



Fundamental Human Rights, Polices of a Nigerian Private Mission University and the Safety of Students: Critical Analysis

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Abstract

This article employed secondary data to critically examine policies, mission and vision of a private mission university in line with fundamental human rights and the safety of students. The high rate of violence and criminal activities across Nigeria seems to have given credence to such policies in as much as such policies emphasize students' safety and development. Therefore, academic freedom and students' fundamental human rights should be exercised within the policies designed to ensure students safety and development. In the past and in recent times, studies have explored several areas of student safety and development, most especially in developed nations where priority is placed on student affairs administration, but such efforts are yet to be examined in the literature emanating from Nigeria despite several criticism against the policies of the university. Contrary to the belief of many critics, violation of fundamental human rights does not exist in the university under study; instead, stringent policies and procedures attached to the actualization or implementation of such policies are in existence to safeguard students' safety and development. The study argued that the failure of some students to comply with the procedures attached to these policies seem to have created a scenario of violation which critics contend with. Thus, a stern look at these policies and their applicability to students' matters would have been better understood and appreciated instead of condemnation. However, the paper argued that implementation of policies should be exercised with caution, largely because disciplinary power is a sensitive issue and those exercising it must do so with thoughtfulness and in absolute good faith and in accordance with the rule of law.

Keywords: Fundamental human rights; Policies; private mission university; Student; Safety.



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1. Introduction

Some Nigerian scholars have argued severally that private mission universities are glorified secondary schools (Kanabe, 2015; Michael, 2015) owing largely to the policies of these universities which are contrary to conventional tertiary institutions.

University education across the world is known for freedom which includes speech, association, movement, thought, conscience and religion, among others Okpala and Okpala (2017) but the negative implications of such freedom on youth in a developing country like Nigeria is often ignored in spite of several studies conducted on the relationship of such freedom with social problems such as cultism, Ajayi *et al.* (2010), violent demonstrations Babalola (2016), sexual assault Eze (2013), armed robbery Smith, (2001) cited in Omonijo *et al.* (2017), prostitution and examination misconduct Petters and Okon (2016) and unstable academic calendar. The problem of violent demonstration, most especially, has resulted in the death of several students in many tertiary institutions Peter and Ebimobowei (2015). The negative effect of the premature death of students on parents, relations and the entire nation may not be quantified.

The escalation of social problems such as violent demonstration, cultism, sexual harassment, examination misconduct, corruption, industrial strike and other in the public universities have resulted in disruption of normal academic calendar and poor quality of education. These among others prompted the emergence of private universities to rescue the nation's educational system from lethargies (AfNews, 2012; Michael, 2015; Nigeria, 2012; Okafor and Duru, 2010; Yusuf, 2017). However, since its commencement in 1999 Michael (2015), private mission universities have been operating on stringent policies and rules to avert such social problems. Nevertheless, these

policies have received condemnation from some parents, students and legal practitioners on the ground of human rights abuse (Ibrahim, 2012; Makinde, 2014). Probably, critics of these policies must have failed to realise the importance of students' safety in a crisis ridden society like Nigeria. Also, it seems critics have forgotten that both the students and their parents are made to sign a written undertaking or document to abide by these policies. Their signatory to the operating policies and rules therefore, does not only indicate acceptance and obedience, it could be considered violation and rebellion against the constituted authority.

In the past and in recent times, studies have explored several areas of student safety and development, most especially in developed nations where priority is placed on student affairs administration, but such efforts are yet to be examined in the literature emanating from Nigeria despite several criticism against the policies of the Nigerian private mission universities which seems to have been specially packaged to ensure student safety and development. This paper intends to address this gap in knowledge by discussing the objectives, vision, and mission of a private mission university as related to policies, fundamental human rights and the safety of students.

Students are very crucial to their parents, families and the society at large due to their future leadership roles for sustainable development (Ibrahim *et al.*, 2018). However, it should be noted that effective leadership roles expected from students can only be actualized if they are properly brought up today. Although, it may look as if the training needed to positively impart on them undermine their fundamental human rights but since the end product of the training is for the betterment of the students, parents, families and the society, it should be encouraged.

The paper is divided into three sections namely: Introduction, literature review and concluding remarks.

2. Literature Review

2.1. Rights

The word "Right" means rectus- correct, straight, in accordance with the law, morality and justice. When a right is recognized by the State, it becomes a legal right that is enforceable by the Court and no State is permitted to interfere with it in anyway. Legal rights are only enforceable if enacted by the State and confirmed by the Courts of competent jurisdiction.

Human rights are entitlements or legal claims recognized by the State or law but antecedent to political society. They are rights human beings enjoy by virtue of their humanity. It is natural, inviolable and unalterable; deprivation of such human right will constitute a grave affront on a person's natural sense of justice. A man is entitled human rights simply because he is a human being. In Saude (1989) NWLR (Pt.116) 418, Justice Kayode Esho JSC (of blessed memory) had this to say: Human Rights are very important in the lives of every citizen. These rights have been in existence prior the role of orderliness in prescribing rules that should be operated upon. It has a divine origin and an attribute of God which flows from him. God is the fountain of justice and rights and this can be seen from the first trial that took place in the Garden of Eden. The fair hearing that God gave to the parties involved in this case before he convicted them is still a point of reference in Christian literature.

Therefore, students are entitled to theirs rights as elucidated in section 33-43 of Chapter IV of the Nigerian constitution (As Amended) but these rights should not be allowed to jeopardize their destinies. For instance, there is freedom of association, but illicit association at early age in life can negatively affect children. Several cases of mother babies could be traced to an immoral relationship between male and female adolescents in contemporary Nigeria.

2.2. Fundamental Human Rights: An Overview

The origin of human rights violations could be traced to the establishment of the United Nations Organisation (1945). The introductory section of the United Nations Charter (UNC) says members of the UN are determined to strictly follow fundamental human rights irrespective of persons and sex of individuals without disparity across the globe (United Nations Organisation, 1945). As a result of flagrant violation of human rights in Africa, African Charter on Human and Peoples' Right was formed and adopted in Nairobi, Kenya in 1981. It guarantees people's rights in all spheres of life. It established an African Commission on Human Rights to collect documents and undertakes studies and researches on African challenges on human rights. African Charter has no Court that can adjudicate on violation of human rights issues unlike the European and American Conventions on Human Rights.

In 1950 the Council of Europe drafted the Convention for the Protection of Human Rights and Fundamental Freedoms called the European Convention on Human Rights signed in Rome on November 4, 1950. The rights guaranteed were binding on the signatory States. It established the European Commission of Human Right to ensure the observance of the human rights guaranteed. In 1969, the Organization of American States adopted a document named American Convention on Human Rights. The Convention codified various civil, political, economic, social and cultural rights. Inter-American Commission on Human Rights was established for the purpose of promoting and enforcing the rights guaranteed under the Convention.

Both the Federal High Court and the High Courts of the various States of the Federation have jurisdiction to enforce breach of fundamental human rights under the Constitution. Fundamental human rights are enforced in Nigeria in respect of human rights Conventions in which Nigeria is signatory. Nigeria is a member of the United Nations, Common wealth and African Union as a result of these, Nigeria had ratified some International Human Rights Treaties such as the United Nations Charter, Universal Declaration of Human Rights (UDHR), International Covenant on Civil and Political Rights (ICCPR), the African Charter on Human and Peoples Rights (ACHPR) and the various Commonwealth Declarations on Human Rights.

In Nigeria, provisions on Human Rights are made in the constitution (Federal Republic of Nigeria, 1999). The main provisions, as amended in the constitution are illustrated in *section 33- 43 of Chapter IV*. The only problem of this Chapter is that it is neither justiciable nor litigable in Nigeria. Human rights are emblems of fairness, decency, civilization and fair play. Violations of human rights may lead to abuse of power, in-equality, tyranny, oppression, injustice and discrimination.

It is the trademark of dictators, fascists, sadists' militarists and totalitarian regimes. It is a primary condition to any civilized existence. Fundamental human right is a feature of rule of law and justice. It is the main duty of a civilized, responsible democratic government to guarantee human rights of its citizens. Judges must be bold to implement and uphold it (Borokini, 1998). Human rights are universal moral and legal entitlement of all human being irrespective of religion, race, colour, gender, social status in the society. They are codified in the Constitution and they are unalterable even when not codified their inalienability and significance cannot be eroded or abridged except by due process of the law. Policies of private universities could be analogous to the above provision of the constitution on human rights. Although they are sterner than the provision of constitution but they are specially designed to curtail student excesses and to impact on them positively in order to give them a secured and glorious future.

Therefore, human rights could be regarded as the creations of humanity and civilized existence of a human being. A breach of it constitutes a slight to humanity and to human sense of justice because of its importance to human existence has been internationalized through international law. Flagrant abuse of human rights under the carpet of domestic jurisdiction or sovereign immunity is not usually permitted by the global human right groups and foreign communities. The Constitution forbids infringement to the dignity of persons, liberty and rights by any institution, organization or individual.

Student Disciplinary Committee (SDC) who seat as arbiter for the purpose of determining civil rights and obligations, must hear the two parties in any dispute in conformity with the principles of natural law (*audi alteram partem*) which means absence of bias (opportunities to be heard) and (*Nemo judex in causa sua*) which means one should not be a judge in one's own cause and where for any reason these two legal principles are not adhered to by the Students Disciplinary Committee, the court will rule lack of fair hearing. Such an instance could be found in a case of *Alakija v. Medical Disciplinary Committee* (1959) 4 F.S.C where a medical practitioner argued that the Medical Disciplinary Committee failed to conduct proceedings in accordance with the principles of natural justice and that the Registrar who acted as the prosecutor took part in the Committee's proceedings after his legal representatives have been asked to retired from the room. The Supreme Court held that the Registrar ought not to have remained in the Committee during the consideration of their decisions.

2.3. Historical Background of the Institution Under Study

The institution under study is a private Pentecostal university established in October 22, 2002 (Times Higher Education, 2018). The institution is located on kilometer 10, Idiroko Road, Ota. Ogun State. It has four colleges, namely the college of: (i) Leadership Development Studies; (ii) Business and Social Sciences; (iii) Science and Technology; and (iv) Engineering. Most of the programmes in these colleges are devoted to vocational studies, which could make students self-employed after graduation. The institution has attained swift upsurge in reputation in its sixteen years of existence (Akinbayo, 2018; National Universities Commission, 2017; Times Higher Education, 2018).

2.4. Vision of the Institution Under Study

The institution under study was established to be the leading Christian Mission University in the world. She is committed to raising 'a new generation leaders' that will restore the lost dignity of the entire black race. Based on her 'Total Man' concept, the institution is seriously devoted to remain at the cutting-edge of learning globally.

2.4.1. Objectives of the Institution Under Study

The institution under study is out to achieve the following objectives: (i) provision of materials for learning, to grant instructions and training in training manpower assets for both the private and public sector of the nation's economy; (ii) developing programmes (academic and professional) for the award of different degrees from diploma to postgraduate level. The main focus of this objective is to ensure planning, adaption of technological maintenance and productive skills; (iii) promotion of research, to advance knowledge and to ensure practical application of research to all spheres of life challenges; (iv) encouraging and promotion of scholarship in order to carry out research in all disciplines; and engaging dissemination of knowledge among professionals groups (scientific and technological) for the purpose of meeting people needs (Covenant University, 2015).

2.4.2. The Mission of the Institution Under Study

The mission statement of the university under study are: (i) provision of quality teaching from diploma to doctoral level; (ii) encouragement of quality research in all areas of human endeavours; (iii) provision of services to students, staff, faculty and communities; and (iv) production of competent graduates for work related activities in the various sectors of the economy and who will also provide lasting solutions to societal problem (Covenant University, 2015).

2.4.3. Policies of the Institution Under Study

Certainly, an institution that set the above mentioned objectives, mission and vision needs to operate on policies which should guide the attainment of each of them. It is on this note that the following policies were formulated: policies on academic staff promotion, policies on non-teaching staff promotion, policies on publication, policies on student matters etc. Of all these policies however, the policy on student matters is of paramount importance to this study and they are highlighted below:

2.4.3.1. Exeat Policy

The policy on exeat guide students' movement in the course of each semester. Thus, students are to apply for exeat permit whenever they want to leave campus for reasons best known to them. Such a policy categorizes exeat into three, namely-bank, day and home. However, adequate provisions are made for each of these exeats to ensure that eligible students are not denied when needed.

2.4.3.2. Bank Exeat

In respect of a bank exeat, a student can take as many as possible in a semester. This is because banks that cover such an exeat are located within the church premises; it does not entail going into the society to engage in banking exercises. Also, students are not permitted to keep more than five thousand naira in the hall of residence but they are permitted to apply for bank exeat to withdrawal some money as soon as their cash is exhausted. However, it is mandated that students sign out from their halls of residence and also sign in upon arrival to ensure their safety. Any student who fails to sign in as expected is assumed not to have returned and all efforts is put in place to discover his or her where about ([Covenant University, 2015](#)).

2.4.3.3. Day Exeat

The rules guiding issuance of a day exeat are severer than a bank exeat. Although each student is entitled to three of such an exeat in a semester, but he or she must apply ahead of time so as to facilitate the process of issuance. In the process however, a call will be put through to the parents of every student who had applied to seek their consent concerning the permit, by the student affairs personnel in charge of exeat permit. If the permission is given by the parents, such a student will collect the exeat but he or she must return to campus that same day. However, if he or she encounters difficulties in the course of the trip, provisions are made to ensure that such a student is not penalized unjustly, provided that these provisions are strictly adhered to. One of such is to adequately inform any of the senior staff in the directorate of student affairs concerning the challenge(s) that warrant the students' inability to return to campus that day. Persons in this category are; the Dean, Sub-Dean, Assistant Registrar etc. Just like the bank exeat, each student is made to sign out while going and made to sign in upon arrival ([Covenant University, 2015](#)).

2.4.3.4. Home Exeats

The home exeat is the third and the last permit. The same procedure guiding the issuance of a day exeat is equally applicable to a home exeat. The major different between the two is that students who applied for home exeat are released to their parents or their representatives and they are expected to bring them back at the stipulated time ([Covenant University, 2015](#)). A student is entitled to three home exeat per semester. However, any student who has a genuine reason could still be granted upon the completion of the three slots. However, it should be noted that students who did not applied for home exeat through a session is encouraged and applauded by the school management, provided that they did not jump exeat.

2.4.3.5. Dress Code Policy

The policy on dress code reflects western culture (corporate) during official hours. The policy does not permit students to dress like their counterparts in tertiary institutions across Nigeria. In the halls of residence, however, students are permitted to wear casual dresses. Additionally, the policy does not permit male students to keep bushy hair style, bears and sideboards. Sagging of tie, trouser and naughty dresses are strictly prohibited ([Covenant University, 2015](#)).

2.4.3.6. Policy on Mobile Phones

The use of personal mobile phone of any kind and its accessories are prohibited by virtue of this policy. Also, any device that is capable of making calls is not allowed among students ([Covenant University, 2015](#)).

2.4.3.7. Policy on Cultural Ethics and Ethos

This policy is basically associated with decent behaviours and attitudes in and outside campus. It involves polite way of life. This is expected to manifest in greetings, manners of approach, courtesy and assistance ([Covenant University, 2015](#)).

2.4.3.8. Policy on Attendance in University Assembly

This policy emphasizes on compulsory attendance of students in all university assemblies so that no student will miss the message or the purpose of such meetings. These assemblies are organized on Tuesday, Thursday and Sunday, while public lectures, departure assembly, variety night, etc. are organized once in a while.

2.4.3.9. Policy on Pairing With the Opposite Sex

The policy is hinged on students' partnership on campus. Thus, it against walking or sitting together with the opposite sex between 9 pm and 5 am, either along the road or in front of the hostels or cafeterias' or college building etc. Moreover, it prevents students from visiting the opposite sex room, both in the day time and at night (Covenant University, 2015).

2.4.3.10. Policy on Premarital Sex

The policy regards sexual immorality among students as a sin and it should be strictly avoided on campus. Thus, it prohibits students from having sexual relationship with the opposite sex in and out of campus (Covenant University, 2015).

2.5. Policies of the Institution Under Study, Fundamental Human Rights and Safety of Students: Critical Analysis

In every organization, policies are designed to ensure the actualization of the stated objectives, mission and vision. Therefore, an organization without viable policies would be operating without direction and focus. Besides, considering the escalation of students' deviant behaviours and criminal activities in modern society, educational organisations wanting to succeed need to set up doable policies, considering the (Bishop *et al.*, 2018).

Dwelling on previous studies on child development, policies could be regarded as vital instruments of child development (Ju *et al.*, 2018). In this section, each of the above policies shall be succinctly discussed in line with the fundamental human rights and students safety.

The policy on exeat permit curtails students' movement during the school session. It does not hinder students' movement outside the university; it only emphasizes strict compliance to the procedures attached to issuance. One of such is seeking and securing the permission of parents before a day or home exeat application is approved. It seems that the parental permission for exeat approval does not go down well with students who want to keep their missions (attending night club, disco parties, where they can smoke cigarette, Indian hemp, drink of alcohols, keep immoral relationship like their counterparts in conventional universities) secret. Experience has shown that such missions are shrouded in dissipation and will not be tolerated by the university management. Besides, the rate of kidnapping, ritual killing, cultism and other social vices is relatively high in cities across Nigeria today, which the police and other security agencies have not been able to curtail Nzitunga (2016) the policy to the best of our knowledge therefore serves as a seal of protection for students against such attacks.

Although the case of Agbakoba V. Director of State Security Services (1994) 6 NW.L. R (PT.351) 475 S.C and Minister of Internal Affairs v. Abdur-rahman Shugaba Darman (1982) 3 N.C.L.R. 915, (1982) 1. F.N.R. 200 where the court held that deportation of a Nigerian was violation of his freedom of movement shows that every Nigerian is entitled to move freely throughout Nigeria and no citizen can be refused entry or exit from Nigeria (Abubakar, 2006) but where the movement of students is guided with a policy to adequately pass education, skills and other training that will add value to them, it could be reasoned that no human right is violated.

The policy on dress code is to inculcate descent dressing on students in all gathering. The importance of dress code is hinged on the proverbs which says 'the way you dress is the way you will be addressed'. Apart from that, the mode of dressing could be used to judge peoples' personality. However, it seems that such proverbs are no longer considered essential in contemporary Nigeria because many students seem to have subscribe to the fashion of modern society which is hinged on indecent dressing. While most female students like dressing half-naked like prostitutes their male counterparts are fond of sagging their trousers, keeping their bears like 'area boys', touts and ruffians. However, the policy on dress code does not indicate 24/7 corporate dressing on campus, it only specifies corporate dressing during official hours. Thus, students can dress casually on weekends and in the evening in their halls of residence. Judging from this, it could be averred that the policy has in no way violated fundamental human rights, it only strives to ensure human dignity inherent in decent dressing to avert the escalation of sexual harassment which previous studies have associated with indecent dressing in some campuses (Omoniyi, 2017). In such campuses, most faculty and staff may not be able to resist their sexual desire when the sensitive parts of female students are exposed to them. Besides, indecent dressing does not represent godliness which the institution portends; hence it has to be strictly resisted.

The policy on GSM rule is to guide against the numerous implications of being addicted to GSM. It was also designed to protect students from being distracted from effective Christian life and keep them on course in their academic pursuit. Further to that, the policy tries to prevent disruption of ministration in the course of Chapel Services and effective delivery of lectures in classrooms where complex ICT are installed. In addition to the above, it intends to prevent students from viewing pornography sites and other indecent activities associated with the internet. Moreover, it intends to prevent against stealing of mobile phones and prevent e-cheating which could lead to expulsion Omonijo *et al.* (2014). Since the institution has zero tolerance for stealing and examination misconduct, the policy serves as a check against their occurrences and escalation.

Although, the works of (Odukoya *et al.*, 2017a; Odukoya *et al.*, 2017b) have shown positive impacts of mobile phone and tablets among students, as it could enable students to easily communicate with their parents, friends and relations outside the university but the policy does not prevent students' access to mobile phone; it only provides opportunities to make calls in designated call centres on campus. Apart from that, the policy permits each student to own a tablet which can be used for effective communication through the WhatsApp application. Hence, the right of students to effective communication has never been denied, it only restricts students' unlimited access to communication devices for their own good.

The policy on cultural ethics and ethos intends to restore the lost rich cultural heritage of Africans on students and also impart on them decent ways of life. The policy becomes essential judging from the high level of indiscipline prevailing in all social institutions across Nigeria today. In as much as fundamental human rights ensures human dignity and the policy on cultural ethics and ethos ensures decent behaviours, it could be reasoned that the two could work together in achieving a common goal (building or moulding students character for societal development). Hence, in all university assemblies, students are expected to queue up and come in one after the other. They are expected to greet faculty and staff with all sense of respect and assist them when necessary in handling certain assignments. Students are expected to express their feelings to them from time to time for appropriate solutions which have not been denied. So, the policy has not infringed on students' rights; it only instills moral education on students. However, students who lack discipline from home could find it difficult to observe this policy and may want to behave contrarily.

The policy on attendance in all University Assemblies is to instill punctuality on students. Therefore, it is mandatory for all students to be in attendance in all assemblies. Nevertheless, the policy makes provision for students who have any genuine reason to be absent, provided that such reasons are properly and timely communicated to the university authority. Besides, the policy mandates students to be seated 15 minutes before the commencement of any programme. The policy on compulsory attendance in all university's meetings becomes essential due to the high level of truancy in educational, religious and work settings across clime, most especially in a developing country like Nigeria while the expediency of the policy on 'seated 15 minutes' before the commencement of any meeting is to impart 'the spirit of to-time' on students which is contrary to 'the Principle of African Time' which seems to have become an accepted way of life in any social functions across Nigeria. The 'Principle of African Time' emphasis absolute lack of punctuality in any meeting. Thus, if a meeting is scheduled for 4 pm, it is expected to commence by 5 or 6 pm. We consider this an insult to learning and Africans collective conscience in the 21st century where the spirit of 'to-time' reign supreme in all global events. The positive implication of the above policies is to impart the spirit of regularity, reliability and timeliness on students which could define their success in their careers in work organisations after graduation.

The policy on pairing with the opposite sex is to avert high rate of indecent interaction with the opposite sex which has the tendency of promoting sexual immorality on campus. The policy does not forbid social interaction among students, it only forbids pairing of male students with their female counterparts between 9pm and 5am. It also forbids visiting and sleeping over of students of opposite sex in their halls of residence. The importance of this policy is hinged on the findings of previous studies that unrestricted social interaction engenders sexual assault, premarital sex, teenage pregnancy, abortion and death (Rahman *et al.*, 2018). Therefore, the institution does not only takes the policy serious, she extends it to the policy on premarital sex, which forbid students from having sex with the opposite sex.

Generally, preservation of law and order is essential for peace and stability in our Universities, without which serious academic pursuit can hardly take place. Students, lecturers and other supporting staff must be disciplined and subject themselves to the laws regulating the University. Power to discipline students is conferred on the Vice-Chancellor of the University. He or she is empowered to delegate power to discipline students to members of the Students' Disciplinary Committee. Moreover, he or she has the power to refuse to admit any person as a student, suspend any student if such student violates the students' 'Code of Conduct or Students Hand book'.

However, studies have shown that the exercise of the Vice-Chancellor's Disciplinary powers has given rise to series of litigations. For instance, in *Garba v. The University of Maiduguri* (1986) 1 NWLR 550, the Supreme Court held that an offence with criminal element should not be handled by the University but be prosecuted in the regular Court. Therefore, students in private mission universities are not above the law of the land where obvious cases of breaches of Criminal and Penal Code have taken place. The authorities of such private mission Universities are not empowered to treat the matter as an internal affair but to refer the matter to the regular Court for prosecution. The Vice-Chancellor as the Chief Executive of the institution will not tolerate serious violence which may lead to anarchy, commotion, destruction of life and property and probably the extinction of the institution without taking any action. This power however must be exercised judiciously and in accordance with the laid down rules and in the best interest of the student and the society at large.

3. Concluding Remarks

This work discussed the objectives, vision and mission of a private mission university as related to policies, fundamental human rights and the safety of students in a crisis ridden society like Nigeria. Contrary to the belief of many critics on the violation of fundamental human rights, the study has shown nothing like violation but the existence of stringent policies to safeguard students' safety and development. The failure of some students to comply with the procedures attached to the policies seems to have created a scenario of violation which critics contend with. Thus, a stern look at these policies and their applicability to students' matters would have been better understood and appreciated instead of condemnation. However, the paper argued that implementation of policies should be exercised

with caution, largely because disciplinary power is a sensitive issue and those exercising it must do so with thoughtfulness and in absolute good faith. When University authorities exercise disciplinary powers, they are acting quasi-judicially and are therefore bound by the rules of natural justice and equity and good conscience Oluyede (1988) which stipulate that an accused should not be condemned unheard "Audi alterem partem" and no one should be a judge in his own cause, "Nemo iudex in causa sua". This becomes essential due to the fact that the exercise of disciplinary power over students could cause confusion, uncertainties and threat to stability if the rules of natural justices and the enabling laws are not observed in the exercise of such power.

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