

Violent Protest in Private Universities in Nigeria: Implications for Educational Development

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Abstract

Previous studies attest to violent protest in the public universities in Nigeria, but articles on student unrest in the private sector have not been explored in academic literature. Upon this background, this article used data from descriptive source (library, newspapers and internet materials) to address this social problem. Therefore, it examined a number of existing factors that prompted the origin of violent protests among students and the implications it portends to educational development in the country. The study equally discussed doctrines guiding the operation of private Faith-Based universities, which students may not want to align with, but are very germane to the actualization of their visions as well as success of students, who passed through them. Finally, the study proposed the way forward for the management and students of these institutions.

Keywords: Violent protest, faith-based universities, implications, education

1. Introduction

Several studies have emerged on violent demonstration, affecting the smooth running of academic calendar in the public sector higher institutions in Nigeria (Adeyemi, et al., 2010; Ige & Owolabi, 2010; Ajibade, 2013; Egboluche, 2013; David, 2013), but articles on students unrest in the private sector have been hitherto hardly considered in academic literature. The reason could be attributed to the apparent peace and tranquility that marked the management of students' activities in that sector, for more than one decade. Since the inception of private universities in 2009 (NUC, 2009; Ige 2013) to 2010, to be specific, no case of student crisis was recorded in the sector. However, the new trend of students' crises being accompanied attendant massive destruction of private and public property from

2011 upwards is a source of concern to academic advancement in Nigeria (Makinde, 2014) and it is yet to be explored in literature. Thus, this study is conceived to address this gap in knowledge with a focus on private Faith-Based Universities in South-West Nigeria.

The rate at which students in the private Faith-Based universities indulge in violent demonstrations against the management of their institutions is becoming worrisome to many stakeholders, especially parents, who perceived private universities as a solution to the moribund education system in Nigeria (Makinde, 2014). Moreover, the increase in intensity of the menace and the way it spread from one university to five others in a short interval in the last three years, could be regarded as a bad signal to the challenged education system in Nigeria (Omonijo et al., 2014). If this dangerous phenomenon is not nipped in the bud at its infancy stage, it may be very difficult to access quality education in Nigeria, in the foreseeable future, because the sector could become worse than the public sector (Akpan, 2014), where violence and instability of academic calendar, high level of indiscipline, bribery and corruption, loss of lives and destruction of properties appear to be the order of the day.

Therefore, there is no gainsaying the importance of and the need for a study of this nature in the private sector higher education in Nigeria. Apart from its academic value, the study could provide a clue towards curtailing the emerging violent demonstrations among students in the sector. The fact that a study of this nature has never been explored in literature in the past could make it very significant from the Nigerian perspective.

2. Purpose of the Study

The main thrust of this paper is the origin of violent protests in private Faith-Based universities and the implications it portends on educational development in Nigeria. It also hinges on doctrines guiding the activities of private Faith-Based universities which students may not want to align with, but are very germane to the actualization of the vision of these universities, as well as the success of students in attendance. Finally, the study rests on proffering solutions to the emerging problem of student unrest in the identified sector.

3. Literature Review

3.1 Meaning of Student Unrest

For the purpose of this article, the terminology students' unrest is seen as encompassing violent demonstration, conflict, riot, protest, social-ill or vice and the like. Several authors have attempted to define conflict, but with no definite consensus, therefore, different perspectives of the term are evident in the literature. In the case of Imobigbe (1997), conflict is seen as the condition of disharmony within an interaction process which arises from the clash of interests of parties involved. Therefore, it could be argued that conflict has its root in social interaction and it arises when one group fails to agree with another group based on diverse issues bothering human sustenance. Hence, it is the disagreement or anger from the decision reached which results in a protest that normally galvanizes to violence.

Thus, Hornby (2006) views unrest as "a state of disturbance in which people are angry or dissatisfied and are likely to protest or fight". However, it is essential to note that a fight arises because the aggrieved group feels cheated and perceives conflict as the only means of retaliation, which is contrary to the law or scriptural doctrine. Wolff (1966) cited in Omotosho and Omotosho, (2013) views conflict in that sense. According to this author, conflict is an unauthorized use of force to effect decisions against the will of others, mostly in incompatible ends, where one's ability to satisfy a need depends on the decisions and behaviours of others (Fatile and Adejuwo, 2011).

In the process of every violent demonstration, some people suffer physical injuries or die prematurely while valuable property is destroyed. These factors are omitted in the above perspectives. Thus, the World Health Organisation (2002) views student unrest as an intentional use of physical force

or power, etc which results in or has a high likelihood of resulting in injury, death, psychological harm; mal-development, or deprivation. This captures the scenario in many public and private Universities in Nigeria today, where students embarked on violent protest, intentionally, because of one reason or the other.

In spite of the above, however, studies on student unrest have hitherto been restricted to public sector higher education, while scholarly endeavours of such exercises have been neglected in the private sector. This study intends to correct this flaw in knowledge.

3.2 Violent Protest in Higher Education: An Overview

In the article titled *Education Under Attack*, Malley (2014) claims that attacks on higher education institutions, in many countries have been much more widespread in recent times than previously thought. This author found that attacks on higher education were reported in 28 out of 30 countries profiled with attendant destruction of the Universities buildings in 17 of the 30 countries. This is an indication that the menace is an issue of concern worldwide and its origin is traceable to developed nations, where education itself originated from. In *The Anatomy of Student Revolts*, Searle (1971) claims that the series of student revolts that spread across the United States and Western Europe, began at Berkeley University in 1960 and it constitutes one of the most remarkable social phenomena in history.

Since then, violent demonstration has become a common feature of higher education in both developed and underdeveloped societies (Gideon, 2011) but with devastating effects on education in the latter (Hajek, 2013; Tatalovic, 2014; Wragg, 2014).

In Sub-Saharan African countries, violence and conflicts are not limited to the education system (Burawo, 1976; Olonisakin, 2011; Ogwang 2011; Chew 2012; Anna, 2014) can be regarded as integral parts of daily life. Due to the region's level of backwardness, factors that make education very intricate for students are evident. Hence, constant students' demonstration is a regular occurrence in the region. In spite of this, articles on violent demonstration are traceable to the public sector universities while researches on student unrest in the private sector have been hitherto lacking in the literature. This article is therefore set to address this gap in knowledge.

3.3 Violent Demonstration in Higher Institutions in Nigeria

Violent demonstration in higher education in Nigeria has been an issue of concern since the beginning of higher education, with the creation of Yaba College of Technology Lagos, Wokocha (1997) and the University of Ibadan (Alimba 2008). Previous studies attest to numerous forms of student unrest in the second generation Universities (Fajana 1990; Rayeshi & Bryant, 1994; Ojuo, 1995; Aluede, et al., 2005). Prevalence of student unrest is also evident in other Universities (Odu, 2013).

More often than not, these destructive activities are associated with seemingly obnoxious government policies, which include Structural Adjustment Programme (SAP), (Eboh, 1990), annulment of June 12, 1993 presidential election (Mahmud, 2013), poor state-of-the-art facilities on campus (Omonijo et al., 2014), increase in school fees (Omisade, 2014), increase in fuel price (Busari, 2012), poor funding of education, poor remunerations and conditions of service for staff; removal of subsidy from petroleum and allied products (Aluede et al., 2010) and a host of other factors.

However, it could be observed that most of the problems mentioned above, among others (Eguavoen, 2008), prompted the formation of the private Universities (Aina, 2010), with the hope of ensuring quality education. After one decade of operation, private Faith-Based universities are being confronted with some of the challenges that led to its creation, and consequently emergence of students' violent demonstrations. This article uses data from secondary source to ascertain some of these factors in Private Faith-Based universities, which are yet to be discussed in literature.

3.4 Causes of Violent Demonstration in Private Faith-Based Universities

Reports from daily newspapers advance reasons for violent demonstrations in the newly established private Faith-Based Universities, South-West Nigeria. Prominent among them is incessant increase in the school fees (Sahara Reporter, 2011; Ibrahim, 2012; Bello-Osagie and Olugbamila 2013; Makinde, 2014).

Table i: The New School Fees in a Faith-Based University, South-West Nigeria as at 2013

SN	Programmes	School fees
1	Medical Students	N3 million
2	Nursing	N1 million
3	Law	N 2 million
4	Accounting	N1,5 million
5	Others	N860, 000

Source: Belo-Osagie and Olugbamila, 2013.

Since inception, school fees of private universities have not been stable. As noted by Ibrahim (2012), the payable fees are irregularly hiked without any regard for the economic planning of parents and conditions of indigent families. Consequently, most indigent students, who gained an admission into these institutions without scholarship, more often than not, withdraw their studentship before graduation. Moreover, most members of denominations owing universities cannot educate their children in their denominational universities (Edukugho & Balogun, 2012). The same situation applies to members of staff who work in these universities. There is no fringe benefit for the children of members of staff. Also, other benefits accrued to staff, mostly none teaching in the public sector are denied (Bello-Osagie and Olugbamila, 2013).

Further to the above, inability of the management of private Faith-Based universities to provide effective and efficient state-of-the-art facilities commensurable to the high school fees charged is a strong factor of student unrest (Sahara Reporter, 2011; Makinde, 2014). More often than not, the management of these institutions boasts of effective and efficient provision of the state-of-the-art facilities, but these facilities are yet to be operative in their campuses unlike what obtains in developed societies.

Closely related to the above is the issue of poor management prevailing in many private Faith-Based universities, which manifest in inability to manage challenges or sensitive issues promptly. Based on the report of (Ibrahim, 2012; Makinde, 2014), this aspect has negatively affected students' welfare. This author believes that the management of most private Faith-Based institutions is only interested in gathering school fees without giving proper attention to students' welfare. To worsen the situation, some members of staff of the institutions who are expected to act on critical issues, more often than not, feel unconcerned about such issues. The negative reaction of staff to such issues is likely to be associated with poor remunerations and conditions of service.

In addition to lack of sense of belonging, the management of some of the Private Faith-Based universities seizes the opportunity of high rate of unemployment in Nigeria to exploit their staff, mostly the administrative cadre. The general belief in most private Faith-Based universities is that this category of staff can easily be recruited or replaced. This belief makes them vulnerable to job insecurity. The disparity in the remunerations and salaries of teaching and non-teaching staff in some of these universities is too wide. The concerned members of staff, more often than not, feel cheated and sad while performing their daily duties. Given this scenario, such staff are hindered in their commitment and it affects students (Makinde, 2014).

A problem of imitation that is very common among students has its root in the ongoing discussion. Once an incident caused violent demonstration in one school, students in another university would usually see it as an opportunity to protest in their own institution. Dwelling on Searle, (1971), once a full-scale revolt takes place at one University, the urge to imitate it elsewhere becomes

irresistible. For instance, students of the Bells University, commenced violent demonstration in 2011, students from Ajayi Crowder imitated them in 2012. It spread to Babcock University in 2013. In 2014, Bowen University students joined the league. In less than three months interval, it became the turn of students in Caleb University, Lagos (Sahara Reporter, 2011; Ibrahim, 2012; Afisunlu, 2013; Apata, 2014; Aworinde, 2014).

Scholars such as Ibrahim (2012) and Makinde (2014) see lack of academic freedom in many private universities as a major cause of student unrest. In *The Campus War: a Sympathetic Look at The University in Agony*, Searle (1971) noted as follows: *in the classical theory of academic freedom, Professors should have the right to teach, conduct research, and publish their research without interference, and that students should have the corresponding right to study and learn.* The justification for these rights based on the view of this author is derived from a theory of what the university is and how it can best achieve its objectives. In many private universities, faculty, staff and students believe there is no freedom. For instance, no private university allows student and workers unionism, which Ibrahim (2012) regards as flagrant violation of the principle of academic freedom and constitutional right of association that are fundamental ingredients for proper development of intellectualism.

Most students in the private sector share the same view with Ibrahim (2012) and, therefore, desire unlimited freedom like their counterparts in conventional universities. Since academic freedom is denied, students think their right is trampled upon, hence violent demonstrations.

Besides, most students in the private Faith-Based Universities are between 14 and 18 years old, and they are consequently young enough to demonstrate the spirit of tolerance and endurance that goes with higher education. Also, many of them have moral problems from their respective families (Omonijo, 1995; Edewor, 2014), so coping with stringent rules that private Faith-Based universities operate with becomes unbearable for them. Thus, most of such children constitute themselves as a nuisance to the school system.

Problems discussed above may not be compared with challenges that students are facing in conventional Universities. Apart from the school fees, problems such as poor state of modern teaching facilities; internet facilities; victimization of students; sexual harassment involving female students; bribery and corruption; access to results when due, supervision of project, are not common in private Faith-Based Universities, which seems to make them better than the public sector higher education system.

3.5 Implications of Violent Demonstrations

Youth violence is a serious problem, not only in the developed nations, but also in the underdeveloped world (UNICEF 2007). Thus, no society, (whether rich or poor, urban, suburban, or rural) is free from its negative and immeasurable effects on national development, (Usman, 2013) (United States Institute for Peace (USIP, 2010). However, this paper focuses on violent demonstration in higher education, where the majority of young people are found. Implications of this problem are not limited to students, but faculty and staff, property and society at large (Rinju, 2003).

In respect of its adverse effects on students, Etadon (2013) claims that 14 students died in violent demonstration between 1976 and 1986 in the University of Ibadan (U.I), (see table 2)

Table 2: Victims of Student Unrest between 1976 and 1986 in UI, Ibadan

SN	Year	No. of Students
1	1971	1
2	1976	4
3	1981	4
4	1986	5
Total	14	

Source: Etadon, 2013.

In another study, Mohammed (2005) noted that over thirty-three students' died between 1986 and 1996 in the process of student violent conflicts in Nigeria. The untimely death of these students could be regarded as a tragedy that might inflict long lasting sorrow and suffering on their family members. Besides, students are youths of today and leaders of tomorrow (United Nations Economic and Social Council, 2014). With the death of these students and many others, Nigeria was robbed of future leaders who could contribute significantly to national development. Moreover, the cost of training them from the elementary stage of education to the university level was wasted. Parents, family, relations and government usually bear this cost (Better Foundation Amodu, 2014).

As for the expelled students, most of them would find it difficult to catch up with their mates in life. Time wasted in the course of this problem might not be regained forever. Furthermore, students who sustained injuries in the course of violent demonstration might never recover from physical disabilities in life. Thus, violence does not only contribute appreciably to the global burden of premature death, imprisonments, injury and disability, it also has a serious lifelong impact on behaviour, psychological and social functioning of victims, families, friends and communities (COECD 2011).

Damages of property that students are made to pay for in the course of any demonstration could be regarded as an additional burden to parents who struggle to pay exorbitant fees that private institutions charged. For instance, male students in Caleb University were made to pay N100, 000. 00 while their female counterparts were made to pay N50, 000.00 each. To make matters worse, students must pay before they can be allowed to resume studies. In most school, students resume to write examinations immediately and anyone who failed to comply will not be permitted to write examination. Such a student will automatically lose one year.

Moreover, students protest more often than not, leads to loss of faculty and other staff members, who are regarded as manpower assets in academia. In such cases it may be very difficult to replace such manpower in their institutions of learning. This problem has been a contributing factor to the menace of brain drain affecting academic advancement in Nigeria.

Deducing from above, violent demonstrations violate societal norms and result in insecurity of lives and property. For instance, The Alli Must Go episode of 1978; Anti-Structural Adjustment Programme riot of 1989; (West Africa Magazine, 1990) and annulment of June 12, 1993 Presidential election (Ajani, 2013), among others, are cogent examples that threatened the existence of Nigeria as a nation. These riots actually led to disorderliness and portrayed Nigeria as a failed state in the eyes of the international community. It is on this note that Anenga, (2014) noted that, Nigeria cannot defend its sovereignty, provide reasonable public services like electricity, and guarantee the security of lives and property.

In another development, it is observed that in most cases violent demonstrations herald destruction of irrecoverable valuable property. For instance, the Bosnia and Herzegovina students' riot led to *the destruction of the state archives in Zenica by protesters. According to the archive director, Šaban Zahirović the loss was irreversible and a "huge cultural shame". "The burnt building can be rebuilt, but you cannot return such treasures. These materials according to Tatalovic (2014) survived World War 1, World War 2, and Yugoslav war, but they were razed down during student riots.* The same scenario abounds in Nigeria. More often than not, students' violent demonstrations lead to the destruction of the private and public property. In recent times, in the private Universities in Nigeria, property worth millions of naira were destroyed (Bello-Osagie, 2013). Specifically, Makinde, (2014) noted that 20 vehicles were destroyed in the course of Bowen University's riot, in Nigeria while that of Caleb University worth was 30 million naira (Uzondu, 2013). In most cases, hoodlums seized the opportunity of disorderliness during the unrest to wreak havoc on businesses by looting shops.

3.6 Doctrines Guiding the Operations of Private Faith-Based Universities

Faith-Based Universities were established in Nigeria by Christian Ministries. Specifically, Babcock University is under the control of Seventh Day Adventist Church, Covenant and Landmark Universities are being controlled by the Living Faith Church Worldwide, Ajayi Crowder University is being run by the Church of Nigeria, Anglican Communion, Bowen is being run by the Nigeria Baptist Convention, Madonna University at Okija and Paul University Awka, Anambra state are being controlled by the Catholic Church, Redeemers University is owned by The Redeemed Christian Church of God, Idahosa University was established by the Church of God Mission, among others.

The above church ministries run their universities based on Christian doctrines which are contrary to the desire of many students, mostly unbelievers and those who are not genuinely born again. Some of these doctrines are succinctly discussed below:

Firstly, grumbling, murmuring, complaining and violent protests against the constituted authority are not allowed Biblically. Why? Because, 1 Corinthians 10:10 says: *Neither murmur you, as some of them also murmured, and were destroyed of the destroyer.* Numbers 14: 27-29, confirmed the reality of the above, when God reacted against Israelites on the same charges:

How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say to them, As truly as I live, said the LORD, as you have spoken in my ears, so will I do to you: Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward which have murmured against me.

No system can be considered perfect, thus, there may be challenges in these institutions, but students are only allowed to engage spiritual warfare in order to get over them (2 Corinthians 10: 3-6):

For though we walk in the flesh, we do not war after the flesh; For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; Casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

Dwelling on the above, students are expected to be obedient to rules and regulations because rules are designed to make them great in life. Rules and regulation guiding the conduct of students in private Universities are design in line with God's instructions. Such rules are expected to be obeyed and not to be debated. No matter how foolish the instruction may appear to human logic, it is expected to be obeyed. This is evident in Genesis 12: 1-4:

Now the LORD had said to Abram, Get you out of your country, and from your kindred, and from your father's house, to a land that I will show you: And I will make of you a great nation, and I will bless you, and make your name great; and you shall be a blessing: And I will bless them that bless you, and curse him that curses you: and in you shall all families of the earth be blessed. So Abram departed,

Academically, no one would imagine a call for a 75-year old man to leave his own country for an unknown destination, but in spite of the oddness of the call, Abraham obeyed and considered himself foolish as indicated in 1 Corinthians 3:19

Let no man deceive himself. If any man among you seems to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He takes the wise in their own craftiness. And again, The Lord knows the thoughts of the wise, that they are vain. Therefore let no man glory in men.

Therefore, failure to comply with divine instructions could be too costly. On this note, 1 Samuel 15: 23-24 remarks: Behold, to obey is better than sacrifice, and to listen than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. In other words, instructions, rules and regulations, which are not convenient, are to be obeyed.

Apart from the above, Christians are not to revenge but to hand over their battles to God in prayers and fasting. No matter how terrible the situation is, Christians must not take laws into their own hands. A clear example was given in 1 Samuel 26:9 when Saul, who wanted to kill David, was found in a cave:

And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless? David said furthermore, As the LORD lives, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish. The LORD forbids that I should stretch forth my hand against the LORD's anointed:

Instead, prayer and fasting are weapons of effecting a change. No matter the level of injustice, a Christian is not expected to revolt against his master.

Moreover, Children are to be trained up, because it takes training to turn a child to an asset (Oyedepo, (2013) which confirms the word of God-train up a child the way he should go, when he is old, he will not depart from it. It is unfortunate to realize that most children nowadays don't want training but unlimited freedom. Unchecked freedom could be dangerous to children success in life (1 King 1:6). Therefore, a child should be given what he needs and not what he wants. These are two different things. Needs are to ensure the success of a child while wants will destroy him or her. Children who are enrolling in Nigerian Universities today are too young to decide on their own, therefore, granting them unlimited freedom could mar their destinies.

The movement of children, way of dressing and manner of approach should be controlled, strictly. The kind of association that children keep can make or mar their destinies as evident in (2 Samuel 13: 1-29). That is why students in the private Faith-Based Universities are being controlled by stringent rules. These rules could be regarded as cultural ethics and ethos that were in place in pre-colonial societies and they defined our rich cultural heritage, which are no longer in place in recent times due to globalization and acculturation.

Dwelling on the above and considering the concept of fundamental human rights, and coupled with academic reasoning and freedom, youths may not want to align with these doctrines. However, it should be noted that God is neither a democrat nor human right activist. He is a dictator. No one has any right to challenge His authority. Nevertheless, if His dictatorship is strictly followed, it is far better than any democrat or any human right activist that ever lived on the planet of earth. It has produced men of exploit like Joseph, Daniel, Moses and Jesus Christ that no legend in the secular world can be compared with.

3.7 Solutions to Social Unrest in Private Faith-Based Universities

This paper proposes two levels of solutions to the problem of student unrest in private Universities, as follows:

3.7.1 At School Management's Level.

Ineffective and inefficient leadership are the bane of proper development in many underdeveloped societies. Therefore, they constitute issues of contention in higher education in Nigerian. Thus, several articles can be found on the management of higher education (Ojuo, 1995; Ladipo, 1997; Aluede, 2001; Magaula, 2007). Most of these studies focused on students' participation in decision making, prevention and avoidance of student unrest; expansion of opportunities and resources for students, changing the behaviour of peoples involved in conflict through conscious appeal; behaviour modification strategies etc.

Of all these measures, prevention and avoidance of violent riots should be applied to the management of private Faith-Based universities. This can only be made effective through students' participation in decision making process and engaging behaviour modification strategies. In this regards, efforts should be geared towards transforming indiscipline students. From experience, one of the reasons why most parents patronized private Faith-Based institutions is because of spiritual

environment which they believe can transform their children from waywardness to an asset. But such opportunities are not forthcoming in many of these institutions. If students who may likely cause trouble are noted, efforts should be made to transform them.

School management should be taking prompt actions on issues bothering students' welfare. It would not augur well to start witnessing the same problems that rendered public education ineffective in the sector. The management should ensure that faculty and staff members who attend to students are well remunerated. Also, such staff should be accorded deserved fringe benefits. It is unfortunate to realize that many staff in these institutions lack access to this means of motivation and it could cause displacement of aggression to students.

Also, the University authorities should endeavour as much as possible to stop the practice of increasing the school fees of students on a yearly basis. Admittedly, the cost of education is high in Nigeria, but the plight of the common man should be taken into consideration. Since these ministries are very rich, attention should be focused on indigent students. It is obvious that education in many private universities is meant for the children of rich personalities.

The school management should try as much as possible to continuously improve on the existing structure and mode of operations in their Universities in order to keep their promise of providing quality education. Covenant and Landmark Universities should be commended for their giant stride in providing world-class teaching facilities for students.

3.7.2 At Students Level

One of the major problems among University students is making comparisons. They would like to compare one institution with another with the hope of copying prevailing issues, without any consideration for factors that gave birth to institutions involved and also consider the effect of such issues on their institutions and personal lives. In the light of this, students from private Faith-Based universities should avoid comparing themselves with their counterparts in the public sector. Instead, they should develop a mentality based on conducive learning environment that is void of cultism and other challenges affecting quality education in the public sector, carry themselves with dignity to show that they are groomed from a different settings prominently noted for a stable academic calendar, new academic curriculum mostly on human development such as Total Man Concept, Leadership Training Programme, Entrepreneurial Studies for business initiatives (Covenant University, 2013). The new curriculums are to inculcate in students the spirit of enterprise, job creation and value-adding disposition to life and they are supposed to make students from the public sector envy them.

Students should also conduct themselves in a good manner. They should learn how to present their views to the management with decency and decorum. High level of indiscipline prevailing in the public sector cannot survive in the private sector. Thus, any student who agrees to undertake a degree in any of these institutions should comply with its rules and regulations. Violence and destruction of property can never produce solutions to any problem; instead, it will only aggravate it. Thus, they should learn how to endure whatever challenge they may be experiencing through fasting and prayer. After all, Joseph was able to overcome problems that his blood brothers orchestrated against him through perseverance and faith in God.

Agitation for student unionism, like the case of public sector institutions may not be possible in the private sector; because notorious activities of student unionism cannot survive in a spiritual setting. Students are advised to engage their Student Council Forum for meaningful dialogue with the management from time to time. Although, students in conventional universities perceive Student Council in the Faith-Based universities as a puppet body of the management, because members prefer peaceful resolution to violent confrontation, but it is better to resolve issues through peaceful resolutions than violence.

4. Conclusion

Challenges in private Faith-Based universities that sparked off violent demonstrations, have provoked this article. Although no system is perfect, not even in developed nations, and not to mention underdeveloped nations of sub-Saharan Africa, it is clear that the extent of violent demonstration in that educational sector in the last three years is uncalled for. Peaceful resolution is better applied to a challenging situation than violent and costly protests. Prayers and fasting are needed to correct problems in the sector. That is the only way the contribution of the sector to national development can be sustained and improved upon for the betterment of the entire citizenry. Since Nigerian government has hitherto failed, woefully, in taking education as a social obligation of the society, endeavours of private individuals in helping out should be commended and supported, and not thwarted.

4. Suggestions for Further Studies

Although the current study has attempted to cover factors responsible for the emergency of violent protest in private sector higher education system in Nigeria, further enhancement and development is recommended to get a full picture of students' unrest through a qualitative study. In addition, the literature is still plagued by conceptual and empirical diversity on similarity of student unrest in the public and private sector higher education. Hence, a comparative study of the causes of violent protest between the public and the private Universities is hereby recommended for future study. Lastly, this paper recommends a comparative study of the operationalization of Student Council in the private Faith-Based universities with Student Union in the public sector.

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