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## **A Philosophical analysis of the idea and origin of the University System: Unfuzzifying the Fuzzy in the Nigerian Experience**

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### **Abstract**

*The idea of the university is essentially a philosophical idea. This is owing to the fact that separating young people from the core of society, with the view to giving them intellectual training under special settings called the university shows some epistemic justification in the possibility of the transformation of individual for the good of society. This firm belief in the possibility of the transformation of the individual cannot be limited to training and acquisition of skills, it has to, basically be centred on the development of the intellect for effective living within society. In the Nigerian experience, there is a heavy acceptance of a corrosive idea of the university in terms of seeing the university as a place for acquisition of skills and skills alone, at least if what we see in the job market is anything to go by. There is a general misunderstanding about the true purpose of the university to the extent that the idea itself become fuzzy in our understanding and also forms a large part of the reasons given for the formation of the private universities in Nigeria. This paper therefore using critical analysis and secondary sources is submitting that if the present crop of private universities in Nigeria is to help effectively in the transformation of society, there should be an unfuzzifying process done to our understanding of the idea of the university. There should be an understanding that education as different from schooling, is an idea that is capable of*

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*developing the intellectual faculties of a person first before giving the person requisite skills. When this is taken into consideration, we would have recovered the authentic idea of the university in Nigeria.*

## **1. Introduction**

The very idea of the university is one that has been taken for granted within the Nigerian system. The reason for this is not far fetched when one examines the emergence of universities in the country. The first university in Nigeria, the University of Ibadan, was established as a college of the University of London as part of the colonial project and which focused on training the Nigerians for the colonial project. So the theoretical and philosophical idea of the university was lost to us as a nation. It was not a development necessitated by cultural and intellectual needs as one would see from the institution of the University of London itself. As a result of this lack of cultural and intellectual depth in the idea of the university in Nigeria, there are too many anomalies in the idea within the Nigerian experience. Although universities in Nigeria have produced many 'educated' and 'world class citizens', it has so far faltered in the very essence of its calling: development of the intellect bereft of all the evils of untamed passion and value-laden judgments. Given the shaky feet of the Nigerian University, which many thought will recover and through moral awakening enthrone moral and intellectual atmosphere in the country, the proposed sure moral touch has not resulted and the little self-confidence garnered by the academic profession in its devotion to its calling to awaken the Nigerian intellectual awareness has faltered almost irremediably.

The university and academic profession has done very little to promulgate a set of guiding principles which should govern its custodianship of knowledge in teaching and research, its role in the internal conduct of universities and its participation in the public sphere. (Shils 1997: 7). As a matter of fact the Nigerian universities

have stopped in their tracks and have long ceased to be universities except in names and are indeed in a free fall no one knows where it will halt. In the midst of this stunted intellectual atmosphere, the Nigerian population has grown in leaps and bounds and this makes it imperative that new universities will emerge to take care of the new population. But the government seeing that the idea of a university as a village, which the university of Ibadan and then University of Ife were trying to turn themselves into, that is self sustaining where people gather to generate knowledge and style for society, is not possible according to the economics of the nation and so licensees were given to establish an anomaly within the society: private universities. The current conclusion is that the fall in the standard of education in Nigeria, especially the university system, could be traced to lack of a proper understanding of what a university stands for. This is further compounded with the scramble to establish private universities especially in the last couple of years. In this paper, the idea of and the emergence of the university will be critically examined and the need to have a proper understanding of what the university stands for is paramount to the survival of the university and its capability to impact requisite knowledge to its products.

## **2. The University: its Emergence**

According to Schurman (1998), “what we call a university did not, in the early centuries receive that designation at all. What we call the university was then called a *studium generale*--place of general study. The “general” lay not in the multiplicity and variety and comprehensiveness of subjects taught, as the *stadium generale* centers on liberal and related subjects. The description “general” lay in the number of patronizing localities. It was not an institution where all branches of learning were taught, but it was an institution to which students came from all parts of society to attend”. The word university became widely used throughout later middle ages and beyond. But it means a collection of scholars in pursuit of

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knowledge and have nothing to do with the variety of courses offered, but this idea soon changed to seeing the university as a place where multiplicity of subjects were taught. One of the most illustrious analysts of the idea of the university in the Western consciousness was Cardinal Henry Newman, (1852,1982: 134-135). He submitted, and it is worth quoting extensively, that a university training

“aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular enthusiasm and fixed aims to popular aspiration, at giving enlargement and sobriety to the ideas of the age, at facilitating the exercise of political power, and refining the intercourse of private life. It is the education which gives a man a clear conscious view of his own opinions and judgments, a truth in developing them, an eloquence in expressing them, and a force in urging them. It teaches him to see things as they are, to go right to the point, to disentangle a skein of thought, to detect what is sophistical, and to discard what is irrelevant. It prepares him to fill any post with credit and to master any subject with facility. It show him how to accommodate himself to others, how to throw himself into their state of mind, how to bring before them his own, how to influence them, how to come to an understanding with them, how to bear with them. He is at home in any society, he has common ground with every class; he knows when to speak and when to remain silent; he is able to converse and able to listen; he can ask a question pertinently, and gain a lesson seasonably. . . He has the repose of a mind which lives in itself, while it lives in the world. . . . He has a gift which serves him in public, and supports him in retirement”.

The construction of the above idea in Newman has a long history stretching from the middle ages through the modern era. Newman was well read in the idea inherent in the original constructs of the university in the Middle Ages. The university arose in the middle

ages essentially to answer the skeptics who insist that knowledge is not possible because no one does know, because no one can know (Dancy, 1985: 8). The fallout of this skeptic position has been centuries of philosophers' efforts to answer the skeptics and submit that knowledge are indeed possible, at least to some level. So the idea that young people especially can be secluded from society for the purpose of learning and acquiring knowledge for use within society becomes a philosophical idea. Apart from this, at the dawn of Hellenism, with Greek philosophy becoming available to Christian Rome, it became imperative that these new forms of ideas can indeed refine the mind for the purpose of serving both God and man and therefore gathering for the purpose of learning became a task meant for anyone interested in being vast in the new available knowledge about the world in the service of God. The gathering in itself have been associated with Socrates whose classroom was the street corner where he could argue with the best minds he could find including Plato. Eventually, the Sophists made home schooling a model for the Greek city states; an idea to be imbibed for the development of the young. The sophists believed that studies about the gods in the Greek pantheon and studies about literature and philosophy have transforming effects on the individual.

The ideas expressed in Newman above emanated from the original medieval universities of Bologna, Paris, Padua, Oxford, and Cambridge among others, which were developed by papal bulls as cathedral schools. These universities were the centers of the Catholic insistence on Hellenism, a blend of Greek philosophy and theology, as system of thought that can aid spirituality, monasticism and the Catholic Church itself. The Catholic Church determined what happens at these institutions and authority was hierarchical beginning with the Pope, the Bishops and the university authorities made of priests and monks. Individual rumination was impossible and any sign of truancy from the established order was punished by burning at Stake. Books recommended at school must first of all pass through the inquisition to get papal imprimatur before the

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university uses them for their training. The buildings themselves were designed in the hallowed Gothic Architecture, used in building Catholic Churches, which bends the mind focusing it on God.

Around the year 1500, a great reversal occurred: the Modern Epoch began. This period from 1500 to the present could also be called the period of Individualism. The ideal of hierarchy is reversed, at least in theory. Equality and liberty become the new ideals. The English, American and French revolutions mark – in both literal and metaphorical fashion, the “death of kings.” The Protestant Reformation marks metaphorically the “death of popes.” Henceforth there would be no need for intermediaries between the individuals and their God, nor the individuals and their state. The cry is Liberty, Equality and Fraternity, although Fraternity (and in its wake Sorority) will be redefined. In science, in politics, in economics, the separate individual is king. Each person following his or her own self-interest will somehow rebound to the good of all. The part replaces the whole as the focus of progress. In society, the parts --persons seen as separate and independent -- take precedence over the whole. In fact, the whole is simply viewed as a set of individuals.

Many beautiful achievements arose in this cultural epoch: modern science and medicine, human rights, modern democratic institutions and much more. This period is one of the most defining moments of the idea of the university. The traditional Catholic Centers of Oxford and Cambridge were taken over by the Protestants and supplanted some of the original ideas which included papal interference in the university. Although the modern era university kept some of its original philosophy, it enthroned freedom of thought and inquiry as the cardinal virtues of life in the university (Soffer, 1995). These virtues helped to modify the university and helped to formulate the above ideas of Newman which centre essentially on humanism, science and enlightenment (Pelikan, 1992). The newly created modern university allowed religion to play roles at the university until Wilhelm von Humboldt

formulated the idea of a thoroughly secular research university in the 19<sup>th</sup> century. The new research university made seminars, freedom and laboratories its central features. Scholars could share their ideas openly without fear or favour and publish these ideas in journals which have become customary in the 20<sup>th</sup> century. The industrial revolution in England made it possible for universities to add the area of engineering to their portfolio thereby creating a university as a place that can be self sustaining. This very addition somewhat shook the university to its foundation. The university has always been seen as a place for liberal studies, a remnant of the medieval university. But at the introduction of the practical learning, the university as a liberal idea was threatened. The onus lies on the university authorities to see that the university does not die as a result of the many practical introductions within the system. According to Cameron, (1980) “it is possible, though we must work to see that the possibility is not realized, that universities, self-governing institutions devoted to liberal education, should die, either of disease or through self-murder or murder by others. Perhaps they will survive into the twenty-first century as cultural fossils, not as institutions having a commanding position in society. Of course, there will still be institutions engaged in post-secondary education and some of them may continue to be called universities. But if they are creatures of the State and judged by utilitarian criteria, the peculiar flavour that goes with independence of mind and disinterested curiosity will have gone”.

### **3. The Nigerian University: Its Emergence**

The colonial experience of Nigeria helped to mangle the idea of the university. This is because the colonial enterprise was just interested in training, not in the intellectual development of their colonial subjects. The University of Ibadan mentioned earlier, was one of such colonial projects. The university of Nigeria Nsukka was created to fill the gaps created by the departing colonial bureaucrats and so have would appear to have nothing to do with the

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development of the Nigerian intellect, since its emergence was not as a result of the need for intellectual development of the populace but their training especially to occupy the seats vacated by the colonial masters. The new country then needed to train people who can manage things and run things without worrying about the inner persons, or the intellectual capability of the new managers, at least, as one may suppose. This may be for the time being but the emphasis on intellectual development was forgotten after the nation settled down to business as too many other pressing concerns quickly assailed the new nation. These people who were trained without the emphasis on intellectual development helped to create the mentality that education at the university levels is for training in order to be effective in one profession or another. These educated Nigerians were expected to ensure that the new country, Nigeria, treads the path of development and human progress. But this expectation is not to be even in the present history of Nigeria.

As the realization that universities in Africa are vestiges of the colonial project, 'the Association of African Universities held an important education Seminar in 1972 at Accra, Ghana. The theme of the Seminar was 'Creating the African University; Emerging Issues of the 1970s'. An envisaged African University was defined as a community essentially of African scholars, men and women, old and young, lettered and unlettered, dedicated to serve knowledge to its community and committed to the total development of the African society with the objective of the total liberation of the common man from all that hampered his well being physically, materially and intellectually' (Agbowuro, 1976). This new proclamation set the wrong tone in the search for a viable university in Nigeria.

Many factors have led to the stunted growth of the university system in Nigeria



**Oil boom:** There was an intense push to train people in various skills to adapt them to the life that was emerging in Nigeria, as the country joined the oil exporting countries. This life was about the squander that was the oil boom. The oil boom opened the flood gate of mediocrity at the intellectual level and threw the country into confusion. Many people within Nigeria thought that this is the renaissance. Money was spent in other areas of national life without adequate budget for the education system.

**Curriculum Changes:** As it became obvious that euphoria of the oil boom was a rot in Nigeria, which was necessitated by intellectual bankruptcy, many well meaning scholars wanted a drastic change in the curriculum to instill the needed change that will move the nation forward. Ashby, (1966) submitted that ‘some African intellectuals, especially those educated in Britain, resist changes in curriculum or in pattern of courses because they confuse such changes with a lowering of standards. They are accordingly suspicious of any divergence from the British pattern. Some of them are particularly allergic to proposals for incorporating African studies into the curriculum (*a form of humanities*). In this, they say, is the first step toward disarming us intellectually; to substitute Arabic and African languages for the classics; to teach English to Africans as Chinese is taught to Englishmen, not as Englishmen learn English at Cambridge; to neglect Tudor history in favour of the history of Africa; to regard oral tradition as legitimate material for scholarship’. This important change therefore did not happen because these British trained Nigerians did not know how universities emerged in Britain and therefore thought that there cannot be any cultural implication to curriculum and so replication is the answer to the decadence they met at home. This makes one wonder whether they had special classrooms in Britain while they were there. But the truth is that the culture of mediocrity has already permeated Nigeria hen these young people came back and so the worse were allowed to make decisions while the best were forced back to Britain.

**Brain Drain and the Search for Golden Fleece:** As a result of this lack of early change in our mentality of the university, our universities focused on raining and skill acquisition with the intension that these will necessary instill discipline of mind and consequently intellectual prowess. This is no to be. Our university system became a training ground for the developed world as many trained in Nigeria escaped Nigeria in search of the Golden Fleece. The World Bank even at the beginning of the so called developments studies suggested that African universities should close down in favor of technical schools. This technical school mentality has continued to this day. Many trained in the system left the country for other lands in search of better life and better utilization of their skills.

**Public Perception of the University:** In the face of many anomalies within the system, especially those mentioned above, the public perception of the university became that of a place for training for acquisition of skills one needs to get jobs within the industry. The public understanding of the university is a place where certificates are obtained for the purpose of getting work in industry or university for that matter effectively making university education a bread and butter concept in Nigeria.

The academic profession quickly becomes a place for radicalism in the face of social rejection of the integral idea of the university. Many adopted Marxism as a philosophy to attract the attention of either the politicians or the military junta for appointments to ministerial positions or appointments to vice-chancellor positions. Hopes for research vanished as many credible hands left the country. The remaining hands became ghost of the academia where they torment, brutalize and kill young minds with their pervaded idea of education. The society suffers as there is no intellectual direction in it. Obtuse religiosity, moral decadence, cultism, philandering, lack of respect for life and mental laziness became an integral part of the Nigerian society. The university therefore became just the name: the

university.

#### **4. Unfuzzifying the Fuzzy in the Light of the private universities in Nigeria**

The above description about the idea of the university in Nigeria shows that the idea is indeed in a fuzzy state and its unfuzzifying has become urgent in the light of the hope created by the establishment of the private universities. The creation of the private universities was a direct response to the World Bank's (and others) complaint that the quality of the Nigerian university's graduates has dwindled especially as regards carrying out simple tasks in their areas of expertise. It was also as a result of the 'perceived' failures within the traditional universities in terms of acceptable modalities for admission into these schools, the decadence in both character and learning among the university's lecturers and professors, the sheer increase in population and of course the ploy to introduce American style system of private university at the expense of public ones. The perceived above is in inverted commas because the present authors are of the opinion that there has never been an integral university education in Nigeria. This is akin to the cliché that the 'standards' of education has collapse in Nigeria.

Standards, here, being in the same status as 'perceived' above. So the belief in 'perceived failures' or 'fallen standards' are misguided assertions. There is a temptation to dismiss this position given the years of window dressing and national deceit going on in the country as it concerns education. According to Nwaorgu (2004), the assertion that the standard of education has fallen smirks of public ignorance because there is no such things as standards or failures in the country. Standard of education in the country has always been low, or perhaps has got lower. Or how do we explain the inability of people to sustain the quality of education they received from the colonial masters? The argument therefore is--if Nigerians are demarcated into generations, then it should be

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admitted that there were people belonging to the generation who received this high standard of education, and who at about the same period of time have been in charge of the various socio-economic institutions in the country. If this was granted, and these people were truly educated, how did the terrible decadence in our society set in?’

In the face of the above stated fact, the new private universities can fill the gaps that have remained open since the inception of the political entity called Nigeria. Although the theoretical bases are already faulty, there is still a great opportunity to reinvent the integral idea of the university in these new universities to avoid placing the last nail on the coffin education in Nigeria. This revival is possible hence the necessary unfuzzifying process.

**Education: A Definition:** The first thing to do is to analyze the true meaning of education so that this understanding can lead to what a university ought to be in this modern world. There are many possible definitions of education, all taking care of the temper of the scholar making the definition. However, ‘education is generally defined as a ‘formal training that is given in schools and institutions, that is, the acquisition of the ability to read and write and calculate. It could also mean the specialized training that is given on the job. In a wider sense, education could mean the training of the entire person to enable him not only to be able to read and write and calculate or to be proficient in a given job, but also to enable him to fit himself for living in a society. So education could be treated either as a very narrow subject relating to school and formal education or as a training covering the whole life’ (Ukeje, 1979: 13). Osundare, (2009) defined education as ‘not just the ability to read and write and count, (In our incredibly sophisticated age, some clever machines can be programmed to perform those acts), education involves the training of the whole person, not parts thereof for the performance of tasks that may be specific or general, routine or completely unexpected. Education is for life, not for narrow specialized/ instrumental segments of its broad, continuous flow’.

A very important definition that drives the point of this paper home is the one given by Peters (1973). Peters submitted that education is an enterprise which “involves initiation into forms of objective knowledge and understanding of broad cognitive perspective by which we are enabled to make *disinterested rational sense of the world, and of our place in it*. Educated persons seek to ground their views on objective truth rather than self- or sectional interest”. The emphasis on the phrase ‘disinterested rational sense of the world and our place in it’. This emphasis is apt here because the whole gamut of the education enterprise is centering on our ability to tame the passions, views reality objectively, develop an acute sense of inquiry and maintain a high moral standard and judgment. The acquisition of these traits is what it means to be educated.

It is believed that this is the central ideas that necessitated the idea of a university as a philosophical idea which maintains that the acquisition of the aforementioned traits is possible and that they can transform self and transform society. When the above traits are obtained by the citizens of a nation, the nation can boast of an educated citizenry and consequently development will become the defining characteristics of such a nation (UNESCO 2009, Nyamnjoh 2004, Krieger 1988, Schultz 1961, Denison 1962, Becker 1964, etc). The question that can be asked and answered from the above analysis is: what kind of a university can instil such names traits at this time in the history of Nigeria?

**The Unfuzzying Process:** This question can then be answered, as part of our unfuzzying process, when we reconceptualise our universities positioning them to instill these traits on our graduates. To do this is very difficult, we must admit. This is owing to the fact that the present generation of young people expected to receive this kind of education are already intellectually corrupt before they enter the university system. They have already received a form of education that does not necessarily prepare them for integral

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university education. Although it is beyond the scope of the present paper, it is imperative that we submit that the present state of our primary and secondary education makes the emergence of an integral university almost impossible. To make matters worse, the bifurcation of the fields of learning into arts and sciences subjects, from which students are asked to choose from, is anathema to the hope of the emergence of an integral university. But this has remained the rule in our schools rather than the exception and until curriculum directors in Nigeria allow the students to read both the arts and sciences as a single whole, the university administrator will continue to toil without results.

The bifurcation of the disciplines in school is a premature move towards the shock the university can wrought. A candidate eligible for university education ought to be vast in both the stimulating literary studies and the joys of scientific discovery. By this the student is better equipped to follow the studies, especially the theoretical foundations, of any area of his eventual choosing. The idea that the sciences and technology related disciplines (engineering) should be emphasised both in secondary schools and university is an aberration that will most definitely destroy the hope for a Nigerian renaissance if such ideas are allowed to take firm roots. What the new private universities ought to do therefore is to emphasize the humanities at all levels of the present university system.

Many scholars ignorant of the origin of the sciences are prone to dismissing the humanities as a sheer waste of time. Even the so called General studies programmes meant to introduce students to philosophy, English and society are discouraged by many university scholars who thought their own areas fell from the skies without considering the fact that the sciences themselves are products of the humanities. If the private universities ignore enthroning the humanities, they will relapse into errors of the intellect like the older universities. Years of so called research in the older universities

have made Nigeria's research profile remain at one of the lowest ebbs in the world given a misguided apprehension of the sciences. It is generally believed that the reason for our stunted growth in technology is because of too much 'theory' taught in the universities. But this is another misapprehension. The crux of the matter is that we have not apprehended the sciences properly through the humanities and so we are not theoretical enough to carry out an integral home-grown scientific experiment.

**Embracing the Humanities:** The humanities are indeed central to the tasks of developing a good university. The universities of Europe and America helped in the development of sciences and technology and of course high quality individuals because they have embraced the humanities. The development of science was a humanities project. According to Scott (1966), poems, myths, history, philosophy (which are core parts of the humanities), 'invite the mind to gaze, with radical amazement, into the depth of the human mystery'. This means that certain hitherto hidden faculties of the mind are discovered and developed for further introspection and retrospection thereby setting our creative spirits free. This was collaborated by Fischer (1980) when she submitted that 'since the effects of the humanities on the mind are both an intellectual and an emotional experience, it is enhanced by an expanded range of knowledge and experience. Educational experience in the humanities has power to assist in creating new realities, because it is also able to develop in the person certain capacities: first, of perceptiveness, a recognition of value, a certain kind of culture, second, a capacity for the vast accumulation of knowledge and third a capacity to integrate all this material into creative acts' *in science and technology* (Fischer, 1980, our emphasis]. Also the philosopher Albert Hofstadter (1974) suggested that creativity is the happy juncture of need with the imaginative capacity to give shape to the need; and if this imaginative capacity is to be actualized in a human individual, it has to be able to handle the artistic, *the humanistic*, or other means, the material of

imagination, with ease and facility'. From the above, emphasizing the humanities is imperative for the new private universities.

**Staff Quality and Research capability:** Another important aspect to consider in the development of the integral university is the aspect of staff and their research capabilities. Over the years, the Nigerian university landscapes have the influx of mediocre staff into the system. These people have neither the calling nor the interest in the hallowed pursuits of the university. They have moved on and have dragged the university in the macabre dance of ignorance and superstition. The new private universities must as a matter of great responsibility choose their staff through a critical look at the personal tastes and disposition of the people they are employing. This is because the backbone of the university is indeed the quality of staff. The staff has the responsibility of forming not just the future personal styles of the students but also their intellectual styles. In the present fever of supernaturalism in the country, which has permeated the university, it will be very difficult to employ people who will be able to manage their religious inclinations and critical and disinterested calling of being lecturers. Again, the lace of the professor is a 'sacred' place. Impeccable character traits are needed in a lecturer since the lure of messing the system up through unbridled favouritism and value judgments, including the temptation of gossiping, jealousy, sexual harassment are ever present. An integral university hires only the intellectual who must live above the society in order to direct it. We must all be in mind that the role of the intellectual is not to 'consolidate authority, but to understand, interpret and question it. Indeed the intellectual vocation essentially is somehow to alleviate human suffering and not to celebrate what in effect does not need celebrating, whether that is the state or the patria or any of these basically triumphalist agents of our society' (Said, 2000). Employment of non-intellectuals, though educated, which has damaged the older universities in Nigeria, is too much a risk for the private universities to take. The presence of adversarial politics in the university system especially in issues of



appointments and promotion are clear signs that non-intellectual have permeated the university system in Nigeria. 'A non intellectual, though educated, is mentally passive. *She* accepts what is taught to her uncritically. *She* does not exact herself thinking about different problems over a span of years. *She* is not emotionally committed to the intellectual pursuits. *She* does not miss an intellectual discussion because she feels no need for it. *She* does not spend time reading on serious subjects. *She* is not capable of forming an opinion beyond what is obvious to most people. If he is a specialist, his knowledge of subjects outside her field is comparable to that of a layperson' (Alatas, 1977).

**Autonomy and Funding:** Apart from all of these, the idea of autonomy is central to university's survival as a free institution marching on the corridors of learning and inquiry without fear or favour. But the present crop of private universities is enjoying some measure of autonomy required in the development of an integral university. This autonomy is in exchange for exclusion from funding from the federal government. The private universities should develop ingenious ways for the accumulation of financial resources for running of the University without compromising their autonomy. This has become a great concern as many of the vibrant private universities in Nigeria are sponsored by religious bodies and are at the risk of being compromised as universities and quickly becoming grounds for the breed of parochialism. The original universities are examples to follow. The obliteration of religious denominationalism from the running of universities, especially in the U.S saw to the development of the true university in that part of the world and saw to the enthronement of integral education with a healthy view of religion (cf Kramnick, I. and R. L. Moore, 1996). It is expected that the university through her own resources in both human and intellectual would be able to engage society and offer services that will see to the benefit of the running of the system. Raising school fees cannot become an option in a developing country like Nigeria since this will further alienate students and society itself making the

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university too elitist to make any contribution to society. An integral university is affordable and has within her system a program of grate to support all post graduate studies at least 80% of the way (Williams, 2010). As research and funding becomes almost incompatible in the present state of today's university, funding itself becomes a highly sensitive matter where efforts must be made to avoid making research depend only on entrenched interests of the university or the funding agency. If we allow such a breach, the pursuit of an integral university will suffer (Berchem, 1985)

**Social Life:** The integral university also has a social life. This is a very diverse construct since the university must have as part of the development of the individual some lofty distractions like sports (of all types feasible), debating societies, music societies (apart from departments of music's societies), religious organisation, travel and tourism societies etc. These social additions to the university have a potential of developing social and emotional stability in the individual going through university training and also reduce delinquent activities on campus. These facilities must also be available to staff to enable them have healthy distractions form their intellectual ruminations.

**Architectural and Environmental Sensitivity:** Another important aspect of the integral university is the architectural designs. This aspect must include the beautification of the environment of the university making it suitable for the appellation: ivory tower. The plating of trees, designing and building environmentally sensitive buildings has a psychological effect on the members of the university community and improves the learning environment. The older universities of the world made architectural designs a sine qua non to the very idea of the university (cf woods, 1985).

There are many other aspects of the university. But what is described here deals with the very core of the idea which the current

private universities in Nigeria must pursue. Not pursuing these will certainly push the university off the road to intellectual progress.

## **5. Conclusion**

The idea of the university is a philosophical idea that keeps changing as humanity advances. Its development depends on addition of new courses or discipline with the humanities as the chief discipline. The university is a sacred place since the very existence of society depends on it. If we fail to further the private university system to the level of a philosophical pure concept, the system will fail and our hope for a Nigerian renaissance will suffer a new blow. We must always remember as we walk these roads that engaged learning in a dynamic community, innovation with a clear sense of how we best contribute to a sustainable world, honoring the ancestors and serving the children is the road to the integral idea of the university (Sullivan, 2006).

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