

PHILOSOPHICAL NARRATIVE OF HUMAN RIGHTS FROM THE PERSPECTIVE OF WELFARISM

Aweting Kevin, *Department of Philosophy, Veritas University, Abuja, Nigeria.*
Email: kevinanweting@gmail.com

ABSTRACT

This work discusses human rights from the perspective of welfarism. The problem of human rights and welfare has been central in the thought system of political philosophy. This is so because the state which objective is to protect human rights and guarantee welfare has rather use her apparatus to trample on human rights thereby depriving citizens of their welfare. For the state to ensure successes of human rights she needs to take as its cardinal objective, human rights grounded on universal moral principles that require government to aid, protect and refrain from abusing their own citizens. These will help advance tip triumph of human rights and welfare. To achieve this, I recommend that the state should protect and respect human rights and provide a framework within which human welfare can be satisfactorily promoted. Therefore rationally argues that human' rights promotion enhances human well-being. That by respecting specific rights, government, and states will enhance public welfare.

Keywords: Philosophy, human rights, welfare, welfarism.



© 2020. The author. This work is licensed under the Creative Commons Attribution 4.0 International License (CC-By-NC-ND). Users may freely share and redistribute this work provided that the author and the Journal of Development and Communication Studies are fully acknowledged. Users may not tweak or remix and offer this work for sale. The full license may be accessed at <https://creativecommons.org/licenses/by-nc-nd/4.0/>

INTRODUCTION

The protection of human rights varies considerably among nations, as does welfare of individuals. It is always very difficult for a government of the day to identify a better policy to human rights and welfare of its citizens. This work will ascertain the determinant of human rights and human welfare. Human rights can be supplemented with human welfare. The human welfare treatise obliges states to maintain a certain level of welfare among their citizens or maximize their welfare. To ensure that citizens enjoy their rights

and welfare, states should take advantage of whatever is unique about their resources and institutions. This will allow for respect of human rights which will help maximize welfare. Once a government recognizes rights, such rights will help advance the triumph of welfare goals. It is a general fact that all people enjoy specific set of human rights, that is, rights grounded in universal moral principles that require government to aid, protect and refrain from abusing their mm citizens, this highly controversial among philosophers, (Donnelly, 93). The absence of greed philosophical justification for human rights brings about what rights are humane, about which human rights are important, about how government should allocate resources with an aim to correcting human rights violation. Philosophers have continued to argue that human rights have moral significance, (Rawls 1999, 24) and some scholars have to offer a defense of the human rights paradigm which ought to practiced globally.

In history and in recent times, philosophers have strongly supported human rights on deontological grounds, which they agree that “the well being of an individual is also a matter of moral concern,” (Posner, 108). Philosophers have argued about the importance of respecting human rights. According to them, the government while respecting human rights also concern themselves with improving the wellbeing of citizens, (Posner, 108). The of human rights transcends national boundaries. Government projects are desirable y make individual better off while making no one worse off. The debates about human debates that bother on the role of welfare. Developing nations like Nigeria keep to improve their human rights records. In doing this, government is encouraged to poverty and improve education as a way of enhancing wellbeing. States should improve rights performance as a way of enhancing human well-being. In this essay, I defend a thesis that human rights promotion enhances human well-being or I welfare. I will argue that it is by respecting specific rights; that government (states) will enhance public welfare.

COMMENTS ON HUMAN RIGHTS

For the purpose of this study, human rights are certain guarantees. These rights are found in the country's constitution. This includes such rights as right to life, right to vote in an election, of speech, freedom from imprisonment without due process, freedom of association. In contemporary times United Nation defines human rights as those rights which are in our state of nature without which we cannot live as human beings, (Pramod Mishra, 4). These rights are rights possessed by all human beings at all times and in all places, simply by the virtue of their humanity, (Simmon, 185). Human rights belong to every pGBOB and do not depend on the personality of the individual or the relationship between the holder and the right guarantor, (Jean Coicaud, Michael Doyle, and Anne Gardner, 25). Human lights spring up from human nature as its foundation. These rights are those minimum which every individual must have against the state or public authority by virtue of his a member of the human family. D. D. Raphael in his Book, Problems of Political philosophy opined that human right denotes the rights of humans. Human rights constitute those right which one has precisely because of being human, Raphael, 207). For Shree P., lights are those inherent dignity and inalienable rights of all members of the family them as the foundation of freedom, justice, and peace in the global world. Human right protects individuals from the exercise of authority in certain areas of their lives. These I mean channeled towards the creation of social conditions or welfare by the state through which individual can develop themselves. According to Cranston, human rights are forms of moral rights and they differ from other rights in being the rights of all human beings. David Salby defined human rights as those rights which pertain to all persons and are possessed by every individual because they are human beings, (David Selby, 17).

In the context of this work however, human rights can be defined as those rights without which cannot live with dignity, freedom (political, economic, social and cultural)

and justice in any nation or state regardless of colour, place of birth, ethnicity, race, religion or sex. These rights are inherent or innate in human and therefore protected by the state without discrimination or abuse of any kind. The denial of human rights by the state constitutes human right violations leading most times to the abuse of human rights. The violation of human rights or abuse could occur when there are arbitrary arrests, rape, killings, discrimination, torture and so on. It is worthy to note that the concept of human rights is universal. Universal because it belongs to every human being without discrimination in race, ethnicity, religion and so on. These rights are innate and absolute, that is why it is regarded as inalienable. They are properties of individuals them in their capacity as humans.

In our contemporary world, the concept of human rights cut across political, civil rights, social and cultural needs. As stated earlier, it is the duties of the state to guarantee and promote these rights. The state has also an obligation to create condition necessary for peaceful existence, which gives man the sense of belonging in the state. The creation of peaceful environment by the state enable human rights to be enjoyed by the citizenry in the state.

COMMENTS ON WELFARISM

In some part of economic social choice theory, a notion of technical welfarism has been developed which proves to be different from a widespread notion of philosophical welfarism. Welfarism, as the judgment of the relative goodness of alternative state of affairs must be based exclusively on and takes as an increasing function of the respective collection of individual institutions of these states. The individual supposed to have a preference ordering over the set of alternative states of affairs. Welfarism has it that well-being is the only value. Also important in ethics is the question of how a person's moral character and actions relate to their well-being. Welfarism understood as a philosophical

doctrine is a specific doctrine in morality, having to do with a substantial notion of individual welfare or well-being. On my part, welfare is a measure of material wellbeing sometimes called positive economic rights, either from the average citizen or for the poorest segment of society. Sen sees it as a doctrine concerned with judging state of affairs, (Sen, 468). Philosophical notions of welfarism apply today in the moral evaluation of states of affairs. L. W. Summer, in his defense of welfarism gave a vivid definition thus: "Welfarism is a view that nothing but welfare matters basically or ultimately for ethics; it is therefore a normative theory about the function of morality," (Wayne, 184). More so, welfare is the only thing which matter morally: "Welfarism is a theory of the good whose list of fundamental values contains a single item; well-being, (Wayne, 185). Summer summarizes welfare as:

The theory I shall defend does not simply identify well-being with happiness; additionally it requires that a subjects endowment of the conditions of her life, or her experience of them as satisfying or fulfilling an authentic life style. The conditions for authenticity are twofold: information and autonomy. Welfare therefore consists in authentic happiness, (Wayne 139).

Summer's concept of welfarism is a good example of philosophical welfarism which expresses the moral base of it .Summer stresses the fact that, he is not really concerned with the moral evaluation of actions, rather how one judges the consequence. It is important to note that the basic difference between Summer explanation of welfarism from the theory of Sen are explicit Summer talk about substantive notion of well-being. He is a confessing utilitarian moralist. Sen on the other hand, talks of utility functions representing preference orderings. Libertarian like Nozick insists on respecting of individual rights, which are not something to be weight against other important aspect like welfare. In this respect welfare is understood as satisfaction of preferences. Here the important question like: What is morally important, welfare, basic needs, capabilities and

rights? For the philosophical welfarist it is only welfare information that is moral relevant. For them like utilitarian, the value of an act is given by the value of the state of affairs it gives rise to. State of affairs in this context an evaluation of welfarism.

Welfare economically entails utility. Economics structures the feature of welfare into: individual and social welfare and the relationship between them. At the individual level, Economist identifies welfare with utility, "the preferential theory of individual welfare," (Broome, 12). On the individual welfare (utility) simply consists in the satisfaction of the individual's actual desires. Individual to give itself satisfaction should seek several preferences. It is important to note that there exists basic individual welfare, social welfare; social welfare is the ethical value or 'goodness' of the social state. Social welfare depends only on individual welfare and the good of the society depends only on individual welfare.

HUMAN RIGHTS FROM THE PERSPECTIVE OF WELFARISM

The good of the society and state depends only on individual welfare. This is the claim labeled "welfarism," (Sen, 477). The credibility of welfarism depends generally on the interpretation of human rights and individual welfare. It is important at this juncture to consider the question: Is welfare or individual welfare the business of the state? Can welfare be guaranteed with the existence of the state? Have individual not always enjoyed their welfare devoid of the state? In answering these questions brings to the fore the response of the state to claims of welfare. Before this time there was a form of debate between the classical thought system, the teleological and deontological schools. Teleology is concern with the good while deontology is concern with the rights. Following this, John Rawls, "sees the society as a cooperate venture for mutual advantage," (Rawls, 45) A commitment to human rights will lead the government and natural community to welfare by making sure that citizens welfare does not fall below standard and by

intervening from time to time and making sure government impact is felt feasibly. The state is said to fulfill its duty to the existent it enacts certain policies that guarantees the social welfare of its citizens. In view of this, philosophical discussion should be such that it aim at justifying rights and welfare policies which will give way to effective implementation, (Adiegbo, 58).

However, before we proceed further, it is important to consider certain basic questions; Can citizen's welfare be achieved without the state or government? How was the welfare of the people taken care of when there was no organized society? In answering this question, it is important to state that government actions should help advance welfarism or human welfare. Human rights are grounded on a universal moral principle that states and government must aid, protect and refrain from abusing their own citizens. States must adopt a right measure about which human rights should have priority about her resources, should be allotted for the purpose of catering for human welfare. States that engage in the abuse of human rights are 'low welfare states.' By maintaining human rights, states help maintains a certain level of welfare among their citizens, and even promote and maximize their welfare. States should make it a duty to take specific steps in order to enhance welfare by taking advantage of whatever is unique to them, especially about their resources. By respecting certain human rights help in the maximization of human welfare. The state should try to supply sufficiently generous social safety welfare net. The government must try to protect people from natural disaster, insurgency and the likes. Government should try to improve the well-being of their populations.

Human rights contain the fundamental moral principles, such as the principle that "good should be done and evil should be avoided." Consequently, in our contemporary society, Nigeria in there is need to hinge human rights on morality. In this age of human rights, there is need for morality to be based on a common set of norms and values shared by members of the state. Basic human rights today unite humanity more than anything

else. The family of human kind and human individual is in need of human rights which are founded on moral value, (Dauzinas, 67). These human rights are individual entitlements that evolve from natural law, (Dauzinas, 68). The institutionalization of these rights to the current standard; proceed from natural law to natural rights and from natural rights to human rights and from human rights to human welfare. Human Rights scholars hold that human rights be place on a high-priority pedestal or authoritarian entitlement, justified by sufficient reasons, to a set of objects that are owed to each human person as a matter of minimally descent treatment. Griffin asserts that to hold human right, "one must be biologically human, one must avoid violating another's human rights, and one must have fundamental interest in, or vital needs for, living a life of minimal value," (Griffin 2008, 24). It is on this note Hegel states that the idea of rights, the concept together with its actualization, is the proper subject of the philosophical science of rights. According to Hegel, the society or state or as he called civil society aims at the pursuit of need satisfaction (Knowles, 9). Humans are different from animals in their ability to multiply needs and differentiate them in various ways which leads to their refinement and luxury. He noted that there are necessary interconnections in the social and unrealistic side of need. Work reveals the way people are dependent upon one another for their self seeking needs. The state or society generates a universal permanent capital that everyone can draw upon. He advocated for the welfare of the universal society. The political state governs the family and civil society. It is in the state that individual lives his life to the fullest, (Hegel 1967, 10).

Nonetheless, a person's welfare or well-being is what is good for him. His well-being is consisting in the satisfaction of preferences or desires. His welfare is the overall level of desire- satisfaction in their life as a whole which is made feasible by the state. The principle of conduct; that of beneficence and non-beneficence obliged us to benefit others, that is raise welfare. This is the duty of the state and to refrain from harming others, that is from

diminishing their welfare. The principle of justice enjoins government (state) to distribute welfare taking into cognizance individual desires. Based on this, welfare will play a role in explaining the personal virtue of benevolence and justice, compassion, kindness, mercy and prudence. Welfare is an object of moral condition, in that, when the government is taking account of someone morally by respecting his rights, the government is looking after his welfare. The promotion of human right entails the promotion of human welfare which is what rational self interest demands and the promotion of the general welfare is what according to utilitarian, morality demands. When government tramples on the rights of individuals, it the welfare of the citizens that are ultimately affected when we hate a person, we hate the good thing in his life. A person's welfare is what a government that knows its duties should encourage and institutionalized. So while the government makes effort to protect human right it should as a fundamental principle ensure that eh wellbeing of the people is guaranteed.

Furthermore, one of the most powerful arguments for welfare is from the psychological hedonist. For them the only thing human being ever desire or care about for its own sake "intrinsically desire", is their own pleasure and the only thing that is intrinsically averse is their own pain. In view of this, the only thing that is intrinsically good for man is what guarantees his welfare. According to Bentham, human welfare is a sole intrinsic good, (Bentham, 45). States and groups within the state have their interest in agreeing to human rights, (Beitz, 81). Human rights law should rest on an overlapping consensus about the obligations of states to render service, through and by protecting human rights and ensuring human welfare. States should commit to the fact that they have a universal obligation to advance the welfare or public interest of their populations by ensuring the practice of human rights. The United Nations Economic and Social Rights Committee held that, "each states should take steps to maximization of its available resources, with a view to achieving a progressively the full realization of both rights by all

appropriate means as a way of advancing individual welfare, (UNESCO). The welfare of citizenry is very important in the state, reason being that the state existence was given rights to ensure the welfare of man. Being aware of this, the state is free to choose whatever mechanisms they believe will best promote welfare. Such mechanism should take into cognizance local traditions and provide that, which are in consonance with human rights norms with a view to advancing human welfare. The laws devotion to the protection of human rights actually promotes human welfare, (Arat, 4). That is, positive human rights are an essential prerequisite to individual rights and individual freedom, (McCormick, 476).

Furthermore, human rights are important ingredient for welfare. The libertarian in considering human welfare would nonetheless insists that the right of individual should be accounted for, which means that other criteria beside welfare do play role, the libertarians assert that the goal of individual is meaningful only when identifies with human welfare, (McCormick, 48). In line with this, philosophical welfarism subscribes to the fact that human rights regime should bring out a gesture that will be beneficial to all.

More so, it is pertinent to know that, 'the explanation and justification of the goodness or badness of anything is derived from its contribution, actual or possible, to human life and its quality, (Raz, 194). Studies have shown that various measures of state capacity, quality of government and good governance have strong effects on almost all standard measures of human well-being, including subjective measure of life satisfaction. On my part, welfare is a measure of material wellbeing sometimes called positive economic rights, either from the average citizen or for the poorest segment of society. Sen suggested that the normative theory of justice suggests that justice requires that the state ensures that all individual a set of basic resources that will equalize chances to reach their potentials as human which is the motivation for having measures human well-being.

SUMMARY, RECOMMENDATIONS AND CONCLUSION

From the foregoing it could be agreed with Brain Barry that political actions and decisions are justified on the basis of being in the interest and welfare of the general citizens," (Barry, 42). The welfare of the citizens is made possible through the government respecting people's right. It is important that the state, through government, pursues the citizen's welfare so as to enhance socio-economic development as well as facilitate social peace. The Organic theorist of the state, like Plato, contends that the state ought to pursue social welfare because it was evolved, primarily, for this purpose and not for the interest of any individual or class. It is the state that can provide things which might not be effectively provided privately. Norman Barry in this regards claims that the simplest and strongest argument in favour of the state pursuing, primarily public welfare and human rights is that, unless states promote these welfare, they will often not be promoted at all, (Barry, 12). Unless citizens' welfare is promoted, the realization of various interests in the state would be quite uncertain and difficult. Therefore, human rights and welfare of the citizens should be promoted by the state as it is the only institution that can effectively do so. Also, the neglect of human rights and welfare by the state vary often producing tensions and social turmoil.

Developing countries in Africa, especially Nigeria often run in the interest of the dominant group rather than in the interest of public thereby resulting in an open conflict between the dominant group and other disadvantage groups in society, (Clapham, 85-88; Umukoro 56, Yta et al, 64). The state should always take as a priority the protection of human rights and enhancement of welfare. In doing this, the state must transcend the interest of specific individuals or group constituting its society. The state ought not to be used for private ends. It should be primarily committed to ensuring social welfare. To do this: First, political leaders must pursue, protect and respect human rights and provide a

framework within which human welfare can be successfully pursued (Eyo and Udofia 43; Eyo 24; Egbeji 22; Eyo and Etta 76). Political elites should be made to realize that the primary purpose for which the state is instituted is the good of everyone and not just a section of the society. And as such, any neglect of public welfare (human welfare) in favour of some private ends by operators of machinery of the state amounts to perversion of the state and this must be avoided. In many developing countries, leaders often see political office as an avenue for personal aggrandizement and not as a means of improving the general well-being of members of the society. This erroneous practice must be corrected through conscientisation and education. The people in the society should employ a formidable tool of social pressure to discourage leaders from abusing political office. Citizens should be more politically conscious, insisting that the use of public office for the pursuit of anything besides the welfare and the protection of the rights of the people is immoral and illegal. Once our leaders are made to realize this, they will refrain from wrongful use of their position and power.

In view of this, the welfarist concluded that with an increased focus on economic development human rights will automatically be taken care of. Not only will welfare improve; human rights will improve as well as people will obtain the means to demand that their rights be respected given a proper government. Respecting human rights and improving well-beings ought to bring stability to the country thus increasing the welfare and standard of living. States must increase literacy and promote other positive rights, targeted at welfare of minorities and indigenous population. The government must combine rights and development element that will promote human rights and improve welfare. Human rights and welfare can be guaranteed when the government look at the gross national variations in need satisfaction; the degree of economic and political independence, the extent of democracy and human rights, the capacity and disposition of

the state and relative gender equality all positively affect a nation's level of human rights and welfare

WORKS CITED

- Adeigbo, Francis. A., *Ethics and Public Affairs* (Ibadan: Ibadan University Press, 2014)
- Arat, Zehra, *Democracy and Human Rights in Developing Countries* (Brown and Co., 1991)
- Aristotle, *Nicomachean Ethics*, Translated by D. Ross (Oxford University Press, 1925).
- Barry, Brian, *Political Argument* (London: Routledge and Kegan Paul, 1968)
- Barry, Norman, *An Introduction to Modern Political Philosophy* (Macmillan Press Ltd, 1970)
- Beitz, Charles, *Human Rights as a Common Concern* (Oxford University Press, 2001)
- Beitz, Charles, *The Idea of Human Rights* (Oxford University Press, 2009).
- Bentham, Jeremy, *An Introduction to The Principles of Morals and Legislation* (Clarendon Press, 1907)
- Broome Joe. *Utility, Economics and Psychology*, (The Free Press, 1991).
- Clapham, Christopher, "*The African State*" in *Africa: Thirty Years On*, ed. Douglas Rimmer (Heinemann Education Books, 1999)
- Coicaud, Jean, Doyle, Michael and Gardner, Anne (ed) *The Globalization of Human Rights*, (United Nations University Press, 2003).
- Dauzinas, Chris, *The End of Human Rights* (Hafner Publishers, 2009)
- Donnelly, Jack, *The Relative Universality of Human Rights* (Oxford University Press, 2007) 93
- Edet, Mesembe Ita, and Samuel Temitope Segun. "The Natural Law Theory in Traditional African Jurisprudential Thought." *JL Pol'y & Globalization* 26 (2014): 44.
- Edet, Mesembe Ita. "Book review: Njikoka Amaka: further discussions on the philosophy of integrative humanism (a contribution to African and intercultural philosophies)." *Filosofia Theoretica: Journal of African Philosophy, Culture and Religions* 3.1 (2014): 147-152.

- Edet, Mesembe Ita. "How to Teach Philosophy to make it relevant to Nigerian Students." *Sophia* (2002): 1-26.
- Edet, Mesembe. "A Case for the Abolition of Capital Punishment in Nigeria." *Ndunode: Calabar Journal of Humanities* (2003): 137-150.
- Edor, Edor J. "A Jurisprudential and Socio-Cultural Reconsideration Of The Rape-Phenomenon." *Jurnal Sosialisasi: Jurnal Hasil Pemikiran, Penelitian dan Pengembangan Keilmuan Sosiologi Pendidikan 2* (2020): 50-57.
- Egbeji, P. O. (2019). Leadership Dynamics and Peace Development in Nigeria. *GNOSI: An Interdisciplinary Journal of Human Theory and Praxis*, 2(2), 13-21.
- Eyo, E. B., and C. A. Udofia. "Taxonomy of Methods of Conflict Resolution." *Sophia: An African Journal of Philosophy* 13.2 (2011): 51-56.
- Eyo, Emmanuel B. "Servant Leadership and Its Ethical Challenges." *Journal of Integrative Humanism Vol 7 1* (2016).
- Eyo, Emmanuel B., and Felix OE Ojong. "Peace and conflict resolution as a foundation for national development." *Sophia: An African Journal of Philosophy* 11.1 (2008).
- Eyo, Emmanuel Bassey, and Emmanuel E. Etta. "Ubuntu's philosophy and the challenge of Xenophobia: towards peace in Africa." *International Journal of Humanities and Innovation (IJHI)* 3.1 (2020): 39-43.
- Finnis, John, *Natural Law and Natural Rights*. (Clarendon Press, 1980).
- Gewirth, Alan, *Human Rights: Essays on Justification and Applications* (Oxford University Press, 1982).
- Griffin John, *On Human Rights*, (Oxford University Press, 2008)
- Hegel's *Philosophy of Right*, trans. T. M. Knox. (Oxford University Press, 1967).
- Kamm Francis., *Intricate Ethics*, (Image books, 2012)
- Knowles, Dudley, *Hegel and The Philosophy of Right* (Routledge, 2002)

- Liao, S. Mathew, *Human Rights if a Fundamental Conditions for a Good Life*, 24 Miller David, National Responsibility and Global Justice (Oxford University Press, 2007)
- McCormick, James, *Economic and Political Explanation of Human Rights Violation* (Wadsworth Publishing Company, 1998)
- Mishra, Pramod, *Human Rights Global Issues*, Kalpaz Publications, 2001.
- Neier, Aryet, *The International Human Rights Movement: A History* (N. J: Princeton University Press, 2012).
- Nickel, James, *Making Sense of Human Rights*, (Cornell University Press, 1994.)
- Ogar, Tom Eneji, and Joseph Nkang Ogar. "Psycho-Social Factors of Terrorism in Nigeria." *GNOSI: An Interdisciplinary Journal of Human Theory and Praxis* 1.1 (2018).
- Omoregbe, Joseph, *Knowing Philosophy* (Joja Educational Research and Publishers Ltd., 2002)
- Posner, Eric A. *Human Welfare Not Human Rights*, (Columbia Book Review, 2008)
- Raphael, D. D. *Problems of Political Philosophy*, (Mall Press, 1970)
- Rawls, John, *The Law of Peoples* (Harvard University Press, 1999).
- Raz, Joseph, *Morality of Freedom* (Claredon: 1986)
- Scanlon, Tom. M., "Right, Goals and Fairness in Waldron, ed. *Theories of Rights* (OUP, 1984).
- Selby, David, *Human Rights: Modern World Issues*, (Cambridge University Press, 1987).
- Sen, Amartya, "Utilitarianism and Welfarism' in *The Journal of Philosophy*, Vol. 76, No. 9, 1979.
- Simmons, John, *Justification and Legitimacy: Essays on Rights and Obligations* (Cambridge University Press, 2001).
- Singer, Peter, *Comparing Claims of Human Rights to Democracy with Welfarist Defense of Democratic Government* (Routledge and Kegan Paul, 1998).
- Sumner, Wayne, *Welfare, Happiness and Ethics* (Oxford University Press).

Uduigwomen, ANDREW F., and MESEMBE I. Edet. "The primacy of the family in the philosophies of Confucius and Aristotle, and in African philosophy: A comparative analysis." *Sophia: An African Journal of Philosophy* 7.1 (2004): 83-89.

Umukoro, Gloria Mayen, and Mary Julius Egbai. "Gender Mainstreaming, A Panacea For Quality Service And Good Governance: An Insight Into The Political Systems In Francophone Africa." *Global Journal of Applied, Management and Social Sciences* 11 (2016).

United Nations Economic and Social Council Report of the fifth Session, UN Doc, Dec. 14, 1998.

Yta, Edisua Merab, Gloria Mayen Umukoro, and Moses Essien Ekpe. "Increasing Community discourse and Action on GBV prevention in Akai Effa and Idundu, Cross River State." *PINISI Discretion Review* 4.1 (2020): 123-134.