in test, measurement and evaluation from University of Uyo to ensure that the instrument had accuracy, appropriateness and completeness. Cronbach Alpha technique was used to determine the level of the reliability of the instrument. In this case the reliability coefficient obtained was 0.79 and this was high enough to justify the use of the instrument. The researcher subjected the data generated for this study to appropriate statistical techniques such as percentage analysis used in answering research questions and simple regression in testing the hypothesis. The test for significance was done at 0.05 alpha level.

## Results

**Research Questions One:** The research question sought to find out the types of social vices in Akwa Ibom State. To answer the research question, percentage analysis was performed on the data, (see table 1).

**Table 1: Percentage analysis of the types of social vices in Akwa Ibom State**

TYPES OF SOCIAL VICIES	FREQUENCY	PERCENTAGE
CULTISM	29	11.6*
BRIBERY AND CORRUPTION	101	40.4**
EXAMINATION MALPRACTICE	75	30
INDECENT DRESSING AND PROSTITUTION	45	18
<b>TOTAL</b>	<b>250</b>	<b>100%</b>

\*\* The highest percentage frequency

\* The least percentage frequency

**SOURCE:** Field survey

The above table 1 presents the percentage analysis of the types of social vices in Akwa Ibom State. From the result of the data analysis, it was observed that the tagged “bribery and corruption” 101(40.4%) was rated the highest percentage of the types of social vices. This was seconded by “examination malpractice” 75(30%). “Indecent dressing and prostitution” 45(18%) rated the third percentage in the group. While “cultism” 29(11.6%) was rated the least percentage of the of the types of social vice in Akwa Ibom State.

**Research Questions Two:** The research question sought to find out the extents of women involvement in curbing social vices in Akwa Ibom State. To answer the research question, percentage analysis was performed on the data, (see table 2).

**Table 2: Percentage analysis of the extent of women involvement in curbing social vices in Akwa Ibom State**

EXTENTS	FREQUENCY	PERCENTAGE
VERY HIGH EXTENT	35	14*
HIGH EXTENT	43	17.2
LOW EXTENT	74	29.6
VERY LOW EXTENT	98	39.2**
<b>TOTAL</b>	<b>250</b>	<b>100%</b>

\*\* The highest percentage frequency

\* The least percentage frequency

SOURCE: Field survey

The above table 2 presents the percentage analysis of the extent of women involvement in curbing social vices in Akwa Ibom State. From the result of the data analysis, it was observed that the highest percentage (39.2%) of the respondents affirmed very low extent, while the least percentage (14%) of the respondents stated that the extent of women involvement in curbing social vices in Akwa Ibom State is very high, meaning that women are not much involved in curbing social vices in Awka Ibom State.

**Research Questions 3:** The research question sought to find out the influence of women involvement in curbing social vices on the level of peace in Akwa Ibom State. To answer the research percentage analysis was performed on the data, (see table 3).

**Table 3: Descriptive statistics of the influence of women involvement in curbing social vices on the level of peace in Akwa Ibom State**

Variable	N	Arithmetic mean	Expected mean	R	Remarks
Peace	250	10.76	12.5	0.72	*Moderately Strong Relationship
Women Involvement		12.38	12.5		

Source: Field Survey

The above table 3 presents the result of the descriptive analysis of the influence of women involvement in curbing social vices on the level of peace in Akwa Ibom State. The two variables were observed to have moderately strong relationship at 0.72%. The arithmetic mean for peace (10.76) was observed to be lower than the expected mean score of 12.5. In addition to that, the arithmetic mean as regards women involvement (12.38) was observed to be lower than the expected mean score of 12.5. The result therefore means that there is remarkable influence of women involvement in curbing social vices on the level of peace in Akwa Ibom State.

## Hypothesis Testing

The null hypothesis states that there is no significant influence of women involvement in curbing social vices on the level of peace in Akwa Ibom State. In order to answer the hypothesis, simple regression analysis was performed on the data (see table 4)

**TABLE 4: Simple Regression Analysis of the influence of women involvement in curbing social vices on the level of peace in Akwa Ibom State**

Model	R	R-Square	Adjusted R Square	Std. error of the Estimate	R Square Change
1	0.72a	0.52	0.52	1.52	0.52

**\*Significant at 0.05 level; df= 248; N= 250; critical R-value = 0.139**

The above table 4 shows that the calculated R-value (0.72) was greater than the critical R-value of 0.139 at 0.5 alpha levels with 248 degrees of freedom. The R-Square value of 0.52 predicts 52% of the influence of women involvement in curbing social vices. This rate of percentage is moderately positive and therefore means that there is significant influence of women involvement in curbing social vices on the level of peace in Akwa Ibom State, meaning that women involvement in curbing social vices is low and this has a proportional correlation with low level of peace observed in Akwa Ibom State. It was also deemed necessary to find out the influence of the variance of each class of independent variable as responded by each respondent, (see table 5).

**TABLE 5: Analysis of variance of the influence of women involvement in curbing social vices on the level of peace in Akwa Ibom State**

Model	Sum of Squares	Df	Mean Square	F	Sig.
Regression	629.57	1	629.57	272.24	.000b
Residual	573.51	248	2.31		
Total	1203.08	249			

a. Dependent Variable: peace

b. Predictors: (Constant), women involvement

The calculated F-value (272.24) and the P-value as (.000b). Being that the P-value (.000b) is below the probability level of 0.05, the result therefore means that there is significant influence exerted by the independent variables i.e. women involvement on the dependent variable which is peace. The result therefore means that women involvement in curbing social vices is low and this has a proportional correlation with low level of peace observed in Akwa Ibom State. The result therefore is in converse agreement with the research findings of Tiwari (2020) who stated that the women play an integral in the society and influenced society greatly. And the several roles that women take into their journey from indoors to outdoors is to reduce the effect of social vices and shape a better society for the upcoming generation. The insignificance of the result caused the null hypotheses to be accepted while the alternative was rejected.

## Conclusion

As long as human society exists, occurrence of social-vices may not be altered. Social vices are seen as bad traits, unhealthy and negative behaviors that are against the morality of a society. The study indicated some examples of social vices as: examination malpractice, cultism, bribery and corruption, etc. as well as the cause of social vices such as: bad governance, unemployment, and poverty. Therefore, it effects on the Nigerian society has

backlisted Akwa Ibom State among other committee of Nation, hereby scuttling the development of the state. Therefore, the roles women play is such that they are immeasurable and uncountable. The importance mentioned above is just a small portion of their immense number of their roles played to reduce the traits of social vices. Hence, the study concluded that there is significant influence of women involvement in curbing social vices on the level of peace in Akwa Ibom State.

### **Recommendations**

1. Government should organize forums that will enlighten the people on the dangers associated with social vices and try to mitigate the involvement of our youths in such acts.
2. Police must be active and be at alert. Schools should have a high level of discipline.
3. Social vices need to be curbed. Youths that engage in these dangerous acts need help advice and rehabilitation for the addicted ones.
4. Parents need to know their children's friends and their status. This is majorly the role of the mothers as well as being close to their children.
5. Close monitoring and time should be given to children by parents. Children should be taught the moral values and the word of God by their parent.

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