JORAS, 14 (2025) pp. 159-170

Culture of Rights and the Deficit of Responsibilities in Contemporary Society: The Response of the Church

Stephen Ekerin, Richard Emmanuel Gokum & Isaac Vasumu Augustine

Abstract
This article critically examines the culture of rights as it relates to the shortfall in human responsibilities, and what the response of the Church is. To get into more depth and clarity, some basic concepts that underpin the article are clarified and defined as they are used in the article. Through a critical-analytical method, the article assesses both primary and secondary literature and highlights the apparent dearth of responsibility in our contemporary culture of rights, where a plethora of rights, entitlements, and rights movements exert a domineering influence on international politics, international human rights law (IHL), governmental and non-governmental institutions and other relevant bodies. Among other things, the article interrogates why the new culture of rights is emphasized and to what extent it upholds or relegates responsible agency.

Key words: Human rights, Human responsibility, Culture of rights, Church.

I. Introduction

Every human person possesses an infinite and inalienable dignity simply by virtue of being human. This dignity is inherent, unchanging, and recognized by reason alone, forming the foundation for the primacy of the human person and the universality of human rights (*Dignitas Infinita*, no. 1). Human rights such as the right to life are inherent, sacred, inviolable, and exist independently of any state or legal system. They apply to all people, regardless of status or background, and must be upheld in all circumstances. Human rights are moral or legal entitlements that must be accompanied by corresponding responsibilities. Rights and responsibilities are deeply interconnected; rights demand respect for the rights of others and a commitment to the common good. A right without responsibility can become selfish, while a duty without rights undermines dignity.

In our contemporary society, there is a rising culture of emphasizing rights without acknowledging responsibilities. This mindset leads to moral relativism, social disintegration, and a diminished sense of communal accountability. The Church responds by affirming the inseparability of rights

and responsibilities and calling for a balance that honors human dignity and promotes the common good (Compendium of the Social Doctrine of the Church, no. 156).

While the culture of rights has received considerable scholarly attention in extant literature, there is little or no emphasis on the apparent deficit of responsibility in the exercise of these rights. It is against this backdrop that this paper examines the current cultural trend of claims of rights without acknowledging that rights and responsibilities are mutually inclusive. The article defines human rights and responsibilities, explores their proper balance in society, and presents the perspective of the Church on maintaining the equilibrium between the two sides as prerequisites for sustainable peace and human flourishing in society.

II. Clarification of Concepts

For clarity in articulating the argument, a definition of the key concepts used in this article is necessary.

Human Rights

Human rights can be generally defined as those rights which are inherent in our nature and without which we cannot live as human beings (Mishra, 2021). The roots of human rights are to be found in the dignity that belongs to each human being (*Gaudium et Spes*, no. 27). This dignity, inherent in human life and equal in every person, is perceived and understood first by reason (Compendium of the Social Doctrine of the Church, no. 153). Human rights are norms that aspire to protect all people everywhere from severe political, legal, and social abuses (Nickel, 2025). They are standards that recognize and protect the dignity of all human beings. The ultimate source of human rights is not found in the mere will of human beings, in the reality of the State, in public powers, but in man himself and in God his creator (*Pacem in Terris,* no. 55). These rights are "universal, inviolable, and inalienable" (*Pacem in Terris,* no. 259). Universal because they are present in all human beings, without exception of time, place or subject. Inviolable insofar as "they are inherent in the human person and in human dignity" (John Paul II, 1999, 379), and because "it would be vain to proclaim rights, if at the same time everything were not done to ensure the duty of respecting them by all people, everywhere, and for all people" (Paul VI, 1968, 4). Inalienable insofar as "no one can legitimately deprive another person, whoever they may be, of these rights, since this would do violence to their nature (John Paul II, 1999, 379).

Human rights govern how individual human beings live in society and with each other, as well as their relationship with the State and the obligations that the State has towards them and vice versa (UNICEF, 2025). All people everywhere in the world are entitled to them. No one can voluntarily give them up. Nor can others take them away from him or her (UNICEF, 2025).

Human Responsibility
Human responsibility refers to the moral, ethical, social, and environmental duties individuals and communities have toward others, society, future generations, and the planet. While rights protect individuals, responsibilities ensure that those rights are exercised with care, justice, and solidarity. These rights and duties are universal and inviolable, and therefore altogether inalienable (*Pacem in Terris*, no. 9).

The Church
The word "Church" in Latin means *ecclesia*, and from the Greek *ek-kalein*, meaning "to call out of". The term Church, as it is defined in the *Catechism of the Catholic Church*, means a convocation or an assembly (Catechism of the Catholic Church, no. 751). It designates the assemblies of the people, usually for a religious purpose. The word "*Ekklesia*" is also used frequently in the Greek Old Testament for the assembly of the Chosen People before God. The equivalent Greek term *Kyriake*, from which the English word *Church* and the German *Kirche* are derived, means 'what belongs to the Lord' (Catechism of the Catholic Church, no. 751). The Church, as used in this paper, is that assembly instituted by Jesus Christ to accomplish the plan of the Father for salvation. The Church exists in local communities and is made real as a liturgical, above all, a Eucharistic assembly.

III. The Culture of Rights in Contemporary Society
The concept of a "Culture of Right" in our contemporary society refers to the prevailing emphasis on individual rights, entitlements, and personal freedoms, often prioritized over communal responsibilities and duties. While this can be seen as a progression toward more inclusive, democratic, and fair societies, it also raises important ethical, cultural, and political questions. It is a sociocultural phenomenon that has deep roots in liberal democratic traditions but has evolved in complex ways in the 21st century. Rooted in Enlightenment philosophy, liberal democracy, and human rights frameworks (e.g., the UN Declaration of Human Rights), this culture prioritizes the protection and expression of individual liberties (United Nations, 2025).

The culture of rights in our contemporary society encompasses various aspects such as human rights, social justice, and equality. It is about promoting fairness, dignity, and respect for all individuals, regardless of their background, race, gender, or religion. However, to sustain a healthy, equitable human society, culture of right must be balanced with responsibilities, ethical reflection, and a commitment to the common good.

The next section discusses the tripod upon which the culture of rights rests, namely, human rights, equality and social justice.

Understanding Human Rights and Its Contemporary Implications
Human rights are universal entitlements that every person possesses simply by being human. The United Nations has, in the Charter, reaffirmed its faith in

fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women (United Nations, 2025). These rights include civil and political rights, freedom of speech, right to vote, right to a fair trial, economic, social, and cultural rights, right to education, healthcare, housing, and participation in cultural life, collective rights, rights of communities, indigenous peoples, and marginalized groups (International Bill of Rights, 2025). In a modern society grounded in a culture of rights, human rights are legally protected by international conventions and national laws, socially normalized through education, media, and civic engagement. To strengthen equality and human rights, contemporary societies must first educate people about their rights. Secondly, institutions must be held accountable for violations. Thirdly, access to justice, especially for marginalized communities, groups, and individuals must be upheld. And lastly, inclusive policies that reflect the diversity of every population must be promoted. Thus, acknowledging human dignity forms the basis for upholding fundamental human rights, which precede and ground all civic coexistence (Propositions on the Dignity and Rights of the Human Person, no. 2.).

Understanding Equality Within the Culture of Rights

Equality, within the culture of rights, refers to the principle that all human beings possess the same inherent dignity and are entitled to the same fundamental rights without discrimination (United Nations, 2025). Rooted in the recognition of each person's inalienable worth, equality affirms that no individual or group should be privileged or marginalized based on race, gender, nationality, religion, social status, or any other distinguishing factor (Compendium of the Social Doctrine of the Church, no.145). In a culture that upholds rights, equality is not merely a legal or political ideal but a moral imperative. It means that every person should have equal access to opportunities, protections, and freedoms, including education, healthcare, employment, and justice.

In a culture of rights, equality is foundational. In our contemporary society, equality extends to gender identity and expression, very recently, to sexual orientation, ethnic and racial backgrounds. True equality ensures that the application and enjoyment of rights are not selective or biased but universally respected. Only the recognition of human equality and dignity can make possible the common and personal growth of everyone. To stimulate this kind of growth, it is necessary to ensure a condition of equal opportunities for men and women and guarantee an objective equality between the different social classes before the law (*Gaudium et Spes*, nos. 1107-1108).

Understanding Social Justice and Its Contemporary Significance

Social justice, within the context of the culture of rights, refers to the moral and societal obligation to ensure that the distribution of resources, opportunities, and privileges in a society is fair, equitable, and respectful of every person's inherent dignity (*Dignitas Infinita*, no. 1). Social justice concerns the fairness

with which the goods and the burdens arising from collective life are shared amongst members of society (Deranty, 2025). It is rooted in the conviction that all individuals have equal worth and, therefore, must be given what is due to them not only legally, but also morally and socially. In a rights-based culture, social justice goes beyond acknowledging individual entitlements. It demands structures, systems, and relationships that protect and promote the common good. It ensures that every person, particularly the marginalized, vulnerable, and oppressed, has access to the basic goods and opportunities necessary for a dignified life—such as education, healthcare, work, and participation in public life. At its core, social justice seeks to ensure equitable access to opportunities, resources, and protections for all individuals, regardless of their background, identity, or socioeconomic status (Miller, 1976). This commitment to fairness and equality underpins the broader framework of human rights, fostering inclusive societies where dignity, respect, and mutual responsibility are prioritized.

As global awareness of systemic inequalities and social disparities increases, the pursuit of social justice has become essential in challenging discriminatory practices and advocating for policy reforms. In doing so, it not only strengthens legal and institutional guarantees of rights but also shapes public consciousness around the ethical treatment of all people. Thus, social justice is not merely a complementary principle but a driving force in the ongoing evolution of the culture of rights (Miller, 1999).

The work of Rawls is central to the modern understanding of social justice. He argues for a society where institutions are arranged to benefit the least advantaged and where individuals would choose principles of justice under a "veil of ignorance." This theory remains highly influential in contemporary discussions of rights, equality, and fairness (Rawls, 1971). In most developing countries of the world, especially in Africa, where people's rights are easily violated, governments and relevant stakeholders must not only take responsibility for such violations – they must decisively deal with such abuses and violations. In Nigeria, for instance, people talk about their fundamental human rights but the institutional frameworks for safeguarding such rights are weak and sometimes unresponsive. This has given rise to the violent activities of armed non-state actors like Boko Haram, bandits, kidnappers, and others.

IV. Human Responsibility in Our Contemporary Society

In today's rapidly changing world, the concept of human responsibility has become more urgent and relevant than ever. As individuals, members of communities, and global citizens, we are increasingly faced with ethical, social, and environmental challenges that demand conscious action. While rights empower us, responsibilities define our character and guide our impact on others and the world around us. Human responsibility connotes human freedom to act such that when a good action is taken, it is considered a responsible human act.

Human responsibility originates from the fact that God created man a rational being, conferring on him the dignity of a person who can initiate and control his own actions (Catechism of the Catholic Church, no. 1730). Freedom becomes the power, rooted in reason and will, to act or not to act, to do this or that, and so to perform deliberate actions on one's own responsibility (Catechism of the Catholic Church, no. 1731). Freedom makes man responsible for his acts to the extent that they are even voluntary.

Evidently, being responsible means more than just doing the right thing in our personal lives. It means thinking about how our actions affect others, our communities and even the planet. Every human being has a duty to take part in society. Taking part does not just mean voting or obeying the law, but all about individual responsibility in respecting the rights and opinions of others, keeping the fundamental principles of humanity, where every person has a responsibility to treat all people in a human way.

Human responsibility also includes non-violence and respect for life. No one has the right to injure, to torture or to kill another human person. This does not exclude the right of justified self-defence of an individual or a community. The inherent dignity and equal and inalienable rights of all members of the human family are the foundation of freedom, justice and peace in the world and imply obligations or responsibilities. Responsibility to behave with integrity, honesty and fairness, where no person or group should deprive another of their property. Understood within this context, human responsibility involves individual responsibility, social responsibility, environmental responsibility, accountability, ethical conduct, respect for human rights, and contribution to societal up-building.

In today's complex and interconnected world, the concept of human responsibility has taken on a broader and deeper significance. It encompasses our moral obligations to one another, to the natural environment, to future generations, and to global society. This responsibility spans philosophical ethics, environmental care, technological awareness, civic duties, and spiritual beliefs. Philosophers such as Immanuel Kant emphasized that humans, as rational beings, have a duty to respect each other's inherent dignity, forming the basis for modern democratic and rights-based ethics (Kant, 1998). On environmental matters, thinkers like Larry Rasmussen and Pope Francis stress that caring for the planet is a moral imperative, urging people to embrace a more inclusive and ecological worldview (Pope Francis, 2015).

Technological progress presents new ethical challenges, requiring careful thinking about long-term consequences. Hans Jonas advocates for a future-oriented ethics in which decisions are made with an awareness of their lasting effects, calling this the "imperative of responsibility" (Jonas, 1984, p. 17). Sen (1999) maintains that promoting individual freedom and opportunity is a core responsibility of society, especially through just policies and equitable development.

In the realm of digital technology, responsibility also involves how we use and regulate online platforms and data. Zuboff (2019) critiques the manipulation of personal information in "surveillance capitalism" and calls for ethical digital governance to protect freedom and democracy (Zuboff, 2019). Religious frameworks further reinforce human responsibility. Christianity's doctrine of *imago Dei* affirms human dignity and mutual care, while Islam's notion of *khalifah* describes humanity's role as stewards of the earth (Nasr, 1997). Overall, our contemporary sense of responsibility requires us to act ethically in areas such as environmental protection, technological advancement, social equity, civic life, and religious stewardship. This responsibility is rooted in foresight, compassion, and a commitment to the well-being of all people and the planet.

V. Correlation of Rights Without Responsibility: An Evaluation

In any democratic society, rights and responsibilities are two sides of the same coin. Rights grant individuals the freedom to act, express, and live with dignity. Responsibilities, on the other hand, ensure that these freedoms are exercised in a way that respects the rights and dignity of others.

Emphasizing rights without equally stressing responsibilities has a profound impact on modern society, particularly in how people relate to civic duties, societal values, and communal life. When individuals are taught to focus solely on their rights, it can create a sense of entitlement rather than true empowerment. This imbalance often weakens democratic participation, diminishes mutual respect, and contributes to social division. For example, while the First Amendment protects freedom of speech, using that right irresponsibly, such as spreading misinformation or promoting hate, can harm societal trust and cohesion (Schauer, 1982).

President John F. Kennedy spoke on the interdependence of rights and responsibilities when he stated that "the rights of every man are diminished when the rights of one man are threatened" (Kennedy, 1962, p.78), emphasizing that protecting individual freedoms requires active engagement and accountability. A legal scholar, Glendon (1991), also critiques the current cultural tendency to prioritize rights at the expense of duty, arguing that this one-sided focus can erode the civic spirit and sense of mutual obligation necessary for a healthy society. This is evident in contemporary discussions about digital privacy, environmental responsibility, and public health, where personal rights are often asserted without full consideration of communal impact. Therefore, separating rights from responsibilities risks cultivating a society that favors individualism over collective well-being, undermining social unity and democratic values. In present-day Nigeria, citizens are highly aware of their constitutional rights, such as the freedoms of speech, religion, and movement, all of which are guaranteed under the 1999 Constitution as amended. However, many people tend to focus only on enjoying these rights without recognizing that they also carry responsibilities. For a democracy to thrive, individuals must not only claim their rights but also fulfill their

obligations, such as obeying laws, paying taxes, and contributing to the overall well-being of society.

This imbalance shows itself clearly in Nigeria's political culture. While voters eagerly participate in elections or protest injustice, they often fail to stay involved in the political process after the elections end. A renowned political analyst, Adibe (2021), observes that many Nigerians expect government benefits without taking on their civic roles, thereby creating a culture of entitlement. Similarly, the sense of patriotic ownership is also another challenge, because some Nigerian citizens in the civil service fail to manage government funds and facilities transparently and responsibly, but demand for their rights. This tendency betrays the responsibility that should always accompany rights. In educational settings, students frequently demand better conditions and their right to education, but sometimes neglect school rules and academic discipline, which leads to conflict with university management (Olukotun, 2022). The issue is also visible in the digital environment (Obayi, 2021). Nigerian media users actively express their views on social media and have used these platforms to mobilize significant protests like #*EndSARS*. But this freedom is sometimes misused by spreading rumors, false information, or offensive content. As Isichei (2021) notes, the lack of responsibility in online communication can damage national peace and trust in public information.

To this end, we acknowledge that in our contemporary society, there is a growing concern about the claims of rights without an equal sense of responsibility, which leads to ethical, social, and practical consequences. A human society or culture that values rights without responsibilities may achieve short-term individual satisfaction but risks long-term social fragmentation, ethical decay, and systemic breakdown.

VI. The Church's Response to the Culture of Rights without Responsibility

In our contemporary society, the emphasis on individual rights has grown significantly. While this has led to greater freedom, dignity, and social justice, it has also given rise to a culture of rights without responsibility – a mindset in which people claim their entitlements without recognizing the duties that come with them. This cultural shift challenges not only social harmony but also spiritual and moral order. The Church**,** as a moral and spiritual guide, has a vital role in responding to this imbalance and has emphasized the fundamental importance and the indivisible interrelationship between human rights and duties. The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected, and responsibilities are met (United States Conference of Catholic Bishops, 2025). The *magisterium* of the Church underlines the contradiction inherent in affirming rights without acknowledging corresponding responsibilities. "Those, therefore, who claim their own rights, yet altogether forget or neglect to carry out their respective duties, are people who build with one hand and destroy with the other" (*Pacem in Terris*, no. 264). Through its teachings, pastoral care, and social engagement, the Church offers a counter-cultural vision grounded in love, community, and moral responsibility.

As the Holy Father affirmed in his Message to the United Nations on the occasion of the 25th anniversary of the Universal Declaration of Human Rights: While the fundamental rights of man represent a common good for the whole of mankind on its path towards the conquest of peace, it is necessary that all men, ever more conscious of this reality, should realize that in this sphere to speak of rights is the same as spelling out duties (Paul VI, Message to the UN on the 25th Anniversary of the Universal Declaration of Human Rights, 1973). Modern man is so quick to defend his own right that he often seems to forget or at least underestimate the logical and real relationship which exists between the two aspects of the same right: *facultas* and *obligatio*, existence of right and its consequent responsibility. Man can demand complete respect for his fundamental rights only when he conscientiously respects the duties which such rights imply (*Pacem in Terris*, no. 30).

Furthermore, the encyclical *Pacem in Terris* demonstrates the psychological origin of the relation between rights and duties when it states that when man becomes conscious of his rights, he must become equally aware of his duties. Thus, he who possesses certain rights has likewise the duty to claim those rights as marks of his dignity, while all others have a similar obligation to acknowledge and respect those rights Paul VI, Message to the UN on the 25th Anniversary of the Universal Declaration of Human Rights, 1973).

The fundamental correlation between rights and duties becomes manifest in two stages. The first stage occurs when the possessor of a right, aware of the right and the respect owed to it, also becomes aware of the duties which are inseparable from this right and of his obligation to discharge those duties (Nussbaum, 2019). Consequently, natural rights are inseparably connected, in the very person who is their subject, with just as many respective duties; and rights as well as duties find their source, sustenance, and inviolability in the Natural Law which grants them. For example, the right of every man to life is correlative with the duty to preserve it; his right to a decent standard of living with the duty of living it becomingly; and his right to investigate the truth freely, with the duty of seeking it and of possessing it ever more completely and profoundly (Moyn, 2023).

The second stage comes about in the relationship that exists between the right of one person and the obligation of others to recognize and respect it, since in human society, to one man's right there corresponds a duty in all other persons: the duty, namely, of acknowledging and respecting the right in question. Every fundamental human right draws its indestructible moral force from the Natural Law, which, in granting it, imposes a corresponding obligation. Those, therefore, who claim their own rights, yet altogether forget or neglect to carry out their respective duties, are people who build with one hand and destroy with the other (Moyn, 2023).

This reciprocity of rights and duties, besides being philosophically and juridically a unity of indivisible interrelationship, also provides men and women with a means of realizing integrally human, material and spiritual values. *Pacem in Terris* states that when the relations of human society are expressed in terms of rights and duties, men become conscious of spiritual values, understand the meaning and significance of truth, justice, charity and freedom and become deeply aware that they belong to this world of values. Moreover, when moved by such concerns, they are brought to a better knowledge of the true God who is personal and transcendent, and thus they make the ties that bind them to God the solid foundations and supreme criterion of their lives (Glendon, 2021).

Further, the Church wants to call to mind that, in dealing with human rights, neither the defence of these rights nor the discharge of duties can be limited to the individual alone. It is necessary to open our minds and to widen the range of our actions beyond the sphere of the individual to include the rights and duties of whole societies with their groups and minorities. To speak of human rights and responsibilities in fact means to speak not only of the rights and responsibilities of individuals but also those of the community.

VII. Conclusion

From the foregoing discussion, we assert that the culture of rights without responsibility in our contemporary society reflects a growing tendency to assert personal freedoms and entitlements while neglecting the corresponding moral and social duties owed to others and to the common good. This imbalance fosters individualism, social fragmentation, and a weakening of ethical and communal bonds. When rights are divorced from responsibility, they risk becoming tools of self-interest rather than instruments of justice and human dignity.

In response, the Church firmly upholds the inseparable relationship between rights and duties. Rooted in the belief in the inherent dignity of every human person, the Church teaches that true freedom is not found in unrestrained autonomy, but in the responsible use of one's rights in service to others and society. Catholic social teaching emphasizes that every right carries with it a corresponding duty—to respect, to protect, and to promote the dignity of all. Thus, the Church calls for a renewed understanding of rights, not as isolated claims, but as part of a larger moral framework that includes solidarity, justice, and the common good. By reuniting rights with responsibility, both individuals and societies can better reflect the values of compassion, justice, and human dignity that are essential for lasting peace and authentic human development. For a more deepened understanding of the interaction between rights and responsibilities, political institutions, civil society organizations, religious groups, and relevant stakeholders need to collaborate at different levels.

References

Adibe, J. (2021). *Nigeria: What Everyone Need to Know*. Oxford: Oxford University Press.

Constitution of the Federal Republic of Nigeria, 1999 with Amendments. (2023). Abuja: Policy and Legal Advocacy Centre.

Declaration of the Dicastery for the Doctrine of the Faith. (2024). "*Dignitas Infinita*" on Human Dignity. Vatican City: Libreria Editrice Vaticana.

Deranty, J. (2025). "Social Justice" file:///C:/Users/Lawrence/Downloads/Social_Justice.pdf Accessed on 24th May 2025.

Finnis, J. (2023). *Natural Law and Natural Rights.* 2nd ed. Oxford: Oxford University Press.

Flannery, A. (1992). *Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World: Gaudium et Spes*. Vatican: Libreria Editrice Vaticana.

Glendon, M. A. (1991). *Right Talk: The Impoverishment of Political Discourse*. New York: Free Press.

Glendon, M. A. (2021). *The Forum and the Tower: How Scholars and Politicians Have Imagined the World, from Plato to Eleanor Roosevelt.* Oxford: Oxford University Press.

International Theological Commission. (1983). *Propositions on the* Dignity and Rights of the Human Person.

Isichei, U. (2021). Freedom of Speech and the Ethics of Social Media in Nigeria. *African Journal of Media and Communication Studies*, 2(4), 24-43.

John Paul II. (1999). *Message for the World Day of Peace*. Vatican City: Libreria Editrice Vaticana.

Jonas, H. (1984). *The Imperative of Responsibility: In Search of an Ethics for the Technological Age*. Chicago: University of Chicago Press.

Kant, I. (1998). *Groundwork of the Metaphysis of Morals*. Cambridge: Cambridge University Press.

Kennedy, J. (1962). *Public Papers of the Presidents of the United States: John F. Kennedy*. Washington: U.S. Government Printing Office.

Miller, D. (1976). *Social Justice*. Revised edition. Oxford: Oxford University Press.

Miller, D. (1999). *Principles of Social Justice*. Cambridge: Harvard University Press.

Mishra, S. (2025). "Scope of Media Laws in the reportage of Human Rights." In *Media and Human*

Rights. Edited by Binay Kumar Das. ScopeofMediaLawsinReportageofHumanRights_SimpleSujataMishra.pdf. Accessed on 20th May 2025.

Moyn, S. (2023). *Not Enough: Human Rights in an Unequal World.* Cambridge, MA: Harvard University Press.

Nasr, H. S. (1997). *Man and Nature: The Spiritual Crisis of Modern Man*. Chicago: ABC International Group.

Nickel J. (2025). "Human rights." Https://plato.stanford.edu/entries/rights-human/. Accessed on 12th May 2025.

Nussbaum, M. (2019). *The Cosmopolitan Tradition: A Noble but Flawed Ideal.* Cambridge, MA: Harvard University Press.

Obayi, Martin Paul. (2021). The Mass Media and Gender-Based Violence in Imo State, Nigeria: A

Critical Analysis. *Asian Research Journal of Arts & Social Sciences* 15(4),122-33.

Olukotun, A. (2022). Student Unrest and the Crisis in Nigerian University. *The Guardian*.

Paul VI. (1968). *Message to the International Conference on Human Rights. L' Osservatore Romano*.

Pontifical Council for Justice and Peace. (2004). *Compendium of the Social Doctrine of the Church.* Vatican City: Libreria Editrice Vaticana.

Pope Francis. (2015). *Laudato Si: On Care for our Common Home*. Vatican City: Vatican Press.

Pope John XXIII. (1963). *Pacem in Terris*, Vatican City: Libreria Editrice Vaticana.

Pope Paul VI. (1973). *Message to the UN on the 25th Anniversary of the Universal Declaration of Human Rights*.

Rawls, J. (1971). *A Theory of Justice*. Harvard: Harvard University Press.

Schauer, F. (1982). *Free Speech: A Philosophical Enquiry.* Cambridge: Cambridge University Press.

Sen, A. (1999). *Development as Freedom*. New York: Alfred A. Knopf.

The Catechism of the Catholic Church. (1992). Nairobi: Pauline Publications Africa.

UNICEF. (2025). "What are human rights", https://www.unicef.org/child-rights-convention/what-are-humanrights#:~:text=Human%20rights%20are%20standards%20that,the%20State%20have%20towards%20them. Accessed on 12th May 2025.

United Nations Population Fund, Human Right Principles (2025). Https://www.unfpa.org/resources/human-rights-principles. Accessed on 20th May 2025.

United Nations. (2025). "Universal Declaration of Human Rights",https://www.un.org/en/about-us/universal-declaration-of-human-rights. Accessed on 15th May 2025.

United States Conference of Catholic Bishops. (2025). On Human Rights. https://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/rights-and-responsibilities. Accessed on 14th May 2025.

Zuboff, S. (2019). *The Age of Surveillance Capitalism: The Fight of Human Future at the New Frontier of Power*. New York: Public Affairs.