



Disruptive Behaviors among Students in University Neighbourhoods in Cameroon- A Theoretical Review

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ABSTRACT

Youths in university neighbourhoods behave differently from those who live elsewhere like at home with parents. This probably stems from the more relative freedom they enjoy from parental and familial control and because of this freedom; they often take risks which other segments of the population can seldom take without concern for consequences. University neighbourhoods, seemingly provide lucrative grounds for behaviours that are inconsistent with the cultural and moral values of the environment or society in which young people live specifically university education. This implies that some aspects of disruptive behaviour practiced in university neighbourhoods in Cameroon like indecent dressing, keeping of late nights in bars and clubs, sexual activity, alcoholism, hooliganism, academic malpractices, financial fraud, gang competition, consumption of drugs even in public and within hostels, betting of money on games and organization of festive jamborees just to mention a few pose a threat to the discipline and moral development of the youths. These students are thus faced with a consequence probably behaviours which are often in contrast to the rules and regulations governing their studentship in the universities where they happen to be undergoing learning. This is assumed to be some form of disruptive behaviour which is examined herein under the lenses of some theories (Erikson-adolescence, Harris-group socialization, and Bandura-social learning). It is worth concluding that the contemporary neighbourhood settings and environment where most youth group together is certainly not the right milieu where they can be groomed to and nurtured to maturity intellectually, morally and responsibly.

Keywords: Disruptive Behavior, Students, University Neighbourhoods

Introduction

The institution of discipline within universities ensures the production of graduates with high moral rectitude who are better placed to enable well behaved in the society by differentiating the general welfare of the society. Most educated elites, government, parents and even all stakeholders in education recognize the fact that educating youths to conform to the acceptable rules and regulations of the society is not an easy task and as such, it must be the joint efforts of the parents, the church, the school and the government (Adenyinka and Kayode, 2009) cited in (Adedayo, 2016).

Nsamenang (2002) & Lo-oh (2012) reiterated that youths constitute more than 70% of Africa's total population and have been regarded as the continent's hope and future in whom African governments must invest. But a critical view of youths in Cameroons' universities identifies intense fears by parents, staff, the clergy, administration, the society at large and even the students themselves. Pearson (1975) in (Afumbom, 2016) earlier argued that morals are getting much worse and that youths are acting in ways that are different from those of the past. This indicates that anti-social behaviours were more common with youths at the time than it was in the past. This confirms Mohantey (1999) who propounded that youths in university neighbourhoods behave differently from those who live elsewhere like at home with parents. He posited that students have more relative freedom from parental and familial control and because of their freedom; they often take risks which other segments of the population can seldom take without concern for consequences.

As observed students independence from home and parental surveillance has scaled the tally of acts of disruptive behaviours manifested by some young people. The transition from home to university is generally considered to be problematic due to multiple challenges e students have to grapple with such as sudden independence from home and parental control, peer pressure and influence in the university neighbourhood (Afumbom, 2019).

This is supported by Jekayinfa (2013) who indicated that the list of unethical behaviour which constitutes indiscipline in the higher education system is inexhaustible. She pointed out that some of the noticeable acts of indiscipline in universities are absenteeism, theft, misuse of school fees, violent strikes or protests, and disrespect of school lecturers and hierarchy. As a result universities as observed are less becoming formation centres where youths are moulded into intellectuals, professionals and morally upright citizens, (Jekayinfa, 2013). The situation has raised concerns about the idea that youths are future leaders.

Taking the foregoing into consideration, this paperascertains the theoretical basis on which the why and how of disruptive behaviours are founded. This review notes that most youths in universities are psychologically in a period of human development aptly captured as adolescence with unique personality features that are uncommon to other developmental phases. As such the paper commences with Erikson's identity theory, navigates through Harris group socialization theory and concludes on the theoretical underpinnings of Bandura's social learning.

Theory of psychosocial development - Erik Erikson (1968)

Erikson (1968) explored adolescence and identity in details. He theorized that the primary goal in the developmental stage of adolescence is to answer the question who am I? The theory postulates that the primary psychosocial task of adolescence is the formation of an identity and discovery of the self. Therefore he called the developmental conflict identity versus role confusion. There are several contributing factors to the formation of an identity. The onset of puberty during adolescence leads to newfound cognitive skills and physical abilities. In addition, increased independence and autonomy leads to greater interactions with neighbourhoods, communities and schools.

According to Erikson (1968) this allows the individual to explore vocations, ideologies and relationships. He paid particular attention to the career domain, stating, in general, it is the inability to settle on an occupational identity which disturbs most young people. New expectations of adult responsibilities are gradually assumed as the adolescent matures. With adulthood on the horizon, eventually the twin identity question emerges: "who am I?" and "What is my place in this world?" (Mc Adams, Josselson, & Liebllich, 2006). When the individual is able to assess his/her personal attributes and match these with few outlets for expression available in the environment, Erikson 1968 would say identity has been formed. However when the individual is unable to manage this developmental task, role confusion occurs.

From Erikson's perspective, identity refers to a sense of who one is as a person and as a contributor to society. It is personal coherence or self-sameness through evolving time, social change and altered role requirements. The formation of identity is a major event in the development of personality and associates with positive outcomes. As he indicated identity provides a deep sense of ideological commitment and allows the individual to know his or her place in the world. It provides one with a sense of wellbeing, a sense of direction in life and a sense of mattering to those who count identity is what makes one move with direction; it is what gives one reason to be. Erikson clearly believed that that having a solid sense of identity is crucial to further development. However not all people successfully resolve this task.

His theory clearly indicates that character misunderstanding can lead to a very different human experience. It causes the individual to seriously question one's essential personality characteristics, one's view of oneself and the perceived views of others. Consequently, the individual experiences extreme doubt regarding the meaning and purpose of their existence, leading to a sense of loss and confusion. In summary, Erikson (1968) believed that adolescence is a time in which identity normally becomes the focus of concern.

The outcome of identity crisis such as increased independence and autonomy has actually led to greater interactions between the young people in Cameroon with their communities and schools as predicted by Erikson (1968). These youths are more attached to the neighbourhood and their peers with whom they jointly disobey societal norms and university rules. They spend a greater part of their time in snack bars, gambling houses and in night clubs with peers and romantic partners consuming alcoholic substances and abusing drugs, they often get drunk, confused and act very stupidly sometimes unconsciously. They also argue and fight over the outcome of their gambling pursuits as well as satisfy their sexual desires with their romantic partners, a situation which often arises as an outcome or consequence of too much drug and alcohol usage.

Unfortunately this sometimes happens during school hours when they ought to be in campus studying. Equally, they sometimes do pick pocketing, theft and squander their fees or tell blatant lies to their parents in order to raise finances for such immoral and illegal activities. With the statuesque, their discipline is heavily undermined. This is reveals that as posited by Erikson that the youths in youths in university neighbourhoods in Cameroon have lost sight of their true identity. They seem to be in a state of confusion. This confirms Kroger (2004) who opined that due to changing physical, cognitive and social factors, nearly all adolescents experience some form of role confusion.

The youths in university neighbourhoods have lost sight of their identity and purpose. It is as a result of this confusion that young people within university neighbourhoods get drunk by socking themselves in liquor, abuse drugs like tobacco and cigarettes, spend a lot of time nocturnally and daily with their romantic partners, expose their bodies in the name of fashion dressing and bet their pocket money as well as school fees on games

of chance. Research appears to support this notion by indicating that the most extensive advances in identity development occur during the college years (Waterman, 1985). Major gains are expected during college as students make important decisions that pertain to various life domains including occupation, friendship, romantic relationships, and religious or political beliefs (Waterman & Archer, 1990).

University milieus make available a diversity of experiences that can both trigger considerations of identity issues and suggest alternative resolutions for identity concerns (Waterman and Archer, 1990). In addition, it is natural to assume that in determining one's identity, one would seek others within the same age group to grow and learn together and understand the social norms and values of society. In so doing the youth commonly engage in a common culture comprising different kinds of practices such as drinking of alcohol, smoking, dressing alike, dating, gambling and formation of gangs as part of conformity and the need to belong and be accepted by peers.

In fact the youths in university neighbourhoods in Cameroon are suffering from fanaticism whereby they tend to become fans of their peers and societal ills rather than followers of their self-norms and principles. This is a common situation in today's university neighbourhood in Cameroon where young people abuse alcoholic substances and drugs, wear clothes that expose their body parts to be seen, engage in sexual and intimate relationships as well as guess in sporting games like football to make money just because their friends do so.

Again, some psychologists believe that most youths proceed through a series of developmental changes. During these changes primary influences on their lives shift away from parents to friends. A major factor leading to the existence of the "youth culture" is the fact that adolescents pull away from their parents to establish their own identities in their new independent homes (university neighbourhoods). This process is a developmental trend meaning that it is a "normal" life cycle process through which adolescent's pass as they move into adulthood. One explanation of how this process works was identified by Erikson (1968), who believed that humans have to resolve different conflicts as they progress through each stage of development in the life course.

Erikson (1968) argues that in order for teens to establish a sense of identity they must engage in exploration to find their own person. They can experiment in many ways such as music, dance, play, and make new friends, imitate stars in movie and sports and conform to their peer pressure. So they must navigate through aspects of indiscipline such as gang fights, street harassments, and public smoking without care for others health, burglary, rape, date rape, absenteeism and parental duping among others. These acts of indiscipline are executed a bit to find out what best suits them or better still who they really are.

This psychological revelation is equally a clear picture of the scenario in university neighbourhoods where many students most of them still teenagers live their homes and parental control and now become independent youth, living a life of their own and trying to establish who they really are. This new and sudden independence paves the way for experiments and trials of all sorts motivated by the presence of peers and the nature of the environment or neighbourhood. The situation is described by Hall (1904), as the "storm and stress" of adolescents.

Even though it can be rightly said that many students in universities are already in their twenties way above the adolescent stage, a majority of them still experience adolescence crisis often because they forfeited the adolescent experiences sometimes because of too much parental control, low socialization rate and sometimes too reserved nature. However the situation quickly turns around in the university with an outburst or sudden realization of the need to involve, conform and be recognized. Nkereuwem & Nkpah (2014) propounded a series of negative and risky behaviours among university students such as cigarette smokers uncontrolled and frequent sexual intercourse, drunk driving, unprotected sex, drug use, gambling, other criminal behaviours, frequent pregnancies, health problems, injury, and death or cult related activities.

Group socialization theory - Judith Harris (1995, 1998)

According to the group socialization theory, parents are the primary agents of socialization for the child up to the age of about five or six. Second parents remain the most important influence for any activity that is family based. Also parents in family influence are lifelong and constant as long as the child continues to live or later visit in the family home. These influences are so well established in American culture that they lead both writers and readers of research to what Harris calls the faulty nurture assumption that parents are primary only in these three ways. In terms of personality development through adolescence to adulthood, the primary influence is not parents; it is the childhood peer groups.

The group socialization theory posits that within a child's peer groups, the psychological characteristic a child is born with becomes permanently modified by the environment. Various peer groups may be the preschool or child care group, the elementary group or the adolescent group. The same age and sex groups in the school years provide greatest influence. The next most influential peer groups are the adolescents. The theory propounds that the processes by which children develop into adulthood are genetic transmission, indirect genetic influence (which refers to

behaviours by others including parents, caused by genetic traits, socialization by peer groups and influence by parent peer groups on child peer groups. Key to the group socialization theory is the process of socialization by peer groups (Harris, 1998).

The assumptions of the group socialization theory are summarized on the following table.

Components of the group socialization theory	Assumption
Context specific socialization and personality development	<ul style="list-style-type: none"> - children learn separately how to behave at home and how to behave outside -personality consist of an innate core plus acquired context specific behavioural systems -as children get older the outside- the home behavioural system takes precedence over the inside - the home system and eventually becomes part of the adult personality
Sources of outside the home socialization	<ul style="list-style-type: none"> -primates are predisposed for evolutionary reasons to affiliate with and adapt to a group -humans have the ability to identify with more than one group: the group identification that is salient at any given moment depends on social context -the group that children identify with when outside the home is the peer group; a group of others who share socially relevant characteristics such as age, gender, ethnicity and in adolescence interests and abilities -identification with a group entails taking on the groups attitudes and norms of behaviour. This is a within group process that results in assimilation, the group members become more alike
Transmission of culture via group processes	<ul style="list-style-type: none"> -parents don't transmit their culture directly to children. It is transmitted from the parents peer groups (and from other cultural sources)to the children's peer group -children transfer behaviours learnt at home to the peer group only if they are shared by and approved by a majority of the group members. Children who come from atypical homes do not transfer atypical behaviours to the peer group -children's peer groups create their own culture by selecting and rejecting various aspects of adult culture and making cultural innovations of their own -during childhood children move through a series of these child created cultures
Between group processes that widen differences between groups	<ul style="list-style-type: none"> - in group favouritism and out group hostility derive from adaptive mechanisms acquired through evolution and found in other humans and primates -in humans, in- group favouritism and out - group hostility produce group contrast effects which widen differences between groups or create differences if there were none to begin with
Within group processes that widen differences among individuals	<ul style="list-style-type: none"> -status hierarchies within the group and differences in dominance or social power exist in all primate groups. Differences in status tend to persist and in humans may have lasting effects on personality -social comparisons within the group give children information about their strengths and weaknesses and result in typecasting of individuals by other members of the group
Assimilation and differentiation	<ul style="list-style-type: none"> -within-group assimilation and between-group contrast are likely to occur when group identity is salient. Group identity is salient when other groups are present. -within-group assimilation and within-group differentiation are mutually exclusive. Children can become mutually exclusive to their peers in some ways(socialization), and over the same period of time, less similar in other ways.

Source: Harris. J.R.(1995). Where is the child's environment? A group socialization theory of development. Psychological review, 102, 458-489.

The above theoretical proposition mirrors the real situation in university neighbourhoods in Cameroon. The group that some young people

identify with when out of the home is most often peer groups with whom they share common characteristics. This group plays a significant role in the life of young people. Such is the case with youths in university neighbourhoods who manifest deviant behaviours such as boozing late at night, clubbing, partying, wearing of indecent and luxurious fashion clothes that expose sensitive body parts, participation in festive jamborees where consumption of intoxicated drugs and substances like alcohol and cigarettes is often done publicly as well as engagement in immoral romantic relationships. All of these are often done because they want to be feared, respected, accepted, and looked upon as heroes among in their peer groups. Cheng and Deng (2021) affirmed this situation when they found that some university undergraduates consider that peer pressure has harmed them. This has sparked public concern and become the focus of society.

No matter the moral home training done by parents, it has been observed with dismay that the strength of the temptation to conform and comply to peer pressure and its risky activities is often too quantitative and qualitative to be avoided. As such the kind of peers around university neighbourhoods have carefully, systematically, gradually and sometimes speedily transformed well-formed young people from morally upright homes into samples of immorality because of the discipline problems they manifest. It is even more critical when some students within the peer group have bad values and behaviours that are not conducive to the socialization of university students (Cheng and Deng, 2021).

Similarly, this theory paints a picture of the issues in this review because it focuses on the fact that the home environment or parents alone do not play the fundamental role in the way young people develop. In Cameroon for example, most young people are often in school, play grounds, neighbourhood gatherings, sporting events, gambling sites, motor parks and other unholy gatherings. Most of these settings provide opportunity for events and activities that push them to easily lose sight of the values and morals inculcated into them back at home.

This is evident in the fact that the youths in university neighbourhoods often have more freedom, opportunities and independence to do what they desire. Even when parental norms as imbued at home are remembered, the fact that the new environment is filled with many opposing peers with seemingly new experiences, their status as adolescents undergoing biological and identity transformation- crisis (Erikson, 1968) often places them in a position to succumb and to experiment.

This therefore entails tasting alcohol, drawing in and blowing out smoke from drugs, exposing pertinent body parts, betting money to get more and kissing or sometimes sex with the initial motive of just trying to know. The critical issue about this is the fact once among peers the need to portray and project an acceptable self often requires acting extraordinarily from other peers much to the pleasure and applause of female counterparts. Once this is done, the effect is the discipline problems that rock university neighbourhoods today like absenteeism, entering late into class, disobeying faculty staff, street fights, violence, squandering of school fees and theft, etcetera becomes en vogue

It is worth noting that the Universal Human rights act of 1948 on universal education is highly pursued in Cameroon because it is a signatory to the United Nations which governs nations across the globe. As such youths who gather together for the purpose of higher education in Cameroon have increased. This confirms Nwaimah (2008) who posited that more than 42000 young people seek entry into universities in Cameroon annually, with more than 95% of them into public universities. This means that the number of young people in university neighbourhoods have increased as such the peer groups there in are also quantitative numbering about 500.000 annually (MINESUP, 2021). In such academic milieus, what should identify and differentiate students from others ought to be their academic glories.

Unfortunately this seems not to be the case in some university neighbourhoods. This is because the youths have adopted new mechanisms through which they can be identified, feared and regarded as different. Such a situation brings forth disruptive behaviours which short chains the purpose of education by impacting negatively on teaching and learning in school (Asiyai, 2019). Without good discipline in school teachers will find it difficult to teach and students cannot learn effectively (Hayden, 2011).

It is also the wish of many young people to belong, become active, influential and heroic members of most peer groups. The one and only way through which this is done is for them to wear the most fashion like abstract dresses, consume the most alcoholic drinks and in large quantities too, abuse drugs of all kinds and publicly too, have sex or kiss with as many partners as possible and win the largest sums of money from diverse gambling agencies. With this in place the tendency for peer influence becomes very high and taking into consideration the negative nature of the aforementioned aspects of youth culture, it will not be wrong to say that rules and regulations otherwise known as discipline that seem to stand on their way will be crushed definitely.

Also as students integrate into the world around them, the need to belong and be accepted not only as members but very influential ones within peer groups forces most of them to engage in immoral and criminal activities in order to be feared and respected within the group. Most of this involves going late to class and school, moving out of class when the teacher is in without permission to do so, putting on funny/ramshackle hair styles, threatening a teacher in front of other students, using of big and popular nicknames associated with music, sports and film heroes, cash

spending during extracurricular activities, caressing females in public areas to seek attention and putting on indecent and fashion like wears to school. All of these in most cases is often geared towards demonstrating courage and guts to peers as such establishing their role and position within the group. All of these are no doubt discipline problems which constitute a hindrance to moral development.

Again most peer groups are formed by peers whose members have common goals, interests and similarities in fact it is often very difficult to see peer groups whose members have differences or disagreements. As such academically upright and moral friends will associate together while peers with negative, immoral and poor academic achievement records will equally move together. As observed, peer groups that commit violent and criminal activities like riots and strikes are likely to be admired in school milieus than the more humble ones and considering that birds of the same feathers flock together, such groups more often than not attract a popular, respected, feared and populated following. Such groups create fertile grounds for acts of indiscipline like absenteeism, lateness, truancy, delinquency, violent fights; pick pocketing and sometimes cultic activities. It can therefore not be over emphasized that all of these which stem from youth culture are common in university neighbourhoods in Cameroon.

Similarly many university students are in their teenage years developmentally characterized by psychologist as adolescence. Even some of them who have passed the adolescent stage still behave like adolescents because they forfeited the adolescent experiences sometimes because of too much parental control, low socialization rate and sometimes too reserved nature. However the situation is often different in the university with an outburst or sudden realization of the need to involve, conform and be recognized. For this to take place effectively there must be a group to belong to and to learn and participate accordingly. This as observed is the peer group which in this sense could be regarded as the adolescent peer group because of their similarities.

It should be noted that this is a very critical and difficult stage of human development and very few young people usually survive the socio-emotional negativism associated there in. As such this period gives room for trials and temptations of all sorts and different opportunities to experiment for many students. This creates in them a feeling of "I have arrived" thus building in them unnecessary anxiety, curiosity and interest to discover many things about life. Since they cannot do so own their own, they tend to socialize with many others from whom they can learn certain aspects of the society which are in most situations includes wearing of fashion clothes, drug or substance use, gambling, formation of gangs and bullying just to name a few. Definitely, their moral development is affected.

Social learning theory (SLT) - Albert Bandura (1977)

Social learning theory is increasingly cited as an essential component of sustainable natural resource management and the promotion of desirable behavioural change. (Muro& Jeffrey 2008). This theory is based on the idea that individuals learn from their interactions with others in a social context. Separately, by observing the behaviours of others, people develop similar behaviours. After observing the behaviour of others, people assimilate and imitate that behaviour, especially if their observational experiences are positive ones or include rewards related to the observed behaviour. According to Bandura, imitation involves the actual reproduction of observed motor activities, (Bandura 1977).

Social learning theory has become perhaps the most influential theory of learning and development. It is rooted in many of the basic concepts of traditional learning theory. This theory has often been called a bridge between behaviourist learning theories and cognitive learning theories because it encompasses attention, memory, and motivation. (Muro& Jeffrey 2008). However, on this regards, Bandura believes that direct reinforcement could not account for all types of learning. For that reason, in his theory he added a social element, arguing that people can learn new information and behaviours by watching other people.

According to the elements of this theory there are three general principles for learning from each other. The principles of social learning are assumed to operate in the same way throughout life. Observational learning may take place at any age. Insofar as exposure to new influential, powerful models who control resources may occur at life stage, new learning through the modelling process is always possible. (Newman, 2007).

Social learning theory posits that people learn from one another, via: observation, imitation and modelling. Based on these general principles, learning can occur without a change in behaviour. In other words, behaviourists say that learning has to be represented by a permanent change in behaviour; while in contrast social learning theorists say that because people can learn through observation alone, their learning may not necessarily be shown in their performance, (Bandura, 1965). According to Bandura, (2006) learning may or may not result in a behaviour change. Bandura demonstrated that cognition plays a role in learning and over the last 30 years social learning theory has become increasingly cognitive in its interpretation of human learning, (Newman & Newman, 2007).

Behaviours learned through modelling

The people who are being observed are called models and the process of learning is called modelling. Bandura's second and third stages of social learning, imitation and behaviour modelling, will occur if a person observes positive, desired outcomes in the first stage. If, for example, an instructor attends and observes a course in-world and is entertained, informed, and approves of the way students act, they are more likely to want to teach a course in-world themselves. They can then use the behaviour they experienced to imitate and model other instructors' teaching styles in-world (Bandura, 1986).

Some research findings proffer behaviours can be learned through modelling. Some examples that can be cited on this regards are, students can watch parents read, students can watch the demonstrations of mathematics problems, or see someone acting bravely and a fearful situation (Bandura, 2006). Based on this point, aggression can also be learned through models. Much research indicates that children become more aggressive when they observed aggressive or violent models. From this view, moral thinking and moral behaviour are influenced by observation and modelling. In consequence, learning includes moral judgments regarding right and wrong which can in part, develop through modelling.

Observational learning

In the Bobo doll experiment, the research focus was on patterns of behaviour, at least in part, by social learning theory, and that similar behaviours were learned by individuals shaping their own behaviour after the actions of models. Bandura's results from the Bobo Doll Experiment changed the course of modern psychology, and were widely credited for helping shift the focus in academic psychology from pure behaviourism to cognitive. The experiment is among the most lauded and celebrated of psychological experiments, (Newman & Newman, 2007).

The experiment strayed away from behaviourism's insistence that all behaviour is directed by reinforcement or rewards. The children received no encouragement or incentives to beat up the doll; they were simply imitating the behaviour they had observed. Bandura termed this phenomena observational learning and characterized the elements of effective observational learning as attention, retention, reciprocation and motivation. He demonstrated that children learn and imitate behaviours which they have observed in other people.

Intrinsic reinforcement

One of the other formats of learning is described as a form of internal reward, such as pride, satisfaction, and a sense of accomplishment. Based on some researchers such as (Muro and Jeffrey, 2008) who supported Bandura's social learning theory concepts this kind of learning also emphasis on internal thoughts and cognitions and it can help connect learning theories to cognitive developmental theories. On this regards, Bandura (1986) criticized this process and believed that external, environmental reinforcement is not the only factor to influence learning and behaviour.

Concluding Considerations

The above theoretical proposition has a link with this study in that it reveals why and how some aspects of youth culture are commonly manifested in university neighbourhoods. As observed, the way and manner young people dress in university neighbourhoods lives on lookers and social critics to question whether they are professional fashion designers. Definitely they are not. The fundamental question asked therefore is; how possible is it that youths nowadays like those in university neighbourhoods present themselves in latest fashion designs and clothes hitherto seen only with top models and stars in the area of movies, sports, music and fashion designing?

As observed, it seems to be as a result of observation, modelling and imitation which is made possible by latest trends in technology like the internet, TV, magazines, newspapers, social media and sometimes local concerts which are sometimes viewed even in their phones. The sad reality is the fact that what music and movie heroes wear on stage to spice their presentations and call for attraction and fame as well as fanatics that will subsequently raise their finances through sales has been misinterpreted by the youths.

Young girls and boys in university neighbourhoods have resorted to naked dressing in both the public and private milieu. Some allow their laps, backs, breasts, chests, navel, buttocks and entire waistline to be seen by onlookers as they parade about. This dressing habit is blamed on the imitation of what is termed fashion copied from the western world. When one takes a walk through the streets of university neighbourhoods at certain hours of the day, it is very possible to visualize or spot young people with strands of dressing codes that epitomize the level of decay

which now rock the town.

The outcome is that they either end up in bars where they drink to stupor or in hotel rooms where they are sexually abused or used as prostitutes to get more cash so they can get more money to finance their command for recent fashion wears. With this universities cannot function properly. As such a study of this nature will scientifically probe the statuesque and recommend solutions.

Also, some universities have been vandalized on several occasions by its own students. The occurrence of violent and destructive strikes, protests and riots that undermine effective and efficient functioning of the universities as well as the peace and serenity of its neighbourhoods have been so rampant in recent times. This has forced university hierarchy, the public and parents to wonder aloud the reasons behind such vandalism and violence.

Looking at Bandura's theoretical proposition, the answer can be seen instantly. Young people in university neighbourhoods have learned to be aggressive and violent in their actions because of what they see, watch and learn over the media or around the neighbourhoods. Numerous movies are distributed over the different TV cable lines in university neighbourhoods and are made available to the students at cheap and affordable monthly and annual rates. This has provided easy and frequent access to fights, criminality and sometimes wars and gun battles that create an inner desire in the young people to wish to try out on their own. Coupled with their status as adolescents (period of crisis), it becomes inevitable for them to want to experiment. The only channel therefore through which this can be done is by cooking up and engaging in violent protest, street fights, counter gang attacks, cultic and occultist confrontations as well as one on one battles over private encroachments. This are no doubt discipline problems which as stipulated by Bandura's theory are learned through observation, modelling and imitation.

In another direction, this theory is seen to project the fact that most young people in university neighbourhoods like to play games of chance, engage in romantic relationships as well as consume drugs and alcoholic substances because of admiration from other peers or youths who do so. In the university neighbourhood, the most admired, feared, heroic, star like and respected young people are those who parade about with 'beautiful and handsome partners' dressed indecently, command large quantities of beer in bars, smoke drugs of all kinds and make huge sums of money from gambling bets. These acts as observed have become the new normal and in the light of Bandura's theory, are been observed carefully and reproduced by other youths.

Unfortunately and hypocritically, this happens in university neighbourhoods whose models ought to be high academic achievers and intellectuals like university dons who have made a positive mark within their area of specialty. This alarming rate of wrong role models being observed and imitated by future leaders warrants an analysis of this nature so as to find out the reality behind the statuesque with a view of proposing the need for a return to normalcy. Giroux (1998) cited in (Lo-oh & Afumbom 2017) argued that the contemporary neighbourhood settings and environment where most youth group together is certainly not the right environment where they can be groomed to and nurtured to maturity intellectually and academically. To comprehend factually the reality of the foregoing situation, it is worth engaging in an empirical study both from a quantitative and qualitative perspective.

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