

---

# Cultural Factors and deviant behaviour among Secondary School Students in Southwest Nigeria

**T. B. Babatunde and B. K. Akinlade**

Department of Social Science Education, Faculty of Education, Ekiti State University, Ado-Ekiti.  
[blessing.babatunde@eksu.edu.ng](mailto:blessing.babatunde@eksu.edu.ng); [bukola.akinlade@eksu.edu.ng](mailto:bukola.akinlade@eksu.edu.ng)

doi: <https://doi.org/10.37745/bjmas.2022.04928>

Published July 12, 2025

---

**Citation:** Babatunde T.B. and Akinlade B.K. (2025) Cultural Factors and deviant behaviour among Secondary School Students in Southwest Nigeria, *British Journal of Multidisciplinary and Advanced Studies*, 6(4)15-26

---

**Abstract:** *There is no doubt that deviant behaviour among secondary school students could be determined by many factors among which is cultural factors such as family influence and religion influence. This study investigated the influence of cultural factors on deviant behaviour among secondary school students in Southwest Nigeria. A descriptive survey research design was employed. The study population comprised 31,144 male and female students enrolled in both public and private secondary schools across the Southwest region of Nigeria. Using a multistage sampling technique, a total of 1,777 students were selected from these schools to participate in the study. An instrument designed by the researcher titled 'Questionnaire on Cultural factors and deviant behaviour among secondary school students (CFDBSSS) was used to elicit data for this study. The instrument was validated by experts and subjected to reliability test through Cronbach's Alpha reliability test which yielded a reliability coefficient of 0.82. Two hypotheses were tested at 0.05 level of significance using Pearson Product Moment Correlation. Findings of the study revealed that family and religion influence had significant relationship with deviant behaviour among secondary schools' students in Southwest Nigeria. It was recommended among others that parents should make it a priority that their children get to schools on time to avoid lateness this will enhance their positive behaviour, religious leaders in their sermons should dwell much on morality as well as moral upbringing of children, Pragmatic and spiritual consequences of immoralities should equally be emphasized to avoid negative influence.*

**Keywords:** family influence, religion influence, deviant behaviour, students, secondary schools.

---

## INTRODUCTION

There is no gain saying that deviant behaviour among secondary students have negative impact not only on the students but also on other school education stakeholders such as the school

principals, teachers, parent, society and government. Deviant behaviour is one of the social problems distressing all levels of education system in Southwest, Nigeria especially at the secondary school level. Ekwok (2020) summited that deviant behaviour is “a behavioural disposition which is not in line with the established rules and regulations and also not in accordance with the norms and ideals of a particular society. It is therefore seen as any action that is recognized as violating expected rules and norms. It also perceived as an action which conflicts with the society or a situation whereby an individual finds it difficult to conform to the norms of the society. Pieces of evidence in the cases of deviance among secondary school students are truancy, absenteeism from school, bullying, stealing, drunkenness, violence, cultism, sexual abuse, abortion, vandalism, threats and intimidations among others.

### **Family Influence and Deviant Behaviour**

In typical circumstances, a child enters the world and is raised within a family environment. The initial source of education for a child is the family unit. The family is recognized as the primary institution that introduces the child to diverse dimensions of learning prior to their formal education within a classroom setting. As articulated by Oluwagbohunmi (2023), a family comprises one or more parents and their offspring cohabiting as a collective entity. She further emphasized that it constitutes a group of two or more individuals related through blood, matrimony, adoption, or commitment, who exhibit mutual care. Family members share a common domicile, cohabitate, perceive themselves as a unit, and uphold shared values and responsibilities. The specific family structure from which a child originates may be considered a determinant of deviant behaviour among secondary school students. Nkhata and Mwale (2016) posited that students hailing from single-parent households, in contrast to those from intact families, exhibit a heightened susceptibility to deviant conduct. They further asserted that children reared by single parents most likely suffer parental oversight, as single guardians may not possess the capacity to dedicate the requisite time for monitoring their children's behaviour. It has been demonstrated that single-headed households frequently experience economic instability. Children from economically dependent families are more likely to fall victim to social vices such as theft and school absenteeism. Indeed, instances of child exploitation (such as street vending, domestic servitude, bus conductorship, factory labour, and child prostitution) are largely attributable to poverty.

There appears to be a variety of behaviours exhibited among secondary school students, potentially influenced by their distinct familial backgrounds. Secondary school students converge from diverse households, indicating that they have been raised under varying parenting methodologies. Research has established that parenting styles differ among caregivers; these can be categorized as authoritarian, democratic, and permissive. Authoritarian parents do not consider their children's preferences but rather issue mandates that must be followed under duress. Democratic parents engage in mutual listening with their children, offering clear guidelines and rules while adopting a nurturing approach. Permissive parents allow their children considerable freedom to act according to their desires (Agrace, 2011).

---

The researcher concurs with Agrace's (2011) assertion that a democratic parenting style can be advantageous, as it facilitates collaborative dialogue between parents and children, reminiscent of one of the aims of Social Studies, which positions it as a problem-solving discipline that encourages learners to exchange diverse ideas and possibly derive solutions from various viewpoints. Poverty appears to have compelled some caregivers to neglect their fundamental duties of child-rearing and nurturing. The investigation conducted by Ekwok (2020) regarding the impact of family background on deviant behavior among secondary school students within the Calabar Education Zone, Cross River State, Nigeria, highlights this concern. The investigation employed an ex-post facto research design. The research sample comprised 567 Senior Secondary School II (SSII) students from the target population of SSS II students during the 2015/2016 academic year in public educational institutions located within the Calabar Educational Zone in Cross River State, Nigeria (which included 81 public secondary schools with a total enrollment of 5,341 students, consisting of 2,679 males and 2,662 females). The findings regarding the variables under scrutiny indicated that family structure, whether broken or intact, exerted an influence on deviant behavior among secondary school students.

Nkhata and Mwale (2016) posited that students exhibiting a higher propensity for deviant behavior predominantly hailed from single-parent households, in contrast to their counterparts from intact family units. They attributed this propensity for deviance to the insufficient parental support that arises when a parent is unable to dedicate the requisite time for monitoring their children's conduct. This assertion aligns with the premise that deviant behavior may vary depending on whether the familial structure comprises two parents or a single parent. Consequently, familial discipline may play a critical role in shaping the deviant behavior of adolescents.

Discipline can elicit both positive and negative responses in parents, compelling them to embody the maturity they wish to instill in their offspring. In the context of a single-parent or fractured household—often characterized by a mother—where affection, care, compassion, and understanding are lacking, children raised in such environments may experience physical and psychological trauma. They may exhibit frustration and become less accommodating. This situation can be traced back to the overwhelming responsibilities shouldered by the single parent, who may lack the necessary psychological or social support.

Furthermore, empirical observations suggest that the quality of parental relationships with their children can serve as a mitigating factor against negative peer influences. When familial communication is effective, it is likely to foster a harmonious coexistence. For example, shared family meals can promote closer bonds between parents and children, thereby reinforcing positive relationships and mitigating engagement in risk behaviours such as substance abuse among girls and alcohol consumption, physical aggression, and theft among boys.

The size of the family does not significantly correlate with the sexual morality (deviant behavior) of university students in Southwest Nigeria, where polygamous marriages were historically

prevalent, and child-rearing was viewed as a collective responsibility within the community. Zulu, as cited in Alonge (2018), further emphasized that social values conducive to preventing children from engaging in misconduct and maintaining relationships were instilled from home, unlike the contemporary context where monogamous relationships predominate, and dual-income earners often find themselves too preoccupied to ensure attentive care for their children, leaving such responsibilities to domestic helpers..

This stands in contrast to the conclusions drawn by Atkins, Ituah in Alonge (2018), which asserted that the influence of family size or structure on sexual health behaviours among the youth in Saint Lucia is significant and cannot be overlooked. He further emphasized that the impact of single-parent households is not comparable to that of two-parent families, and likewise, the influences of maternal and paternal figures were deemed crucial in shaping the sexual health behaviours of young individuals. Conversely, the findings of Howard et al in Alonge (2018) supported the assertions made by Reichert et al in Alonge (2018), which indicated that family dynamics affect student behavior, as children raised by single mothers were observed to exhibit a deficiency in moral values due to the lack of paternal guidance that is typically instilled by fathers. Such children might consequently engage in antisocial behaviours.

The researcher concurs with this perspective, as a significant number of children who violate the regulations of certain educational institutions appear to originate from single-parent households, families of divorcees, or from parents who devote minimal time to their offspring. Dorothy (2020) conducted an investigation titled 'Perceived causes of deviant behavior among secondary school students in Kebete Sub County.' The findings indicated that the majority of educators identified primary factors contributing to deviant behavior in students as media/social media influence (80%), excessive parental protection (79%), dysfunctional family structures (70%), educational overload (65%), familial conflicts (58%), economic hardship (57%), parental neglect, exam-related stress (55%), and fear of failure (50%)". Furthermore, a predominant number of educators perceived that the majority of the causes of deviant behavior were associated with home environments.

The familial context in which a child is raised plays a critical role in that child's development; observations have indicated that families vary in economic status, with some children being reared in conditions of severe poverty while others are brought up in affluent environments. The research conducted by Nicholas and Kennedy (2018) explored the "factors contributing to deviant behavior among public secondary school students in Rivers State, Nigeria. The findings of this study revealed that a disadvantaged family background significantly fosters deviant behavior among public secondary school students in Rivers State. Additionally, the study indicated that living in impoverished neighborhoods, in households marked by domestic violence, or where substance abuse is prevalent, are contributing factors to poor family backgrounds, which are strong indicators that may encourage deviant behavior. These results are aligned with the findings of Echebe in Nicholas and Kennedy (2018), who examined the impact of dysfunctional family structures on children and discovered that those from abusive households

develop corresponding characteristics and behaviours. This underscores the assertion that a detrimental family background markedly promotes deviant behavior among public secondary school students. The researcher supports the conclusions of Nicholas and Kennedy (2018) by arguing that if familial units fulfilled their essential roles, the occurrence of deviant behavior in secondary schools could potentially be diminished, if not entirely eliminated..

A parallel investigation is the research conducted by Abdul (2016), which examined the influence of selected family contexts and peer groups on the engagement of secondary school students in deviant behaviours within the North East Geo-Political Zone of Nigeria. The study employed a descriptive survey research methodology; the sample comprised 2060 students extracted from a broader population of 25,773 secondary school students across 18 public institutions in the six states of the region. Data collection was executed utilizing a structured instrument termed the Family Context and Peer Group Questionnaire (FCPGQ), which was delivered directly to participants. The resultant data were analyzed employing weighted score mean and simple regression analysis. The findings indicated that a majority of the families within the North Eastern Geo-Political Zone were characterized by economic instability, a low level of familial economic wellbeing, and a lack of supportive or cohesive familial relationships, compounded by inadequate parental monitoring due to extended or polygamous family arrangements.

In the examination conducted by Chikwature, Oyedele, and Ganyani (2016) regarding the management of deviant behaviours in urban schools within Mutare District, it was found that 80% of respondents identified poverty as a significant factor contributing to deviant behaviours in educational settings, while insufficient parental guidance also played a role. Additionally, 60% of participants noted that home backgrounds similarly contributed to such behaviours. This research bears relevance to the current study, as many households have ceased to fulfill their traditional roles in the moral upbringing of children. A considerable number of parents are often preoccupied with external obligations, resulting in minimal supervision of their children's actions and behaviours. Consequently, children rise in these environments frequently exhibit both physical and psychological distress, encountering experiences marked by pain, animosity, conflict, aggression, unhealthy rivalry, and resentment.

The majority of the misconduct observed among secondary school students appears to stem from familial interactions and the practices instilled at home, particularly among those from families characterized by neglect, hostility, and antisocial parental figures who neglect to cultivate self-discipline, obedience, and a sound moral compass. It is important to note that families are not homogenous; certain families exist within a framework of low socioeconomic status, persistent unemployment, and frequent marital dissolution. Such familial environments may lack the capacity to impart appropriate values and cultural norms to their offspring.

Consequently, children from these households may come to understand that aggression is an effective means of obtaining what they desire. It is indisputable that conflicts manifest more

frequently, with children often resolving disputes through physical confrontations. During this developmental stage, these parents frequently acquiesce to their children's demands rather than establishing appropriate boundaries. One may infer that a breakdown in effective parenting practices can lead to the emergence of antisocial behaviours in children. The antisocial behaviours acquired within the family context are subsequently manifested in the school environment, where similar responses are directed towards educators and peers. Regrettably, it has been observed that educators typically address such behaviours with punitive measures, while only those students exhibiting compliant behaviours receive affirmative reinforcement from teachers.

Numerous studies have established that the substantial prevalence of deviants originating from lower social classes may predominantly stem from socio-economic deprivation and inadequate parental guidance. In the research conducted by Oni (2007), the findings indicated that offspring from economically disadvantaged backgrounds exhibit a heightened propensity to contravene established norms. This phenomenon can be attributed to the fact that these children are raised in impoverished households, where parental figures are frequently illiterate. Such parents, who likely due to financial constraints possess minimal resources to provide for their offspring, often allow their children considerable freedom at a precocious stage in their lives. In contemporary Nigeria, children encounter the multifarious repercussions of urbanization coupled with negative societal models, thereby developing within a complex and poorly cultivated social milieu. Consequently, they are subjected to various moral paradigms, which may result in the internalization of deleterious values. The absence of adequate care or proper upbringing by parents significantly correlates with adverse behavioural outcomes among these children in educational settings, potentially extending into their later lives. This, undoubtedly, has contributed to the substantial incidence of deviant behaviour among children, as evidenced by the findings.

The assertions made by Nwanneka (2015) further substantiate the aforementioned claims, positing that parental poverty obstructs the fulfillment of essential physiological needs, thereby engendering frustration which may catalyze anger and widespread antisocial conduct. Students hailing from affluent backgrounds (middle class) exhibit a propensity to diverge from the established rules and regulations governing academic institutions. Oluwagbohunmi and Abiodun (2015) supplemented this discourse by indicating that financial hardship frequently entices numerous young women into reprehensible behaviours under the guise of economic gain; female youths are similarly engaged in contemporary societal antisocial activities, including violent protests, cultism, ritualism, drug abuse, armed robbery, and insurgency, among others. Furthermore, Okunade and Akinola (2018) conducted an investigation into the relationship between home background and deviant behaviour among secondary school students in the Ado-Ekiti Local Government Area of Ekiti State. The research employed a descriptive survey methodology, encompassing the entirety of public secondary school students in the Ado Local Government Area. The sample consisted of 100 students drawn from four randomly selected schools within the locality. This may elucidate the rationale behind Caros' assertion in Okunade

---

and Akinola (2018) that children tend to emulate behaviours observed within their home environments. The findings also illuminated that parental influence can significantly affect the deviant behaviours exhibited by their children in educational contexts; for instance, parents who smoke and consume alcohol often enlist their children to procure such substances. Thus, whether overtly or subtly, children are indoctrinated to perceive smoking and drinking as an integral aspect of life..

### **Religious Influence and Deviant Behaviour**

Religion serves as a pivotal source of ethical direction and communal support, potentially safeguarding individuals, particularly minors and adolescents, from various forms of deviant and delinquent conduct. Nigeria exemplifies a nation that embodies three predominant religious traditions: Christianity, Islam, and Traditional religion. The primary objective of any religious framework is to foster virtuous and principled living, rather than endorsing violence, discord, or militancy; instead, it advocates for tranquility and social cohesion.

Notwithstanding the prevalence of these three religions across Nigeria, with numerous places of worship existing in virtually every locality, most secondary educational institutions incorporate religious studies into their curricula. For instance, the study of Christian religious knowledge within educational settings can serve as a mechanism for fostering students' spiritual, ethical, and intellectual development. This academic discipline appears capable of instilling appropriate values in students, fostering their ambition to excel, and cultivating a constructive outlook toward life, environmental interactions, and social integration at large.

The study of Islamic religious knowledge similarly emphasizes themes of peace, tolerance, and compassion, vital for sustaining spiritual and societal harmony. Quran 3:124 advocates for living harmoniously and peacefully with others. One may deduce that the principles of peace, virtuous conduct, and harmony are central tenets among these major religious traditions. The realization of these ideals is contingent upon the effectiveness of teachings in influencing students' lives, as many appear to navigate the world devoid of any significant positive influence from their faith. This observation aligns with Ezaka's (2013) assertion that the persistence of deviant behaviour in society can be attributed to a growing disconnection from the fear of God among students. It is indeed recognized that individual and societal moral standards are frequently shaped by religious convictions and values. Across various faiths, there exists a shared commitment to transcendental values and fundamental moral principles aimed at promoting good and eschewing evil. Generally, world religions advocate for truth, justice, integrity, and moral rectitude; however, this does not seem to resonate with the Nigerian context.

Beit-Hallahmi, as cited in Whitney and Jesse (2019), emphasizes that religiosity has been identified as a protective factor against the myriad risks associated with adolescence, including delinquency, substance abuse, and other high-risk behaviours. Greater frequency of attendance at worship services correlates with a diminished likelihood of engaging in deviant behaviour, as

---

students who actively practice the teachings imparted by their religious leaders are less inclined to partake in actions that could undermine their religious convictions.

Whitney and Jesse (2019) examined the premise that religion, functioning as a reservoir of social support and moral guidance, can protect individuals, particularly children and adolescents, from a spectrum of deviant and delinquent behaviours. Their analysis, based on data from over 10,000 American middle and high school students, investigates the interplay between religious adherence, secularism, and various manifestations of deviance. The findings indicate that adolescents who align themselves with a religious identity, as opposed to a nonreligious one, do not exhibit a lower propensity for engaging in deviant behaviours when accounting for various protective factors. Notably, the influence of certain protective elements is statistically significant and exceeds that of religious affiliation.

The investigation conducted by Ruwan, Ishaya, Okorie, Garba, Jose, and Okopide (2020) evaluated the impact of religious institutions on the mitigation of deviant behaviours within Nigeria. The research concentrated on the correlation between religious participation and religious devotion as determinants of deviant conduct among youth. Employing a cross-sectional methodology alongside stepwise multiple regression for data analysis, the study engaged fifty (N = 50) adolescents. The sample was acquired through convenience sampling methods, with participants aged between 13 and 19, yielding a mean age of 15.2 and a standard deviation of 2.25. This cohort consisted of thirty-eight (38) males and twelve (12) females. The findings revealed that religious participation explained 26% of the variance associated with deviant behaviour, while religious commitment accounted for 9% of this variance. The analysis demonstrated that both religious attendance and commitment significantly predicted deviant behaviour among adolescents. Furthermore, an inverse relationship was uncovered between religious attendance, commitment, and deviant behaviour among this demographic". The conclusion drawn posits that religion significantly contributes to the reduction of deviant behaviours within society.

Adolescents in secondary educational institutions often engage in misconduct that appears to contravene established "school policies, encompassing mutual abuse and examination malpractice, among other infractions. At times, the underlying motivations for such actions may stem from a superficial adherence to religious norms rather than genuine spiritual conviction. It may come as a surprise that individuals professing to be devout Christians or Muslims can still partake in deviant behaviour.

### **Purpose of the Study**

This study examined the relationship between religion influence and deviant behaviour among secondary school students in southwest Nigeria. Specifically,

- i. it examined the relationship between religion influence and deviant behaviour among secondary schools students in southwest Nigeria.



- ii. it examined the relationship between family influence and deviant behaviour among secondary schools students.
- ii.

### Research Hypotheses

1. There is no significant relationship between religious influence and deviant behaviour among secondary schools' students.
2. There is no significant relationship between family influence and deviant behaviour among secondary schools' students.

### METHODOLOGY

The research investigated the influence of cultural elements as determinants of deviant behaviour among secondary school students in the Southwest region of Nigeria. A descriptive research design of the survey type was employed in this study. The study population comprised 31,144 male and female students enrolled in both public and private secondary schools across Southwest Nigeria. The sample for this research consisted of 1,777 students, who were selected from public and private secondary institutions in Southwest Nigeria utilizing a multistage sampling technique. A self-constructed instrument entitled "Cultural Factors as Determinants of Deviant Behaviour among Secondary School Students in Southwest Nigeria Questionnaire (CFDDBQ)" was utilized to gather data for this investigation. To verify the face and content validity of the instruments, copies underwent rigorous evaluation by experts. The reliability of the instrument was determined through Cronbach Alpha reliability analysis, yielding a reliability coefficient of 0.82, deemed appropriate for the study. The hypotheses were evaluated using Pearson Product Moment Correlation at a significance level of 0.05.

### RESULTS

**Hypothesis 1:** There is no significant relationship between Religion influence and deviant behaviour among secondary schools' students. To test this hypothesis, scores on religious influence and deviant behaviour among secondary schools students in Southwest, Nigeria were collated and subjected to Pearson Product Moment Correlation. The result is presented below:

**Table 1**PPMC showing relationship between religious influence and deviant behaviour among secondary schools students

<i>Variables</i>	<i>N</i>	<i>Mean</i>	<i>Std. Dev.</i>	<i>r<sub>cal</sub></i>	<i>Sig</i>
<i>Religious Influence</i>	1777	14.86	3.943	0.232*	0.000
<i>Deviant Behaviour</i>	1777	33.82	12.108		

*P < 0.05 (Significant Result)*

The result in table 1 shows that  $r_{cal} = 0.232$ ;  $P = 0.000 < 0.05$ . Since the P value is less than 0.05, the null hypothesis is rejected. This implies that there is significant relationship between religious influence and deviant behaviour among secondary schools students.

**Hypothesis 2:** There is no significant relationship between family influence and deviant behaviour among secondary schools students.

To test this hypothesis, scores on family influence and deviant behaviour among secondary schools students in Southwest, Nigeria were collated and subjected to Pearson Product Moment Correlation. The result is presented below:

**Table2:** PPMC showing relationship between family influence and deviant behaviour among secondary schools students

<i>Variables</i>	<i>N</i>	<i>Mean</i>	<i>Std. Dev.</i>	<i>r<sub>cal</sub></i>	<i>Sig</i>
<i>Family Influence</i>	1777	10.07	4.379	0.388*	0.000
<i>Deviant Behaviour</i>	1777	33.82	12.108		

*P < 0.05 (Significant Result)*

The result in table 2 shows that  $r_{cal} = 0.388$ ;  $P = 0.000 < 0.05$ . Since the P value is less than 0.05, the null hypothesis is rejected. This implies that there is significant relationship between family influence and deviant behaviour among secondary schools students.

## DISCUSSION

The result of this study revealed that there is significant relationship between family influence and deviant behaviour among secondary schools students. A family has been argued to be the first point of contact for everybody, thus, it oftentimes has influence on how someone will behave in the society. This finding is in line with that of Nicholas and Kennedy (2018) whose study found that poor family background significantly promote deviant behaviour among public secondary school students. Furthermore, in the study of Chikwature, Oyedele and Ganyani (2016), it is revealed that poverty was a cause of deviant behaviour in schools lack of parental guidance also caused deviant behaviour as well as home background.

The result of this study equally showed that there is a significant relationship between religious influence and deviant behaviour among secondary schools' students. This could be as a result of fear of consequences, for instance, some of these secondary schools' students appear to think of the consequences as preached by their spiritual father (Pastor or Imam) before engaging in an act that is against the laid down regulations". More so, in home where fear of God rules, the children may not likely misbehave in the schools because most of the things imbedded in them will be propelling their lives. Beit-Hallahmi, in Whitney and Jesse (2019) stressed that religiosity has been found to be a protective factor against the many dangers of adolescence, from delinquency

to drug abuse and a variety of high-risk behaviours. The more often the students attend worship services, the less likely they engaged in deviance. This is because when students practice what they heard from their religious leaders, they might not be involved in deviant behaviour or trouble that could truncate their religious belief. The finding of Whitney and Jesse (2019) support this presents study. The researchers' findings showed that youth who are identified with a religion's label seem not to engage in some forms of delinquency than those who are not identified with a religion.

## CONCLUSION

Based on the findings of this study, it was concluded that religion and family influence had significant influence on deviant behaviour among secondary school students in Southwest Nigeria.

## Recommendations

Based on the finding of this study, it was recommended that: religious leaders in their sermons should dwell much on morality as well as moral upbringing of children. Pragmatic and spiritual consequences of immoralities should equally be emphasized. parents should make it a priority that their children get to schools on time to avoid lateness this will enhance their positive behaviour.

## REFERENCES

- Agrace. A. (2011). Socioeconomic status, parenting styles and teenager pregnancy in Kampala District. M.Ed. Thesis of Makerere University, Kampala.
- Abdul, A.H. (2016). Influence of selected family context and peer group on secondary school students' involvement in deviant behaviour in North East Geo-Political Zone, Nigeria, Thesis Submitted to the School of Postgraduate Studies, Ahmadu Bello University, Zaria, Nigeria
- Alonge, R.A. (2018). The impact of family structure and social values on university undergraduates' sexual behaviour in the twenty-first century. *Social Science Education Journal*, 2(1), 81-85.
- Chikwature, W., Oyedele, V. & Ganyan, I. (2016). Effects of deviant behaviour on academic performance in Mutare urban primary schools in Mutare District, *European Journal of Psychological Research*, 3(1), 35- 45.
- Dorothy, W.M. (2020). Perceived causes of deviant behaviour among secondary school students in Kebete Sub County, Kiambu County, Kenya. *Journal of Research & Method in Education*, 10, 8-12.
- Ekwok, M.L. (2020). Family background and deviant behaviour among secondary school students in Calabar Education Zone of Cross River State. *International Journal of Education and Evaluation*, 6(1), 14-22.

- 
- Ezaka, A. (2013). Behaviour, environment, fundamental attrition to perception. *Journal of Educational Studies*, 4(1), 51- 72
- Nicholas, I.J. & Kennedy, G.M. (2018). Investigation of some factors promoting deviant behaviour among public secondary school students in Rivers State, Nigeria.*European Journal of Educational and Development Psychology*,6(3), 40-47.
- Nkhata, M.J. & Mwale, M. (2016). An investigation of the contributing factors to adolescents' deviant behaviour in rural community day secondary schools with respect to the social and environmental aspects. *Journal of Child Adolescent Behaviour*, 4(6), 1-10.
- Nwanneka, N.; Ikediashi & Joseph, A. (2015). Anti-social behaviours among Nigerian adolescents. *IOSR Journal of Research & Method in Education (IOSR-JRME)*, 3(4), 31-36
- Okunade, H.F. & Akinola, O.T. (2018). Home background and deviant behaviour among secondary school students in Ado Local Government Areas of Ekiti State. *Social Science Education Journal*, 2(1), 69-76.
- Oluwagbohunmi, M.F. & Abiodun, E.O. (2015). Social injustice against women: Effects and implication for sustainable development in Nigeria. *International Journal of Educational Foundations and Management*, 9(2), 251-260.
- Oluwagbohunmi, M.F. (2023). *Sociology of education*. Ado-Ekiti: Golden Falking Enterprises.
- Oni, A.A. (2007). Socioeconomic ground as determinants of adolescents' socialisation in Nigeria. *Journal of Education Foundations and Management*. 5(1), 92-111.
- Ruwan, D.S., Ishaya, A.O., Okorie, A.O., Garba, Y.M., Jose, C. & Okopide, U.P (2020). Appraisal of the role of religious institutions in curbing deviant behaviours in Nigeria. *International Journal of Management, Social Sciences, Peace and Conflict Studies (IJMSSPCS)*, 3(3), 173 – 184.
- Whitney, D. & Jesse, M.S. (2019). Religion, non-religion and deviance: Comparing faith and family relative strength in promoting social conformity. *Journal of Religion and Health*, 1-16.