

**ROLES OF CHRISTIAN RELIGIOUS EDUCATION IN PROMOTING
HUMAN RIGHTS IN COLLEGES OF EDUCATION IN KADUNA STATE**

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DECLARATION

I declare that the work in this thesis entitled “Roles Of Christian Religious Education In Promoting Human Rights In Colleges Of Education In Kaduna State,” has been carried out by me in the Department of Arts and Social Science Education, Christian Religious Education section. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this thesis has been previously presented for another degree or diploma at this or any other institution.

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Date

CERTIFICATION

This thesis entitled “Roles Of Christian Religious Education In Promoting Human Rights In Colleges Of Education In Kaduna State” by Attah John Adamu meets the regulations governing the award of the degree of master in Christian Religious Studies of Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation.

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DEDICATION

This research work is dedicated to all victims of Human Rights violation in Colleges of Education, and other tertiary institutions of learning in Kaduna State, Nigeria.

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ABSTRACT

The study was carried out to assess the “Role of Christian Religious Education in Promoting Human rights in Colleges of Education in Kaduna State”. The study specifically sought to examine the possible ways that lecturers and students of Christian Religious Education can help in promoting Human rights in Colleges of Education in Kaduna state. The study involved 50 lecturers, and 568 students from the two colleges of Education we have in Kaduna state. The reason for choosing colleges of Education is because it produces teachers who are expected to serve as good models for the students and the society at large. This study is premised on the fact that there are cases of human rights abuses in our colleges that need the intervention of lecturers especially in the field of religion who are highly respected by the society because of their emphasis on morality. The two colleges; Federal College of Education Zaria, and College of Education, Gidan waya, Kafanchan in Kaduna state. Data generated were analyzed using descriptive statistics such as frequency counts, mean scores, percentages and t-test. The three hypotheses were tested at 0.05 level of significance to determine the acceptance or rejection of the hypothesis. The findings of the study include among others: lectures and students of Christian Religious Education has important roles to play in promoting human rights sin Colleges of Education in Kaduna state. The study therefore recommends; workshops, seminars and conferences on human rights to be organized periodically and should be part of academic curriculum.

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CHAPTER 1

INTROUDCTION

1.1 Background to the study

Human rights are those rights which are inherent in our nature and without which we can not live as human beings and without which no society is viable and able to survive. Since the United Nations made a declaration of human rights, on 10th December 1948, it has been receiving global attention. Almost every nation of the world, including Nigeria have it in their constitution. Human rights and fundamental freedom allow us to fully develop our human qualities, intelligence, talents and conscience and to satisfy our spiritual and social needs. They are based on mankind's increasing demand for a life in which the inherent dignity and worth of each human being receives equal respect and protection. Parajuli (2010), Deprivation of human rights and human rights abuses are the major causes of conflict in our society. When people discover that their fundamental human rights are violated, they either engage in violence or crime to pursue their rights at any cost. In order to respect people's right, Christian Religious Education has the potential to provide opportunities for both males and females to develop the skills, knowledge, values and attitudes necessary for survival in society. Religious education in the Christian sense includes all efforts and processes which help to bring children and adults into a vital and saving experience of God revealed in Christ Jesus. Christian religious education as a problem solving discipline is always interested in finding out the causes of violations and infringements on people's right (Quaarcoopome 2008). The social, moral and spiritual qualities could be learnt in Christian Religious Education. Man is a physical, mental, social, emotional and spiritual being. Any educational system which neglects the spiritual part is unbalance. (Musongole,, 2010). The contents of Christian Religious Education is based on the teachings

contained in the Holy Bible which included the importing of knowledge about the existence of God, the creation stories, the salvation of God's people, imminent condemnation of the disobedient to the commandments of God, and his love and concern for the oppressed, the poor, orphans and widows. Through Christian education, education, young and adult have the potential to learn skills such as exploration of religious, human experience, and one's personal search through observing, investigating, questioning, researching,, enquiring, listening and synthesizing. This makes Christian religious education unique and able to address issues on human rights.

Education is the most important component of human resources development, and is accorded, a pride of place in many countries' development activities. There is no doubt that the importance of education cannot be underscored because there is no country that has succeeded without educating its people in the right way (Osokoya, (2007) colleges of education are expected to serve as training ground on morality for our greater leaders of tomorrow. Teaching as a profession demands that the teacher does not possess adequate mastery of subject – matter only, he must also serve as a good model to his student.

Abdulkareem (2005) states the goals of colleges of Education include among others:

1. To produce teachers and instill in them the spirit of inquiry and creativity.
2. Production of highly motivated conscientious and efficient classroom teachers for the primary and junior secondary levels of education system.
3. Production of knowledge, progressive and effective teachers who can inspire children to learn.

Lecturers and students should be good role models. Their life styles should discourage all forms of human rights abuses and violation by helping the helpless and the weak in the society.

At creation, man was given a number of duties, to rule over all the earth, and over all creatures that move along the ground (Gen. 1:26). This can be seen in the Garden of Eden where man was given freewill. They were endowed with the ability to choose to obey or disobey God. (Ajibola, 2008). Every individual is endowed with certain rights – right to life, right to liberty, right to move from one place to another. The ten commandments known as the Decalogue lay more emphasis on man to man relationship which has to do with the promotion of human rights. God warns his people against human right violation, as revealed in the ten commandments by saying ‘you shall not kill, you shall not commit adultery, you shall not steal, you shall not bear false witness against your neighbor, you shall not follow the multitude to do evil; nor shall you bear false witness in a suit, so as to prevent justice; nor shall you be partial to a poor man and do not slay innocent and the righteous. And you shall take no bribe, for a bribe blinds the officials, and subverts the cause of those who are in the right. (Ex. 20:13 – 16, 23:2, 3, 6 – 8).

In view of Biblical emphasis on human rights, Amaechi (2003), observes that human rights given to protect the individual, are derived from Christian thought. The declaration of human rights by the united nations on December 10, 1948, clearly demonstrate their Christian roots. The ban on slavery and torture, the principle of equality before the law, the right to rest and recreation- as seen in the Sabbath or Sunday rest-come from Christian traditions and not by chance the governments which confirm these rights and anchor them in their constitution because of its numerous benefits to their citizens.

Following the declaration of human rights the General Assembly called upon all member countries to publicize the text of the declaration and “to cause it to be disseminated, displayed, read and expounded primarily in schools and other educational institutions, without discrimination based on the political status of countries or territories”, Nigeria is a signatory to all the above convention. (Olawanmi, 2010). In Nigeria, the fundamental human rights are entrenched in the 1999 constitution. For instance, in the 1999 constitution of the Federal Republic of Nigeria, they are contained in chapter four section 33 – 46 human rights are essential to all and sundry. They are recognized internationally, within international law, global and regional institutions and the activities of non-governmental organizations. It has become a cornerstone of public policy around the world. Human rights and fundamental freedom allow us to fully develop and use our human qualities, our intelligence, our talents and our conscience and to satisfy our spiritual and social needs. They are based on mankind’s increasing demand for a life in which the inherent dignity and worth of each human being receives equal respect and protection (Ladan, 2004).

1.2 Statement of the problem

To become true leaders of tomorrow, the students obviously need encouragement both from the society, the school management and lecturers in making sure that their rights are protected. Here, experience has shown that some lecturers have failed the youths by not giving them the guidance and direction they need in order to take up the mantle of leadership in society. For example, Abdullahi (2005) observes that corruption which violates the right of individuals has a lot of impact on teacher education. This could be seen in a situation whereby some lecturers make demands (in cash or kind) so as to pass a student who is not serious with his/her studies at the expense of the dedicated, committed and hardworking student. According to Etete

(2005), colleges of education are guilty of examination malpractice, falsification of documents, bribing of school officials. Administrators divert money intended for capital projects and welfare of staff for their personal use. Non academic staff like the clerks demand for bribes before they move files to appropriate offices. Admission officers manipulate the system in order to get admissions for their friends or those who have bribed them. (Abdullahi 2005). Equity and validity considerations required that no student is granted an unfair advantage over other students in an examination, such as having prior access to examination question or receiving support during the course of an examination. The effect of this syndrome is that certificate awarding institutions promote and graduate incompetent graduates who are not able to contribute positively to national development. The lecturers are not free from this mess. They take bribes from students to pass them with high marks and sometimes sexually debase the female students in exchange for a pass Bakut (2003). Sexual violence is becoming a common occurrence among students. The vulnerable group are the weak and indecisive female students which both the lecturers and fellow male students take undue advantage of. There is the case of sexual harassment in the Faculty of Education in A.B.U, Zaria which a male lecturer asked a female student to come to his office at an odd hour to discuss her missing exam script. Fortunately for her, she went to his office with another male student who was waiting for her. On getting to her lecturer's office he attempted raping her, not being aware of the presence of any person within the vicinity of his office. The timely intervention of her male colleague was what saved her. The lecturer was eventually dismissed from the service. Some students of colleges of education are not left out in human rights violation. For example, during the 2012 long vocation training (LVT), in Federal College of Education Zaria, some students brought in young girls to serve as nannies. Some of these girls eight to ten years old and were deprived of education and were

physically abused. In view of human rights violation, Jaja (1994), reveals that no nation especially a developing nation like Nigeria can progress and deliver the dividends of democracy when she fails to recognize the plight of children in the society who are the leaders of tomorrow.

1.3 Objectives of the Study

The general objective of this study is to find out the role of Christian Religious Education in promoting Human Rights in colleges of education in Kaduna State, while the specific objectives are to: -

- i. Find out the various ways by which Human Rights are violated in colleges of education in Kaduna State.
- ii. Investigate what Christian Religious Education teaches on Human Rights.
- iii. Examine the possible ways lecturers and students of Christian Religious Studies can help in Promoting Human Rights in colleges of education in Kaduna State.

1.4 Research Questions

The following research questions are proposed as a guide to the study;

- i. What are the various ways by which Human Rights are violated in colleges of education in Kaduna State?
- ii. What does Christian Religious Education teach on Human Rights?
- iii. What possible ways can lecturers and students of Christian Religious Studies help in promoting Human Rights in colleges of education in Kaduna State?

1.5 Hypotheses

The study has the following hypotheses

- i. There is no significant difference between the responses of male and female respondents in their understanding of various ways by which Human Rights are violated in colleges of education in Kaduna State.
- ii. There is no significant difference between the responses of lecturers and students of Christian Religious Studies on what Christian Religious Education teaches on Human Rights.
- iii. There is no significant difference between the opinions of lecturers and students of Christian Religious Studies on the possible ways of Promoting Human Rights in Colleges of Education in Kaduna State.

1.6 Significance of the Study

It is hoped that this study will be useful for lecturers and students of Christian Religious Education in Colleges of Education by highlighting their roles in promoting human rights. It will also encourage lecturers and students in organizing workshops/seminars on human rights issues. Also, findings of this study will be of relevance to lecturers and students of Christian Religious Education because it will provide insight on Human rights violation and proffer suggestions which will be helpful in addressing human rights abuses.

It is hoped that this study will help create awareness on the promotion of human rights as enshrined in the Nigerian constitution. It will encourage Christians to fight and protect the inalienable Human Rights, and to help create awareness on the role of Christian Religious Education in changing the negative Nigerian value such as bribery, corruption and dishonesty. It

is also hoped that through this study, people shall participate actively in the on-going peace and reconciliatory initiatives in Kaduna State by expressing their views on defending the rights of the oppressed, defenseless and less privileged. This research hopes to arouse the consciousness of citizens of this country about the need for mutual co-existence and sustainable peace in Nigeria. The study is also significant in that it will promote harmony between and within religious groups. It will be a reference material for researchers in related fields of study.

1.7 Scope of the Study

The study covers all the students and lecturers of Christian Religious Studies in all the Colleges of Education in Kaduna State. This is because the researcher's area of focus is on the role of Christian Religious Education in promoting human rights in Colleges of Education in Kaduna State. The reason for choosing Colleges of Education is because it produces teachers who are expected to serve as good models for the students and the society at large.

CHAPTER 2

REVIEW OF RELATED LITERATURE

2.1 INTRODUCTION

This chapter deals with the review of related literature. It considers the following sub-headings: the concepts of Christian Religious Education, and human rights, backed up by the old and new testaments teachings on human rights; Human rights as seen in the 1999 constitution of Nigeria, Human Rights violation, such as sexual violence, bribery and corruption, gender inequality and empirical studies.

2.2 The concept of Christian Religious Education

Like any other religion in the world, Christianity has its educational programme, which aims at developing effective knowledge of the basic fact of what life is all about as expressed in the Bible, in church history, Liturgy and worship. Such knowledge involves Christian concepts, values that are necessary for personal growth towards “maturity taking into consideration the basic characteristics of the successive stages of growth and the values and needs of the society” (Ilori, 1994).

Christian Religious Education focuses on developing knowledge, skill of mind, the life and character of students in sacred and secular matters, in a manner that is truly Christ centered and in harmony with his will. Cox (1996) as cited in Kwasau (2005) is of the opinion that the main the purpose of Christian Religious Education is that an individual becomes aware of the gift of faith had received. It is expected that the individuals should learn how to worship God the father in spirit and in truth especially in liturgical action and be conformed in his personal life to

the image of Christ according to the new man created in justice and holiness. Christian Religious Education aims at helping men to grow into the fullness of the stature and (Eph 4:11) to grow into perfection develop into “perfect” manhood to the mature and expected measure of the fullness and strive for the growth of the mystical body of Christ.

Ajidagba (2000), says “as a matter of established fact, moral values can be accomplished only with the teaching of religion, either formally or informally. Religious education is part and parcel of religious practice”. Obilon (1989), identifies the following as the functions of Religious Education in the society:

- a. Through the teaching of Christian Religious Education, people are faced with the need for making decisions and to develop their minds on how to withstand the emotional effects associated with decision making.
- b. It leads students to raise fundamental questions relating to life and existence. For example, who is God? Does God exist? Where is God? Why am I here? What is going to be my end?
- c. Through religious education, people are trained to understand the world they live in and since knowledge of the world is indispensable, the concept of God should be taught. God must be seen as the creator of all things. Also a deeper understanding of the origin of the Christian faith and its message as contained in the Bible is a necessary function of Christian Religious education.
- d. To develop in youths, Christian attitudes and moral values such as humility, respect, love, tolerance, and selfless service to God and humanity.

The importance of Christian Education cannot be over emphasized. Paul (1995), states that “Education without Religion is incomplete, and is in danger of distortion, in danger of turning into an instrument harmful to man”. Jesus did not deprive His followers of their freedom and responsibility, but under the guidance of the Holy Spirit He taught them to discern what the will of God in every specific circumstance. The idea of learning, investigation, discovery, and education are intrinsically related to the Christian faith (Ilori, 2012). Oliagba (2006) as cited in Etete, (2006) states that if there is a field where professional and competent teachers are needed, it is in the teaching of Christian Religious Education. He stressed that religious education teachers are concerned with helping students not only to gain knowledge but also to transform their lives. Also, Henze (1994) observes that social, moral and spiritual qualities could be learnt in Christian Education. Actually, Religious Education encompasses all the activities of mankind which manifest in beliefs and practices which may be personal or advocated by an organization. The importance of the school in the moral development of the child is very great because the school becomes a substitute for the home, and the teacher substitutes for the mother. Once a child enters school, he or she spends most time there. This is why its impact is second to the home in the moral development of the child. Obilom (1989), maintains that, the content of Christian Education is based on the teaching contained in the Holy Bible and this includes impacting of knowledge about the existence of God, the creation story, the fall of man, salvation, and condemnation of sinners. Ajayi (2007), in Quarcoopome (2008), states that, “ for the first time in the history of teaching of Christian Education in Nigeria, there is a deliberate and conscious attempt to inculcate spiritual and moral values into our children by making reference to Biblical stories”.

In the National policy on Education (NPE) the teaching of Christian Religious Education is explicitly implied as a discipline which can produced the desired character change in the nation's area of concern (morality). Two main objectives in NPE (1981) suggest that the teaching of Christian Religious Education is expected:

1. Inculcate values of national consciousness and national unity.
2. Inculcate the right type of values and attitudes for the survival of the individual and Nigerian society. In view of the above objectives, Lekwot (1978) observes that the teaching Christian Religious Education will help reawaken, sustain and stabilized the moral life of the people which is at the verge of collapse.

2.3 United Nations Universal Declaration on Human rights and Biblical support

On December 10, 1948 the General Assembly of the United Nations adopted and proclaimed the universal declaration of Human Rights. Following this historical act, the assembly called upon all member countries to publicize the declaration and to ensure that it is to be disseminated, displayed, read and expounded principally in all educational institutions (Olanmi, 2010). The Articles Provided by the United Nations Declaration of Human rights are as follows:

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brother hood. In the Bible: Isaiah echoes the same message "that the only conditions of God to accept his people's fast is to

loose the chains of injustice and untie the cords of the yoke, to share your food with the hungry and to clothe the naked. (Isaiah 58:6-10)

Article II

Everyone is entitled to all the rights and freedom set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language or religion.

“So God created mankind in his own image, male and female. God blessed them and said to them “Be fruitful and increase in number rule over all I have made. (Gen. 1:26-31).

Article III

Everyone has the right to life, liberty and security of person

Bible standard: Human life is sacred therefore no individual has the right to kill (Ex. 20:13).

Article IV

No one shall be held in slavery or servitude, slavery and slave trade shall be prohibited in all their forms.

The Bible: “ I have seen the afflictions of my people who are in Egypt, and have heard their cry because of their task master; I have come down to deliver them out of the hands of their captors (Exodus 3:7-8)

Article V

No one shall be subjected to torture or cruelty, inhuman or degrading treatment or punishment.

Bible: justice and fairness should be the hall mark of Christianity (Rom 12) To judge

According to law (Deut. 17:18-19)

Article VI

Everyone has the right to recognition everywhere as a person before the law.

The Bible: the golden rule of Mathew 7:12 says “so always treat others as you would like them to treat you; that is the law and the prophets”.

Article VII

All are equal before the law and are entitled without any discrimination to equal protection against any discrimination. The Bible: Luke. 10:29-37 also proves the love of man, to his fellow man, irrespective of race, religion or social status. All are equal before God.

Article VIII

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Bible: To do justice to all human beings (Amos 5:1)

Article IX

No one shall be subjected to arbitrary arrest, detention or exile.

Bible: To make true investigations in judicial functions so as not to pervert justice
(Deut.19:18-19)

Article X

Everyone is entitled to full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of a criminal charge against him.

The Bible: Those who judge fairly act in God's name. he said to the judge, "take heed what you do. A judge must be aware of the fact that God is observing him, To turn aside the right of a man before the face of the Most High to subvert a man his cause, the Lord approves not" (lamentation 3:35-36)

2.3.1 National Human-Rights Commission (NHRC)

The commission is not left out in the promotion of Human Rights. The National Human Rights Commission was established by the National Human Rights Commission (NHRC) Act, 1995.

In line with the resolution of the United Nations General Assembly which enjoins all member states to establish national human rights institutions for the promotion and protection of human rights.

The commission outlined the following as human rights violation that must be fought against:

1. Sexual assault

2. Child trafficking
3. Child labour
4. Child marriage
5. Corruption
6. Gender inequality
7. Torture and
8. Kidnapping

The above listed violations are capable of destroying a victim and his/her future, and they can also affect the society negatively, because injustice to one is injustice to all. The commission serves as an extra-judicial mechanism for the enhancing the enforcement of Human Rights. Its establishment aims at creating an enabling environment for the promotion, protection and enforcement of human rights. It also provides avenues for public enlightenment, research and dialogue in order to raise awareness on human rights issues (Angwe, 2010). In her quest to promote human rights, the commission flagged off a national survey on the level of human rights awareness and violation in Nigeria on 10th September, 2015. The survey was to evaluate the level of awareness of rights amongst various strata of the Nigerian populace. The result of the survey helped in the formation of new strategies of awareness creation and human rights education to empower people to defend and claim their rights. The commission also intervenes in cases of human rights violation by providing legal and moral support (Odinkalu, 2012).

2.3.2 The Concept of Human rights

Human rights according to Sepulveda as cited in Awudu, (2012), are commonly understood as “inalienable fundamental rights to which a person is inherently entitled simply because he or she is a “human being”. These rights are thus conceived as universal (applicable everywhere) and may exist as natural rights or as legal rights, in both national and international law. Henkin (2002), defines Human rights as those liberties, immunities and benefits which by accepted contemporary values: all human beings should be able to claim as rights in the society in which they live.

Awudu (2012) opines that, Human Rights are essential to all and sundry and not only applicable to specific individuals and the state, but they are recognized internationally, within international law, global and regional institutions as well as non-governmental organizations. These have become a cornerstone of public policy around the world. Generally, human rights belong to every human being in every society. To call them ‘human’ implies that all human beings have them and in equal measure, by virtue of their humanity- regardless of sex, race, and age; regardless of high or low ‘birth’ social class, national origin, ethnic or tribal affiliation; regardless of wealth or poverty, occupation, talent, merit, religion and ideology (Parajuli, 2010)

The issue of Human rights emerged as a matter of serious concern for the whole world after the Second World War (1939-1945). During Nuremberg trials in 1946, some German Nazis were tried for crimes against humanity apart from war crimes. The most barbarous and human atrocities committed by the accused on the Jews of their country were termed “crimes against humanity.” The action was based on the assumption that human rights are valid by themselves; these are above the law of any nation; violation of these rights would be treated as crimes against humanity” (Gauga, 2003).

2.4 The Bible on Human Rights

2.4.1 The Old Testament Teaching on Human Rights

In the book of Exodus a major event of the Old Testament that reveals God's love and concern for the oppressed is recorded. The account highlights how God actively set his people free from the hands of their captors (Egyptians). The Egyptians enslaved Israel and treated the people harshly (Exodus 1:13, 14). In response to their plight, God, who is the initiator of human rights said, "I have seen the affliction of my people who are in Egypt, and have heard their cry because of their task masters; I have come down to deliver them out of the hands of the Egyptians and to bring them up to a land flowing with milk and honey" (Exodus 3:7-8).

According to Quarcoopome (2004), the Egyptians reduced the Israelites to the level of slaves. They were engaged in building projects such as the store cities in Pithom and Raamses. They were made to do all the menial works in Egypt. The oppressive measure took a different turn when Pharaoh decided to control the male population of the Israelites by asking the Hebrew midwives, Shiphrah and Puah to kill all the male children at birth. (Exodus, 1:15, 16). God intervened in the situation of the Israelites by setting them free in order to exercise their rights. He assured them that, "fear not, stand firm and see the salvation of the Lord. Which he will work for you today; for the Egyptians whom you see today, you shall never see again. The Lord will fight for you". (Exodus 14:13, 14).

Old Testament Prophets were not left out in promoting human rights. They denounced oppression and exploitation of the weak, the poor and the widows. (2 Samuel 12:7-9; Jeremiah 5:26-28; 9:1-9) Old Testament Prophets such as Amos, Hosea, Isaiah, Micah, Jeremiah and Ezekiel preached against social injustice and oppression of the poor, thereby promoting human rights. These teachings are seen in Amos 2:6-7; 5:24, Hosea 4:1; 6:6; 12:7-8; Isaiah 3:14,15;

1:23; Micah 2:1-2; 2:8-9; Jeremiah 5:26-28. According to Allahmagani (2005), the most renowned among the prophets on this issue of social justice is prophet Amos. He condemned the social inequality of his time and insisted that the elaborate sacrifices and worship of the wealthy class would not get God's attention until they let justice flow like water (Amos 2:6-7; 5:24; 8:4-7). Prophet Isaiah echoes the same message when he declared that the only conditions on which God will accept His people's fast are, losing the bonds of wickedness, undoing the thongs of the yoke, sharing bread with the hungry, sheltering the homeless and clothing the naked. (Isaiah 58:6-7).

Generally speaking, God in the Old Testament lamented against the absence of justice among his people. (Micah 7:1-4; Hosea 4:1-4). Akoja (2001) enumerates the following as human rights abuses in the Bible;

- i. Crimes against the state; murder (Gen. 9:5,6; Exodus 21:12-14).
- ii. Perjury: example, false witness (Deut. 5:20).
- iii. Immorality; example, adultery (Lev. 19:20-23, Deut. 5:18).
- iv. Assault and battery (Exodus 21:15; 23,26,27).
- v. Kidnapping (Deut.22:27).
- vi. Crimes against property for example theft (Exodus 22:21-24).

According to Quarcoopome (2004), King Solomon violated the rights of his subjects by introducing forced unpaid labour in order to secure cheap labour. He enslaved the remnants of non – Israelites such as the Amorites, Hittites, Perizites, Hivites and Jebusites. (King 9:15-23). He also introduced heavy taxation as a fiscal measure and he even sold part of Israelites territory in order to raise funds for completing the building projects. The Israelites suffered, but King Solomon did nothing to reduce their suffering. The violation of Human Rights by Solomon

inspired Jeroboam to rebelled thereby taking ten tribes of Israel with him (McCain, 1996). When David took Uriah's wife and killed him at war, Prophet Nathan confronted him as instructed by God (2 Sam. 12:1-15). After condemning David, Nathan then pronounced God's punishment against him. This shows how God is interested in Human rights.

“Now therefore, the sword shall never depart from your house, because you have despised me, and have taken the wife of Uriah, the Hittite to be your wife”. (2 Sam. 12:10-12). The sixth commandment “You shall not covet your neighbours wife” condemned the act of David. (Exodus 20:17). Mc Cain, (2002) in analyzing the ministry of prophet Amos in connection with human rights said that the message of Amos contains the pronouncement of judgment upon the northern kingdom of Israel because of her social injustices, human rights violation and moral degeneracy. He sees justice and ethical conduct between men as the foundation of society, he maintains that worship by a people whose lives are characterized by selfishness, greed, immorality and oppression of the poor is an abomination to God.

Daudu and Kwala (2002), observe that the sudden wealth of the time of prophet Amos created a social pyramid that led to violation of Human Rights. There were shocking contrasts between the wealthy and the poor. The peasant farmer was at the mercy of the money-lender and the rich. At any misfortune of draught, crop failure or illness - he was liable to be driven out, lose his land and become a slave. The wealthy took advantage of the plights of the poor to increase their wealth. Weights and measures were falsified and legal trickery was indulged. (Amos 2:6; 5:11; 8:4-6). The judges could be bribed so that for the poor man there was no hope. This prosperity, however, brought some unfortunate consequences such as human rights abuse. The nation's wealth was in the hands of few individuals while the larger populace remains poor. The rich oppressed the poor, whose labour and toil was the basis of their security. Amos in his

struggle against human rights abuse prophesied to the people of Israel at the time of great material wealth and a corresponding moral corruption (Amos 6:1-4). He emphasised on rights of individuals and his message against human rights abuse earned him the title “prophet of social justice”. Amos primary purpose in the oracle is to show that God is the ruler of all men, and all nations and that He punishes rebellion against His law wherever He finds it.

In analyzing the ministry of Prophet Amos, Akoja (2001), states the duties of judges as spelt out in the Bible:

- i. To rule in righteousness (Isaiah 58:6; Jer. 22:2-3).
- ii. To do justice to all human beings (Amos 5:11).
- iii. To judge according to the law (Deut. 17:18-19).
- iv. To make true investigations in judicial functions so as not to pervert justice. (Deut. 19:18-19).
- v. To fight for the poor and the oppressed (Prov. 19:17).

The Holy Bible has not in any way advocates violation of human rights, rather it promotes the rights of individuals. Neither God nor Jesus and the Prophets supported any violation of human rights. When King David violated the rights of Uriah the Hittities, God was displeased, thus, punished him for those acts of murder and adultery, not minding his intimate relationship with David (2 Samuel, 12:9-14).

God Knows no Partiality

Schirmacher (1997), states that centuries ago, in the Bible, God made fair judicial proceedings a human right. A just judge is necessary to determine justice, and God is the Prototype of the just judge (Duet. 10:17-18; Ps 7:9-12; 75:3-8), “for the Lord is a God of judgment”

(Isaiah 30:18). He is the defender of justice. Those who judge fairly act in God's name. The Old Testament tells of the just king Jehoshaphat, "and said to the Judges, take heed what ye do: for ye judge not for man; but for the Lord, who is with you in the judgment. He also states the responsibilities of a judge."

- i. A judge must be aware of the fact that God is observing him, and stands by the innocent. "To turn aside the right of a man before the face of the most high, to subvert a man in his cause, the Lord approves not" (Lamentation 3:35-36).
- ii. The judge ruling must be completely impartial Duet. 1:16; 2Chr. 19: 7; Prov. 18: 5; Job 13:10), for God Himself is impartial. (Duet 10: 17-18). Only wicked judges are partial (Isa. 19:1-2; 3:9). For this reason, there must be no double standard, such as one set of laws for the wealthy and another for the peasants. The Old Testament requires the same penal system for both nationals and foreign residents Exodus (12: 49). "there shall be one law for the native and for the stranger who sojourns among you"

Areas of social decay which Amos attacked

Amaechi (2003) identifies the issues below as various forms of social decay in the time of Amos:

1. The judges who were supposed to be custodians of justice were totally corrupt.
2. As a result of the judges' corruption, the poor could not seek redress in the courts. They were instead robbed of justice. Justice given to the highest bidder, (the wealthy).
3. The poor were occasionally robbed of their properties when they fail to fulfill their pledges.

4. The poor were exploited by the rich. The rich became richer by using false weights and measures while selling to the poor.
5. The rich built stone houses and lived in great luxury with the money they got from cheating of the poor.
6. The farmers among the poor were at the mercy of the money-lenders who forced them to become their servants in situations where they (the poor) were unable to pay back money borrowed. Some of these injustices are expressed in Amos 2:6-8;

They sell the righteous for silver and the needy for a pair of shoes. They trample the need of the poor into the dust of the earth, and turn aside the way of the afflicted.

As indicated in the above passage, the poor were humiliated and made to suffer unnecessarily. The rich slept on the garments taken in pledge from the poor. This was wrong because whatever was taken in pledge was supposed to be left unhampered until it was reclaimed. The same goes for the wine from those who were fined, but the rich drank such wine in the house of God for that matter.

Okogie (2013), avers, the rich lived in the lap of luxury while the poor were cruelly oppressed. The so-called judges who were supposed to protect the poor were not only indifferent to their welfare but also gave unjust judgments. That was the picture of the nations of Israel and Judah, when God called Amos. God's call to Amos was primarily to confront and correct the judges of his people.

According to Quarcoopome (2009), one of the major problems of Israel was the inconsistency in their relationship with God and their fellow men. God spoke through prophet Amos to declare His judgement (Amos 2:6-8). He carefully stated their sins which ranged from social crimes, oppression of the poor and the weak, perverting justice, exchanging the righteous and the helpless for silver and a pair of shoes, and sexual harassment. Obilon (1989) notes that unfortunately, these unholy practices extended to the place of worship. They slept on confiscated clothes, which they seized from the poor as collateral and get intoxicated by the wine they took from those convicted. Whereas according to the law of Moses, whenever clothing was pledged as collateral for debts, such should be returned to the poor when the day ends (Exodus 22:26-27). On the contrary, during the days of Amos, the wealthy took such clothing with them to places of worship where they could not be recovered by their owners. Osuagwu (2005) states that God hates injustice and oppression of the poor, therefore, He expected Israel to help the powerless among them just as they had received help while they were in Egypt (Ex.3:1-2) God, therefore made it clear through prophet Amos that no amount of sacrifices and tithes could compensate for the injustices committed against the poor and the helpless. Amos Chapter five further enumerates the sins committed by the nations of Israel and Judah. The chapter sums them up as follows: “For I know your manifold transgressions and your mighty sins: Afflicting the just and taking bribes; diverting the poor from justice at the gate.” (Amos 5:14-15). Kukah (2009), Observes that the world we live in is characterized by oppression, injustice and all kinds of wickedness, particularly from the so-called well-to-do. They exert authority and influence and sometimes dispossess the poor and less- privileged of their possessions with impunity.

Furthermore, God spoke through prophet Micah in connection with human rights violation among his people- Israel. God pronounced His judgment on the wicked- those who planned and executed evil simply because they possess the power to do so. They defrauded people of their homes and other inheritance. These inherited pieces of land were supposed to be the permanent possession of particular families according to Old Testament principle. (Micah 2:1-5) Leviticus 25:10, 13).

The major focus of Micah's message is the condemnation of injustice and unfair acquisition of land from the weak and vulnerable among them. In the process they negated God's instruction that land should be returned to the original owners in the year of Jubilee (lev. 25:8-17). Besides, the people also undermined the fact that God forbids the accumulation of property as an opportunity to oppress the disadvantaged and poor. Therefore, Micah's call was a reminder of the impending judgment when God will call everyone to account (Micah 1:1-2). Also specifies the sins of the people (Micah 3:11) as follows:

1. The city's rulers were corrupt in the discharge of their duties; they govern for bribe.
2. The priests also interpreted the law for a pay. In other words, those who could not afford the charge were denied access to the law.
3. The prophets gave their revelation for money. They claim to speak for God but their messages are always influenced by what they would get and this was contrary to the will of God for His people.

In analyzing the oppression of the poor and less privileged by the rich in the Bible, Okeke (2009) states the following measures so as to avert the wrath of God:

1. Justice and fairness should be the hall mark of Christianity.
2. God expects us to be advocates for the weak and helpless.
3. It is the responsibility of every Christian to build a friendly community through acts of kindness, knowing full well that whatever we do for anyone is done for God.
4. God will surely punish oppressors just like He did to the people of Israel.

Now, from all the aforementioned, it has become clear that God hates injustice and all forms of human rights violation. Our society will be a better place if all men will take a cue from the lessons

2.5 The New Testament Teaching on Human Rights

The founder of the Christian faith, Jesus Christ stood for social justice and rights of individuals both in words and action. Norman (2004), posits that in God's eye, every human life is sacred and that no individual ever has the right to kill another. Allahmagani (2005), states that, apart from associating with the down trodden, Jesus was very uncompromising towards the political status quo that held them in bondage. He criticized the gentile rulers who lorded it over their subjects (MK. 10:43) and preached a new kingdom where the order of relationship is a reversal of the contemporary situation of his time where the rights of individuals were violated. The account of the Sermon on the Mount given in (Matt 5:1-3) is the manifestation of the new

kingdom preached by Jesus. A kingdom where the virtues of humility, peace, mercy, love would hold sway as against the pride and oppression of the kingdom of his time.

Apostle Paul condemned attitudes that violate human rights. For example, murder, adultery, theft, slander, greed, envy, deceits, malice (Rom. 1:29). He taught that good virtues such as, kindness, goodness, faithfulness, gentleness and self control should be pursued. These acts of godliness promote human rights which God expects man to live by (Ajayi, 1988). In the early church, the Hellenists murmured against the Hebrews because their widows were neglected in the daily distribution of food items (Acts 6:1,2). The rights of the widows were violated, and in order to promote their rights and give them a sense of belonging, deacons were selected to attend to the needs of the less privilege among them especially the widows. Rights of individuals were highly emphasized by the early apostles. In relation to human rights, Akoja (2001) states the duties of judges as spelt out in the Bible;

- i. To do justice to all human beings (2 Cor. 9:8).
- ii. Not deprived labourers of their wages (I Timothy. 5:18).
- iii. All men are equal in the eyes of God (James 2:1-3).
- iv. To care for the orphans and widows in their afflictions. (Matt. 5:3; Rom. 12:9-21).
- v. To do justice to slaves (Eph. 6:5).

Similarly, the New Testament teaches and emphasis the rights of individuals. For example John the Baptist confronted King Herod with the truth when he took Philip's wife unjustly (Luke 3:18-20) Jesus stood against all forms of oppression of the poor, widows and orphans and publicly confronted the oppressors with the truth (Allamagani, 2005). There is a way in which the Bible can be said to promote human rights, quite different from those being

promoted in western countries such as the right to commit abortion and same sex marriage. These are contrary to Biblical principles because the Holy scriptures consider abortion and same sex marriage as evil (Matt. 5:21; 1 Cor. 5:9,10). Many of the obnoxious policies in our society are advanced under the slogan “Human rights”. Example, Babies are killed every day in the name of “Human rights” in the western world. The Bible upholds the sanctity of life (Allahmagani, 2005). Ajidagba (2002), states that, apart from associating with the down – trodden, Jesus was very uncompromising towards the political status quo that held them bound. He criticized the gentile rulers who lorded it over their subjects (Mark 10:43) and preached a new kingdom where the order of relationship was quite different from the contemporary situation of His time. The account of the Sermon on the Mount given in (Matt. 5:1-13) is seen by many today as the manifestation of the new kingdom preached by Jesus. A kingdom where the virtues of humility, love, mercy hold sway as against pride and oppression of the kingdom of his time. In the New Testament, Christ also taught and promoted human rights. (Matt. 6:12) care for the less privilege (Matt. 6:2-4; Luke 16:19-31). He condemned murder and false witness (Matt. 5:27-30). Apostle Paul also promoted human rights in his teaching; he condemned murder, theft, slander and greed. (Rom. 1:29). Norman (2004), posits that in God’s eye, every human life is sacred and that no individual ever has the right to kill another. Essentially, every individual is given the most basic of all human rights, “The right to life”.

In relation to Human Rights, Ateyobi (2001), states that we are to live like the olden day prophets in the past who were architects of justice and peace. The rights of individuals should be promoted by using the gospel of Christ and the social teaching of the church. This will promote the dignity of a human beings created in the image of God. Throughout the life time of Jesus, He spent his time attending to the needs of the people. Jesus broke the cultural barriers of the people

by including women among his close friends and associates and treated them with utmost respect. Mary and Martha, the sisters of Lazarus hosted Jesus in their house severally (Luke 10:38-42). This example shown by Jesus signifies that men and women are equal in the sight of God, (Robert, 1975). Jesus gives equal opportunity to everybody irrespective of tribe or race in order to promote human rights. For example the woman caught in the act of adultery be stoned to death but Jesus intervened by not condemning her. Paul (1994), asserts that, the dignity of man is the foundation of the promotion and defense of his or her in alienable rights. The ten commandments form the moral foundation of a Christian legal and political system. Citizens living under such a system are protected from harm by the stipulations of God's law. As such they have the rights to life, liberty and property (Robert, 2006). This study examines the role of Christian Religious Education in promoting Human rights in colleges of education in Kaduna state.

According to Okeke (2010), human beings are not machines or electric bulbs which function as soon as they are switched on. God has given us freedom. Freedom to choose, act or speak. We are at liberty whether or not to identify with God. He only makes us realize the consequences of our actions. If God could initiate human rights and continue to promote it, Christians should endeavor to see that the rights of people are preserved and protected.

2.5.1 Human Rights in the 1999 Nigerian Constitution

The chapter four of the 1999 Nigerian Constitution, spells out the fundamental rights of the citizenry (section 33-34) as follows:

1. Right to life (S.33): Everyone has a right to life. No one may be deprived of life except for the defense of any person or property, or in order to affect a lawful arrest or in the

course of suppression of riot, mutiny or insurrection. Where any culprit is being prosecuted the surviving victims are entitled to apology and compensation. The NHRC treats many complaints of this nature. It helps to ensure prosecution of offenders through the Attorney General and the inspector General of police.

2. Right to dignity of human person (S. 34): Everyone is entitled to the dignity his/her person and no one shall be subjected to torture, inhuman or degrading treatment. Flogging and beating of any person by another for any reason is unconstitutional. The commission encourages victims of torture to promptly report such incidents to the appropriate quarters, if possible, a hospital treatment on record should be obtained as well as photograph of the evidence of torture. This is because it may be difficult established torture or degrading treatment once the wound inflicted are healed. It is hoped that responsible organization or agencies will assist to stamp out this occurrences. The commission has received numerous complaints about torture. Victims of torture or inhuman or degrading treatment should report so that the culprits are brought to book. Under this section of the constitution, no one shall be held in slavery or servitude nor shall anyone be required to perform forced or compulsory labour. The only exception is in circumstances allowed by the constitution.
3. Right to personal liberty (S. 35): Everyone is entitled to personal liberty. A person may only be deprived of his/her liberty in execution of a court sentence for a criminal offence when been tried and convicted. No person below the age of 18 shall be detained in prison custody.

4. Right to fair hearing (S. 36): Everyone is entitled to a fair hearing within a reasonable time by court established by a law and constituted in a manner to secure its independence and impartiality.
5. Right to private life (S. 37): Citizens have rights to privacy, telephone calls and telegraphic communications. Violation of these rights is invasion of privacy. Remedies can be pursued either in the courts or through the commission.
6. Right to freedom of thought, conscience and religion including the rights to change his/her believe or religion. One can exercise this freedom either alone or in community with others in private or public. No person attending an educational institution shall be required to take religions instructions, take part in or attend religion is activities not his own. Religious organizations are entitled to provide instructions for their pupils. However, no one has right to form or take part in the activities of a society or cult.
7. Right to freedom of Expression (S. 39): Right to freedom of expression and the press is very fundamental to the sustenance of democracy. Everyone is entitled to hold opinions and received and impart ideas and information without interference. A person has the right can own, establish and operate newspapers, radio or television station for the disseminating of information, ideas and opinions. This must however be done with respect for the reputation of others and the law against libel and defamation.
8. Right to peaceful assembly and association [s.40]: everyone has the right to peaceful assembly freely associate with others. You may form or belong to a political party, trade union or any other association for the protection of your interest. Again, this does not give anyone the right to form, belong to and or participate in secret cult.

9. Right to freedom of movement [s.41]: everyone has the right to freedom of movement throughout Nigeria and to reside in any part of the country. No citizen of Nigeria shall be expelled or refuse entry or exist from the country. A few exceptions must be observed so that privacy of person or property of others is not violated.
10. Right to freedom from discrimination [s.43]: there is a new provision that gives the right to Nigerians to acquire and own immovable property in any part of Nigeria. This right is absent from the 1979 constitution.

The usefulness of the Nigerian Constitution can not be overemphasize due to the numerous advantages it has in directing the affairs of men. This is because it is reference material and it ensures orderliness in the country.

The relationship between human rights, peace and security is so important that no sure foundation of lasting peace and security can be laid without respect for human rights which is important for sustainable development and growth. (Ajegene, 2009).

Ladan (1998), opines that, human rights and fundamental freedom allow us to fully develop our human qualities, our intelligence, our talents and our conscience and to satisfy our spiritual and social needs. They are based on man increasing demand for a life in which the inherent dignity and worth of each human receives equal respect and protection. Gauba (2003) continues, Rights are therefore, correlative with duties. Man is entitled to rights to enable him make his contribution in the society where he lives.

Deprivation of human rights and human needs is the major cause of conflict in our society. If people perceive that their needs are not met or their rights are violated, they may

engage in conflict, crime or violence to pursue their rights at any cost. Peace and human rights are closely interwoven because one cannot exist without the other” (Parajuli, 2010).

Factors and Conditions that may lead to Denial of Human Rights of a Citizen in Nigeria

Angyy & Daniel (2012), and the 1999 constitution of the Federal Republic of Nigeria identify the followings as conditions that may lead to the denial of citizen’s fundamental human rights in Nigeria:

- i. All rights are enjoyed subject to the law. Any person who violates the law may suffer some deprivation of his / her freedom of movement and freedom of association.
- ii. During a political crisis or war, the Government may proclaim a state of emergence which will affect the rights of individuals. In this situation, the Government may also curtail the freedom of movement and freedom of expression.
- iii. Declaration of dusk to dawn curfew in times of emergency is another condition that limit the rights of citizens especially, freedom of movement.
- iv. A citizen may be denied his rights to life if he is condemned to death as a result of murder or armed robbery.
- v. The Police for the sake of Peace and order can ban public assembly, procession and demonstration which is a denial of a citizen rights of assembly and association.

Principally, the above stated conditions are meant to safeguard the lives of the citizens for peaceful co-existence and development by making sure that all human being are treated equally, and that enemies of peace will not take advantage of crisis situation to inflict pains on innocent citizens.

2.6 Human Rights Violation

2.6.1 Bribery and Corruption

The high level of corruption in Nigeria and especially in higher institutions of learning makes it absolutely impossible to respect and protect human rights. Adegun (2011) is of the view that it is obvious that a corrupt system of leadership cannot guarantee the protection of human rights because corruption, itself, is an abuse of the rights of the people. Corruption, according to Amoloye(1987), is the adulteration of the original or normal state, condition or nature of anything. There is the abuse of power and the imposition of unauthorized fees as well as exploitation of students by lecturers. For example, some lecturers may require students to buy their books or other written materials and non - compliance may result in failing an examination Omooba,(2004).

Etete (2005), says that corruption has penetrated our educational institutions. “our colleges are guilty of examination malpractice and falsification of documents. Administrators divert money intended for capital projects and welfare of staff to their personal use. Non academic staff like clerks demand to be settled before they will move paper work to the appropriate office”. Bakut (2003) states that some lecturers take bribe from students in order to pass them and sometimes they debase the female students before passing them in examinations. Equity and validity considerations require that no candidate is granted an unfair advantage over other candidates in an examination, such as having prior access to examination questions or receiving support during examination. Lemu(1990), states the following harmful effects of corruption on the innocent:

1. Poor people lose their rights because they have no money with which to bribe; therefore the gap between the rich and the poor continue to grow wider.

2. Honest people lose their rights because they refuse to offer bribe.
3. People get into the habit of refusing to do the work they are paid for without additional benefit at the expense of the less privileged.

Osuagwu(2005) highlights the harmful effects of corruption on the innocents' citizens when he said that whenever injustice is mentioned, people's minds run to the poor, the weak, the less privileged and marginalized in the society, yes, these suffer injustice due to their under privileged position. In view of this ugly trend, Idakwo and Sule (2005), State that in order to ensure justice and fairness in colleges of education, complaint mechanisms be installed for students and parents who may have issues against the unfair and unjust systems currently prevalent in our schools. Omooba (2005) posits that, mismanagement and diversion of fund meant for provision of facilities and equipment in the teacher's training institutions to other things or personal account have led to non-availability, inadequate supply and less qualitative instructional materials in our schools, incessant crisis such as staff strike or demonstration by students. Often these have resulted in human rights abuses as well as delay in academic programmes. These are contrary to the tenets of teaching and learning profession (Etete, 2005).

Another problem according to Sambo (2009), is the increasing number of lecturers and non academic staff involvement in examination mal-practice is sadly alarming. It undermined the effort of other students who are honest and dedicated to their studies.

Female students could use their "God-given body" to secure underserved results. They lobby by involving in sexual acts with male lecturers. Admission into colleges of education have been bastardized because of money. Most parents especially the wealthy ones, spent huge amount of money to ensure that their wards gain admission into schools. Admission officials, departmental

heads, and even state students are removed from the admission list to pave way for candidates with god fathers (Baba 2005).

Abdulkareem,(2005), states that the increase in enrolment into various programmes in recent time on the part of management without following due process and without taking into consideration of the facilities and staff available has contributed in no small way to incidents of bribery and corruption in our colleges of education. He further observes that how will a lecturer grade the scripts of a class of 500 to 1000 students? It is obvious what the lecturer would do.

- a. He would not give any continuous assessment tests/assignments.
- b. Where he does, he would not grade them; he will just assign grades at random or cast lots.
- c. He would insist that handout be bought openly or secretly at exorbitant costs and would then assign grades base on some extraneous factors.
- d. If there are female students sexual harassment results.
- e. For projects, he would be paid by the students for supervision and grades assigned accordingly.

Adoke (2005), substantiated this claim of bribery and corruption when he said that staff of tertiary institutions are not left out in the rat race to acquire quick wealth. They start by producing handouts for students to buy at ‘Cut throat ‘prices, so they encourage students to pay money in lieu of continuous assessment tests and assignments. Opinion express by renowned educationalists seemed to support the findings of Abdulkareem & Adoke. For Ali (1997); Teachers inability to teach their lessons effectively leaves the student with half baked knowledge

who therefore have no option but to copy from one another in order to fill the missing gaps, whose effects will bounce back on the society.

Abdullahi (2005), states two ways (Social Corruption and Economic Corruption) by which corruption is manifested leading to human rights violation.

Social Corruption: This is a situation whereby a teacher may refuse to pass a student until he agrees to pay or remit in kind through homosexuality or he may refuse to pass a student until she agrees to remit in kind through sexual intercourse.

Economic Corruption: In the area of economy of a teacher, corruption may wear a face to ensure that a group of students benefit more than the others, or some may be favoured against others. For example, students who offer something (in cash) to a teacher may tend to have more marks.

In view of corrupt practices and human rights violation in our tertiary institutions of learning at our hopes for greater tomorrow have been dashed, our values system is destroyed so much so that the world now sees us as men and women without honour and dignity (This Day, April 12, 2001, P.1). Corruption constitutes obstacle to fundamental human rights and development of the educational sector. The world education forum (2000), observes that, corruption in education affects more people than corruption in most other sector and it affects the development potential of the whole country and results in human rights abuse.

Brembeck (1966) says, “education can heal or kill, bind up or tear apart, lift or deprave depending on how it is applied”. The moral decadence in the society has affected teachers who were seen in the past as people next to the priests, judges or district heads in some cases. Okogie(2003), posits that our youths are already being led astray, they are like sheep without shepherd and yet they are told that they are the leaders of tomorrow. How can they lead well if

they are not shown good examples to follow? Our institutions have long been distorted by corruption and this has progressively eroded our country's strength and undermined her potential Bakare (2013).

EL-yakub(2005), States that the teachers role in shaping the behaviour of the learners and to protect their rights cannot be overemphasized, as a friend and a counselor, he occupies the best position to guide, advice and put the youths on the right track. The teacher as a moralist is expected to guide learners on the best-expected behavior, watch their attitudes, converse with them and correct them where necessary. With such noble position, he is expected to discourage corruption and all forms of human rights violation and to form anti-corruption crusade (Lassa, 1998).

2.6.2 Sexual Violence

The terms rape, sexual assault, sexual abuse, and sexual violence have overlapping, meanings, and they are often used interchangeably in reports and documents. World Health Organization (WHO) states that, sexual violence refers to any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or otherwise directed against a person sexuality using coercion (i.e. Psychological intimidation, physical force or threat or harm), on a person. Taiwo (2014) says, sexual violence may be expressed physically, verbally or non verbally, usually from someone with a higher power or advantage position to a less privileged person .Sexual violence takes various forms, but most importantly, it emanates from unequal power relation that is also associated with gender based violence and violation of human rights.

Omole (2014), states that the trend of occurrence was reported to take several forms, from male lecturer to female students, from male students to female students, from male lecturer to female lecturer and non academic staff inclusive. He continuous, this trend presents an

amazing scene in an environment that is often believed to be a center of excellence for molding and developing virile leadership skills, high moral qualities and intellectual capacity for human capital development. On sexual exploitation, Omooba (2005), posits that a situation in which a lecturer and his/her student are found to be engaged in immoral sexual behavior will make the student to become disrespectful, lazy as well as deficient academically and when it is found among workers, it results in indiscipline, and insubordination, Human rights abuse and disrespect for constituted authority. Such immoral acts sometimes may result in broken homes where either or both of the lovers are married. Also, in some cases, it may result in transmission of sexually transmitted diseases (STD) that can eventually result in the death of the innocent partner Olodunni, (2010).

Academic institutions are structured to imbibe enhance the development of learners morals and intellect. The school seemed to have failed in its pursuit of moral standards. Babba (2005), substantiated this claim when he said that “our citadel of learning where the morality of youths is expected to be molded have fail to do so. He adds that our institutions of learning where the character of our future leaders is expected to be molded. Some lecturers take bribe from students to award them high marks and sometimes debase the female students (Bakut, 2003).

Tunde (2010), points out that victims of sexual violence are mostly the vulnerable and powerless minorities. That is those from poor homes/background. Kullima & Audu (2013), note that sexual violence has become a common occurrence among students, the vulnerable group are the weak female students. Both the lecturers and fellow male students take undue advantage of these weak female students. This is facilitated by the degree of freedom of social interaction

among young men and women encourage by the learning environment and lack of parental supervision because they are away from home (Abdulkarim & Bukar 2012).

For ages, colleges of education have been regarded as institutions where students pursue and acquire intellectual, practical and virtuous learning. This is the reason why colleges, in certifying their graduates claim to have groomed them both in character and learning. Unfortunately, but this claim does not appear to enjoy a solid stand anymore, as the students seem to have a different agenda. Most of them struggle to pursue fashion rather than academic excellence. To make matters worse, what they see as fashion embodies nakedness and obscenity (Anadi & Egboka, 2011). Female students wear indecent dresses to classes, lecturer's offices, non academic staff offices, and everywhere on campus. Anjuwon (2010), posits that girls who dress indecently actually render themselves vulnerable to all sorts of vices on campuses. Female students, who goes to class or examination hall with half of her buttocks exposed, could distort the psyche of the male students and the male invigilator. Ogidefa (2008) says, indecent dressing by female students in our colleges affects the male student's ability to assimilate in class, disturbs the flow of thought of male lecturers during lectures. These actions are capable of dehumanizing the female with indecent dressing. Bukar (2010) observes that true incidences are not accurate because most cases of sexual violence is not fully reported by the victims for fear of stigmatization and rejection among colleagues and the society. The female victims are mostly blamed for the act, while the culprits are left unpunished. He adds that, factors speculated for favoring sexual violence in our higher institutions of learning are indecent dressing by female students with resultant display of sexual body parts (like breast, navel and buttocks) through tight and transparent wears popularly referred to as "Sexual flash point" in view of the moral decadence. Kure (2005), states that our society is religiously adulterated, morally polluted,

socially bastardized, politically maimed, economically ruined, and indeed give rise to all forms of human right abuses.

Taiwo and Omole [2010] highlight psychological effects of Sexual violence.

- I. Sexual violence is often associated with assault, bullying, coercion, discrimination, favoritism, exploitation and intimidation as vices that play out in the sexual encounter leaving the victims with long term pains that devastate their psychological well being. Incidence of sexual violence is not always reported and perpetrators are always allowed to go free. This could be responsible for continuous human right violation in higher institutions of learning.
- II. Sexual violence undermines the integrity of the academic environment and it prevents it victims from achieving their full potentials, for instance, graduates with certificates obtained through favours or sexual consent are not worth the certificates they have been conferred.
- III. The image of those involved in sexual violence and those of their family members are tarnished within the immediate environment. In most cases, the consequences of female victims can be reflected in psychological pains, revulsion, or hatred toward the harasser or other men. Victims often feel cheap, dirty and vulnerable. In the same vein, sexual violence can threaten a student's physical and emotional well being, influence how well a student performs in school, and make it difficult for the student to achieve her career goals. In addition, the memory hardly fades away rather, it continues to trigger a feeling of depression that make the victim develops a withdrawal syndrome particularly from men with long term impact on decision marriage.

IV. The impact of sexual violence on a student's educational progress and attainment of future goals is significant and cannot be underestimated. As a result of sexual violence a student may have trouble in learning or may even drop out of school, lose trust in school officials, become isolated, nurse constant fear for personal safety and have low self esteem. All these may prevent the student from achieving her maximum potentials

By extension, sexual violence negatively impacts on national productivity and economic development due to poorly skilled employees who create problems for the labour market. It has been observed that those who have been harassed before may react more negatively to harassment than first time targets (Omole, 2014).

Sexual violence is still a common occurrence in our institutions. Efforts should be made by those in position of authority [government and school authority] to improve and guarantee security in our tertiary institutions. The students on their part should develop a good moral conduct both in behaviour and appearance. To protect human right is to ensure that people receive a certain degree of descent human treatment. To violate the most basic human rights, on the other hand is to deny individuals their fundamental moral entitlement (Ladan, 2004). On the other hand Odinkalu (2009) in Omole (2014), admits that the female students also harass lecturers in the classrooms. "You are teaching or conducting exam and when you look up all the breast you have in the lecture hall are all expose to you. You are invigilating and as you are moving around, half of all the buttocks are exposed to you, thereby making the atmosphere uncomfortable and tempting".

2.6.3 Gender Inequality

Advanced learner Dictionary defines Gender inequality as unequal treatment or perception of individuals based on their gender. Equal rights, opportunities and access to

resources, equal sharing of responsibilities for the family by men and women, and a harmonious partnership between them are critical to their well being and that of their families as well as for the consolidation of democracy (Olusanya, 2001). It is quite obvious in our higher institutions of learning that there exist gender inequality. From this point of view women are essentially disadvantaged in the society (Olufemi and Dosumu 2006). In view of this, Olokun(2002) highlights various gender inequality in colleges of education:

- i. The school- learning environment appears to be more supportive of males than females. A learning environment where female students have to compete for scarce learning resources, live in fear of sexual harassment, be in gross minority relative to male, is discouraging to female learners.
- ii. Classroom interactions tend to disfavor females. It is a fact that teachers as well as students carry into class their societal values of relegating females to the background.
- iii. The curriculum content in various disciplines carry gender bias given the impression that education is only for males, and females are just intruders. For example, the science and mathematics curricular at all levels of education present a masculine image by the content drawing heavily from the life experiences and interest of male.

Oyedepo (1991), If the rights of freedom of speech, movement from place-to-place, freedom of association, and freedom from harassment and intimidation apply to men, then these rights should also apply to women.

Okeke (1989), & King (1996), draw attention to some of the myths and negative stereotypes peddled to discouraged female' education in Nigeria. They include:

- a) Educated women make bad wives and are not respectful to their husbands.

- b) Educated women are irreligious and do not encourage their children to be religious.
- c) Educated women tend to be morally corrupt and promiscuous, unruly and bossy.

The implication of these is that where parents and society at large believe in such myths, they find no justification in providing girls and boys' equal access to education. Another gender inequality observe by Dansarki (2005), is that the history of secretarial education reveals a high level of discrimination against males who offer the course. Some people believe that secretarial education is right for females and not right for males. Thus, males who offer the course are rated as people who are ineffectual in other areas of study. Dansarki adds that, as a result of gender inequality, the enrolment level of males in secretarial education is generally very low, as compared with that of their female counterparts.

2.7 Empirical Studies

There is no doubt that respect for a person entails respect for the rights that flow from his dignity as creature. These rights however, are crucial to society and must be recognized because they are the basis for the moral legitimacy of every authority.

Muscongole (2010) conducted a study on "The role of Religious Education in the Promotion of Girls Educational Right in Pre-urban Schools". The population of the study was made up of all students of pre-urban schools in Chingola district, Zambia. Data was collected through oral interview, questionnaires and observations. Questionnaires were given to 260 girls ranging from grade 5-9. Five questionnaires were distributed to each class. Besides the school girls, six instructresses were interviewed on cultural beliefs and practices that hinder girls' progress in education. In addition, 15 teachers were also interviewed specifically to identify topic in

religious education on their relevance in the promotion of self confidence and self esteem among girls as well as various teaching methods which promote learner-centeredness.

The study identified topics in religious education and their relevance towards the promotion of girl's educational rights despite the influence of cultural beliefs and practices in the pre-urban schools. Some of the topics include advantages of having a friend, growing in responsibility, bravery and courage, happiness, development and cooperation, marriage and family life, how people make choices, their talents, their development and how religion help people, freedom and community as well as ambitions and hopes.

The study further revealed that, religious education as a subject has the potentials of promoting the girls education rights and advancement in the pre-urban schools.

Muscongole (2010) study is similar with the study at hand because both of them are concerned with the role of religious education in promoting human rights. And the two studies are survey in nature where the researchers employ the use of questionnaire or interview to get the opinions of the respondents and eventually use these opinions to make decisions on the general population. While Mosongole (2010) focused on primary schools and colleges in Zambia, the present study focused on colleges of education in Kaduna state, Nigeria.

Williams (2014) conducted a study on school location and human rights violation in secondary schools in Cross river State, Nigeria. One thousand (1000) students were selected by the multi stage sampling technique from fifty (50) secondary schools across the three educational zones of the state. Urban, semi urban and rural students' ratio was 210:250:540. The researcher constructed a student legal right protection questionnaire (SLRPQ), a 387-item Likert scale type questionnaires requiring students to check the frequency of occurrence of specific right-based

items. Finding from the study revealed that, there were significant differences in student rights violation among urban, semirural and rural schools with non urban schools as the worst. This study is similar to the study at hand because they all focused on human rights violation and they all adopted the use of questionnaires and interview to seek for information on the study which on indication that the two studies are survey in nature. But the two studies differ in location and level of the study.

Ilechukwu (2014), also conducted a study on the place of religious studies in human development, entrepreneurship and wealth creation among students in tertiary institutions in Nigeria. A survey design was adopted for the study. Three research questions were formulated to guide the study. A 30 item questionnaire developed by the researcher and validated by experts was used for data collection. Mean statistic and standard deviation were used in data analysis. Findings from the study revealed that religious studies provides the moral, psychological, social and spiritual infrastructure for human development. This study bears similarities with the study at hand because they focused on the impact of religious studies in influencing human life positively. They also are similar in the area or land at which the study is conducted. But, differ in location.

2.8 Summary

This chapter dealt with a review of related literature on human rights. Based on the review, it has been made clear that human rights cannot be overemphasized because it gives an individual a sense of belonging. Any little bridge to these human rights as highlighted in the work will lead to conflict and disorderliness in the society because people will take laws into their hands. From all indications, people have suffered from all forms of abuses including sexual violence, bribery and corruption and gender inequality. Human rights are being violated every

now and then as these are prevalent in our colleges of education, and this is far different from what the bible teaches. Both the old and new Testaments and even the prophets were all involved in the struggle against human rights violation. The Ten Commandments specifically addresses the issue of human right violation, where God acts as a defender of justice. Apostle Paul condemned attitudes that violate human rights, and encouraged that good virtues should be pursued by all. This is why the study of Christian Religious Education is necessary, hence, the topic of the study on the role of Christian religious education in promoting human rights in Colleges of Education. The Christian Religious Education focuses on developing the knowledges, skill, mind, life and character of students in line with the character of Jesus Christ. The researcher feels so concerned for the way peoples' rights are violated in the society and how human rights can be promoted.

CHAPTER 3

METHODOLOGY

3.1 INTRODUCTION

This chapter explains the research methodology and procedures used for the study. The other focal areas in this chapter include research design, the population of the study, sample and sampling technique, instrument, validity of instrument, pilot study, reliability of the instrument, administration and collection of data and method of data analysis.

3.2 Design

For the purpose of this study, the survey method of the descriptive research design was used. According to Kerlinger (1973), design is the overall plan of scheme of programme of the research. The method is in line with that which is adopted in the field of education. The method permits the collection of data using appropriate instrument with relative ease because it is descriptive in nature. (Anikweze & Asishana, 2008). The survey research therefore, is appropriate for this work because it is neither historical research which is based on past events nor experimental research which involves controlled observation.

3.3 Population

Population has been defined by Best and Kohn (1989), as any group of individuals that have one or more characters in common that are of interest to a researcher. This means that the group a researcher uses is desirable as having a unique property or character. The population used in carrying out this research is lecturers and students of Christian Religious Studies in the two Colleges of Education in Kaduna State. The researchers went to the two colleges and obtained the numbers of lecturers and students from Christian religious studies department. The study has the population size of 1897 that is, 41 lecturers and 1856 students. The total population was made available by the Heads of Department of the two institution of learning;

Federal College of Education Zaria and College of education Kafanchan. The distribution is provided on table 3.1.

Table 3.1 Population of Lecturers and Students

Institution	Lecturers	Students	Sample of respondents per school
FCE Zaria	22	1,065	362
College of Education Kafanchan	19	791	256
Total	41	1856	618

Source: HODs Christian religious studies (CRS)

Following the table above, the overall number of respondents which constitutes the population of the study is 1897 while the overall total of one third of the sampled respondents is 618. Therefore, a total of 618 respondents are expected to fill the questionnaire. In filling the questionnaire, the researcher visited all the schools and met the Heads of Departments and handed over the questionnaire meant for the lecturers while the students were be served with the questionnaire by the researcher during their lecture times.

3.5 Instrumentation

In research, the medium of eliciting data for a study is very important. For this reason, the researcher made use of questionnaire as means of eliciting data for the study.

3.5.1 Questionnaire

A questionnaire reveals what a person knows, likes, or dislikes (values and references), thinks (attitudes and beliefs) and the experiences and personal data about a person (biography)

(Afolabi, 1993). Therefore, in order to collect data for this study, a questionnaire tagged “Questionnaire on the role of Christian Religious Education in promoting Human rights issues in colleges of education, (CREHRQ) was used. Items were divided into two parts. Part ‘A’ required respondents’ background information such as gender, age and marital status and occupation; Part ‘B’ covered three marked sections. Section one investigated various ways by which Human rights are violated among Christians in colleges of education, and this comprises of seven items, while section two obtain information on what Christian Religious Education teaches on Human rights using ten (10) items. Section three sought out the possible ways of promoting Human rights in Colleges of Education in Kaduna state, and this comprised six (6) items.

Umaru (2002), states that the type of summated scale most frequently used in the study of social attitudes follows the pattern devised by Likert type scale, the respondent is asked to respond to each item in the degree of agreement and disagreement. Therefore, items on part B of the questionnaire were based on the modified Likert scale that requires the respondents to indicate their level of agreement as indicated below:

Strongly Agree (SA) = 4 scores

Agree (A) = 3 scores

Disagree (D) = 2 scores

Strongly Disagree (SD) = 1 score

3.6 Validity of Instrument

Validity has been defined by Gray (1987), as the degree to which a test measures what it is suppose to measure. It is therefore, important to make sure that a research instrument

establishes and produces the desired results. After developing the instrument base on the observations and the literature review, they were submitted to the supervisors and a statistician who will make necessary input in order to make them valid and acceptable. Their observations and suggestions shall be incorporated into the pilot study test for reliability to ensure both face and content validity.

3.4 Sample and Sampling Procedures

Olomolaiye (1986) states that it is not possible to study a whole population instead; a portion can be used for easy management. The portion of population selected for the study is called a sample and method of selecting or extracting information from a larger population is referred to as sampling. Two colleges of education we have in Kaduna State were purposively used for the study because they have the same characteristics, for example, they are all teachers training colleges, use the same minimum standard and their activities are supervised by the same body that National Commission for Colleges of Education (NCCE). Sample of the study comprised 41 lecturers, and 1856 students from the two colleges. The sex sample pattern: Federal College of Education, Zaria, Male = 461 female = 604.

College of education Kafanchan: Male = 375 female = 416

The overall number of respondents which constitutes the population of the study is 1856, while the overall total of one third numbers of the sampled respondents is 618. Therefore, a total of 618 respondents are expected to fill the questionnaire. Krejcie and Morgan (1970) suggests 320 sample size for the population of 1897, but in order to make the study meet the standard requirement, the researcher decided to use one third of the population which is 618 i.e. 10%.

3.4.1 Sample of respondents

In selecting the respondents from the Colleges of Education in Kaduna state to be used for the study, the researcher selected based one third of each of the total number of the lecturers and students in Kaduna state. In doing this, the researcher wrote out the names of all the Colleges of Education where Christian education is offered. This is presented in table 3:1.

3.7 Pilot Study

To determine the reliability of the instrument, a pilot study of the instrument (RCREPHR) was conducted in Federal College of Education, Kano by the researcher. The pilot study was carried out with the intention of finding out the expected problems of handling and distributing of questionnaire, interpretation of the items and their ambiguities, and misunderstanding if any. The pilot study aims at testing the adequacy, and effectiveness of the instrument, all in preparation for the main study. Twenty five (25) copies of questionnaire were administered and twenty (20) were retrieved and used for the pilot study. The respondents were part of the population but were excluded during the main study.

3.8 Reliability of the Instrument

The data collected from the pilot study survey was subjected to statistical analysis. The aim of the exercise was to establish the reliability co-efficient of the instrument as well as the internal consistency of the items. The statistical package for the social sciences (SPSS) was used for the analysis. The method of reliability chosen is the split-half method of reliability which yielded an index of 0.810. This co-efficient implies that the items within the instrument were internally consistent that the instrument would be considered highly reliable for the study.

3.9 Administration of Instruments

The researcher obtained a letter of introduction from the department what was given to the Heads of Department in charge of the sampled higher institutions of learning. The administration of the research instruments was done by the researcher and with the help of research assistants who were hired and instructed on what to do in the administration of the questionnaire. The research covered the two (2) colleges of education in Kaduna state, and arranged to meet with the respondents on their day of lectures for easy administration and collection of the questionnaire. A structured interview schedule was used to obtain more data for the study. The researcher interviewed two lecturers in each sampled institutions and two students respectively during their lecture days.

3.10 Method of Data Analysis

The researcher used both descriptive and inferential statistical techniques for the analysis of data when collected. Descriptive statistics such as frequency counts, mean scores and percentages were used to analyze data on bio-data of respondents.

t-Test for independent sample was used to test the differences between two independent groups and the level of significance used was 0.05 (5%). t-Test was used because it is the most suitable parametric test of significance which is used in determining whether significance exist between the means of the two independent samples at the probability level of 0.05 level of significance that has been mentioned above.

CHAPTER 4

PRESENTATION AND ANALYSIS OF DATA

4.1 Introduction

This chapter presents the statistical analysis of the findings on the role of Christian Religious Education in promoting human rights issues in Colleges of Education in Kaduna State. Assessments were presented alongside the research questions. Each of the items and variables in the respective sections were analyzed with mean scores and standard deviation. Decisions on each of the items and variables were based on agreement signified by the magnitude of the score. The hypotheses and discussions of the findings from the analyzed data are presented in the last two sections of the chapter.

Research Question One: *What are the various ways by which Human Rights in violated in Colleges of Education in Kaduna State?*

Table 4.1: Showing the Understanding of Lecturers and Students on the various ways by which Human Right are violated in Colleges of Education in Kaduna State

Items	SA (%)	A (%)	D (%)	SD (%)	Mean
human rights are violated when lecturers refuse to lecture the students as expected	343(55.5)	239(38.7)	12(1.9)	12(1.9)	1.4951
it is a violation of human rights when students are passed in examination based on religious or ethnic sentiments	300(48.5)	216(35.0)	36(5.8)	26(4.2)	1.6323
Human right are violated when admission into schools are given by the use of money	332(53.7)	157(25.4)	24(3.9)	80(12.9)	1.7483
It is human right violation when students are compelled to pay money before passing examination	317(51.3)	173(28.0)	36(5.8)	80(12.9)	1.7967
It is a violation of human right when students are rusticated from school without appearing before a disciplinary committee	279(45.1)	226(36.6)	24(3.9)	52(8.4)	1.7397
It is a violation of human rights when female students are harassed sexually by male lecturers for the purpose of passing examination	406(65.7)	124(20.1)	24(3.9)	52(8.4)	1.5410
Lecturers violate the right of their students by not being available when the students needed them most	164(26.5%)	364(59.9%)	38(6.1%)	40(6.4%)	1.9246
Aggregate Mean Score					1.70

The results in table 4.1. revealed the responses of lecturers and students understanding of various ways by which Human Rights are violated in Colleges of Education in Kaduna State. The overall aggregate mean score which was 1.70 is less than the fixed mean score of 2.50 because of the four point scale where decision rule at 2.50 and above is termed agreement while below it, is termed disagreement. This means that all the items in table 4.1 are various ways of Human Right violation by lecturers and students in the Colleges of Education in Kaduna State.

This implies that majority of the lecturers and students violate human rights in tertiary institutions as shown in the table above with the mean score of 1.4951, 1.6323&1.7483 respectively.

Research Question Two: *What does Christian Religious Education teach on Human Rights?*

Table 4.2: Showing respondents' opinion on Christian Religious Education teaching on Human Rights

Items	SA (%)	A (%)	D (%)	SD (%)	Mean
Christian religious education does not promote human rights	26(4.2)	74(12.0)	153(24.8)	325(52.7)	3.3471
Christian religious education does not emphasize on the rights of individuals	38(6.1)	73(11.8)	246(39.8)	207(33.5)	3.1056
Christian education gives people adequate information and knowledge on how to exercise their rights	247(40.0)	297(48.1)	36(5.8)		1.6370
Christian education creates avenue where people of different ethnic, religious and political groups understand, respect and tolerate each other	395(63.9)	171(27.7)	26(4.2)		1.3758
The bible is in support of promoting human rights	342(55.3)	224(36.3)			1.3965
The ten commandments condemn human rights violation in totality	311(50.3)	9(16.0)	78(12.6)	92(14.9)	1.9110
The bible encourages human rights violation	36(5.8)	24(3.9)	48(7.8)		3.6062
The old and new testament condemn human right violation	153(24.8)	249(40.3)	86(13.9)	56(9.1)	2.0803
The bible provides adequate guidelines in relation to human rights	267(43.2)	274(44.3)	12(1.9)		1.5396
The old testament concept of human rights is not significantly different from that of the new testament	130(21.0)	387(62.6)	36(5.8)	13(2.1)	1.8842
Aggregate Mean Score					2.19

The observation in Table 4.1.2 revealed the responses of lecturers and students on what Christian Religious Education teaches on Human Rights. The overall aggregate mean score which is 2.19 is less than the fixed mean score of 2.50 because of four point scale where decision rule at 2.50 and above is termed agreement while below, is termed disagreement which means that all items enlisted in table 4.1.2 are what Christian religious education teach on Human Rights. This implies that majority of the students are not in agreement with what Christian Religious Education teach on Human Rights in colleges of education as shown in the table above with mean score of 2.19 and some of the items on the table revealed disagreement with mean score of 1.3758, 1.3965 and 1.3758. The first two items on Christian religious education do not promote human rights and Christian religious education does not emphasize on the rights of individuals are in agreement with mean score of 3.3471 & 3.1056 respectively.

Research Question Three: *What are the possible ways lecturers and students of Christian Religion Studies can help in promoting Human Rights in Colleges of Education in Kaduna State?*

Table 4.3: Showing respondents' opinions on possible ways lecturers and students of Christian Religious Studies can help in promoting Human Right in Colleges of Education in Kaduna State

Items	SA (%)	A (%)	D (%)	SD	Mean
Strong disciplinary action should be clearly spelt out and followed in institution on cases of human rights violation by the school disciplinary committee	356(57.6)	236(38.2)			3.3993
Workshops and seminars on human rights issues should be advocated by lecturers and students of Christian religious studies	208(33.7)	372(60.2)	12(1.)		2.6678
Lecturers should teach and promote human rights during their lectures	271(43.9)	283(45.8)	26(4.2)		2.5753
Lecturers and students should create awareness on cases of human rights violation in their institutions	204(33.0)	334(54.0)	40(6.5)		2.7148
Having general meeting between lecturers and their students on human rights issues would help in promoting human rights	286(46.3)	270(43.7)	36(5.8)		3.5805
Student should report all cases of human rights violation to the school management/ authority	295(47.7)	285(46.1)	12(1.9)		3.5235
The school management should constitute a standing committee that will be responsible for handling cases of human rights violation on campus	13(4.2)	7(2.3)			3.3500
Aggregate Mean Score					3.12

The result in Table 4.1.3 revealed the responses of possible ways lecturers and students of the Christian Religious Studies can help in promoting Human Rights in Colleges of Education. The overall aggregate mean score which is 3.12 is greater than the fixed mean score of 2.50 because of the four point scale where decision rule at 2.50 and above is termed agreement while below it, is termed disagreement. This means that lecturers and students agreed that Christian Religious Studies should help in promoting Human Rights. All the enlisted items in table 4.1.4 revealed various ways that Christian religious studies should help in promoting Human Rights in Colleges of Education. This implies that majority of the lecturers and students of Christian

Religious Studies can help in promoting human rights in Colleges of Education as shown in the table above which has mean score of 3.12 and some of the items on the table revealed agreement with the mean score of 3.3993, 2.6678, 2.5753 and 2.7148 respectively.

4.2 Hypotheses testing

In pursuance of the objectives of this study and in order to provide statistical solutions to the question raised, three null hypotheses were formulated. The hypotheses were tested as follows:

Hypothesis One: *There is no significant difference between the responses of male and female respondents in their understanding of various ways by which human rights are violated in Colleges of Education in Kaduna State.*

Table 4.2.1: Independents sample t-test on Responses of male and female understanding of various ways human rights are violated

Variables	N	Mean	Std. deviation	t-Cal	t-Crit	DF	P
Males	252	1.6984	1.0120				
				44.432	1.96	483	.000
Females	233	1.9871	.8277				

N=Number of Respondents, t-Cal= t-Calculated, t-Crit= t-Critical, DF=Degree of Freedom, Sig.=Probability value

Table 4.2.1 revealed that 618 students were sampled. The observed t-calculated is 44.432 which is greater than the t-critical of 1.96 at the degree of freedom of 483 and the probability level of significance observed in the test is .000 ($P < 0.05$). This indicates that there is significant difference between males and females understanding of various ways by which human rights are violated. Therefore, the null hypothesis that there is no significant difference between the responses of male and female respondents in their understanding of various ways by which Human Rights are violated in Colleges of Education in Kaduna State was therefore rejected.

Hypothesis Two: *There is no significant difference between the responses of lecturers and students of Christian Religious Studies on what Christian Religious Education teaches on Human Rights.*

Table 4.2.2: Independent sample t-test on Responses of Lecturers and Students of Christian Religious Studies on what Christian Religious Education teaches

Variables	N	Mean	Std. deviation	t-Cal	t-Crit	DF	P
Lecturers	50	1.9600	1.0093				
				22.481	1.96	406	.000
Students	358	3.3073	.8304				

N=Number of Respondents, t-Cal= t-Calculated, t-Crit= t-Critical, DF=Degree of Freedom, Sig.=Probability value

Table 4.2.2 revealed that 618 students were sampled. The observed t-calculated is 22.481 which is greater than the t-critical of 1.96 at the degree of freedom of 406 and the probability level of significance observed in the test is .000 ($P < 0.05$). This indicates that there is significant difference between lecturers and students of Christian Religious Studies on what Christian Religious Education teaches. Therefore, the null hypothesis that there is no significant difference between the responses of lecturers and students of Christian Religious Studies on what Christian Religious Education teaches in line with the Bible on Human Rights was therefore rejected.

Hypothesis Three: *There is no significant difference between the opinion of lecturers and students of Christian Religious Studies on the possible ways of promoting Human Rights in Colleges of Education in Kaduna State.*

Table 4.2.3: Independent sample t-test on Responses of Lecturers and Students of Christian Religious Studies on the possible ways of promoting Human Rights

Variables	N	Mean	Std. deviation	t-Cal	t-Crit	DF	P
Lecturers	50	2.4800	1.1109				
				14.814	1.96	420	.000
Students	372	3.3468	.8439				

N=Number of Respondents, t-Cal= t-Calculated, t-Crit= t-Critical, DF=Degree of Freedom, Sig.=Probability value

Table 4.2.3 revealed that 311 students were sampled. The observed t-calculated is 14.814 which is greater than the t-critical of 1.96 at the degree of freedom of 420 and the probability level of significance observed in the test is .000 ($P < 0.05$). This indicates that there is significant difference between lecturers and students of Christian Religious Studies on the ways of promoting Human Rights. Therefore, the null hypothesis that there is no significant difference between the opinion of lecturers and students of Christian Religious Studies on the possible ways of promoting Human Rights among Colleges of Education in Kaduna State was therefore rejected.

4.3 Major Findings

The following are the Major findings of the study:

1. There are lots of human rights violations in colleges of education, and students are afraid to air their views for fear of being dismissed.
2. The understanding of human rights by male and female students in Colleges of Education is the same. This implies that all the students believe that human rights should be included in the academic curriculum.

3. The findings revealed that Christian Religious Education is able to promote human rights in Colleges of Education, because moral values can be taught with the help of teaching of religion.

4.4 Discussion of Findings

The findings revealed that Christian religious education has important roles to play in promoting Human Rights in colleges of Education in Kaduna State. The research questions showed the aggregate mean score of 1.70 for the various ways by which Human Rights are violated which is less than the fixed mean score of 2.50. This shows that there is a lot of violation of human rights in Colleges of Education as shown table 4.1.2. The possible ways lecturers and students of Christian Religious Studies can help in promoting Human Rights has aggregate mean score 3.12 as shown in table 4.1.4. This shows that there are possible ways that lecturers and students of Christian Religious Studies can promote Human Rights in Colleges of Education. The findings revealed that there is no difference in understanding of Human Rights by male and female students in Colleges of Education. The observed significant level is .507 ($P>0.05$). According to Henkin (2002), human rights are those liberties, immunities and benefits which by accepted contemporary values: all human beings should be able to claim as rights in the society in which they live. Human rights, therefore, are the total sum of legal rights, claims or entitlements recognized by the law and secured by the coercive agents of the state for citizens (Muhammed, 2012).

Olokun(2002), highlights various gender inequality in colleges of education:

- i. The school- learning environment appears to be more supportive of males than females. A learning environment where female students have to compete for scarce learning

resources, live in fear of sexual harassment, be in gross minority relative to males, is discouraging to the female learners.

- ii. Classroom interactions tend to disfavour females. It is a fact that teachers as well as students carry into the class their societal values of relegating females to the background.
- iii. The curriculum content in various disciplines carry gender bias given the impression that education is only for males, and females are just intruders. For example, the science and mathematics curricular at all levels of education present a masculine image by the content drawing heavily from the life experiences and interest of males.

Oyedepo (1991), asserts that if the rights of freedom of speech, movement from place-to-place, freedom of association, and freedom from harassment and intimidation apply to men, then these rights should also apply to women.

Okeke (1989), & King (1996), draw attention to some of the myths and negative stereotypes peddled to discouraged female education in Nigeria. They include:

- d) Educated women make bad wives and are not respectful to their husbands.
- e) Educated women are irreligious and do not encourage their children to be religious.
- f) Educated women tend to be morally corrupt and promiscuous, unruly and bossy.

The implication of these is that where parents and society at large believe in such myths, they find no justification in providing girls and boys' equal access to education. Another gender inequality observed by Dansarki (2005), is that the history of secretarial education reveals a high level of discrimination against males who offer the course. Some people believe that secretarial education is right for females and not right for males. Thus, they often look down on the males who offer the course and rate them as people who are ineffectual in other areas of study.

Dansarki maintains that, as a result of gender inequality, the enrolment level of males in secretarial education is generally very low, as compared with that of their female counterparts.

Secondly, the finding revealed that there is significant difference between lecturers and students of Christian Religious Studies' responses on the teachings of Human Rights, because the importance of Christian Education studies cannot be over emphasized. In line with this Paul (1995), states that Education without Religion is incomplete, and is in danger of distortion, and in danger of being turned into an instrument harmful to man. Jesus did not deprive His followers of their freedom and responsibility, but under the guidance of the Holy Spirit He taught them to discern what the will of God is in the different circumstances. The ideas of learning, investigation, discovery, and education are intrinsically related to the Christian faith Ilori (2012). Oliagba citing Etete, (2006) states that if there is any field where professional and competent teachers are needed, it is in the teaching of Christian Religious Education. He stressed that religious education teachers are concerned with helping students not only to gain knowledge but also to transform their lives. Also, Henze (1994), observes that social, moral and spiritual qualities could be learnt in Christian Education. However, Religious Education encompasses all the activities of mankind which is manifested in beliefs and practices which may be personal or advocated by an organization. The importance of the school in the moral development of the child is very great because the school becomes a substitute for the home, and the teacher substitutes for the mother.

Finally, the findings revealed that opinions of lecturers and students of Christian Religious Studies on the possible ways of promoting Human Rights significantly differ, this means that though they have different understanding of Human Rights but the department of Christian Religious Studies can help in promoting Human Rights in Colleges of Educations. This

is in consonant with Okeke (2010), who opines that human beings are not machines or electric bulbs which function as soon as they are switched on. God has given us freedom. Freedom to choose, act or speak. We choose whether or not to be identify with God. He only makes us realize the consequences of our actions. If God could initiate human rights and continue to promote it, Christians should endeavor to see that the rights of people are preserved and protected.

The rights of individuals should be promoted by using the gospel of Christ and the teaching of the church to promote the dignity of man created in the image of God. Throughout the life time of Jesus, He spent His time attending to the needs of the people. Jesus broke the cultural barriers of the people by including women among his close friends and associates and treated them with utmost respect. Mary and Martha, the sister of Lazarus hosted Jesus in their house severally (Luke 10:38-42). This example of Jesus suggests men and women are equal in the sight of God (Robert, 1975). Jesus gives equal opportunity to everybody irrespective of tribe or race. Paul (1994) avers that, the dignity of man is the foundation of the promotion and defense of his or her inalienable rights. The ten commandments form the moral foundation of a Christian legal and political system. The citizens living under such a system are protected from harm by the stipulations of God's law. As such they have the rights to life, liberty and property (Robert, 2006). This study examines the role of Christian Religious Education in promoting Human rights in colleges of education in Kaduna state.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

The chapter presents the summary, conclusion and recommendation of the study based on results of the investigation. The conclusion was also made based on the results of the major findings.

5.2 Summary

The study was carried out to establish the role (s) of Christian Religious Education in promoting Human Rights in Colleges of Education in Kaduna State. In order to achieve the objectives of the study, three specific objectives were raised which is to find out the various ways by which Human Rights are violated in Colleges of Education in Kaduna State, to investigate what Christian Religious Education teaches on human rights and to examine the possible ways lecturers and students of Christian Religious Education can help in promoting human rights. In line with these objectives, research questions were formulated which included, What are the various ways by which Human Rights are violated among Colleges of Education in Kaduna State? What does Christian Religious Education teaches on Human Rights? What possible ways can lecturers and students of Christian Religious Studies help in promoting Human Rights in colleges of education in Kaduna State? Also, three null hypotheses were formulated to include; there is no significant difference between the responses of lecturers and students of Christian Religious Studies on what Christian Religious Education teaches in line with the Bible on Human Rights. A total of six hundred and eighteen students (618) were sampled from the total population of one thousand and eight hundred and fifty six students (1856). Structured questionnaire was used to gather data from the students and the data collected

were presented in tables'. The null hypotheses were tested using Independent Sampled t-test at 0.05 level of significance.

It was discovered that there is violation of human rights in Colleges of Education by both lecturers and students male and female. It was also discovered that lecturers and students of Christian Religious Studies can help in promoting human rights in Colleges of Education because religious education aims at developing effective knowledge of the basic facts of what life is all about as expressed in the Bible.

5.3 Conclusion

From the analysis of data collected for the study and test of the Hypotheses formulated, the researcher would want to conclude as follows:

1. Lecturers and students of the Christian Religious Studies can help in promoting human right in colleges of education.
2. Bribery and corruption constitutes obstacle to fundamental human rights and development of the educational sector.
3. Sexual violence undermines the integrity of the academic environment and it prevents its victims from achieving their full potentials.
4. Human rights and fundamental freedom allow us to fully develop our human qualities, intelligence, talent and our conscience and to satisfy our spiritual and social needs.

5.4 Recommendations

Based on the major findings of the study, these recommendations are made:

1. The government should address various cases of Human Rights abuse in tertiary

institutions of learning.

2. Christian Religious Education should include a course on Human Rights in their academic curriculum.
3. Workshops, seminars and conferences on human rights should be organized periodically and should be part of academic curriculum

5.5 Recommendation for Further Studies

This research work has identified a number of research areas for further studies towards the understanding of issues on roles of Christian Religious Studies in promoting human rights.

These include;

1. Studies on various ways by which human rights are violated in colleges of education.
2. Studies on Biblical teaching on human rights; old and new testaments.
3. Studies on sexual violence on female students in Colleges of Education.
4. Studies on using the gospel of Christ and the teaching of the church to promote human rights.

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APPENDIX I

Dept. Of Arts & Social Science Education.

Faculty of Education

A.B.U. Zaria.

Dear respondent,

This research is aimed at finding out “Role of Christian Religious Education in Promoting Human Rights in colleges of Education in Kaduna state”. The researcher requests your kind assistance in filling this questionnaire honestly. Your responses will be treated confidentially. Do not write your name on the paper. Your response shall be used purely for academic purpose and will be treated confidentially.

Thanks for your anticipated co-operation

Yours sincerely

Attah John

A.B.U Zaria

APPENDIX II

TITLE: ROLE OF CHRISTIAN RELIGIOUS EDUCATION IN PROMOTING HUMAN RIGHTS IN COLLEGES OF EDUCATION IN KADUNA STATE

PART A: BIO DATA

Instruction please tick [] or fill the gap as appropriate to you.

1. Your gender: Male [] Female []
2. Your age: 18 – 27yrs [], 28 – 37yrs [], 38 – 47yrs [], 48 – 57yrs [,
58 yrs and above []
3. Marital status: Married [, Single [, Others []
4. Highest educational qualification: OND/NCE [, First Degree/HND [, Masters
Degree and above []
5. Your present position in the school: Lecturer [, Student []

PART B:

Instruction: Please tick [] the appropriate column that suits your assessment. The keys to the columns are as follows:

Strongly Agree: SA

Agree: A

Disagree: D

Strongly Disagree: SD

Section 1: The understanding of lecturers and student on the various ways by which Human right are violated in Colleges of Education in Kaduna State.

s/n	Items	SA	A	D	SD
1	Human rights are violated when lecturers refuse to lecture the students as expected.				
2	It is a violation of human rights when students are passed in examination based on religious or ethnic sentiment.				
3	Human rights are violated when admissions into school are given by the use of money.				
4	It is human rights violation when students are compelled to pay money before passing examination.				
5	It is a violation of human rights when students are rusticated from school without appearing before a disciplinary committee.				
6	It is a violation of human rights when female students are harassed sexually by male lecturers for the purpose of passing examination.				
7	Lecturers violate the rights of their students by not being available when the students needed them most				

Section 2: Respondents' opinions on Christian Religious Education in line with Biblical teaching on human rights.

s/n	Items	SA	A	D	SD
1	Christian religious Education does not promotes human rights.				
2	Christian religious education does not emphasis on the right of individuals.				
3	Christian education gives people adequate information and knowledge on how to exercise their rights				
4	Christian education creates avenue where people of different ethnic, religious and political groups understand, respect and tolerate each other.				
5	The Bible is in support of promoting human rights				
6	The Ten commandments condemn human rights violation in totality.				
7	The Bible encourages human rights violation				
8	The Old and New Testaments condemn Human rights violators.				
9	The Bible provides adequate guidelines in relation to human rights.				
10	The Old Testament concept of human rights is not significantly different from that of the New Testament				

Section 3: Respondents' opinion on possible ways lecturers and students of Christian Religious Studies can help in promoting human rights in colleges of Education in Kaduna State.

s/n	Items	SA	A	D	SD
1	Strong disciplinary action should be clearly spelt out and followed in Institutions on cases of human rights violation by the school disciplinary committee.				
2	Workshops and seminars on human rights issues should be advocated by lecturers and students of Christian religious studies.				
3	Lecturers should teach and promote human rights during their lectures				
4	Lecturers and students should create an awareness of cases of human right violation in their Institutions.				
5	Having general meeting between lecturers and their students on human rights issues would help in promoting human rights.				
6	Students should report all cases of human rights violation to the school management.				