

Influence of Drug Use, Religiosity and Broken Homes on Anti-Social Behaviour among Youths in Makurdi Metropolis, Benue State

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ABSTRACT

The study examined the influence of drug use, religiosity and broken homes on anti-social behaviour among the youths in Makurdi metropolis. A total of one hundred and fifty (150) youths, comprising 89(62%) males and 61(37%) females, aged between 15 and 35 years and a mean age of 26 years from different locations within Makurdi metropolis participated in the study. The objective of the study among other is to find out if drug users engage in anti-social behaviour more than non-drug users. To find out whether youths low in religiosity engage in antisocial behaviour more than those high in religiosity and to also find out whether youths from broken homes engage in antisocial behavior more than those from non-broken homes. The study adopted a cross-sectional design survey, with three main factors; drug use (drug users vs non-drug users) religiosity (high religiosity vs low religiosity) and broken home (broken vs non-broken homes). The instrument for data collection was standardized questionnaire; the study was guided by four hypotheses. Data from respondents were analysed using independent t-test and independent t-test. The analysis was done using statistical package for the social sciences (SPSS). The result of findings shows a significant difference between drug users and non-drug users. Result shows a significant difference between youths who are high in religiosity and lowly religious. It also shows a significant difference between youths from broken homes and non-broken homes. Further results show no significant difference between male and female youths involvement in anti-social behaviours. The study finally recommends among others, the implementation of a more comprehensive public enlightenment on drug use, creating of more drug rehabilitation centres, also further researches should attempt investigating to identify the specific ages at which the participants might have experienced broken homes.

Keywords: Drug use, Abuse, Religiosity, Broken homes, Antisocial Behaviour, Youths-Makurdi.

INTRODUCTION

Recent changes in communication, transportation and commerce have made anti-social behaviours a global social problem (Winslow & Zhang, 2008). In America for instance, anti-social behavior has become the dominant fear of the people. A national survey in 2016, Chapman Survey on America Fears (CSAF) found that anti-social behavior was the people's major concern and indeed out distanced the next three concerns-the economy, jobs, and unemployment combined (Christopher & Bader, 2016).

In Nigeria, anti-social behavior has been metaphorically described as one of the fastest growing business in the country (Ifidon, 2015). This business according to Ajibade (2014) constitutes one of the major problems facing the country today. This is evidenced by the fact that no day passes in Nigeria without the national dailies carrying headlines of one form of anti-social behavior or another. Some of the typical headlines include "Armed robbers kill 4, rob bank in Benue State" (Vanguard February 20, 2015), "Armed robbery; Adamawa under siege" (This day, November 13, 2007), "Hundred feared dead as herdsmen attack Agatu, Benue State

(the Guardian, February 25, 2016). Boko Haram bombs Kano; death toll rises to 210" (Vanguard, January 24, 2012), "Yobe attacked as death toll in Kaduna bombings climb to 74" (this day June 27, 2012), "20 killed at Bayaro University Church service attack" (Vanguard, April 29, 2012).

Similarly, armed robbers were reported in one of the national dailies to have attacked a bus conveying footballers and their supporters to a match venue, killing 13 people and injuring many others (Sunday punch April 19, 2009). Makurdi in particular, the reported incidence of anti-social behaviour is conspicuously high. For instance, reported cases of missing persons seems to be on the increase with reports indicating that about three persons are missing in Makurdi every two months (Leadership, October 18, 2005). In 2015 alone, 18 cases of missing persons and 20 cases of murder were reported to the Makurdi Zonal Policy Command.

Furthermore, the Punch News Paper of June 9, 2016 reported the case of 5 students of the University of Agriculture Makurdi (UAM) and a security man were shot dead by rival cult gangs who were under the

influence of drugs. The overall anti-social behaviour statistics in Nigeria for quite some times has remained high as it is in other parts of the world. What is more worrisome today is the increasing sophistication and brutality that characterize the present day anti-sociality, the inability of security operatives to identify and track down those behind such heinous anti-social behaviours as well as the total absence of assistance to the victims of anti-social behaviour when they come under attack by armed men.

A brief look at the Niger Delta and Northern regions revealed a pathetic anti-social behaviour situation in the country. In the Niger Delta for instance, violent anti-social behaviour has surged there since militant youths who claim to be fighting for a fairer share of the regions natural resources, launched a campaign of sabotage against the oil industry some years ago.

According to Last (2014), kidnapping and hostage taking of helpless individuals in the Niger Delta region by heavily armed groups since then have become almost a daily occurrence. Oil

bunkering, pipeline vandalization and militia attacks on the civilian population and military operations are also very common in this region. In the Northern region, the coming on board of the Boko Haram, meaning Western education is evil, the entire nation has been gripped with fear especially in the north where students have deserted educational institutions and towns and villages have turned to ghost villages in fear of attacks by this deadly anti-social squad. The case of Bayaro University Kano mentioned earlier where these anti-socials bombed the university in the month of April 2012 killing twenty people, including two professors and many others is still sadly fresh in mind.

The widespread and growing rate of anti-social behaviour across the globe is not without consequence and implications. In the United States of America for instance, the well-known September terrorist attack resulted into heavy loss of lives, properties and paralyzed economic activities. In Nigeria, the cost of anti-social behaviour is very high in terms of lives, bodily injury, property and finance. There is no doubt that the estimated cost of the loss to theft, robberies and burglaries would run into billions of

naira, but it is impossible to attach cash value to the trauma and personal sufferings associated with anti-social activities.

This problem is enormous as the rate of anti-social behaviour increases as the economic condition becomes worse (Shopeju, 2007). The present level and nature of anti-social behaviour in the country could be said therefore to have the following implications:

1. It constitutes threat to national unity.
2. State of emergency declared in some parts of the north is causing untold hardship and human rights abuses to the people.
3. Foreign investment meant for Nigeria is being diverted to other smaller African countries due to the fear of fraud and insecurity (Osagie, 2004).
4. It creates massive destruction of life and property as exemplified by the June 20th bombing of the United Nations House in Abuja, the Suleja Christmas and Adamawa bomb blast that turned the places of worship into theatres of death. These and similar other violent anti-social behaviours have

given Nigeria the bad name of a terrorists nation.

5. Dehumanized treatment of Nigerians on international trips due to the anti-social record of the nation.
6. Intermittent border closures and huge business losses (Asievaju, 2004).

Infact in all parts of the country today, labour unions and other civil society groups are threatening a showdown with the federal government if no urgent steps are taken to address the state of insecurity, characterized by the dehumanized display of anti-social acts throughout the country. The concept of anti-social behaviour has been subject to a variety of definitions and interpretations. To the moralists, anti-social behaviour is a manifestation of spiritual depravity and a violation of the natural law. To the reporter, anti-social behaviour is news. To the thief, it is business and to the victim, anti-social behaviour suggests fear and loss. According to Tenibiaje (2010) anti-social behaviour refers to any deviant behaviour that violates prevailing norms, which may be psychological, cultural, social, political and economical.

Onoge (1993) defined anti-social behaviour as an act or omission which renders the person doing the act or making the omission liable to punishment under any order in council, ordinance, law or statute. Furthermore, Inciaddi (2011) defined anti-social behaviour as the violation of a generally accepted set of rules that are backed by the power and authority of the state. From the definitions above, anti-social behaviour can be seen as any behavioural manifestation of an individual that conflict the legal code of his or her country. Anti-social behaviour is as old as human and anti-social behaviour abound in all societies of the world. These behaviours include: Murder, suicide, drug trafficking, narcotic cropping, human trafficking, fraud, kidnapping, rape, stealing, burglary, forgery, arson, escape from lawful custody, bribery and corruption, oil bunkering, vandalism, hostage taking, cultism, money laundering, terrorism and so forth.

Responding to the rising wave of anti-social behaviour in order to avoid attacks, individuals have adopted measures such as the construction of iron gates, windows, bars, fence and installation of electronic monitoring and alarm

system. Many have engaged in the insurance of life and property, employment of private security personnel, formation of vigilant groups and acquisition of weapons or firearms (Garofalo, 1981). While anti-sociality in the country is steadily increasing and getting more organized, sophisticated and pathological thus defying all the measures put in place, the acquisition and maintenance of these protective measures is bringing about huge financial burden to the people.

The negative impact of anti-social behaviour has therefore generated interest among criminologists and other social scientists on the need to study anti-social behaviour in order to address the unwanted consequences associated with anti-social behaviour. In attempt to address the problem of anti-social behaviour, several factors such as the media (Ferrell, 1999); personality disorder (Hare; 1980); societal arrangements (Merton, 1968), have been identified by previous researchers as highly related to the increasing wave of anti-social behaviour world-wide. The focus of this study however is on drug use, religiosity and broken homes as factors related to anti-social

behaviour. These three variables are of interest as a result of their frequent appearing in both the print and electronic media in recent times in Nigeria. For instance, desperate attempts by the public to unravel the mystery behind the rising wave of anti-sociality and consequences in Nigeria have generated the appearance of some commonly seen headlines in our national dailies such as "Drug abuse: A major cause of anti-social behaviours in Nigeria" (Daily Trust, 2010). "Solomon Lar worries over drug abuse in Jos" (Nigerian Tribune, 2015), Tension grips ABU, Muslim students pronounce Fatwa on lecturers (This day, 2005), "Police arrest son for killing father over gratuity" (Punch, 2015) and so forth.

A look at these statements however shows that, majority of these statements were mass media speculations. It is therefore, the hope of this study that presenting empirical evidence on the factors of drug use, religiosity and broken home as they relate to anti-social behaviour will go a long way in assisting individuals, groups communities and the government in taking appropriate measures to addressing the current tsunami of

anti-social behaviour rocking the nation.

A review of studies on drug use and anti-social behaviour revealed regrettably that, not much has been done in this area of research in Nigeria, notwithstanding, extensive studies carried out in other countries like America (Cabrera, 1999) and the United Kingdom (Bennett, 2000) have shown that, there is a relationship between drug use and anti-social behaviour. In Nigeria, most of the previous studies on drugs are focused on drugs abuse (e.g. Makanijuola, 1992); Obat and Olaniyi, 1991; Harris -Eze, 1993) with emphasis on the epidemiology and medical consequences of drug abuse. The mandate of the present study however differs from the previous ones that looked at drugs in terms of drug abuse. This study looks at drugs in terms of drug use as a social problem and examined the link between drug use and anti-social behaviour among youths in Makurdi.

Makurdi, the capital of Benue State remains about the most populous in the middle belt region and since the work of Anumoye (1976) on drugs over three decades ago, changes that

are likely to increase the use of drugs such as increase in the number of street boys known as area boys have increased. Despite this, there is a paucity of current literature available on drug use in Benue State.

Similarly, Igwe, Ojinaka, Ejiofor, Emechebe and Ibe, (2009) argue that as a result of lack of sufficient and reliable data on drug use from which generalization can be derived from in Nigeria, there is need for additional survey in the country. This will allow for comparison of data from different cities bearing in mind the possible prevailing social differences from various cities in the country.

Rapid changing trends which are characteristic of drug use worldwide calls for periodic studies to enable the public access up to date information on current trends on drug use.

Turning to the issue of religiosity, it is pertinent to note that, the focus of criminologist on religion for quite some time has been on its pro-social impact to the society. But while there is a general expectation for religion to provide institutional support for conformity to

conventional culture, religious extremism has been found on the contrary to provide motivation and support for anti-social behaviour and violence (Miller, 2013), and religious groups and beliefs some times are also found to possibly develop in direct opposition to the established norms of the society (Akers, 2014).

In view of the foregoing, the anti-social impact of religion on the society as well is fast becoming the focus of criminologists at present. For instance, Johnson & Sung (2013) have identified the phenomenon of the misuse and distortion of religion to justify anti-social acts. Hamm (2014) also argues that religion can sometimes motivate anti-social behaviour. Instead of fostering pro-social attitudes, it rather indoctrinates members to carry out militant, violent and terrorist goals. Due to the religious coloration of most of the heinous anti-social behaviours carried out, in Nigeria at present, many are beginning to doubt seriously the possibility of religion bringing about pro-social behaviours. Oduaze (2014) for instance, in his article titled "Before religion derails Nigeria", argued that, people are hiding under the

canopy of religion to commit anti-social behaviour.

He stated that, the solution to the anti-social behaviour situation in the country therefore is not to turn to religion but emphasis should be laid on observing the rule of law. Before then, Imarhiagbe (2013) described religion as a zero benefit. The study at this contradictory juncture, of the role of religion in promoting pro-social behaviour therefore, sued for the need for more studies to address this controversy.

The third variable of the study is broken home. In Nigeria where medical and social welfare services are poor, there is an astronomical rise in death rate due to preventable and other diseases such as HIV/AIDs and maternal mortality. Other factors contributing to high death rate in the country include ethnic-religious conflicts, armed robbery, collapse building, traffic accidents like the recent Dana plane crash disaster of 3rd June 2012 that claimed the lives of about 153 passengers on board and crushed about thirty people on ground to death just in a twinkle of an eye in Lagos and so forth. The outcome of these disasters is broken home.

In addition, the global crusade of gender equality and women's rights which is currently sweeping across all the nations of the world and wrongly understood by many is another contributing factor that is bringing about broken homes through divorce in Nigeria today. While it was not common in the past in any geographical setting in Nigeria to find the percentage of broken homes matching in number with that of the non-broken homes, today it is common in many geographical setting in Nigeria to find the percentage of broken homes exceeding that of intact families such as in Lagos state. The soaring rate of broken home in Nigeria and its attendant effects therefore demands attention.

It is also worth mentioning here that, contradictions associated with result findings of studies on broken home and anti-social behaviour calls for further studies. For instance, Glueck and Glueck (1950) study on broken home and anti-social behaviour shows that delinquents come from broken homes. Their position was premised on the conviction that broken homes produce unstable habits and personalities in children.

This is rooted in the inadequate socialization process due to isolation from conventional social order that is responsible for shaping a child's behaviour. Other studies such as Videon (2002) however held a contrary view that broken homes have no effect on anti-social behaviour or delinquency. Videon (2002) for instance sampled teens whose parents were divorced or separated between 1994-1995, and compared with teens whose biological parents remained together over the same period.

The study found no direct effect of parental divorce on delinquency. Mammings and Lamb (2013) and Demuth and Brown (2014) in their separate studies found that teens living with two married biological parents have the lowest level of anti-social behaviour, compared to those living with remarried fathers and single-mother families. Other studies such as Videon (2002) however held a contrary view that fragmented homes have no effect on anti-social behaviour or delinquency.

CONCEPTUAL AND THEORETICAL REVIEW

In highlighting the influence of drug use, religiosity and broken homes

on anti-social behaviour among youths in Makurdi, the study has highlighted various concepts related to the above literature;

Drug Use

This can be said to be the frequent or regular use of psychoactive substance i.e, alcohol, cannabis, valium etc misuse of drugs can lead to serious addiction problems which cause harmful consequences to the drug addict and those around him.

Religiosity

Religiosity is a term used to describe the extent to which religion influences societies and intersects with other areas of public life. It defines the role that religion plays in society including the extent of people's beliefs, commitments and level of engagement with their particular religion. Although it's a rather broad term that can be applied in different contexts, religiosity is generally related to how much a particular religious doctrine is internalized (belief systems, identity etc) and is less related to the actual practice of religion, like going to church.

Broken Home

This refers to the lack of unity in a family which is often characterized by domestic violence or by the absence of the biological father or mother. This leads to deepening class division.

Youth

A youth is seen as a boy or girl that has passed the childhood stage and falls between the age ranges of 15-35 years. The idea of a youth differs from country to country based on its tradition or legislative stipulation.

Anti-Social Behaviour

Anti-social behaviour was defined by Hararahan (2006) as a descriptive act characterized by covert or overt hostility and intentional aggression towards others. It refers to an overall lack of adherence to the social norms of adherence to the social norms and standards that allow members of a society to coexist peacefully.

Theoretical Review

This study is anchored on three broad theories, namely Differential Association Theory, the Cognitive-Affective-Pharmacogenic (CAP) Control Theory of Drug Abuse and Socialization Theory of Religiosity.

Attempts to explain anti-social behaviour have long been the subject of much speculation, theorizing, research and debate among scholars and the public (Bohn & Haley, 2002). Each theory of anti-social behaviour has been influenced by the religious, philosophical, political, economic, social and scientific trends of the time. For example before the emergence of the classical and neoclassical theories of anti-social behaviour, anti-social behaviour was generally equated with sin and was considered as the work of demons (Bohn & Haley, 2002).

Differential Association Theory

The first twentieth century criminologist to forcefully argue that anti-social behaviour is learned was Edwin Sutherland (1949). His theory of differential association postulates that persons who became anti-social do so because of contacts with anti-social patterns. This theory remains one of the most influential theories of anti-social behavioural causation (Sutherland & Cressey, 1974). Differential association theory suggests that people learn anti-social behaviours in the same way they learn non-anti-social behaviours.

The theory states that modern society consists of conflicting normative definitions regarding which behaviours are appropriate and which are inappropriate and individuals learn normative definitions through interactions within intimate personal groups. Despite its immense popularity, ambiguities in Sutherland's original specification of differential association theory have limited its potential for empirical confirmation. For instance, one main critic is that Sutherland did not specify adequately the process by which a person learns anti-social behaviour. Rather, he simply suggested that anti-social behaviour is learned usually through interaction with others within intimate personal groups, and he noted ambiguously that a person becomes anti-social because of an excess of definitions favourable to anti-social behaviour over definitions unfavourable to anti-social behaviour (Sutherland, 1966).

The Cognitive-Affective-Pharmacogenic (CAP) Control Theory of Drug Abuse

This theory explains both drug use and abuse. The CAP control theory of drug use developed by Gold (1980) emphasized the interaction of the individual's style and the

affective experience of drug user with the drug's pharmacogenic effect. These are the basic ingredients of the cognitive-affective-pharmacogenic effect. These are the basic ingredients of cognitive-affective pharmacogenic (CAP) control theory of addiction (Coghlan, Gold, Dohrenwend & Zimmer Man, 1973; Gold & Coghlan, 1976).

The cognitive style of the drug abuser is viewed as the pivotal factor in an individual's moving from drug experimentation to drug abuse. It is however important to note that, the drug effects are short-lived and any temporary gain is turned into long-term losses. Inevitably, after the high wears off, some internal or external source of stress rekindled the conflict and anxiety. In this way, not only do the old feelings of lack of control return but they are likely to be even stronger than before. It is this increasing sense of powerlessness with increased drug use that leads the individual from drug use to abuse.

Socialization Theory of Religiosity

Socialization may be identified as an interactive process of transmission and learning in which individuals

teach and learn norms, values, behaviour, expertise, identity and in which socialized individuals may integrate these elements into their personality by internationalization (Stolz, 2009; Socialization is one of the most important ways of influencing the beliefs and preferences of children when we look at how children are influenced by socialization, we see that often little rationality is involved. Thus parents are likely to transmit their personal religious preferences, beliefs and practices to their children even if they do not consciously try to do so.

Functionalist Theory of the Family

Functionalist theory originated with the works of Emile Durkheim (1858, 1917). It is a theory that sees the society as a complex system whose parts work together to promote solidarity and stability. Functionalism interprets each part of society in terms of how it contributes to the stability of the whole. As Durkheim (1897) suggested functionalism conceptualizes society as more than the sum of its component parts. Each part contributes to the stability of the whole.

The different parts are primarily the institutions of the society, each of which is organized to fill different needs and each of which has particular consequences for the form and shape of the society and each part then depends on one another.

In attempt to address the problem of anti-social behaviour in the society, researchers have focused investigations on different variables influencing anti-social behaviour.

Drug Use and Anti-social Behaviour

In examining the data from New South Wales (NSW) detainees involved in Drug use monitoring in Australia (DUMA) Project, Makkai, Fitzgerald and Doak (2000) reported that just under one third of those detained for a violent anti-social behaviour and 55% of those detained for property offences tested positive for opiates. Four out of five property offenders tested positive for at least one illegal substance.

Among persons charged with drug offences, virtually all tested positive for at least one drug 72% tested positive for cannabis 38% tested positive for opiates and 24% tested

positive for benzodiazepines. Half of the persons charged with driving offences tested positive for opiates, while 30% tested positive for methadone and 50% tested positive for cannabis.

In the U.S prisons, about 60% of women had used drugs in the month prior to their current offence. One in four was under the influence of drugs at the time of the offence (Ekstrand, 1999). Drugs or alcohol therefore, played a significant role in the involvement of anti-social behaviour for 70% of women in Canadian prisons. Half of the population was under the influence of drugs when they committed their current offence (Shair Rodgers, Blanchette, Seto & Tamarack, 1991), also 40% of sentenced women and 50% of women on remand were on drugs in the year before entering British prisons. Female arrestees had higher rates of opiates amphetamine and Benzo Diazepine use than did men and spent more money on drugs (Home Office, 2002).

Religiosity and Anti-Social Behaviour

The relationship between religiosity and anti-social behaviour has been a heavily contested issue for over

thirty years. The origin of this controversy stems from the ground breaking hell fire and delinquency study (Hirschi & Stark, 1969). This study found that there was no relationship between delinquency and participation in religious activities. Zuckerman (2008) states that lower levels of religiosity in a society may be correlated with lower rates of anti-social behaviour especially violent anti-social behaviour. He noted that Denmark and Sweden which probably are the least religious countries in the world have the lowest rates of violent anti-social behaviour in the world and the lowest level of corruption in the world.

Topalli, Brezina and Bernhardt (2013) in their study on the paradoxical relationship between religious beliefs and anti-sociality among hardcore street offenders, concluded that religiosity helps anti-socials to justify their anti-social behaviours and may encourage anti-sociality. This assertion that religiosity may promote anti-social behaviour lies behind the cutting down of federal funding to prison chaplains in Canada.

The overall research on religiosity and anti-social behaviour is

therefore characterized by inconsistent results. Baier and Wright (2001) for instance described the result of the relationship between religiosity and delinquency as varied, contested and inconsistent. To some settings, religious beliefs and behaviour of adolescents appear to restrain youths from getting into trouble, yet, in other places, they seem to hold no sway (Stark & Bainbridge, 1996), Stark, Kent and Doyle (1982), therefore postulated that, the conflicting findings stems from variations in the religious ecology of the communities studied.

In communities where religious commitment is the norm, the more religious an individual is, the less likely he or she will be delinquent. However, in highly secularized communities, even the most devout teenagers are not less delinquent than the most irreligious. This is why the initial studies found no religious effect on delinquency. Each study was based on a highly secularized West Coast Community. Some few studies share similar views with the above position. For instance, Stark *et al.*, (1982), using a sample of 16 years old boys from eighty-seven high schools showed that there was a significant negative

relationship between religious commitment and delinquency in the great majority of schools in which religious students were a majority.

Broken Home and Anti-Social Behaviour

Since the seminar work of Glueck and Glueck (1950; 1968), considerable research has been conducted in the social sciences to identify factors socialization with delinquency. One of the most important findings that have emerged is that such factors do not operate in isolation from one another. Rather correlates of delinquency often have additive or interactive effects (Thomberry, Huizinga & Loeber, 1995). Glueck and Glueck (1950) study on broken home and anti-social behaviour shows that delinquents come from broken home. The researcher's position was premised on the conviction that broken homes produce unstable habits and personalities in children. This is rooted in the inadequate association process due to isolation from conventional social order that is responsible for shaping a child's behaviour. Other studies such as Videon, (2002) however had a contrary view that broken homes

have no effect on anti-social behaviour or delinquency.

Design

The study adopted a cross-sectional survey design, with three (3) main factors: drug use (drug use vs non-drug use), religiosity (highly religious vs lowly-religious), and broken home (broken vs non-broken homes).

Scope of the Study

The scope of this study covers Makurdi metropolis with particular emphasis on the youths. Makurdi is the capital of Benue State and is located in central Nigeria, a notable river is also found in the state, river Benue. Makurdi is linked by Nasarawa to the North, Gboko to the South and Otukpo to the East.

Participants

A total of one hundred and fifty (150) youths comprising of 89 males and 61 females aged between 18 and 35 years from Makurdi metropolis took part in the study. The choice of Makurdi was based on the fact that, Makurdi was easily available and accessible, youths were randomly selected and it was voluntary.

INSTRUMENTS

The instruments for data collection were standardized questionnaire. To provide answer to the research questions data was collected using four scales-developed by

1. John & Colleagues (2001), Drug use scale.
2. Emechebe and Ibe (2009) religiosity scale
3. Regnerus (2003), Anti-social behaviour scale.

Drug use scale

This scale was developed by Johnson and colleagues (2001) and measures the frequency or regularity to which participants use drugs. Six drugs (alcohol, cannabis (Indian hemp or Igbo), cocaine, valium, inhalants (eg. Glue and Solution) and heroin), were listed and participants were expected to respond to a four-point scale ranging from Never = 0, to more than once daily = 3, according to the frequency.

Religious Scale

This scale was developed by Emechebe and Ibe (2009). It measures the extent to which participants think about and engage in religious activities. It is a four-point scale, ranging from 1 to 4 score from 3 to 7 indicate low

religiosity, while scores from 8 to 12 indicate high religiosity. Item analysis performed produced a cronbach alpha value of .55.

Broken Home Scale

This scale was developed by Karofi, (2005), and measures the extent to which homes are broken. An example of an item in the scale includes "Is your biological father dead? The scale requires a yes or no response. Response of "no" to all the items indicates non-broken homes while a single response of "yes" on any of the items is indicative of broken home. Item analysis produced cronbach alpha value of .69.

Anti-Social Behaviour Scale

This is a four-point scale by which participants respond by indicating their agreement as follows: Never = 0, Once = 1, Twice = 2, Thrice and above = 3, low scores on this scale means low anti-social behaviour

DATA ANALYSIS

In analyzing the data collected from respondents, independent t-test and t-test were used for the analysis of the result.

Presentation and Discussion of Results

Presentation and Analysis of Result

while high scores indicate high anti-social behaviour, item analysis produced a cronbach alpha value of .87.

Research Hypotheses

From the review of literature, the following hypotheses were formulated;

1. Drug users will differ significantly from non-drug users on anti-social behaviour.
2. Youths who are high on religiosity will differ significantly from youths who are low on religiosity on anti-social behaviour.
3. Youths from broken homes will differ significantly from youths from non broken homes on anti-social behaviour.
4. Males will differ significantly from females on anti-social behaviour.

Table 1: Age of Respondents

S/No	Age	Frequency	Percentage
1.	Below 15	19	72.7
2.	15 – 20	71	50.7
3.	21 – 30	51	30.7
4.	31 and above	9	6.0
	Total	150	100.0

Source: Field Survey, 2017.

Table 2: Sex of Respondents

Variable (Sex)	Frequency	Percentage
Male	89	62.7
Female	61	37.3
Total	150	100.0

Source: Field Survey, 2017.

Hypotheses Testing

Hypothesis 1: This hypothesis states that drug users will differ significantly from non-drug users on anti-social behaviour.

Table 3: Summary Table for Independent t-test showing the Difference between Drug Users and Non-drug Users on Anti-Social Behaviour.

Variables	N	Mean	SD	t	df	P	Remark
Drug Use	50	18.32	4.27				
Non Drug Users	100	25.82	4.63	-9.539	14.8	.000	Sig.

Source: Field Survey, 2017.

Result in table 3 above shows a significant difference between drug users and non-drug users on anti-social behaviour [$t(14.8 \text{ df}) = 9.539$; $P < .01$]. the stated hypothesis is therefore accepted.

This result is in line with Goldstein (1995) who offered a tripartite

model for the explanation of drug-crime nexus. The first explanation posits that the pharmacological effect of drugs on the brain produces uncontrolled aggression leading to violent offences.

The second explanation is that the habit forming nature of drugs

makes drug users to engage in property crimes to raise money to support their drug habit. The third explanation is focused on the inter-marriage between drug use and drug selling which often employ aggressive tactics leading to all manner of crimes. Furthermore, Makkai and Feather (1999) in their study on drug use monitoring in Australia found that 70% of property offenders tested positive for cannabis. All drug offenders tested positive for cannabis and many violent offenders also tested positive for cannabis. The result of the present study is also consistent with findings of Baker (1988), Bennett (2000) Chicken and Chiaken (1982) and Harrison and Gtroerr (1992), who found that anti-social behaviour is higher for a population more heavily involved in drug use and lowest rates of anti-social behaviour are found among those who do not use alcohol or illicit drugs.

Reviewed Studies on the Relationship between drug use and anti-social behaviour posit that drug users are more prone to crime than non-drug users. The difference in anti-social behaviour between drug users and non-drug users in the study area has found much support

from the psycho analytic theory of drug use with emphasis on ego functions and id domination concepts. From the psychoanalytic point of view, the use of psychoactive drugs often cripples partially or wholly the ego functions of the drug users. Their reality testing ability become declined and their sense of judgment impaired. This makes drug users to easily abandon the concept of responsibility for their actions by easily engaging in crimes such as fighting, theft, burglary and the like without remorse.

Equally, the use of drugs makes drug users in contrast to non-drug users to become "id" dominated in behaviour. The instinctive pleasure seeking and aggressive nature of their id makes drug users to engage more in violent crimes than their non-drug using counterparts. Anti-sociality is a life style that both the immediate family of the drug user and the larger society everywhere prohibit. Engagement in anti-social behaviour therefore brings about disapproval and rejection from the family members.

Hypothesis 2: This hypothesis states that, youths who are high in religiosity will differ significantly

from youths who are low in religiosity in anti-social behaviour.

Table 4: T-test summary table for Religiosity Difference in Anti-Social Behaviour

Variables	N	Mean	SD	t	df	P	Remark
Low Religiosity	72	21.14	5.93	-4.80	148	.000	Sig.
High Religiosity	78	25.33	4.74				

Source: Field Survey, 2017.

Result in Table 4 above shows that youths who are high in religiosity will differ significantly from youths who are low in religiosity and in anti-social behaviour [t(148 df) = -4.80; P<.01]. The stated hypothesis is therefore accepted.

This finding is in agreement with the findings of Kerley *et al.*, (2005); Lestee, (1987) and Wallace & Forman (1998). These studies concluded that there is a significant difference between religiosity and anti-social behaviour such that those who are high on religiosity are less likely to engage in anti-social behaviour such as carrying of weapons, fighting and drunk-driving than those who are low in religiosity.

In this study, no significant difference in anti-social behaviour

was found between youths who are high on religiosity and those who are low on religiosity. This finding is in agreement with the findings of Kerley et al (2005); Lester, (1987) and Wallace & Forman (1998). These studies concluded that there is a significant difference between religiosity and anti-social behaviour such that those who are high on religiosity are less likely to engage in anti-social behaviour such as carrying of weapons, fighting and drunk-driving than those who are low in religiosity.

In this study, no significant difference in anti-social behaviour was found between youths who are high on religiosity and those who are low on religiosity. This findings is in contrast with the findings of other studies (eg. Kimball, 2000, Topalli, 2013, Zuckerman, 2008 etc)

Kimball (2000) for instance states that religiosity has no positive effect on anti-sociality. Zuckerman (2008) states that, lower levels of religiosity in a society may be correlated with lower rates of crime especially violent crime. He noted that Denmark and Sweden which probably are the least religious countries in the world have the lowest rates of violent crime in the world and the lowest level of corruption in the world.

Topalli *et al.*, (2013) in their study on the paradoxical relationship between religious beliefs and anti-sociality among hard core street offenders, concluded that religiosity helps anti-socials to justify their crimes and may encourage anti-sociality. This assertion that religiosity may promote crime lies

behind the cutting down of federal funding to prison chaplains in Canada.

According to Sturk, Kent and Doyle (1982), conflicting findings vise-vis crime-religiosity link stems from variations in the religious ecology of the communities studied. In communities where religious commitment is the norm, the more religious an individual is, the less likely he or she will be delinquent. However, in highly secularized communities, even the most devout teenagers are not less delinquent than the most irreligious.

Hypothesis 3: This hypothesis states that, youths from broken homes will differ significantly from youths from non-broken homes, on anti-social behaviour.

Table 5: Summary T-test Table for Home Background Difference in Anti-Social Behaviour

Variables	N	Mean	SD	t	df	P	Remark
Broken Homes	72	19.39	4.22	-10.729	148	.000	Sig.
Non-Broken Homes	78	26.95	4.39				

Source: Field Survey, 2017.

Result in Table 5 above shows that youths from broken homes differ

significantly from youths from non-broken homes, on anti-social

Influence of Drug Use, Religiosity and Broken Homes on Anti-Social behaviour among Youths in Makurdi Metropolis, Benue State

behaviour [t(148 df) = -.10.729; P<.01].

Findings of this study is consistent with previous studies. Glueck and Glueck (1950) study on family fragmentation and criminal behaviour shows that delinquents come from fragmented homes. Their position was premised on the conviction that fragmented homes produce unstable habits and personalities in children.

This is rooted in the inadequate socialization process due to isolation from conventional social order that is responsible for shaping a child's behaviour. Other studies such as Videon (2002) however held a contrary view that fragmented homes have no effect on criminal behaviour or delinquency.

Hypothesis 4: This hypothesis states that, males will differ significantly from females on anti-social behaviour.

Table 6: Summary t-test table for Gender Difference in Anti-Social Behaviour

Variables	N	Mean	SD	t	df	P	Remark
Male	79	22.99	5.33				
				-749	148	.455	Not Sig.
Female	71	23.69	6.16				

Source: Field Survey, 2017.

Result in Table 6 above shows a no significant score. It shows that male youths do not significantly differ from female youths on anti-social behaviour [t(148 df) = -.749; P>.05). The stated hypothesis is therefore rejected.

This finding is in contrast with findings of Marsh (2006), who states that patterns and trends in terms of criminal behaviour suggest that men still commit the majority of crime. In general terms, roughly 80% of those convicted for serious

offences in England and Wales are male.

Furthermore, the finding is also in contrast with a study by the U.S criminal justice Department (2010) on homicide trends in the U.S, found that males were 7 times more likely than females to commit murder in 2008. Furthermore, males were likely to be involved in drug gang and gang related homicides than females from 1980-2008.

The difference in findings could be due to social-cultural, geographical variations.

DISCUSSION

The objective of this study is to investigate the relationship of drug use, religiosity and broken homes on anti-social behaviour among youths in Makurdi, Benue State of Nigeria. Data from the study revealed that, the most prevalent drug used by both males and females in Makurdi is alcohol (51.8% and 39.5%) respectively. This finding is similar and in line with previous studies in Nigeria, such as by Ebirim & Morakinyo (2011), Oshodin, Aina & Onajole, (2010) who found that alcohol was the most prevalent drug used among the participants.

The second most commonly used drugs in this study were cannabis (33%) for males and (19%) for females.

Hypothesis 1: This hypothesis states that, there will be a significant difference in the anti-social behaviour of drug users and non-drug users. Findings of this study provide supportive evidence for the first hypothesis.

Hypothesis 2: This hypothesis states that there will be significant

difference in the anti-social behaviour of youths who are low on religiosity and those who are high on religiosity. The result of this study also supports the second hypothesis. In this study, significant difference in anti-social behaviour was found between youth who are high on religiosity and those who are low on religiosity.

Hypothesis 3: This hypothesis states that there will be a significant difference in the anti-social behaviour of people from broken homes and non-broken homes. The result of the present study also support the third hypothesis in this study, significant difference in anti-social behaviour was found between participants from broken and non-broken homes.

Hypothesis 4: The fourth hypothesis that there will be a significant gender difference in anti-social behaviour was rejected, as there was no significant difference found between males and females on anti-social behaviour.

CONCLUSION

This study examined drug use, religiosity, broken homes and anti-social behaviour. The objective of the study is to ascertain the relationship between drug use, religiosity, broken homes and anti-

social behaviour. The result of this study shows that there is a significant difference in anti-social behaviour between drug users and non-drug users. The result of the study also shows that drug users sampled in Makurdi engage in anti-social behaviour more than their counterparts who were non-drug users.

The findings of this research are consistent with those of Makkai, Fitzgerald & Doak, 2000, and Inciardo 1979), who found that a significant difference exist between the anti-social behaviour of drug users and non-drug users.

RECOMMENDATION

From the four independent variables examined, drug use has been singled out as the strongest predictor of anti-social behaviour in Makurdi. Looking at the high level of drug use in Makurdi and its associated consequences, the researcher suggest that the government should design and implement more comprehensive public enlightenment programs against drug use.

The federal government should introduce drug courts in the country as it is in other parts of the world.

This will make it easier for the prevention of drug use, anti-socials and more rehabilitation centres where they can be properly catered for. This will go a long way in reducing the strength of drug crime nexus in Nigeria.

IMPLICATIONS OF THE FINDINGS

The findings of this study have many implications and some of them are being discussed here. This study found that, those who use drugs commit more crimes than those who do not use drugs. The use of drugs apart from breeding anti-sociality, destroys the moral, academic and economic soundness of drug users as well as their health. In Makurdi and Nigeria in general today, the high number of psychiatric cases on the streets and in psychiatric wards, as well as the growing cases of traffic accidents are a direct consequence of the increasing level of drug use among youths.

The increasing rate of crime in Nigeria and Makurdi in particular as a result of drug use has numerous other implications as follows: Economically, the implications of anti-social behaviour are such that huge amount of

money and properties are lost to armed robbers and other anti-social gangs every day. In another direction, huge amount of money that would have served other vital sectors of the society are spent on security in attempt to curtail the activities of anti-socials. For instance, the budget for the police in 2009 by the Federal Government of Nigeria was put at ₦195 billion naira. It was also reported in 2009 that the Benue State government alone spent ₦2 billion naira on security in two years (The Punch May 29, 2009). Health wise, anti-social behaviours in Nigeria have basterdised the life of many people. Many Nigerians today have lost some of their bodies through matchet cuts and gun shots by anti-social elements.

Some people today are battling with incurable diseases such as HIV/AIDS because they were raped by HIV positive anti-socials. The psychological health of many Nigerians today is also very poor due to personal crime victimization. For instance, some rich men and women today travel by commercial taxis and wear ordinary cloths to conceal their true identifies. This is done to escape the watchful eyes of kidnappers and their associates.

Another dimension of the social implication of anti-social behaviour in Nigeria is that, it has created a social gap between people. Existing trust between people has been destroyed and this has resulted in the denial of assistance to many people who might have benefited tremendously from such assistance. Social interactions and outings that people enjoy after working, in most parts of the country also have become a thing of the past.

This is due to the widespread and prolonged curfew in some parts of the country as well as the fact that some of such social gatherings have become target areas for bombings by the dreaded Boko Haram. The Sabongari bomb blast in Kano which occurred on 29th August, 2013 killing dozens of people is a typical example of such attacks on social gatherings in northern Nigeria. Furthermore, anti-social behavior has given Nigeria a bad name in the sight of the international community. This has made many Nigerians travelling to foreign countries to be subjected to dehumanized screening which often put some at very serious health risk.

The high record of anti-social behaviour in Nigeria has further denied the country the opportunity of foreign investors coming to invest in the country. Though Nigeria has all the needed potentials for such investment to thrive on her soil, these investors prefer other African countries where the safety of their investment and staff is better guaranteed.

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Influence of Drug Use, Religiosity and Broken Homes on Anti-Social behaviour among Youths in Makurdi Metropolis, Benue State

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