

ADULT EDUCATION FOR SOCIAL RIGHTS IN THE PRACTICE OF DEMOCRACY IN NIGERIA

Victor, PERE-ERE F.T

*Department of Educational Foundations
Niger Delta University Wilberforce Island
Bayelsa State
pere-erefelix@ndu.edu.ng*

Prof. T.T ASUKA

*Department of Educational Foundations
Niger Delta University Wilberforce Island
Bayelsa State
tuemitudouasuka@gmail.com*

Abstract

The value of upholding the rights of individuals in society especially in this post COVID-19 era can never be over-emphasized. The economic, political, cultural, and social rights of citizens is what sets the parameters of what is expected by citizens from the government as we exist and socialise in society. It is also what gives the legal backing to citizens and what protects them from undue interferences and pressure from individuals, corporate and government organisations. In Nigeria, there are serious social issues which infringe on the social rights of citizens. There is the problem of insecurity, regular kidnapping, unemployment, and low standard of living. It is believed that these long lingering social issues which are rooted in corruption can be curbed via adult education which will in turn, bring about improved democratic practice by the government so that citizens are safe and protected. The paper discussed the concept of adult education and how it can promote social rights in the practice of Nigerian democracy in the post COVID-19 era. It examined related concepts on democracy and social rights as well as their value to national development.

Key words: Adult Education, Citizens, Social Rights, Democracy, Corruption, Covid-19

Introduction

The issue of rights gained international attention after the First World War which was revealed in the League of Nations. Member states agreed to maintain improved human conditions among men, women, and children as well as justice and fairness in the treatment of indigenous inhabitants of colonies, to promote their well-being and development (Olawanmi, 2007). Until the universal declaration of human rights in 1948, there were no clearly stipulated universal rights and fundamental freedoms. Although, men like Cyrus the great in 539 BC and Magna Carta in 1215 had established some rights within their geographical locations, this was not universal (Oluwadayisi, 2014). The

establishment of universal rights became important worldwide, promoting respect for freedom of the people in all nations. Responsibility was given to the member states and territories to teach and promote the practice of these declarations within their jurisdictions. This was enshrined in two covenants in 1966 called the International Covenant on Economic, Social, and Cultural rights and the International Covenant on Civil and Political Rights. (The United Nations, 2022).

The rights of Nigerians include the right to security, work, a high standard of living, leisure, and full pay during holidays. Even though, major amendments have been made in the Nigerian constitution as well as improvements in upholding the rights of citizens, it is sad to state that when it comes to the issue of securing lives and properties in Nigeria, response is below expectations (Amnesty International, 2022). Presently, there is a high level of insecurity and killings by the Boko Haram sect, human organ traffickers, and ritualist. There is the issue of social inequality and low standard of living by majority of Nigerians who according to the World Bank (2022), live below the poverty line. All these are clear indications that there are social rights issues in Nigeria which has become a grave concern.

Social rights empower members of society to act or speak within a social system. During the pandemic, restrictions prevented citizens from moving, buying, and acquiring food, which also impacted their livelihood. Although, the lockdown was initiated to contain the spread of the COVID-19 virus, nothing was provided for citizens such as food, water, or funds. This led to a breakdown in the health of most Nigerians. While some lost their lives, others suffered psychotic breakdowns. Most were jailed for violating the restrictions. This was a complete breach of our freedom of movement and association. The government failed to empathize with members of society and insisted on a lockdown with an air of arrogance while turning a deaf ear to the plight of citizens. This was considered inhumane by members of society who were in a state of double jeopardy; a state of fear of contracting the virus on one hand and with very little support from government on the other hand. It has therefore become relevant that these issues be tackled so that members of society can live free and enjoy protection, free movement within the country, freedom to speak and express themselves etc should subsequent scenarios reoccur. While some societies across the globe respected the rights of their members in the outbreak of the pandemic and the lockdowns, it has been observed that others did not. Those in leadership positions within the government failed to uphold citizens' rights. According to Olumide (2022), the Nigerian government did not effectively fulfil their duties

to citizens in the provision of healthcare, relief, and mobility to cushion the effect of the pandemic. This displayed an inability to tackle national emergencies. It has therefore become imperative to emphasise the value of adult education, especially as a vehicle to help tackle the unpredictable, as well as offer solutions to curbing the challenges of post COVID-19 era.

Social Rights: The Nigerian Situation in the Outbreak of the COVID-19 Pandemic

According to Amnesty International (2010), the Nigerian police is synonymous in violating the rights of her citizens. Abuse of power and over-stepping their duties and responsibilities is common. There are illegal check points on the roads, monies are extorted from transporters and road users, and citizens are harrassed unlawfully. More recently, is the unlawful torture of innocent individuals which was reported to be unanimously perpetuated by the State Anti-Robbery Squad (SARS) of the Nigerian Police Force. These are just a few examples of the abuse of power displayed by the force, as well as the violation of rights of the Nigerian citizens. It has also been reported that they engage in other corrupt practices.

During the outbreak of the COVID-19 pandemic in 2019, the social rights of many Nigerians were violated (Olumide, 2022). Most Nigerians were left to protect and care for themselves which was unconstitutional. Citizens were ignorant about social welfare protection laws and government's commitment to maintain quality of life of citizens was not upheld. Although, the government had a good plan to secure the bulk of the Nigerian population, provisions made to cushion the effect of the pandemic did not get to the grassroots. Most Nigerians lost their means of livelihood and starved during the lockdown which spanned for months. Robbery, jail breaks, and more were the order of the day. The vaccines and funding provided was only secured by the upper class, which left most of the middle to low class Nigerians stranded during the lockdown. According to Okolo and Godbles (2021) effects of the pandemic infringed on the rights of members of society as well as stalled economic growth. Social Action, a non-governmental advocacy agency also reported that even the law enforcement agencies were far from protecting the rights of citizens during the COVID-19 outbreak (Social Action, 2022).

The Federal Republic of Nigeria's constitution (1999) clearly spell out fourteen (14) fundamental rights of Nigerians that are right to : (1) life (2) dignity of a human person (3) personal liberty (4) fair hearing (5) private and family life (6) freedom of thought (7) conscience and religion (8) freedom of expression and the press (9) freedom of peaceful assembly and association (10)

freedom of movement (11) freedom from discrimination (12) freedom to acquire and own immovable property anywhere in Nigeria (13) freedom to compulsory acquisition of property (14) freedom from restriction and derogation from fundamental rights, special jurisdiction of high content and legal aid.

The international covenant on economic, social, and cultural rights, a resolution of the UN general assembly adopted in 1966 include right to security, employment, improved standard of living, food, water, housing, and a healthy environment. (Ogunde, 2019; OHCHRA, 2022)

Since the 1999 constitution, several amendments have been made in the constitution to improve our laws and rights. However, the reality of adhering to the constitution in practice falls below expectations, as there are still major issues in implementing the constitution in Nigeria's present-day democracy. Ogunde (2019) opines that the Nigerian government has not satisfactorily protected the rights of Nigerians to meet the required international standard of respecting, protecting, and fulfilling human rights. On the contrary, what we experience presently is a high level of insecurity, unemployment, and low standard of living. The constant insurgency in the south and in the north-east as well as the kidnapping of school children and innocent citizens of Nigeria across the nation is on the rise and trickling down south.

Scholars argued that social rights are not contained in the Nigerian constitution and therefore government cannot be held accountable. For instance, Oluwadayisi (2014) opines that these social rights were grafted into the Nigerian constitution as stated in section 16-18, 20 and 24 while Ogunde (2020) believed that they are not. They suggested that these rights be engrafted into the constitution so government can be held accountable when there is a breach. Irrespective of these disparities among scholars, Shehu (2013) suggests that the issue on social rights has gone beyond its inclusion or non-inclusion in the constitution. He rather emphasises the enforcement of social rights regardless of these debates. Furthermore, Oluwaseun (2021) proposes that the Nigerian condition has become extreme when it comes to the issues of employment, adding that 55% of the youths are jobless with a high poverty and birth rate in rural areas. According to Okolo & Godbless (2021) this is caused by lack of strong institutions.

Studies show that, the Nigerian state is drifting far from upholding the provisions of the constitution. John (2011) stated that there is a clear breach by leaders who are supposed to uphold the law. This is evident in their disregard for constitutional provisions. Due to failure by government

to provide security, it has been recorded on several accounts that governors and leaders have asked members of their state to defend themselves in the event of an attack from these assailants (Akinsanmi, 2022). Yakubu, (2021) blames the current state of our insecurity on the federal system Nigerians operate which he believes has resulted in the present poverty state and debt. It is feared that all this may lead to anarchy and bring Nigeria finally from a near 'failed state' condition to a failed one.

According to Burns et al. (1984) in Edosa, (2014), democracy is government by the people, for the people and of the people. It is a type of government which allows members of society to be elected to leadership positions as representatives of their state, Local Governments Areas, and country. It also allows members of society to decide freely who becomes their leader. (Oxford University Press, 2022). This system of government has been in practice in Nigeria since 1999. When leaders were elected to power in a democratic system, they are expected to uphold and protect the rights of citizens as well as improve the operation and practice of relevant institutions in society. Furthermore, they are expected to promote freedom, justice, equity, and fairness. According to Olanrewaju (2021), Nigeria has a leadership problem as leaders are self-centred, not willing to develop themselves, promote nepotisms, and are non-visionary. The three (3) arms of government in Nigeria namely: the legislative, executive and the judiciary, all have corresponding institutions set up by the government to create, execute, interpret, and enforce the law. Rotberg (2021), Campbell & Rothberg (2021) opines that government has failed to keep her citizens safe and secure in Nigeria which is evident in the high level of corruption, inconsistent leadership, and inability to tackle insurgency. This means that government does not effectively carry out her functions as well as uphold the rights of citizens in our democracy. When key institutions set up to carry out the functions of the varying arms of government fails then the government has also failed. It is the responsibility of every government to strengthen the institutions under the various arms of government as well as other institutions in society. When these institutions are strong, they function effectively and unanimously to achieve the goals of the government which is to foster peace, security, equity, fairness, and justice among citizens. The key players in the practice of any democracy are the adult citizens in society. According to Victor & Asuka (2021), it is adults who sit at the helm of affairs and drive down development. The issue of rights deals directly with adults who are stakeholders in society and who can be found in the families as parents, workers like counsellors, teachers, producers, head of industries and parastatals.

Each stakeholder, have a role to play in upholding the social rights of members of society, as well as a taking responsibility to be knowledgeable about these rights. Olumide (2022) opined that during the outbreak of the COVID-19 pandemic, these rights were infringed on. For instance, 20% of full-time workers were relieved from work without any form of remuneration from the government. (Kabir, 2020). The COVID-19 grants which should have been awarded to members of society was hijacked by corrupt leaders as well as the palliatives meant for the public which was too meagrely per household (Macauley, 2022; Social Action 2020). According to the United Nations (2020), countries who shaped their responses based on human rights responded to the human needs in their societies by providing emergency water supplies in poor neighbourhoods, emergency shelters for the homeless, suspended housing evictions for unpaid rent, preserved jobs and wages by providing grants for citizens, supported businesses, extended paid sick leave and unemployment benefits to workers etc. This was not the case in Nigeria. It is believed that if these key players were well rounded about social rights and valued it, they would have been more humane in enforcing the lockdowns and given top priority to the social rights of citizens.

The calibre of a leader is determined by his personality which is a makeup of his upbringing, level of integrity, experience, knowledge, belief, and values (Ruiz, 2020). This is important to note because it highly determines the kind of leadership style that will be operational. For a laissez-faire leader, everything goes which can bring a downturn to realising the goals of government. Should leaders in society have a poor knowledge of what is expected as well as a carefree attitude, they are more likely to have poor results in leadership. It is the opinion of the researcher that a leader should be well educated and knowledgeable about social rights, well experienced with coping skills and how to tackle challenges, as well as uphold good values, to be better prepared to handle the affairs of society humanly especially in uneventful situations like the COVID-19 outbreak. Such a leader will do their due diligence to members of society. Democratically elected leaders should, therefore, possess the right qualities and should be capable of fulfilling the expectations of members of society who elected them to power.

The lingering social issues before, during and after the pandemic has revealed a gap in the practice of Nigerian democracy with glaring evidence of poor governance, weak leadership structure and the violations of social rights. According to Victor & Asuka (2021) an educated adult population is required if Nigerians must experience a positive change in the practice of democracy where the

social rights of citizens are respected. Since the advent of civilian rule in 1999, Nigerians are yet to reap the full dividends of democracy in a suitable environment where citizens enjoy their rights. It has therefore become critical to educate the adults on the implication of these issues and the value of upholding citizens' rights.

Adult Education for the Promotion of Social Rights in the Practice of Nigerian Democracy

According to Adesokan & Olawuni (2018) the purpose of adult education is to promote national development. It has become imperative for adults to learn so that it can result in a positive change in their attitude or behaviour. Adult education is not a new ideology in society. Scholars like Freire (1970) and Nyerere (1975), have used the art of educating adults to bring about positive changes in the personal experiences of adults and the society at large. According to Nzeneri (2012) it is a vehicle of change having so many branches among which is lifelong education which emphasises the value of learning for life. It is a veritable instrument for training and retraining of the adult population in society who need to keep abreast with changes to adapt to new ideas, knowledge, and skills in an evolving society. It has become critical to promote lifelong learning due to the rapid changes in technology, the environment and knowledge in this ever-changing world so that man can adapt and function effectively.

Studies have shown a direct link and positive impact between development and maintaining an educated population (United Nations, 2003; Elizabeth, 2011; Berger & Fisher, 2013). It is believed that a society with an educated population will experience socio-economic development. During the outbreak of the pandemic, it was observed that the social rights of members of society were violated. For instance, Olorokor (2021) reported that security operatives put in place by government were top violators of the rights of citizens during the pandemic. Social Action (2020, 2022) lamented on the loss of lives of innocent Nigerians in the hands of security operatives as well as the poor quality of food, quantity, and discrepancies in the distribution of palliatives during the pandemic. Akubo et al. (2020) reported that there were killings of innocent Nigerians by security operatives who were trying to enforce the lockdown. Also, Obiezu (2020) reported how a hungry Nigerian mob broke into a warehouse with palliatives which were not distributed during the lockdown. This is a clear indication that there are social rights violations with no peace and safety for most Nigerians. One may argue that this maybe as a result of the fact that a good number of the adult

population are non or semi-literate in Nigeria. However, statistics show that both the literate and non-literate adult population in Nigeria suffered harsh economic impacts and adopted negative coping strategies which threaten human capital during the pandemic. (Lain & Vishwanath, 2021). The educational sector, among other sectors, displayed some level of professionalism in adapting to the challenges of the outbreak. For instance, educational institutions switched on to online and distance learning using social media platforms and learning applications. Education brings about development and improvement. Kingdom & Maekae, (2013) opines that through education, knowledge, skills, character, and value is inculcated into citizens which provides the necessary manpower for material productivity resulting in socio-economic development. It has become important to tackle the social rights issues via adult education. The researcher believes that educating the adults who are major stakeholders in society about social rights will prevent a re-occurrence of these violations during an outbreak in the future.

Education can help promote the practice of social rights. According to Banerjee (2021), there is a knowledge gap on the issue of human rights. Among the several studies on it, none deals with all aspects of violations. Bajaj (2011) in Banerjee (2021), opines that teachers can play a major role in human rights education by promoting awareness to curb violations. In the same vein, adult education can promote social rights through formal, non-formal and informal education. Social protection education can be adopted into the adult basic education (ABE) programme at the basic, intermediate, and advanced levels as well as direct certificated courses for leaders and other stakeholders in society. Public enlightenment on social rights and its value can be given to the public. It is important for leaders and stakeholders to uphold citizens' rights and for citizens to know their rights as well as speak up for themselves when these rights are violated.

According to Fayoyin (2013) advocacy can bring about positive results in social development regardless of its challenges. For instance, The Share a Child Movement Incorporation (2022), advocates for child rights protection among others. They establish organised units in the community and with the help of community advocates, organize training and campaigns to promote awareness among community members. In the same vein, communities in Nigeria can mobilise for advocacy to promote social rights. Adults in communities can be educated about social rights, their values, how to tackle social rights issues as well as services available to the people in the event of violations. This can begin with mobilisation for community advocates, promoting strategic partnerships

between the government and communities, creating awareness on social issues etc. Members of society need to enjoy security and safety as their right and learn that government can be held accountable in the event of a breach.

It was also reported that during the pandemic, most youths lost their jobs and means of livelihood while others were displaced. Many however could no longer afford a comfortable living and could not afford Medicare. It is the opinion of the researcher that through adult education, those who lost their jobs can acquire coping skills so they can adapt to changes and tackle challenges. The illiterate youth population, through neo-literacy can acquire skills to become employable. Furthermore, acquiring skills on the economics of generating and saving funds, use of internet and applications which was almost impossible to do without during the lockdown can be promoted. These trainings can be driven down to the grassroots and be carried out in adult education centres in the various Local Government Areas in Nigeria.

Conclusion

The outbreak of the pandemic revealed a lot about societies and their level of preparedness in securing the lives and properties of their citizens as well as how they value the rights of their citizens. It changed the narrative on how the world works. The challenges caused by COVID-19 in Nigeria still lingers in our social existence with many left unanswered. Adult education provides several fora for man to maximise to his advantage so that he can adapt in this ever-changing world. If ever we are to reap the full dividends of democracy especially in upholding citizens' rights, the adult population of Nigeria requires adult education.

References

- Adesokan, K. S., & Olawuni, A. O. (2018). Socio-economic development of developing countries: the role of adult education. In Kazeem, K., Kofoworola, A. A., Ogidan, O. T. & Oni, B. M. (Eds.), *Understanding Adult Education Practice in Nigeria. Essays in honour of Professor Kehinde Oluwaseun Kester* (pp. 96-99), John Archers.
- Akinsanmi, G. (2022). Matawale's call for self-defence. *Thisday Newspaper*. <https://www.thisdaylive.com/index.php/2022/07/03/matawalles-call-for-self-defence/>
- Akubo, J., Olaniyi, S., Oludare, R., & Muanya, C. (2020). Outrage over killings during lockdown. *The Guardian Newspaper*. <https://guardian.ng/news/outrage-over-killings-during-lockdowns/>
- Amnesty International. (2022). Everything you need to know about human rights in Nigeria. <https://www.amnesty.org/en/location/africa/west-and-central-africa/nigeria/report-nigeria/>

- Amnesty International. (2010). "Everyone's in on the game". Corruption and Human rights abuses by the Nigerian police force. <https://www.hrw.org/report/2010/08/17/everyones-game/corruption-and-human-rights-abuses-nigeria-police-force>.
- Banerjee, A. (2021). Human rights violations in India. National e-conference paper on human rights issues, social problems, and changes in 21st century on 26th and 27th June 2021, organized by the Department of Sociology, Ranchi University. https://researchgate.net/publication/352765776_HUMAN_RIGHTS_VIOLATIONS_IN_INDIA/citations.
- Bajaj, M. (2011). Teaching to transform, transforming to teach: Exploring the role of teachers in human rights education in India. *Educational Research*, Vol.53.
- Berger, N., & Fisher, P. (2013). A well-educated workforce is key to state prosperity. <https://www.epi.org/publication/states-education-productivity-growth-foundations/>
- Burns, J. M., Peltason, J.W., & Cronin, T. E. (1984). Government by the People (12th ed.). Prentice-Hall.
- Campbell, J., & Rothberg, R. I. (2021). The giant of Africa is failing. *Foreign Affair Magazine*. <https://www.foreignaffairs.com/articles/africa/2021-05-31/giant-africa-failing>
- Edosa, E. (2014). Between Convention and Realism: The Nigerian People's Definition of Democracy. *International Journal of Arts and Humanities*, 3(2), 159. <http://doi.org/10.4314/ijah.v3i2.10>.
- Elizabeth, K. (2011). Education is fundamental to development and growth. <https://blogs.worldbank.org/education/education-is-fundamental-to-development-and-growth>
- Fayoyin, A. (2013). Advocacy as a strategy for social change: A qualitative analysis of the perceptions of UN and Non-UN development workers. https://www.researchgate.net/publication/321223886_Advocacy_as_a_Strategy_for_Social_Change_A_Qualitative_Analysis_of_the_Perceptions_of_UN_and_Non-UN_Development_Workers
- Freire, P., Ramos, M. B., & Macedo, D. (1970). *Pedagogy of the Oppressed, 30th Anniversary Edition (30th Anniversary ed.)*. Continuum.
- John, E. O. (2011). The rule of law in Nigeria: Myth or reality? *Journal of Politics and Law*. 4(1),1. <https://doi.org./2010.5539/jpl.v4n1p211>
- Kabir, A. (2020). Sad tales of Nigerians who lost their jobs because of COVID-19. *Premium Times Magazine*. <https://www.premiumtimesng.com/news/top-news/433479-beyond-numbers-sad-tales-of-nigerians-who-lost-their-jobs-because-of-covid-19.html>
- Kingdom, E. O., & Maekae, J. (2013). The role of education in national development: Nigerian experience. *European Scientific Journal*. 9(28), 315. <https://doi.org/10.19044/esj.2013.v9n28p%p>
- Lain, J., & Vishwanath, T. (2021). The covid-19 crisis in Nigeria: what is happening to welfare? New data call for expanded social protection in Africa most populous country. <https://>

- blogs.worldbank.org/africacan/covid-19-crisis-nigeria-whats-happening-welfare-new-data-call-expanded-social-protection.
- Macauley, F. (2022). Corruption and COVID-19 funds. *The Nation newspaper*. <https://thenationonlineng.net/corruption-and-covid-19-funds/>
- Nyerere, J. K (1975). Education never ends. *Adult Education and development in Tanzania*. Dar e salaam, National Adult Education Association of Tanzania.
- Nzeneri, S. I. (2012). *Handbook on Adult Education Principle and Practice*. Abigab Associates.
- Obiezu, T. (2020). Nigerians Justify Massive Looting of COVID-19 Supplies. *Voice of America News*. PMUpdate. https://www.voanews.com/a/covid-19-pandemic_nigerians-justify-massive-looting-covid-19-supplies/6197611.html
- Ogunde, O. (2019). The argument for economic and social rights. *Stears Business*. <https://www.stearsng.com/article/the-argument-for-economic-and-social-rights-in-nigeria/>
- OHCHRA. (2022). International covenant on economic, social and cultural rights. <https://www.ohchr.org/en/human-rights/economic-social-cultural-rights>.
- Olorok, F. (2021). Security agents worsened rights violation during covid-19. *Punch newspaper*. <https://punchng.com/security-agents-worsened-rights-violations-during-covid-19-lockdown-reps/>
- Okolo, P. O., & Godbless, H. M. (2022). Covid-19 disruptions and the implications for Africa's Integration and development. In Usman, A.T and Sharkdam, W. (Eds.), *Perspectives on Regional Integration, Security and Development in Africa: Essays in Honour of Prof Amadu Sesay*. (pp. 4-6). Nigerian Defence Academy.
- Olakanmi, O. (2007). The United Nations and human rights: concerns of the UN with human rights and fundamental freedom. Office of Public Information UN.
- Olanrewaju, S. (2021). Nigeria and Leadership Failure. *Nigerian Tribune*. <https://tribuneonlineng.com/nigeria-and-leadership-failure/>
- Olumide, S. (2022). How COVID-19 exposes Nigerian's poor government's structure. *The Guardian Newspaper*. <https://guardian.ng/news/covid-19-has-exposed-quality-of-leadership-in-nigeria-says-okogie/>
- Oluwaseun, A. (2021). AFDB president backs restructuring, canvasses United States of Nigeria. *The Guardian Newspaper*. <https://guardian.ng/afdb-president-backs-restructuring-canvasses-united-states-of-nigeria/>
- Oluwadayisi, A. O. (2014). Economic and Socio-Cultural Rights in the Democratic Governance of Nigeria: Enforcement Mechanisms Beyond Justiciability. *African Journals Online*, 5, 106-109. <https://www.ajol.info/index.php/naujilj/issue/archive>.

- Oxford University Press. (2021). Democracy. *In The Wikipedia Free Encyclopaedia*. Retrieved 24 February 2021 from <https://en.wikipedia.org/wiki/democracy>.
- Rotberg, R. I. (2021). Nigeria is a failed state. *Foreign Policy Magazine*. <https://foreignpolicy.com/2021/05/27/nigeria-is-a-failed-state/>
- Ruiz, J. (2020). How to determine your executive calibre. *Forbes Magazine*.
- Shehu, A. T. (2013). The enforcement of social and economic rights in Africa: The Nigerian experience. *Journal of Sustainable Development Law and Policy*, 2(1), 102-103.
- Social Action. (2020). Discrepancies, sharp-practices, compromising covid-19 food palliatives in Rivers state- COVID-19 situation room. <https://saction.org/discrepancies-sharp-practices-compromising-covid-19-food-palliatives-in-rivers-state-covid-19-situation-room/>
- Social Action. (2022). Human rights violation during the COVID-19 lockdown in Nigeria. <https://saction.org/human-rights-violations-during-covid-19-lockdown-in-nigeria/>
- The Federal Republic of Nigeria. (1999). The Constitution of Nigeria. https://publicofficialsfinancialdisclosure.worldbank.org/sites/fdl/files/assets/law-library-files/Nigeria_Constitution_1999_en.pdf
- United Nations. (2003). Population, education and development: The concise report. https://www.un.org/development/desa/pd/sites/www.un.org.development.desa.pd/files/files/documents/2020/Jan/un_2003_concisereport_en.pdf
- United Nations. (2020). COVID-19 and Human Rights We are all in this together Retrieved November 13, 2022 from. https://www.un.org/victimsofterrorism/sites/www.un.org.victimsofterrorism/files/un_-_human_rights_and_covid_april_2020.pdf
- United Nations. (2022). Universal declaration of human rights. Retrieved October 13, 2022 from <https://www.un.org/en/about-us/universal-declaration-of-human-rights>
- Uyoata, U., & Sanni, K. B. (2016). The Nigerian Child and youth development. In Etim N. E. U. (Ed.), *Child rearing practice and development of values in Nigeria* (pp. 85-86), Cle-print.
- Victor, P. F., & Asuka, T. T. (2021). Adult Education for healthy democratic practices in political socialisation in Nigeria. *Niger Delta Journal of Education*, 13(1), 4-7.
- World Bank. (2022). Nigeria poverty assessment. <https://www.worldbank.org/en/news/infographic/2022/03/21/afw-nigeria-poverty-assessment-2022-a-better-future-for-all-nigerians>.
- Yakubu, M. (2021). Tongue as man's worst enemy. *The Guardian Newspaper*. <https://guardian.ng/opinion/tongue-as-mans-worst-enemy/>