RESPECTING THE RIGHTS OF UNIVERSITY CLIENTS

Abiola Sanni

7.0 Introduction

The idea of 'university reform' is very much in the air today. But before we speak about 'reform' for universities, it is surely necessary to go back to the ideal meaning of a 'university'. The idea of a university can be drawn from its ancient designation as a Studium Generale, or "School of Universal Learning." This description implies the assemblage of strangers from all arts in one spot; from all parts; else, how will you find professors and students for every department of knowledge? And in one spot; else, how can there be any school at all? Accordingly, in its simple and rudimental form, it is a school of knowledge of every kind, consisting of teachers and learners from every quarter. A University is committed to the development of intellect and talent, the acquisition of knowledge and understanding, and the cultivation of judgment and values and prepares students for lives of service, achievement, leadership, and personal fulfilment.

In a commercial parlance, the phrase "clients are Kings" is usually employed to underscore the importance of clients to the survival of any business and the need to ensure quality control in service delivery. There is almost a traditional belief that a satisfied client can serve a good public relation function than an aggrieved client. Therefore, the need for any organisation, including a University such as ours, to respect the rights of its clients cannot be over emphasised. At the wake of ethical reawakening or rebirth in the University of Lagos as proclaimed by the new Vice Chancellor, Professor Tolu Odugbemi, we must sincerely ask ourselves, how many of our clients truly have the rewarding experience of dealing with us. How many of them are accorded their rights such that they will want to deal with us again if they have a choice? Answering these questions from my little understanding of the various problems which the students populace are facing in this University, I make bold to say that majority of them have a general feeling of dissatisfaction or frustration with the system! They simply cannot wait to finish and leave. It is therefore not surprising that very few of them usually look back with nostalgia (as should be expected of them) and join hands with others to give back to the system in an organised and consistent manner, for instance, through the alumni association.

7.1 Definition of Terms

This section will be devoted to a brief examination of the key terms in this topic.

i. Who are the University clients?

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The word "client" can be construed narrowly or broadly. Strictly construed, a client is someone to whom services are rendered for reward; that is, a person who pays for services or advice from another person or organisation. The bright line rule is "those who are paying for the various services rendered by the University.

Although the University is technically a different personality from its business outfits, based on the well known principle of corporate personality as enunciated in the celebrated case of *Salomon v Salomon*, this is not so to an average person who is dealing with those outfits. Therefore, the definition should be widened to include consumers of services rendered by Guest House Ltd, UNILAG Consult Ltd and UNILAG Ventures and other business outfits of the University. In this light, our clients will include:

- Purchasers of our admission forms for the various programmes of the University;
- Students;
- Alumni and their representatives applying for transcripts;
- Those who access the services of the Health Centre;
- Students of International School and University Staff School;
- Visitors using our car parks, guest houses, and
- Purchasers of UNILAG bread and water, etc

However, judging by the cardinal objectives of the University (teaching, research and community service), our focus here will be on students. If the University is able to meet its obligations to its primary constituency (students), then it would have met the expectations of the parents of those students and the community at large. In this regard, if a business unit of the University is persistently underperforming, it may be easier to cut it off like a sore thumb whereas it may be tougher to discontinue a programme for failure to meet the accreditation of the National University Commission (NUC).

The definition of 'clients' definitely does not include those who supply goods and services to the University such as contractors and consultants as one may be tempted to think. Since it is the university that is paying for the services being rendered by these people, the University is, therefore, their client. In the same vein, the staff of the University (academic and non-academic) will also not fall within the definition because they are being paid by the University.

**ii. Definition of Rights**

A "right" is an obligation that a person is legal entitled to enjoy and can be enforced if breached. The mode of enforcement could be by sanction, compensation or damages. Ultimately, legal rights are enforceable through a court action. "Right" from this perspective should be
distinguished from moral rights such as right to love and be loved, to tell the truth, to show compassion for the weak, etc. There are different categories of rights viz:

- Human/natural rights - these are rights which inhere in every human being by virtue of humanity. Such rights are God's given and regarded as inalienable.

- Fundamental rights - those enshrined in Chapter 4 of the Constitution and justiciable. The scope of fundamental rights is narrower than that of human/natural rights. Here, human/natural rights are regarded as 'fundamental' to the extent that they have been enshrined into the constitution for enforcement.

- Third generational rights - although some are enshrined in Chapter 2 of the Constitution they are not justiciable.

Against the background that clients are kings, the University must strive to surpass the standard of legal protection of fundamental human rights. For example, if students are made to wait endlessly on a queue for a simple registration exercise which ordinarily should not take more than one hour (or even lesser in other climes), though students may not have any legal remedy but yet the experience may make them ponder why a community of egg heads are ironically unable to make things work efficiently.

iii. **When are the rights respected?**

The rights of a client are respected when the supplier of goods and services, in this case the university is careful not to do anything to transgress against them. Put differently, students rights are respected when we do not fall below the standard expected of us as a service provider. In certain circumstances, we must go beyond technicalities in order to do justice without undermining the system. In *Akintemi v Onwumechili* a University refused to award a lady (Elizabeth Iyamaboh) who scored a first class her degree based on the technical excuse that she should have first appealed to the Councilor Visitor as the case may be in line with the provisions of the University Act against her rustication for alleged examination offence. The University counsel was admonished by the Court to advise the Council on the need to try and safe the career of the lady by its decision. Despite the admonition, the Council refused to exercise its discretion in favour of the lady. The lady was fortunate to travel abroad to the University of London where she again made history as the third Nigerian to make a First class in that University. A sympathetic consideration of the case would have saved the poor lady the resources in terms of time, finance and emotional agony it took her to undertake the programme in the University of London. The University should have taken a queue from the wise counsel of Obaseki J.S.C. in *Garba&Ors v. University of Maiduguri*, that:

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5 [1982] 1 NWLR (Pt 18) p.68

6 (1986) 1 NWLR (Pt.18) 550
"A University student is a priceless asset and as he is on a threshold of a world of useful service to the nation, we cannot afford to destroy him by stigmatising him with guilt of offences unless proved guilty before a court."

7.2 Students and Fundamental Rights

Each of the fundamental rights contained in Chapter Four of the Constitution of the Federal Republic of Nigeria, 1999 (1999 Constitution) could be analysed from students' perspective. In this regard, it must be noted that no right is absolute. The fundamental rights of everyone (students inclusive) are subject to (i) interest of defence, public safety, public order, public morality or public health and (ii) for the purpose of protecting the rights and freedom of other persons.

i. Right to life

While it is unimaginable that a University will intentionally deprive any students of his or her life, it may inadvertently do so. The precious life of a student or other members of the University community can be unwittingly cut short through bad administration. For example, poor equipment at the Health Centre, ill-advised invitation of antiriot police to campus etc. Furthermore, the University must put in place an efficient system to guarantee security of life and property on campus. In most American Universities, Campus Police (consisting of students) are used as a strategy to complement the normal security arrangement by the University and State. I believe that the same can be introduced in our University through a pilot project. We can start at a Faculty level by appointing some carefully selected students (upon application) as policemen/women. The campus Police will be charged with the responsibility to prevention, investigation and power of arrest in relation to certain offences such as assault, violation of traffic regulations, littering and examination malpractices, among others. If such a Pilot project succeeds, we may then increase its scope and provide a structure for it on a University wide basis. It will not be surprising if such a system eventually becomes a model in no distant future in Nigerian universities, especially by private universities before the idea catches up in other public universities.

ii. Right to dignity of human person

No person shall be subjected to inhuman and degrading treatment. While lecturers and administrators may be tempted to play gods, we should remember that our power is limited by law, morality and general etiquette. There is a way, we should never talk to or treat students or even anyone. No sexual harassment and or unlawful intimidation of student, whether male or female should be tolerated. The University should have a clearly defined procedure for tackling cases of sexual harassment. There is nothing really on ground presently. Lecturers and administrative staff need to be sensitized to the rights of students and relate with them with respect.
Furthermore, cleanliness of our environment must be maintained. Classrooms must be swept daily and toilets sparkling neat. There should be no room for cobwebs in a University environment. Vehicles plying our campus must meet minimum standard, sitting arrangement must be descent - not 22 sitting 99 standing! We must strictly regulate the environment where our students eat, relax and ensure that they meet minimum standard. After all, we are charging handsomely for the shops being used by the various food vendors.

### iii. Right to personal liberty

The right to personal liberty is one of the most basic of all rights. The right is wide enough to encompass other rights such as freedom of movement and right to assemble and associate. 7 According to Lord Denning, it means:

"The freedom of every law abiding citizen to think what he will on his lawful occasions, without let or hindrances from any other person".

Section 35(1) of the 1999 Constitution provides that:

"Every person shall be entitled to his personal liberty and no person shall be deprived of his liberty save in the following case and in accordance with a procedure permitted by law".

Therefore, for an infraction of this right to be justified, the person depriving the other of his right must be able to justify his action under one of the specific exceptions under the Constitution or other law. In this regard, it is pertinent to make it clear to some of our colleagues that students have the right to leave their classrooms for any reason or no reason at all, the same way that a person has the right to leave a church or mosque or any lawful assembly at any time one pleases. It was therefore shocking to learn recently that a particular Church whose bearded leader was convicted for murder and sentenced to life imprisonment had the tradition of flogging to submission anyone who tried to take an excuse to visit the toilet during the service! 8 As a University, we cannot, under any guise, operate under a rule that seeks to hold our students as captive audience for any duration of time, no matter how long or short. This is not to say that lecturers are not entitled to have a classroom policy of maintaining discipline and orderliness during lectures such as disallowing late comers, I am of the firm view students' right to leave the class without disrupting others whenever they feel so should not be unduly restricted.

### iv. Right to fair hearing


The Vice-Chancellor has the responsibility to discipline students under the Acts of the various Universities. In the exercise of his power, the Vice Chancellor and the Students Disciplinary Committee must have regard to the fundamental rights of the students concerned to fair hearing. The rights to fair hearing is wide enough to include the twin-principle which compels a person to hear the other side (audi alterem patem) and prohibits a person from being a judge in his own cause (nemo dat in causa sua). It is against this background that a student who is caught by an invigilator allegedly cheating during an examination must be allowed to continue his examination (after filling the necessary irregularity forms and whether or not the students signs his portion) while he later faces an examination panel where the invigilator is now a witness and not a judge.

The right to fair hearing is undoubtedly the most litigated of all the fundamental human rights in Nigeria. Kudos must be given to the tribe of human right lawyers especially Gani Fawehinmi and Femi Falana and some human rights organisations who stoutly defended the rights of students who were wrongly rusticated or suspended by various universities at different times. Without the assistance of these lawyers, it would have been impossible to have a robust development of law in this area. In Garba v University of Maiduguri some students of the University of Maiduguri were expelled as a result of the report of a Disciplinary Investigation Board, set up by the Vice-Chancellor under the Chairmanship of the Deputy Vice Chancellor, who was himself, a victim of the rampage of students during the demonstration that found the students guilty of arson, destruction of property, looting and indecent assault. The Supreme Court held that since the Deputy Vice Chancellor was the Chairman of the Investigating Panel which tried the students was himself a victim of the rampage, the necessary inference that anyone could draw was that there was a real likelihood of a bias since the Deputy Vice-Chancellor was then a witness and a judge. The Court held further that whether or not a student is guilty of a crime is not an internal affair of a university. The appeal of the students to the Supreme Court was upheld on the ground that the Disciplinary Investigation Board usurped the functions of a court and denied the students the principle of fair-hearing.

In K.O. Awotedu v Vice-Chancellor, University of Ibadan and Ors, the court held that a student whose conduct was being examined by the Vice-Chancellor was entitled to know the charges against him. In addition, if he wanted to cross-examine a witness, he could not rightly be turned down. In the case, the Plaintiff was merely invited to a fact enquiry in respect of which no notice of any accusation was given to her. Her expulsion from the University, based on such fact- finding enquiries was held to be in breach of the rule of natural justice, particularly, the principle of audi alteram partem. As a result of this, the expulsion of the student from the university was declared a nullity.

9For instance, the Civil Liberty Organisation (CLO) and Committee for the Defence of Human Right (CDHR).
10Supra.
v. Right to freedom of thought, conscience and religion

This includes the right to practice any religion or no religion at all. The right to manifest and propagate religion or belief is one, which has generated a lot of cases. Lecturers should not only respect the right of every student to practice his or her religion and should avoid using undue influence to 'convert' students into another religion.

Can a student legitimately refuse to sit his examination on Friday, because he is a Muslim or on a Saturday because he is staunch Seventh Day Adventists or on a Sunday because he is a Christian? Universities have, while sympathising with the religious views of their students, maintained that students should be able to accommodate the minor inconveniences caused by such infractions. Generally, secular States including Nigeria are reluctant to give undue prominence to religious affairs. According to J.D. Ojo:

"Universities in Nigeria in the same manner resent any undue emphasis on religion. This why students who asked for undue exemptions on account of religion are generally frowned upon and a few of such requests are favourably considered. Students, who obstinately reject the limits accepted by the University and act in defiance of orders, have found themselves to blame."

In the context of a University environment; it is useful to probe whether the act of a student mounting the podium to preach (about any religion) is an infraction of the rights of other students. It has been held that right to propagate a religion also includes the right to proselytise.

In Kokkinakis v Greece, the applicant, a Jehovah witness was convicted for criminal proselytisation and sentenced to a term of imprisonment. The trial court in Greece held that he attempted to proselytise and directly or indirectly intruded on the religious belief of Orthodox Christian, "with intention of undermining those beliefs, by taking advantage of their inexperience, low intellect and naivety". The conviction was upheld on appeal. Being dissatisfied, he appealed to the European Commission on Human Rights, which referred the case to the European Court. The majority held that the conviction was contrary to the provisions of European Convention on Human Rights. The Court stated that non-criminal proselytisation remains the main expression of freedom of religion, and that attempt to make converts is not itself an attack on the freedom and belief of others when not coerced. As was noted by the Court:

"A distinction has to be made between Christian witness and improper proselytism. The former corresponds to true evangelism, which a report drawn

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12Ojo, J.D., op. cit., p.106.
up in 1956 under the auspices of the World Council of Churches describes as an essential mission and responsibility of every Christian and every Church. The latter represents a corruption or deformation of it. It may, according to the same report take the form of activities offering material or social advantages with a view to gaining new members for a Church or exerting improper pressure on people in distress or in need, it may even entail the use of violence or brain washing; more generally, it is not compatible with respect for the freedom of thought, conscience and religion of others.”

It is instructive to note that the complainants in this case were fellow Christians of a different sect. One could then imagine how much the sensibilities (not rights) of other non-Christians would have been offended. Notwithstanding what their feelings might be, any aggrieved person may have to devise means of either coping with the development such as coming for lectures after such sermons, leaving the venue or simply "tuning off". It is important to point out that this injunction applies with equal force to lecturers who may feel offended by the temerity of a student preacher for using few minutes of their lecture period, before his arrival. He could also ensure that he leaves no such opportunity for such students by turning up right on time!

The University authority must however closely monitor the nature of different religious groups within its community in order to avoid the replication of a recent incident in another University where some students went to the bush and embarked on "praying and fasting" to hasten the coming back of Jesus Christ! It was reported that when the University was alerted about the development, it quickly put together a search team who was lucky to find the students in the thick of the forest in a nearby town after about three days of being without food and water.

vi. Right to freedom of expression and the press

This right is a sine qua non to the development of a civilised society. It is said to be the foundation of other rights, encroachment of which is made known by expression. According to Nwabueze:

“So long as he lives he cannot be prevented from speaking if he wants to do so. You can punish him for what he says, but that is after he has said it. Gagging apart, it is physically impossible to prevent a living person from speaking what he pleases. His audience may be restricted by Government regulation banning assemblage of persons in public places, but he remains free to speak his mind privately if he has the courage to damn the consequences “.

18M. Mowoe, op cit., p.146.
It is noteworthy that the right to expression is very wide. A student may express himself by creating his own style through the wearing dreadlocks or long hair, exclusive native attire etc. In *Tinker v Des Moines Independent Community School District*,\(^{19}\) a high School Principal banned the wearing of black arm bands by students as a symbol against United States action in Vietnam. The Court, in reinstating the students suspended for violating the ban, held that students, as well as teachers, do not shed their constitutional right to expression, even while in school. This must be weighed against the authority of the State and School's officials to regulate conduct in schools. According to the Court:

"... Where there is no finding and no showing that engaging ill the forbidden conduct would 'materially and substantially interfere with the requirement of appropriate discipline in the operation of the school' the prohibition cannot be sustained".

The question whether a University can prescribe a dress code for students has generated heated controversies in recent times. Under section 8(2)(ii) University of Lagos Act,\(^{20}\) the function of the Senate includes "determining what description of dress shall be academic dress for the purposes of the university, and regulating the use of academic dress." The Act does not describe what is meant by academic dress, therefore, resort will be made to the ordinary meaning. In ordinary parlance, academic dresses are worn during special occasions such as matriculations, convocations, or during lectures, etc. Therefore, any student wearing any other dress on those occasions prescribed for academic dress could be punished for such an infringement.\(^{21}\)

In *East Hartford Educational Association v Board of Education to the Town of East Hartford*,\(^{22}\) a Federal Court of Appeal in the United States held that the reprimand of a teacher for refusing to wear a necktie while teaching a class in violation of a dress-code regulation does not deprive the teacher of his constitutionally protected rights of speech or of privacy. The court held that "as a public servant in a special position of trust, teachers may be subjected to many restrictions in their professional lives which would be invalid if generally applied."\(^{23}\)

This means that students can wear any form of dress on the occasions not prescribed as academic by the Senate. In our view, the power of the Senate\(^{24}\) cannot be extended to the prescription of a general dress code for everyday life on campus. While a growing number Universities (including ours) have subscribed to dress code, an objective

\(^{19}\)393 U.S 503 (1969) See also *Hearly v Jones*408 U.S. 169 (1972).


\(^{22}\)562 F. 2d. 838 (2nd Circ. 1977).

\(^{23}\)Ibid.

\(^{24}\)Ojo, J.D., *op.cit.*, p.104
observation will reveal that there is still the problem of enforcement which raises the question whether a general dress code for everyday life on campus should be a matter of law or morality.

This is however not a licence for students to be nude on campus on the ostensible ground that they have the freedom to dress as they like. In *Glynn v Keele University*\(^{25}\) the plaintiff appeared naked on campus and that was regarded as an offence. In his absence, he was fined ten pounds by the Vice-Chancellor and excluded from residence on campus though not forbidden to attend classes. Glynn then challenged this in a legal action. Pennycuick, V.C., held that matter was quasi judicial hence the plaintiff ought to have been given an opportunity to defend himself before the Vice-Chancellor disciplined him. The learned judge however refused an injunction because the plaintiff did not deny the offence and the punishment was held to proper in the circumstances and that what the opportunity to be heard would have done, would be, to afford him an opportunity to make a plea in mitigation of the punishment.

**vii. Right to peaceful assembly and association**

Two or more persons are free to interact and form a common purpose provided such purpose is lawful. This is the basis of students coming together to become friends, forming reading groups or social clubs. Campus students' organisations constitute an important aspect of extra-curricular life on most campuses.\(^{26}\) In the Faculty of Law, students have come together to form Chambers to provide organised platforms for Legal Clinic/Education and interaction with the legal communities. It is wrong, unacceptable and unconstitutional to outlaw normal interaction between male and female in a university environment as recently reported in a private University. I am sure every participant at this workshop should recognise the value of Students' Union in a campus environment. Although the University of Lagos Act does not contain a specific provision permitting the formation of unions, section 40 of the 1999 Constitution encompasses this right. However, Students Union must operate within the regulations of the University and the law of the land; otherwise such rights may be suspended or withdrawn in the larger interest of public safety, public order and public morality.

Likewise, students cannot without just cause be forced by the University to join students' organizations. Any attempt to do so may be lawfully resisted. In *Good v. Associated Students of the University of Washington*,\(^ {27}\) students were required to become members of the Associated Students of the University of Washington. The student plaintiffs contended that the student group did not represent their political view points; hence they could not be forced to join despite mandatory students fees. The court upheld the plaintiff's objection.

\(^{25}\)[1971] 1 W.L.R. 489.

\(^{26}\)Ojo, J.D., *op. cit.*, p.113.

\(^{27}\)542, P.2d; 762, (1965).
viii. **Right to freedom from discriminations**

A citizen of Nigeria shall not be discriminated against on the basis of origin, sex, religion or political opinion. Furthermore, section of the University of Lagos Act provides that "no person shall be required to satisfy requirements as to any race (including ethnic grouping), sex, place of birth or of a family origin, or religious or political persuasion, as a condition of becoming or continuing to be a student at the University ... " In some countries, while Universities may not openly encourage students to become gays and lesbians, such students are allowed to form associations and interact freely on campus without any form of legal discrimination.

7.3 **Other Civil Rights**

i. **Other civil rights**

Beyond the constitutional rights there are other civil rights which must be accorded to students. For example, a student must not be assaulted. An officer who does so will not be covered by the Public Officers Protection Act. See *Ekemode v Alausa.*\(^{28}\) Certain violation of rights may lead to tortuous or even criminal liability.

ii. **Undue influence**

Staff, especially academic staff stand in a fiduciary relationship with their students. Where the relationship is abused, the staff may be disgorged of his ill-gotten wealth.

7.4 **Recommendations**

Once again, it is heart-warming that the present administration is working hard to address some concerns of our clients through this type of intervention. Really, we should not only worry about the problems facing our students, we should work hard to find satisfactory answers to them. It is my hope that this discussion will stimulate thoughts on possible solutions to some of these problems. Against the background of the foregoing discussion, I will like to make the following suggestions.

i. **Striking a balance between students interests and commercialisation**

Students are the centre of gravity of any university. Therefore, their interests must be paramount. Their hostels cannot be in darkness while there is light in the staff quarters including the Vice Chancellor's Lodge. We must strike an appropriate balance between our drive for commercialization and creating an enabling academic environment. If we take stock in practical terms, we may notice that we are running some of our commercial ventures at losses in the long run. For example, how much will it cost us as a University to correct the erroneous, but unfortunate impression that we are in competition with Alaba and Osodi markets in acts of mercantilism or that academic staff are too busy with private practice at the expense of teaching.

\(^{28}\)(1961) All N.L.R. 135.
ii. Development of Students’ Bill of Rights

Students should be encouraged to develop their Bill of Rights. It is good to find out and know from them precisely what their expectations are from the University. Since they are the ones wearing the shoes, they will know best where they pinch. We must encourage feedback from our students and the community at large. We must be tolerant of criticism even from our students. Students should be given the opportunity to comment on whether a teacher is teaching well or not through assessment system as it is being done in other climes. Such feedback creates a measure of checks and balances with positive effect on the system. For example, it will help each lecturer to know his strength and weaknesses. We may even encourage feedbacks through anonymous petitions by whistle blowers. The help lines and e-mails of the university should be sufficiently publicised.

iii. Strict enforcement of the university laws and regulations

I recommend this as magic formula for any administrator who wants to succeed extra ordinarily. If the laws are enforced, service delivery will greatly improve. This should cut across all facets of University life beginning from admission. There must be adherence to laid down procedure to ensure that some are not unduly favoured. Scripts must be graded and results published on time. It is a right for every student to know his performance in the previous examination before the commencement of another semester. It is important to point out that it takes courage to enforce the law. How many are courageous to issue query to their subordinates? How many will insist that someone who is guilty of misconduct is subjected to normal disciplinary proceedings?

iv. Our law must be dynamic

We must pay attention to difficulties being encountered daily through the application of the law and change them. It is remarkable that there are various regulations which have never been reviewed despite their obvious inconvenience, hardship and even obsolescence. We must strive to review laws that are hash, inequitable and unworkable. For example, we must urgently find a way to alleviate the problems of students who were asked to withdraw in their final year.

The University may consider the old practice of giving such students the option of transferring to say part two in another or even the same Faculty.

v. Community development projects

We must make conscious effort to link our research activities to the development of our neighbourhood on a periodical basis. There is also the need to task each Faculty/Department to embark on a research/project geared towards the development of the university environment. Such will help us to use enormous resources available within to solve our problems to a large extent. For example, the Department of Commercial Law may be challenged to produce a revised Staff-regulation which can be subjected to debate and further review by other stakeholders.

vi. Care of the vulnerable
The plights of this category of students require special intervention from the University. For example, while we admit visually impaired students, what other facilities do we provide for them to receive lectures, read and write examinations? It is doubtful if we are presently doing anything beyond giving them accommodation close to the academic area. I sincerely believe that we can do more.

In conclusion, while we strive to respect students' rights, students must also be made to reciprocate by respecting our rights and that of other members of the University community. For example, under no circumstance should a university staff be harassed, intimidated or beaten up not to talk of a Vice Chancellor or the Dean of Students Affairs being put in a wheel barrow, their house invaded or torched. The University must put measures in place to identify, as much as possible, those who may be involved in such dastardly act and insist that the full weight of the law is brought to bear upon them.

Finally, since the University also stands as a client to some other people and organisation, it must ensure that the rights of the University are respected in such all situations.