

**SUSTAINING WOMEN’S RIGHTS IN NIGERIA, FROM
GLOBAL COMMITMENT TO LOCAL RESULTS: RIVERS
STATE, NIGERIA IN FOCUS**

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Abstract

Many African countries have made progress in advancing women’s rights, most notably through constitutional reforms, the adoption of gender quotas in politics, expanded access to education for girls, breaking sustained cultural norms, and ensuring a culture of equity. Despite these achievements, progress remains uneven across the continent due to deeply entrenched patriarchal norms, cultural practices such as child marriage, female genital mutilation, and persistent economic exclusion, which continue to undermine gender equity. The weak enforcement of existing legal frameworks further compounds these challenges, as policies and laws often fail to translate into tangible improvements. This article adopts a doctrinal method and reviews some literature, such as CEDAW, policy reports, and case studies to evaluate the progress and setbacks of gender equity in Nigeria and particularly, in Rivers State. It argued that while significant strides have been made, it concludes that sustainable progress requires a holistic approach that combines stronger enforcement of legal protections and stronger political will among others.

Keywords: Sustaining, Women Rights, Global Commitment, Local Results

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1.0 INTRODUCTION

Women's rights have increasingly become focal points of Africa's development agenda in the 21st century. The recognition that no society can achieve sustainable development while half of its population remains marginalized has prompted governments, civil society, and international organizations to push for reforms that advance the status of women. Women in Africa have historically contributed immensely to agriculture, trade, family welfare, and even governance in pre-colonial societies. However, colonial legacies, post-independence state structures, and entrenched patriarchal norms have systematically limited their opportunities in education, political leadership, and economic empowerment.

Convention on Elimination of All Forms of Discrimination Against Women (CEDAW) and the Beijing Platform for Action set the stage for legal and institutional reforms that promote gender equality; however, its legal enforceability is limited in Nigeria because of the constitutional requirement on treaty¹ which has technically been a chain on the wheel of progress on the actualisation of the provisions, regardless of the knots tied between State parties to CEDAW that basically provide that state parties that:

- i. will abide by norms and standards collectively agreed upon by the States parties;
- ii. having aligned itself to be scrutinized by an international expert committee based on these norms and standards.

Notably, state parties are disallowed from fronting compliance with its national laws as a reason not to fulfil its obligations under the treaty².

The Convention encourages the functional equality prototype which combines two fundamental approaches to equality:

¹ Section 12 (1) Constitution of the Federal Republic of Nigeria 1999 (as amended)

² 1969 Vienna Convention on the Law of Treaties.

- i. Equality of opportunity in terms and access to the resources of a country, to be secured by a framework of laws and policies, and supported by institutions and mechanisms for their operation.
- ii. Equality of results upon access and opportunity, toward achieving real change for women. State parties to CEDAW have a responsibility to ensure the practical realisation of rights, and are thus obliged to show results.

The dictum of non-discrimination is founded on the understanding that discrimination is a socially ill and not inherent. This understanding will allow for a thoroughly enhanced framework and formidable mechanism of action against inequity and the institutional biases that allow for its persistence³Reminiscing on core principles of the Convention on the Elimination of All Forms of Violence Against Women, it:

- i. mandates that power relations between women and men at all levels, from family to community, market, and state, be balanced;
- ii. demands that any form of distinction between the private and the public space should be discountenanced, and violations of women's rights within the private space should be construed as violations of women's human rights;
- iii. attention be given to customary and cultural practices that have a negative influence on women's human dignity as a result of the professed inferiority of women and superiority of men which, unfortunately, has created stereotyped roles for women⁴.

Obiagwu⁵, adopting the position in the 30-Article Convention, which delineated requisite principles and standards for realising equality of all

³ <https://cirddoc.org/wp-content/uploads/2016/10/CEDAW-Identifying-Nigerias-Commitment-PLANNED.pdf> accessed 27 April , 2026

⁴ <http://www.iwraw-ap.org/cedaw/what-is-cedaw/cedaw-principles/> accessed 27 April, 2026

⁵ Obiagwu C., An Overview of the Women's Convention and the Imperatives of Specific Legislation on Women's Human Rights. (Paper delivered at the occasion of

persons in compliance with the constitutional mandate⁶, urged governments to adopt measures to accelerate the realisation of equality of all persons. Adumbrating on the fundamental essence of the convention, this aimed at re-evaluating the hindrances faced by women and adopting significant mechanisms and measures to curb inequities⁷.

Many countries have since domesticated parts of these frameworks, introducing constitutional amendments, gender quotas in politics, and policies to promote girls' education and rights. Despite this progress, Nigeria continues to face diverse challenges, and women remain extremely affected by poverty, unemployment, and denial of access to productive engagement and political participation. Harmful cultural practices including child marriage, female genital mutilation (FGM), and gender-based violence, persist in many communities, undermining women's health, dignity, and autonomy (Banda, 2020). In political spaces, although some countries like Rwanda and Senegal have made significant strides in women's representation, many African parliaments and executive offices remain male-dominated. Moreover, weak enforcement mechanisms, corruption, and cultural resistance frequently hinder the effective implementation of gender equality policies (UN Women, 2022).

2.1 LITERATURE REVIEW

The concept of Rights and equality are fundamental, interwoven concepts guaranteeing human dignity. This concept, which has been a concern of constitutional scholars and scholars of rights globally, is defined by

CIRDDOC/OSIWA CEDAW Retreat at the Protea Ranch Resort, Obudu Ranch, Cross-River State, 6 – 9 June 2004).

⁶ Section 42, Constitution of the Federal Republic of Nigeria 1999 (as amended)

⁷ Obiagwu C., An Overview of the Women's Convention and the Imperatives of Specific Legislation on Women's Human Rights. (Paper delivered at the occasion of CIRDDOC/OSIWA CEDAW Retreat at the Protea Ranch Resort, Obudu Ranch, Cross-River State, 6 – 9 June 2004).

equal protection under the law, non-discrimination and general access to basic liberties. Recently, policy makers and institutions of government are concerned about issues of human rights and equity and they occupy a fundamental place on the agenda of government, non-governmental organisations and in the public, private sectors. This is somewhat as a result of the trend towards mainstreaming equality and opportunity across various domains of public life⁸

Some fundamental forms of equality reinforce the system of equal social, political and economic liberty in modern societies. For example, ‘equality under the law’ is inherent in being a subject of the state, and safeguarding collaboration and equitable existence in large-scale societies. Currently, safeguarding the criteria for more equality among citizens is an essential concern, more so, at a time of economic and political globalisation, when issues of equality and human rights has gradually become a complex subject that spreads beyond questions of rights, extending to dehumanization and sustained institutional disenfranchisement⁹

Despite decades of democracy, women make up less than 5% of Nigeria’s National Assembly. With a ranking of 177 out of 181 countries, Nigeria has one of the lowest records on women in parliaments globally. This persistent gender gap is not due to a lack of proficient women, but to deep-rooted socio-political, cultural, and

⁸ Jane Mulderrig, Equality and Human Rights: Key Concepts and Issues. Working Paper
¹
https://www.docs.hss.ed.ac.uk/education/creid/Projects/15iv_SFC_WP1_Equality_jm. Accessed 10 March,2026

⁹ Jane Mulderrig, Equality and Human Rights: Key Concepts and Issues. Working Paper
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https://www.docs.hss.ed.ac.uk/education/creid/Projects/15iv_SFC_WP1_Equality_jm. Accessed 10 March,2026

economic barriers that systematically exclude women from electoral competition and decision-making spaces¹⁰.

2.1.1 Conceptual and Theoretical Clarifications: Rights to Equality

The concept of equality is deeply rooted in the principles of natural justice and human rights. Equality does not mean absolute uniformity but implies fairness and equal treatment under similar circumstances. The theory of equality emphasizes the idea that all individuals are inherently equal in dignity and worth. The Rule of Law, as propounded by A.V. Dicey, also supports the idea that no person is above the law and everyone is subject to the same legal standards. Social justice is another important theoretical foundation of the Right to Equality. It aims to eliminate historical disadvantages and create a level playing field for marginalized groups. In the Indian context, equality is interpreted not only as formal equality but also as substantive equality, which allows the State to take affirmative actions such as reservations and special provisions for socially and economically backward classes.

Today aspirations arise in Nigeria, which came in the form of a Constitution Alteration Bill that seeks to remedy the low representation of women in Legislative Houses by providing for the creation of an additional number of legislative seats to be contested and filled by women in the National Assembly and State Houses of Assembly as a temporary measure to boost the numbers of women in decision making. It is a temporary corrective measure aimed at building a foundation for long-term gender parity in politics. It is not an immediate end to inequality, but will usher in a shift from the normal to a system toward

¹⁰ Policy and Advocacy Centre, Fact sheet. Accessed 6 April, 2026 <https://placng.org/i/wp-content/uploads/2025/07/UPDATED-Special-Seats-Bill-Factsheet.pdf>

fairness. Thus, the Right to Equality is a dynamic concept that adapts to changing social realities.

2.1.2 Global Commitment on Equality of Rights

The Right to Equality is one of the most significant fundamental rights guaranteed by the Constitution of most nations, including Nigeria¹¹ It forms the backbone of a democratic society by ensuring fairness, justice, and equal treatment to all individuals irrespective of religion, gender, race, or economic status. Equality is not only a legal principle but also a moral value that strengthens social harmony and national unity. Over time in history, international and national governments have made continued efforts towards ensuring equality, together with the rise of complex governance relationships and decentralized influences in post-industrial societies, prominent amongst this trend has been the move towards mainstreaming policies on equality across all institutions by making commitments such as the Universal Declaration of Human Rights¹² which provides that all human beings are born free and equal in dignity and rights. This fundamental principle declares that human dignity is inherent to every individual, regardless of race, gender or status. It recognises the inherent dignity, the equal and inalienable rights of all members of human society as a formidable foundation of freedom, justice and peace. It presupposes that everyone is entitled to all rights and freedoms without discriminations, because dignity of human person is inherent not earned. Therefore, it belongs equally to all persons. The instrument¹³ in furtherance of its recognition of equality provides thus:

All are equal before the law and are entitled without any discrimination to equal protection of the law...

¹¹ Section 42, 1999 Constitution of the federal Republic of Nigeria,(as amended)

¹² Article 1, Universal Declaration of Human Rights 1948

¹³ *ibid*, Article 7

The International Covenant on Civil and Political Rights¹⁴ also mandate state parties to reinforce this principle by ensuring equal rights and non-discrimination on the grounds of sex, colour, race, language, religion, political or other opinion. In *Article 26*¹⁵ it provides that all persons are equal before the law and are entitled without discrimination to equal protection of the law. Article 3, specifically mandates assurance of equal rights of men and women to the enjoyment of all civil and political rights.

The treaty, whose intent is to guide the national legal systems and reinforce the global commitment to equality and human rights, emphasized that even in public emergencies, equality and non-discrimination, particularly of core rights, must be maintained. Prominent amongst the instruments is the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)¹⁶

Globally, about 132 countries worldwide use one form of gender or electoral quota to elect women or appoint women to political structures. This includes Saudi Arabia, which as of 2015, was the last country to grant voting rights to women. It was argued that the government should fix the problems that are making it hard for women to participate and build on the progress made, as this will create momentum for further

¹⁴ Article 2(1) International Covenant on Civil and Political Rights

¹⁵ Article 26, International Covenant on Civil and Political Rights

¹⁶ Nigeria ratified CEDAW in 1985 without reservations, it has failed to domesticate/bring home its provisions. The Gender and Equal Opportunities Bill which is pending before the House of Representatives and the Senate is the CEDAW Domestication bill which seeks to incorporate provisions of CEDAW into national legislation in compliance with section 12 Constitution of the Federal Republic of Nigeria 1999 (as amended)

women's rights reforms. ¹⁷The recently proposed additional seats proposal is a measure adopted by other African countries, such as Kenya, which is a significant step toward achieving gender parity in Kenya's Parliament. Lawmakers have introduced a new legislative proposal to address the long-standing challenge of meeting the constitutional two-thirds gender rule in Tanzania, and it is proven to have yielded positive results towards inclusive governance.

2.1.3 Local Results/Commitment

The depth of the exclusion and restriction practised against women solely based on their sex has recently given birth to a new aspiration of increased women's political representation. Considering government reaffirmation of its commitment to improving gender equity by re-evaluating national policies, improving social protection, and economic empowerment programs for women and girls, with the aim of bridging gender gaps in education, politics, and the economy by firming up legal frameworks and refining implementation of present laws. The article argues that this aspiration will help drive inclusive and sustainable development, unlock the economic and leadership potential of half the population by ensuring women participate in decision-making.

The Nigeria government proposed Reserved Seats for Women Bill (specifically HB-1349 and related constitutional amendments which seeks to increase female representation by creating 182 additional, temporary, elective seats in the National and State Assemblies exclusively for women, addressing one of Africa's lowest rates of female legislative representation appeared like a step in the right direction, the bill which is described as "sunset clause," is intended to last for 16 years (four election cycles) to correct historical imbalances of inequalities,

¹⁷Sarah Leah Whitson, Human Rights Watch
<https://www.hrw.org/news/2015/12/11/saudi-arabia-landmark-elections-women>
accessed 3 April, 2026

considering Nigerian status, ranking very low globally for women in parliament. Implications of the reserved seat if passed as proposed, will call for constitutional amendment of the following sections:

- i. Section 48¹⁸ additional Women Senators (one per State & FCT)
- ii. Section 49¹⁹ (additional Women Representatives (one per State & FCT)
- iii. Section 91²⁰ additional Women in the State Houses of Assembly nationwide.

Furthermore, some states have made continued commitments at actualising equity and preventing violence against women in all space of human endeavours within its polity by adopting some constituent's provisions of CEDAW into its states laws²¹ to curtail practices that are derogatory and qualifies as a violation of women's right, especially, the right to dignity of the human person²² guaranteed by the nation's grundnorm which has often been twisted at the whims of cultural norms which subjects women to outmoded harmful cultural practices which has not been proven to have any medical benefits but are intensely entrenched in traditional, religious and customary beliefs that violates women's human rights and dignity, resulting in social harm and psychological trauma of many victims and in some cases, death, originate from patriarchal structures that proposes to control women's societal status²³.

¹⁸ Constitution of the Federal Republic of Nigeria 1999 (as amended)

¹⁹ *ibid*

²⁰ Constitution of the Federal Republic of Nigeria 1999 (as amended).

²¹ Rivers State Violence against Persons (Prohibition) Law, 2020

²² Section 34 (1) Constitution of the Federal Republic of Nigeria 1999 (as amended)

²³ Morissanda KOUYATÉ, 'HARMFUL TRADITIONAL PRACTICES AGAINST WOMEN AND LEGISLATION' United Nations Division for the Advancement of Women.

https://www.un.org/womenwatch/daw/egm/vaw_legislation_2009/Expert%20Paper%20EGMGPLHP%20_Morissanda%20Kouyate_.pdf accessed 29 April, 2020

CEDAW enumerated obligations of state parties in pursuance to actualisation of its mandate. The treaty in Article 2 obligates the State to enact a policy of non-discrimination through legislation, institutional mechanisms, and regulatory policies, and Article 3 obligates the State to promote equality through all appropriate means. This includes proactive measures and enabling conditions to ensure the full development and advancement of women.

2.1.4 Right to Equality and the Nigerian Constitution

Discussing the right to equality would appear as an abstract right without aligning with the Constitution²⁴ considering the progressing connotation of the right to equality in international and domestic human rights law, which indicates that the several notions of equality is not a conception coined out of reasoning, rather it is borne out of principles or policy.²⁵

The right to equality is a dominant guarantee in human rights law. Nations' objective towards equality resounds strongly in the introductions of several of human rights instruments and domestic constitutions, and the right to equality and non-discrimination are consistently among the core rights itemized in these instruments. Nevertheless, the significance of the right to equality is intensely questioned.²⁶ Being described as an idea that should be expunged from ethical and legal dialogue because the right to equality is not widely circulated, despite the established dictum of equality before the law,

²⁴ Section 42 Constitution of the Federal Republic of Nigeria 1999 (as amended)

²⁵ SANDRA FREDMAN, *DISCRIMINATION LAW* (2011); Sandra Fredman, *The Future of Equality in Great Britain*, Working Paper Series No.5 ed., EOC. 2002.p2

²⁶ Peter Westen, *The Empty Idea of Equality*, 95 HARVARD L. REV. 537, 542 (1982)

challenges abound, especially in actualising the rights of women²⁷...done

Equality before the law is one of the three cardinal principles of the rule of law propounded by A. V. Dicey²⁸ where he opined that equality does not mean equal outcomes, rather it portends that every legal system should treat all persons equally under the same set of rules²⁹ After all, the Universal Declaration of Human Rights declares that “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 brotherhood³⁰. *Article 7*³¹ goes further to provide that “all are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this declaration and against any incitement to such discrimination”.

In Nigeria, equality of all persons is guaranteed under the Nigerian Constitution by virtue of *Section 42*³², which provides for the right to freedom from discrimination. Despite this constitutional provision, gender discrimination persist and has been one of the foundational issue that challenges women communal existence due to entrenched discriminatory practices that places women at a disadvantage positions, in some cases, makes them susceptible. This unfortunate structure surfaces across all spares of women life and births deprived outcomes.

²⁷ Gwen Brodsky & Shelaigh Day, Beyond the Social and Economic Rights Debate: Substantive Equality Speaks

to Poverty, 14 CAN J. WOMEN & L. 185 (2002)

²⁸ Dicey AV, Introduction to the Study of the Law of the Constitution, 1885

²⁹ The Universal Declaration of Human Rights.

³⁰ Article 1 of the Universal Declaration of Human Rights, 1948

³¹ *ibid*, Article 7

³² Constitution of the Federal Republic of Nigeria 1999, as amended, section 42

Typical of such was the biased decision of the apex court in *Mojekwu v. Iwuchukwu*³³ which stated that the oli-ekpe custom which denies women's right of inheritance is valid and not repugnant to natural justice, equity and good conscience, which regrettably has not been specifically upturn, although glimpse of hope emerged after the court in *Ukeje v. Ukeje*³⁴ revamped women's hope despite multidimensional forms of inequity that continued to challenge women's right to equality.

2.1.5 CHALLENGES

Despite constitutional guarantees, the effective implementation of the Right to Equality faces several challenges. Systemic discrimination and societal biases still thrive due to ingrained and institutionalised norms that are barbaric and fall short of human rights standards in the present civilization.

Gender inequality remains a fundamental concern in several aspects, including access to education. The girl child is mostly disallowed from acquiring circular education, especially in financially unstable backgrounds, where claims for lack of finances expose the girl child from the same background to earlier marriage once she attains puberty. This is another aspect where the constitution appears imprecise in its section 29(4) (b),³⁵ where it provides that “any woman who is married shall be deemed to be of full age” the constitution disregarded the actual age of the girl child and basically emphasised her being marriage as a qualification for full age.

There are also institutionalised codes³⁶ which restricts women from night shift employment in certain industry in the guise of protection.

³³ *Mojekwu v. Iwuchukwu* (2004) 11 NWLR (pt. 883)

³⁴ *Ukeje v. Ukeje* (2014) 11 NWLR (pt. 1418) 384.

³⁵ *ibid* Section 29 (4) (b)

³⁶ Section 55 of the Labour Acts

This constraints restricts women employment opportunities in shift-based high-paying roles. Procedures and gender biases in hiring that emphasize traditional gender roles which prioritize domestics roles for women irrespective of their educational status is an ingrained pattern rooted patriarchal belief that translates into the workplace where women are seen as incapable of managing high pressure employment, challenges women employability and access to certain white collar employments. These hitches of unequal opportunities due to ingrained structure of deprivation crates economic inequality and lack of resources.

The existence of double standard of guarantees in a nation's grundnorm, breaks the fabrics of equity and allows for deprivations and continued discriminatory practices within the same legal system. The constitution in section 15(2) and 42(1)³⁷ prohibits discrimination on the grounds of sex. In section 17, it demanded for equality of all persons as a requirement of state social order founded on the ideals of freedom, equality and justice. Section 17 (2)(a)³⁸ and (b) provides thus :

- (2) In furtherance of the social order-*
- (a) every citizen shall have equality of rights, obligations and opportunities before the law;*
- (b) The sanctity of the human person shall be recognised, and human dignity shall be maintained and enhanced*

Despite the focus of the above section of the constitution on equality and human dignity, there are sections of the same constitution that disenfranchise women. This is evidenced in section 26(2) of the constitution³⁹ which provides citizenship by registration to 'Any woman

³⁷ Constitution of the Federal Republic of Nigeria 1999 (as amended)

³⁸ Constitution of the Federal Republic of Nigeria 1999 (as amended)

³⁹ Section 26 (2) Constitution of the Federal Republic of Nigeria 1999 (as amended)

who is or has been married to a citizen of Nigeria' but made no provision to any man who is or who has been married to a Nigerian citizen. The provision is a clear discrimination against women as it did not take into consideration the foreign man who is or has been married to a Nigerian citizen. This unequal citizens' right for foreign spouses of Nigerian women is a major challenge to sustaining woman's right.

Section 55(1) (d) of the Penal code provides thus: *"Nothing is an offence which does not amount to the infliction of grievous hurt upon any person which is done by a husband for the purpose of correcting his wife"* is a replica of the colonial era, when violence against women within the family space was looked away from due to lack of civilization. The article argues that a code that allows a man to correct his wife through physical violence within the same legal system where violence against persons prohibition act thrives is a double standard system that significantly infringe on the rights of women.

2.1.6 Right to Equality as a Constitutional Normative Framework to Balanced Society

The Constitution of the Federal Republic of Nigeria is the number one principal law of the land. All other laws and or Statutes in Nigeria are but secondary enactments, having their validity tested under the supremacy of the Constitution, being the nation's *fons et origo*, of all laws.

The right to equality is an essential constitutional normative framework, a preliminary point of all rights, intended to safeguard impartiality, fairness, and social equilibrium within a state. It mandates that laws are applied equally without segregation and subjective discrimination centred on gender, status or race. In an attempt to balance society as society evolves, contemporary constitutions have advanced to guarantee equal results by stimulating positive action or affirmative measures to

redress historical or systemic discrimination within all spheres of life within its polity.

2.1.7 The Rivers State Proclamation on Women's Rights

Rivers State House of Assembly passed the Rivers State Prohibition of the Curtailment of Women's Right to Share in Family Property Law No. 2 of 2022.

The legislation, which aligns with constitutional anti-discrimination provisions in section 42, legally prohibits the act of denying female children and widows their right to inherit or share in family property. This has been a dominant challenge faced by women in almost all African societies. The legislation nipped the persisting culture of denial and barbaric discriminatory cultural practices that threatens a girl child differently.

The Rivers State Violence Against Persons (Prohibition) Law 2020, also known as the VAPP Law, proscribes and provide penalty for several practices of violence, comprising gender-based violence, domestic abuse, and harmful traditional practice such as Female Genital Mutilation (clitoridectomy, excision, infibulation) which is prevalent in most parts of the state. The VAPP Law elaborately defined violence in section 44⁴⁰it encapsulate several offences that amounts to violence against a person, its definition of rape includes penetration of the anus, mouth or any other part of the body. It also empowers the court to award appropriate compensation to the victim⁴¹

3.0 THE WAY FORWARD

⁴⁰ Rivers State VAPP Laws⁴⁴

⁴¹ Rivers State VAPP Law , 2020 s1(3)

Considering the reality that challenges sustaining women's rights in Nigeria, most of which are chained around patriarchy, necessitate a multi-pronged method that transcends policy design to active enforcement and the dismantling of ingrained norms.

- i. Central to these is the formulation of well-defined legal, organisational, and societal changes to secure reforms such as constitutional gender quotas by passing the pending gender and equal opportunities Bill and the Special Seats Bill to improve the low (less than 4%) representation of women in the National Assembly.
- ii. Enact laws that proscribe discriminatory customary rites that deny women inheritance rights, ensuring they can own and inherit land, which is fundamental for financial independence. And in most cases, lands are used as collateral to access credit facilities, soft loans, and grants, which women entrepreneurs cannot afford in some instances, predominantly in the agricultural sector, where women make up the majority of workers but own little land.
- iii. Strengthen Justice Systems across the country by establishing dedicated courts for sexual and gender-based offenses to ensure swift prosecution. This will minimise the culture of impunity.
- iv. Cultural reorientation for community leaders and traditional community caretakers is indispensable. Dislodging the deeds of ignorant and harmful practices classifies women as secondary beings are necessary.

3.1 CONCLUSION

Discuss on women's rights and equality in Nigeria have made substantial successes, despite entrenched structural challenges. The impact of Violence Against Persons (Prohibition) Act, 2015 which

objective includes prohibition of FGM⁴² across Nigeria, elimination of gender-based violence in private and public life by criminalising and setting out the punishment for acts including rape (but not spousal rape), incest, domestic violence and stalking has made impact within Rivers state although the practice persist. The article argues that enactment of laws is not enough to address the numerous challenges that truncates women's right, enforcement remains a critical barricade to realization and sustaining women's right

⁴² Section 6(1) Violence Against Persons (Prohibition) Act, 2015