

EMERGING ISSUES IN NIGERIAN UNIVERSITIES: INSIGHT FROM SELECTED IGBO LITERARY WORKS

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Abstract

A university is a place where higher learning is gained in a cool and friendly environment. However, vices such as cultism, examination malpractices, embezzlement of funds, mismanagement of resources among other vices are now eating deep into the fabrics of the Nigerian universities thereby negating the norms and values of the institution. This research is set to look into these emerging issues in Nigerian universities as showcased in the selected Igbo literary works: Uwa Bu Agha, Okwe Agbaala and Ije Uwa. The Marxist literary approach is used to analyze the works and findings show that truly these social vices exist in the Nigerian universities; these social vices are being committed by both the students and lecturers of the university; people indulge in these vices to satisfy their selfish desire; these social vices greatly mar the smooth running of the university and also the end point of the culprits spells out doom and disgrace. This research will be of great importance to students and lecturers of various Nigerian universities as well as parents and members of the Nigerian society.

1.0 Introduction

Various issues in Nigerian Universities have remained topical and have attracted the attention of concerned members of the society. Sometime in October 2019, there was a viral video claimed to be from BBC EYE..... titled **sex for grade**. This viral video brings to limelight sexual harassment of a University of Lagos lecturer to one of his prey. This may not be the only case of sex for grade that has taken place in the university of Lagos and Nigerian Universities but the most viral case of such incidence with proof. This viral video clip shook the University of Lagos and Nigeria as a whole as the matter was looked into and the said lecturer dismissed from service. Has there been no recorded video and evidence, this said lecturer and likes would have still been in the system committing the act they know best. Brainwave (2019) agrees to this thus: "Unfortunately, when victims go to the appropriate institutions, they are often asked to provide some evidence that is, of course, not available, and ultimately the victims remain victims with "their" problems"

Again, there have been cases of examination malpractices in various Nigerian universities in which culprits are either suspended or expelled from the school thereby increasing the rate of school drop-outs in the society. The reason for this offense could not be explained as the principles guiding examinations are clearly written in examination scripts of most Nigerian universities to serve as a reminder to the students. In addition to this, there have been cases of lecturers leaking the examination question to their students who pay back in cash or in *kind*. More so, there have been cases of lecturers awarding unmerited marks in favour or against their students.

Furthermore, there have been cases of top officials of universities being paraded by the EFCC over embezzlement of university funds and mismanagement of resources over the years of their service. In addition, there have been cases of unmerited promotion of lecturers and denial of merited promotion of lecturers due to “politics” within the tertiary institutions of Nigeria. Cases of mismanagement and stealing of institutions properties are on the increase in the tertiary institutions of Nigeria. These and many other topical issues are seen damaging the beauty of the university environment in Nigeria. They continue to mar the reputation of tertiary institutions across the nation.

Igbo authors are not ignorant of these issues as they use their creative and artistic strategies to portray these issues in their literary work. This research examines the way these Igbo writers depict these issues in their works and analyzes them. It will be of great importance to students and lecturers of various Nigerian universities and the Nigerian society at large.

This research work is segmented into four: section one introduces the topic of the research. In section two, related literatures were reviewed while section three presented and analyzed data collected from the selected literary texts. In section four, the researcher summarized the findings and made conclusion.

2.0 Overview of Literature

In this section, we will review what different authors said about the work of literature as it pertains to this research.

2.1 The Work of Literature

Literature is a medium in which writers express their views on the happenings in their environment. Nwokoye (2019:12) opines that “literature can be for explanations about life and contemporary issues”. Literary artist studies man and his activities within his environment, how these activities make or mar his growth and then use their creative strategies to put this into writing for their readers.

Ogene (2010:2) says, while some see literature as the sum total of all the community, ethnic and regional writing of a nation, including oral literature/performance, literature written in ‘indigenous’ languages, others see literature as either works of fiction or arts”. In this regard, one can say that literature encompasses all the happenings within a community, irrespective of language which can be expressed through the words of mouth or by writing. These happenings can be factual, fiction, or what the author feels will happen in the nearest future.

Moody H.L in Ogene (2010:2) also opines that “literature springs from our inborn love of telling a story, of arranging work in pleasant patterns, of expressing in words some special aspect of our human experience”. Looking at Moody’s view, it can be said that literature is a unique way writers express their thoughts and human experiences in order to reach out to the wider world. The urge that burns within the writer to tell a story, to pour out his heart, to bring to limelight some hidden happenings and experiences are seen in his work of art.

Literature is to entertain and educate. In regard to this, Okoh (2008:3) views that “Literature can instruct us enormously, providing us with the knowledge regarding the wider world, the physical, psychological, religious and cultural canvas of man. Such delighting and instructing, provides a soothing, pleasurable means of learning, passing on information, or making us more sensitive to our world”.

So to say that literature is a mirror through which we can see life. It is a strong and relatively explicit tool for the dissemination of facts and ideas, moral lesson and correcting wrong doings. So to say, literature is all about man and his society. It is obvious that literature is a mirror through which one can see life. Therefore, this study examines the selected literary works as to show how some social vices are represented in them and suggest better ways to better lives.

2.2 Theoretical Framework

The theory used in the analysis of the selected literary works is Marxist theory. This theory was promulgated by a great thinker Karl Marx. Marxism is a philosophical thought that embodies the views, ideas, perceptions and beliefs of Karl Marx. It is a philosophy that studies the quality and quantity of interactions of people living in a given society (Ifejirika 2014:186). The Marxist theory looks at the economic and political structure of the society. Marxism in literature looks at the way literary writers portray in their work the relationship between the rich and the poor, the upper class and the lower class, the employer and the employees, the rulers and the ruled. It tends to find out how the haves control and determine the activities of the have-nots in the society.

The university environment can be said to be of two classes: the upper class which is made up of the lecturers and the lower class i.e. the students. The lecturers control and determine the knowledge to be passed on the students. The lecturers lecture, examine and award scores to students according to how they comply with their directives. The students act as the weaker vessels as their future lies on the acquisition of the degree certificate or its equivalent which is in the hands of their masters (lecturers). In such environment, the lecturers may like to over exercise their veto power on the students and some students, in their struggle to gain by all means what they came for from the university may likely have a clash with the lecturer.

In addition, the university is an organization with various organizational structures, each segment works independently to achieve the objectives of the organization. Also, the various segments of the university have their principal officers and those who work under them. Obviously the university is made up of various faculties, departments, and units. Each of them has its principal head officer and those who work under them. The

Marxism theory employed in this research tends to look into how the literary writers portray the relationship between those principal officers and their subordinates.

3.0 Data Presentation And Analysis

Here, we are set to use the facts of this study to do the analysis of findings

3.1 Emerging Issues in Nigerian Universities

The use of literature as a powerful mirror to reflect the possible, probable and actual actions and reactions of men in the society is exploited by many a writer, particularly in Nigeria; where truth often seems to be stranger than fiction (Ifejirika 2014:121).

Here, the researcher based on the selected Igbo works will analyze how the authors depicted tropical issues in their work of art.

3.1.1 Denial and Awarding Of Merited and Unmerited Promotion

In many tertiary institutions today, there are issues where one who is merited to head a particular post or the other or due to be promoted to a higher cadre is being denied such offer due to hatred and politics in the system. This has caused lots of abuse and mismanagement of offices thereby slowing the growth of the institution. As seen in *UwaBu Agha*, the author shows how MọnsiņiọNkeahuruanya was left as a reader for many years even when he has all it takes to become a professor. This injustice is due to the fact that he is not among the ruling class. Then Dkt. Kalunta who is still a junior to both MọnsiņiọNkeahuruanya and to lecturing profession was promoted to a professorial Cadre. The novelist's diction in describing this act of injustice paints a picture of hatred of the ruling class on their subordinates. The writer puts the picture thus;

Mgbe Mọnsiņiọ Nkeahuruanya nọ na Mahadum, ndi nọ n'isi mejoro ya site n'ihapu ya n'okwa Rida ruo otutu afo. N'agbanyeghi na o bu ya bu onyeisi ngalaba na onye okwa ya ka ibe ya na ngalaba ya, mgbe o ruru iweputa ya dika profeso, ndisi buliri onye siemesi, Dkt. Kalunta, nwatantakiri Mọnsiņiọ muru amu burukwa nwata n'oru nkuzi, mee ya profeso. (Pg11)

When monsignor Nkeahuruanya was in the university, the head officers offended him by leaving him as a reader for many years. Notwithstanding that he is the head of department and the person with the highest rank in his department. When it was time to make him a professor, the heads exalted one from the Anglican denomination; Dr. Kalunta who is a junior to the monsignor and a younger lecturer too and made him a professor. (Pg 11).

In another case, another professor was unduly awarded a professorship even when he had not up to five articles. The writer stated as thus.;

Akuko koru na onye dika Prof. Achuonye enwezughi atikulu ise ma o mere ya prof. N'ihina nwata na-agara nna ya ozi na-eri ekpe buru ibu. N'otu aka ahụ, nwata nna ya nọ n'ogbo ikpe, anaghi aga nga. (Pg61).

There was a story of someone like Prof. Achuonye who doesn't have up to five articles but was made a professor. This is so because he who

runs an errand for the father eats a fat share. On the same vein, he whose father is a lawyer doesn't go to prison. (Pg 61).

All these injustices in the denial and awarding of merited and unmerited promotion of lecturers are due to the fact that the ruling class says and determines what will happen and what will not happen and no one questions them.

3.1.2 Embezzlement of University Funds

Embezzlement of public funds is one of the most common crimes of those in power and universities are not excluded in such crime. In *Uwa Bu Agha* the writer describes how those in finance offices add to the prices of goods they purchase for the university pocketing the balance. The writer depicts this thus:

N'oge a na-ekwu maka ya, iji ntu na aghugho eri ego mahadum bu odinaala ndi ochichi ruru aka. Udi ndi a bu ndi ga-azuta ihe N100, ha agbakwunye ya nootu abuo n'azu, ya aghoo N10, 000, ha edee risiiti, chinye ndi okwu ugwo, a kwuo ha ugwo. (Pg 19)

At this time, embezzlement of the university fund with lies is a tradition to those in power. These are the kind of people that will buy something of N100, then add two zeros at the back making it N10,000, write a receipt, give it to the payers and get paid. (Pg 19).

In another instance, the writer shows how the school Registrar steals from the university to satisfy his selfish interest. The writer states as thus

... A choputara na o na-agba mahadum mgba okpuru, na-amj ya obara n'uzo iji aghugho eri ego. Dika Rejistra, o bu ya ka ihe niile gbasara Ule umuakwukwo di n'aka, tinyere iweta ngwongwo ndi e ji ele Ule. Ihe o na-eme bu iga na Sentral Stoo, ebe Mahadum nabukoro ma na-ere otutu ngwa ahia dika akwukwo, uwe, taya moto na echetaram echetaram, bukoru akwukwo na ngwongwo ndi ozo a ga-eji lee Ule, tugharia, renyeghachi ya mahadum. Mgbe ufodu onu ego n'oge Ule obula na-eru N15m. (pg 41-42).

...It was found out that he is a backstabber to the university, sucking the university through embezzlement. As a Registrar, he is in charge of all examinations, including supply of all essential materials for the examination. What he does is to go to the central store where the university keeps and sells out goods like books, wears, motor tyres etc, carry all the books and other materials required for the examination, and resells them to the university. Sometimes, the cost for examinations gets up to N15m. (Pg 41-42).

He further states how these people who steal from the university funds use the money to build houses for themselves.

O meela ihe a otutu afu wee buruzie akajiaku. N'otu oge, o malitere iru ulolu abuo, otu n'obodo ya, otu n'Ikpaagu. (Pg 42).

He has done this for many years and became wealthy. At a time, he started building two storey buildings. One in his home town and one in Ikpaagu. (Pg 42).

With such investments, others may think that such people earn lots of money to be able to achieve much in the society not knowing that they acquire those properties to the detriment of the institutions they work for.

3.1.3 Sex for Grade

The issue of lecturers demanding sex from their female students and/or the female students offering their bodies to male lectures to pass a particular course has been in existence in Nigerian Universities. The BBC Eye record of Sex for Grade is but an eye opener to the wider world about this ill which have been happening in many tertiary institutions.

Academic institutions in West Africa have increasingly been facing allegations of sexual harassment by lecturers. This type of abuse is said to be endemic, but it's almost never proven. After gathering dozens of testimonies, BBC Africa Eye sent undercover journalists posing as students inside the University of Lagos and the University of Ghana. Female reporters were sexually harassed, propositioned and put under pressure by senior lecturers at the institutions – all the while wearing secret cameras. Reporter Kiki Mordi, who knows first-hand how devastating sexual harassment can be, reveals what happens behind closed doors at some of the region's most prestigious universities. (BBC News 2019)

The Igbo writers who are not ignorant of this happening have shown in their works that this is true. This can be seen in *OkweAgbaala* where a university student named Chinyere approached Dkt. Emezina and offered her body in exchange for examination questions. The author writes thus:

- Chinyere: Bikonu, Dọk. (*O dagide ya, na-esusu ya ọnyụ*)
 Ámá m na ị ji nwaanyị. Ma onye nwere ji n-erikwa ji onye ọzọ. Onye rikata ofe egusi, ọ ritukwanụ ofe ọgbọ. Dọk, biko wedakwanụ obi. Obi gị ọ bụd ịnkume?
- Dkt. Emezina: (*kuọ ume ndụ, lee Chinyere anya, gba nkịtị nwantịtị oge, were duru ya gaa n'ọche*). Gini bụ nsogbu gị? Ngwagwa m ihe ọ bu.
- Chinyere: (*Nọdụ Dkt. Emezina n'ụkwụ, bido tawazia okwu ata*). Dọk, ihe a anaghị ekwe m aghọta. Biko, gbapenyeturu m nwa izu; aga m akwughachi gị n'uzu nke m.
- Dkt. Emezina: Igbanyere gị gini? Izu? N'udi di anaa?
- Chinyere: Ihe ị se...se...seetiri. (pg 22-23)
- Chinyere: Please Dr. (*leaning on him and kissing him*) I know you are married. But he who has yam also eats another's yam. He who eats only

- egusi soup should one day taste oḡboṅo soup.
Dr, please bring down your voice. Is your heart a stone?
- Dr. Emezina: *(takes a deep breath, looks at Chinyere keeps mute for a while then carried her to a seat). What is your problem? Now tell me what it is.*
- Chinyere: *(Sits on Dr. Emezina's lap, and begins to voice out). Dr, I do not understand this. Please, give me a clue; I will pay you back in my own way.*
- Dr. Emezina: To give you what? Clue? In what way?
- Chinyere: What you se...se...set in the examination question.
(pg 22-23).

Despite the fact that Dr. Emezina praised himself as someone who has good reputation and one of the lecturers who have codes of conduct, he fell to Chinyere's request. He reluctantly gave Chinyere his examination questions thus:

- Dkt. Emezina: *(Dkt. Emezina elerie anya elu; kọọ ọkọ n'ọkọ bido fọghariwa akwukwo, Mechaa weputa otu mpempe akwukwo). Nwaada, lee ya, top sikriiti! Biko mkpuru mkpu anyasi! Ekwekwala anya ozo hu ya. (pg 26)*

- Dkt. Emezina: *(Dr. Emezina looks up; scratches his eyelids, begins to search his books, and later brought out a piece of paper). Young lady, see it, top secret! Please very important! Let no other eyes see it. (Pg 26).*

Another poet Okediadi (2003), in her work *Ije Uwa*, one of her poems titled Mahadum also shows how female students sell their pride in exchange for marks. In line 16 and 17 of the first stanza, she says thus:

Umụanyị ndi nwaanyị na-ere ugwu ha
Ka ha wee gafee n'ule akwukwo. (Pg 6).

Our female students sell their pride
For them to pass examination. (Pg 6).

The pride of a woman is her body. Culture and religion permits only the husband to behold the nakedness of his wife. University female student trading around her body in exchange for marks is only bringing dirt to her womanhood.

3.1.4 Stealing and Improper Sale of University Properties

The writer's portrayal of those in offices stealing and selling off university properties without remitting the money to the university treasury indicates the corrupt nature of the Nigerian Universities. The Marxists view on the exploitive tendencies of the upper class in an unjust society is clearly depicted in *Uwa Bu Agha*. The stealing and illegal sale of university properties are highlighted when the novelist says:

Dkt. Ibekwe, onyeisi na-elekota ụlọogwu MAOD na Chiifu Nọọsụ na-arụ ebe ahụ, Mz. Ogbuokiri, mere ụlọogwu ahụ, na-agba anya mmiri. N'ihina ha choro ka o diri naani ha mma oha mmadu ataa ahuhu. N'uloogwu a, e nwere ebe a na-ere ogwui ji belatara ndi mmadu ahuhu mana n'ihia fonfoju akpa, okochicho, anyaukwu na akpiri ego, mmadu naabo a eburugide ogwu a na-eweta, mezie, MAOD enwekwaghi ike idi na-ebute ogwu. (Pg22-23).

Dr. Ibekwe, the principal head that oversees the MAOD hospital, and the chief nurse of the hospital, Mr. Ogbuokiri made the hospital a crying one. Because they only desire what will benefit them while others suffer. In this hospital, there is a place where drugs are being sold to ease the people's suffering but due to lack of contentment, greed and money thirst, these two people stole all the drugs to the extent that MOAD could not afford to buy drugs. (Pg22-23).

In another situation, the author observes thus:

Ndi no na Ngalaba Oru ubi asi gi gini? Ebe a ka njinji ozo na-eji. Ngwongwo Mahadum zokotara e ji elekota umu anu dika okuko, na ehi, ebee ka ha no ugbua? Nwayoo nwayoo ka ndi na-aru ebe a jiri kwarachaa ha kwapu, si na ha mebiri emebi, n'ihia ya, ka e buga ha ebe a ga-edozi ha. Etu a ka ngwongwo ndi a siri michaa ala. (Pg 23).

What of those in the Agric department? This is where the worst happens. The equipment the university bought for the poultry farm and the cattle farm, where are they now? Slowly did the workers there took them all away with the claim of being faulty; for them to be taken to where they will get repaired. This is how all the equipment got lost. (Pg 23).

To show that this is regarded as normal routine in the university, one of the workers who is new in the system asked a senior colleague about the stealing of the institution's properties. He asks thus:

Ebo, I nula na ngwongwo niilenu e ji akpa okuko n'Agrik, o dikwaghi nke foduru? Anyi na-anu na ndi ohi bjara buruchaa ha n'otu abali mmiri na-ezo. Nsogbu dikwa. (Pg 23).

Ebo, have you heard that all the equipment used in the poultry farm, none of them could be found? We are hearing that thieves came and stole them one night it was raining. There is problem. (Pg23).

And he was replied thus:

Ikenga enyi m, gba ha nkiti. Onye na-amaghi ga-ekweta, ma n'ebe ufodu n'ime anyi no, o bu mkpu efu ka ha na-eti..... Ikenga, asi m gi haa ihe ahu n'ihina i bu onye ohuru na Mahadum a. Tupu i bia n'afu olenole gara aga, udi ihe ahu e meela, a si na o bu ndi abalidiegwu, ma mgbe e mechara nnyocha, a choputa na o bu ndi ngalaba ihe ha furu bukororo ihe niile. (Pg 24).

Ikenga my friend, don't mind them. He who doesn't know will agree with them. But for some of us, they are shouting in vain... Ikenga, I said you should leave that issue because you are a new staff in this university. Before you came some years ago, such incidence has happened, they said it's armed robbers, but after research, it was found out that those in the department are the real thieves. (Pg 24).

The above view implies that as the infrastructural development of many tertiary institutions is being met by the government, these infrastructures are being liquidated by the selfishness of those in charge. How then can the institution grow? By constant replacement of stolen properties which cannot be given account for? Of course not. If controllers and managers of university funds and properties can be truthful in their managerial posts, then the institution will be a better place.

3.1.5 Cultism.

Cultism in the Nigerian Universities which started in 1952 as a peaceful group has turned out to a group full of demonic activities in the recent years. The main aim at the time the Pyrates Confraternity was formed, was to promote a culture and institutionalize a pattern of behavior in defiance of what the colonial masters would accept as normal and thereby seek, on the one hand to announce to the colonialist, that the end was close on their operations in Nigeria and on the other, to advance those intrinsic virtues and values that would encourage cohesiveness in the up-and-coming country. Accordingly, the Pyrates were to abolish convention, revive the spirit of honour, courage and absolute loyalty – the qualities of an ideal knight, and work to terminate tribalism and elitism in the Nigerian nationhood. The group was to abhor violence and was not to kill and destroy and membership was open, as it then was, only to bright and politically conscious students (Briggs 2007). The emergence of a splinter group from the Pyrates Confraternity in the early 1970s, marked the beginning of a new orientation for future generations of Pyrates, as is being witnessed today (Ogunsanya 2000). The activities of these splinter groups have made the university campuses to live in fear and worry as students and lecturers no longer have the freedom of full expression. Okediadi (2003) in her poem “Mahadum” expresses how these cult groups compete with each other in quest for supremacy. The poet writes thus:

Ndịn kuzi na ụmụ akwụkwọ,
A maghị onye a ga-eze ghara ibe ya.
Ebe ndị Bukaniya, Pajireti, Obejiri ojii
Na ndịozo na-azo onye ka ibe ya. (Stanza 1 lines 12-15).

Lecturers and students,
None knows whom to be afraid of.
Where the Bukania, Pyrates, Black axe
And others are in power tussle. (Stanza 1 line 12-15)

They also go further to harass the lecturers by inflicting fear on them in order to be awarded unmerited marks. The poet paints this picture as thus:

Ndịn woke atufuela ndụ ha ma kwere onwu
Ha chee onye nkuzi egbe n'ihu,
Ha gafee n'uloakwukwo. (Stanza 1, lines 19-22)

The male students have renounced their lives and choose death

They confront the lecturer with a gun,
And they pass the examination. (Stanza 1, lines 19-22)

3.1.6 Admission of Unqualified JAMB Candidates.

The struggle of admission into the university has been a discouraging one to prospective candidates as most of them are seen opting for Polytechnics and Colleges of Education. The mode of admission into many Nigerian Universities has given these candidates slim opportunity to be admitted into the university system. In a situation when one does not make it in the merit list, then all hope is gone as subsequent admission lists would be for those who knows someone in the system. Here, scores of candidates are not relevant as the only measure is “I.M” (who you know). Such case is seen in *Uwa Bu Agha* when the university Registrar admitted his ward who did not get up to the benchmark of JAMB. The novelist writes thus:

Urū ozo a choputara n'aka Rejistra bu na o nyere nwa ya, onye akara o nwetara n'ule JAMB na-erughị nari abuo, admishon. N'uche ya, onye ga-achoputa, onye ga-aka? (Pg 42).

Another fault found against the Registrar is that he admitted his child into the university, who did not get up to 200 score in JAMB. In his mind, who will find out, who will say? (Pg 42).

3.1.7 Strike.

Strike is turning out to be a regular incidence in many Nigerian Universities as the year go by crippling the activities of the various Nigerian Universities. Most of these strikes are due to negative attitudes of Nigerian government toward university education. Presently, members of ASUU in Nigeria are on strike because the Nigerian government has failed to honour the Memorandum of Understanding (MoU) and Memorandum of Agreement (MoA) entered with ASUU in 2009 and 2013 respectively, which focus on the revitalization of public universities in Nigeria and Earned Academic Allowance of lecturers”. Such situation is reflected in *Uwa Bu Agha* when the author says:

Mgbe a na-akọ maka ya, mahadum niile di n'AmaLugaad no n'ogbaaghara. Ndi lekchora no n'abubu oru n'ih nleghara anya na nleli nke sitere n'aka Gomentị. Ha choputara na o bu n'AmaLugaad ka ndi lekchora na-eri ugwo onwa pekarichara na mpe, ebe profeso na-eri ihe obere lekchora na-eri na mba uwa di iche iche. (Pg 75-76).

At this time, all universities in AmaLugaad are in confusion. The lecturers are on strike because of the negligence of the government. They found out that the salary of lecturers in AmaLugaad is the smallest to be compared with other lecturers across the world. Whereas Professor's salary is equal to junior lecturer's salary in other nations. (Pg 75-76).

As Nigerian universities go on strike, the students are faced with the challenge of not graduating as at when due. Some end up not graduating at all as they tend to look for greener pastures elsewhere thereby losing interest in academics. This brings to increase the number of school dropouts in the country.

3.2 Consequences of the Aforementioned Issues on the Nigerian Universities

As could be seen, the issues discussed above can never be profitable to the smooth running of the institutions in which they exist rather; they will continue to negate the mission and vision of the institution. The incidents in the selected literary text showcase the extent of consequences on those who indulge in such act. For instance, in *Uwa Bu Agha*, the Registrar who is involved in embezzlement of the university fund, and unmerited admission of his ward into the university met his Waterloo when the Vice Chancellor of the university Prof. Odili found out his criminal acts. He was suspended from the university.

Again, the female student Chinyere who gave her body in exchange of the examination questions as seen in *Okwe Agbaala* was retrieved of her awarded degree and expelled from the university whilst her accomplice Dr. Emezina was imprisoned for two years and as well expelled from service.

In addition, those who involve themselves in stealing and selling of university properties as seen in *Uwa Bu Agha* were all dragged to the court by the Vice Chancellor, Prof. Odili, and when found guilty; they were all expelled from service.

4.0 Summary of Findings and Conclusion

The Nigerian universities were found on a strong mission and vision of training young men and women, equipping them with the needful knowledge and skills that would help them build a better future for themselves and the nation at large. The university harbors staff and students from different family backgrounds, different cultures and religions; all in one way or the other struggle to meet up with their aim of coming into the university. All sorts of inhuman and social vices spew up as the struggle continues. All these vices that emerge negate the objectives upon which the institutions were founded thereby crippling the smooth running of the Nigerian universities. The selected literary works reveal the different kinds of contemporary issues in Nigerian universities. The authors reveal how the lecturers, non-academic staff and students of the university in their struggle to achieve their desired goals go against the stipulated norms and values of the university. Their works also depict the end points of those ill activities and admonish the reader to abstain from such act in order to uphold their reputation and that of the university.

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