

WOMEN'S RIGHT IN NIGERIA: A MODERN APPROACH THROUGH THE LAWS

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ABSTRACT:

Nigeria is a great country and is one of the greatest developing countries in all of Africa. With the population of the country and the women in thought, questions arise; “How does the evolution of the country affect them, and are the present conditions favorable to the women”?

From the beginning of time since the pre-colonial era, women born and brought up in African homes, especially in Nigerian homes have been meant to occupy social roles in the family. In a country like Nigeria where the society and beliefs of the people are based on their culture and traditions, where citizens are strongly built on the customs and practices of the olden days. Most of these beliefs are been passed on to their children to follow and execute. These antiquated practices were never in favor of the women in the country, women were made to only occupy domestic roles in the home, most women were not allowed to go into politics, inherit their husband's properties and if they were not able to provide a male child she would be heavily discriminated in the home, many of them were victims of domestic violence, gender-based challenges (they were not given the same privileges as their male counterpart), and the society segregates and degrades their value in different ways in the society. These kinds of archaic practices are still being encouraged in most parts of the country in Nigeria, even in this 20th century.

Hence, this paper provides more orientation to Nigerians through the laws, by highlighting different ways to remedy these lacks against the women in Nigeria. This paper is divided into four fragments including the introduction, the second section emphasizes on the cultural background of women's rights in Nigeria, while subsequently emphasizing the impact of different ethnic

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groups, and how they have affected the women in Nigeria. Furthermore, we would also be looking at different women who have made trajectory impact on the development in the country and also advocated for the rights of women in Nigeria. The third section highlights recent laws that have been put in place to enhance the rights of women while looking towards the laws other developing\developed countries like India, the United states, and the United kingdom, have put in place to enhance the rights of their women in modern-day society. The last part of this paper focuses on the remedy and solutions on how the government can remedy these lacks through the law.

KEYWORDS: Women's right, Archaic practices, Trajectory path, Inheritance, Societal norms, Domestic Roles.

1.1 INTRODUCTION:

The rights of women in Nigeria and Africa at large have been very limited since the precolonial era, women were made to believe they weren't valuable as men, they weren't given the same opportunities the men were given. They were seen as the weaker section of society, hence they were made to stay home and become homemakers. Nevertheless, the tides are changing, more developments are being made to ensure that women can become independent of themselves without the help of their male counterparts.

Since 1999, many laws have been promulgated to improve the status of women in Nigeria, many states have enacted laws proscribing domestic violence against Nigerian women in the country, and other laws that protect women from being discriminated in the society, but then how effective these laws have been in the country is yet to be seen, which is why this paper highlights the different laws of different countries and how Nigeria can focus more on providing remedies to abolish these archaic practices that deny its women from exercising their rights.

As a developing country, Nigeria, the need and call for proper improvement in the society from these barbaric practices that militate against women in our modern-day society is very essential. In a society like ours where new talents are being discovered every day, women are thriving to become better in the society, make a name for themselves, and become independent in the society.

It is the duty of the law to safeguard their rights in society and protect them from these outdated practices that are still being encouraged in the country.

1.2 CULTURAL BACKGROUND OF WOMEN'S RIGHT IN NIGERIA: (HAUSA, IGBO AND YORUBA)

Scholars define Culture as a way of life, how people think, how they live, and what they believe in. Nigeria since its pre-colonial era has mostly been ruled by its cultures and beliefs, and most of these beliefs and customs were not favorable to women. They ensured the women were limited only to the kitchen, household chores, and the production of children.

Nigeria is a country built on different ethnic groups, cultures, and beliefs, with over 527 languages and 1150 dialects. The major 3 ethnic groups which dominate the country are; the Hausas, which are quite dominant in the northern part of Nigeria, the Yoruba, which are dominant in the southwest, and then lastly the Igbos in the southeast.

In the northern part of Nigeria, where the Hausas are dominant, women were given out for marriage at an early age, mostly at the ages of fourteen (14), others at the age of fifteen (15), and sometimes they are given out for marriage without their consent. The women were often restricted to go to school to acquire an education, their parents believed that a woman should learn the basics of household management, acquire cooking skills, and become more responsible for their husbands. Most households felt it was wasting of time and resources for a girl child to an acquire education, they say she is supposed to be married and take care of her new family. Hence they'd prefer to spend more money on the male child to further his education. The northern part of Nigeria are typically dominated by these Hausas, who are mostly Muslims and follow the Islamic religion. They are quite dedicated and strictly follow the basics, rules, and regulations of the Quran, their way of life is based on the scriptures of the Quran.

⁴In the southeastern part of Nigeria where the Igbos dominate, there is a belief that a woman shouldn't be crowned a king no matter her status, political figure or, academic achievement. They strongly believe that a woman is supposed to be subordinate to a man in all things. In a royal family the son who's the heir apparent commands more respect than the queen, his mother who gave birth

⁴ This paper is based on public survey and personal interviews with one Mr Nwafor Miracle Lucky

to him, the queen cannot fully issue orders without the orders going through the king or the heir apparent who is her son. Ordinarily, it's her right by the virtue of being the wife of a king to get her wishes granted, but because she's a female, those rights are limited due to these cultural beliefs.

An average family in the southeast benefits the male counterparts when it comes to inheritance due to these cultural beliefs that a man retains the legacy of the family, hence he should be the one to inherit the family's property. Females are not left with much, they are believed to be a temporary acquaintance in the family. They believe she would marry and leave the family to bear another's name, her loyalty would then be to her new family and her children. Hence she is not made part of the family while inheriting family properties, especially when there is no written down will. With such beliefs, the women in these households find it difficult to lay claims to their father's property especially when there's no legal declaration written down by the father before passing.

At most times there could be a will, but the family members and relatives would want to alter the will and try to ensure the will becomes fruitfulness with the fact that the physical presence of the owner or rather the father isn't there. This is where most women experience serious difficulties while trying to inherit their father's wealth.

Furthermore, in the Igbo land, a married woman under the customary law of Nigeria, can only inherit her husband's wealth if the husband made a valid will before his death and the property is not a family property. However if the woman is childless or has only female children, then neither she nor her children can inherit anything from the husband's wealth. This issue arises when the husband dies. The husband's family would deny her and her children any right to claim the husband wealth. They believe only a male child can inherit he's father's property not the female. This motivates them to deny the woman of her legal rights any claims to her husband's properties, even when there is a will clearly written down by the husband before his death. According to ⁵“section 42 of the 1999 constitution of the federal republic of Nigeria” every citizen of Nigeria of a particular community, ethnic group, place of origin, sex, religion or political opinion shall not be discriminated. This section in the constitution (section 42) ensures every citizen of the federal republic of Nigeria is free from very form of discrimination irrespective of sex, ethnic groups,

⁵ See the 1999 constitution of the federal republic of Nigeria

political opinions etc. But then his family will not consent to the will, thereby rending the part of the constitution fruitfulness. Rather they'll chose to follow their cultural beliefs, there by leaving the wife and her children penniless and making the will fruitfulness and basically discriminate between her and her children.

This was illustrated in the case of one ⁶“**NZEZIANYA V. OKAGBUE (1963) 1 ALL NLR 325**” where the court held that by native law and custom, possession of the land by the widow can be adverse to the rights of her husband's family to enable her to acquire an absolute right to possession of it against the husband's family. In this case, it was held that a widow is a recognized member of her late husband's house, so she has every right to claim and live in it, but she is not permitted to dispose of the property by giving it out or selling it. This decision of the court had left women handicapped, as they were incapable of exercising ownership rights over the properties of their late husbands.

This 1963 judgment (*supra*) formed support for an old custom of the Igbo called the “Oli-Ekpe” which stated that only the eldest surviving male offspring could inherit the property of their late father and prohibited female inheritance because the judgment (*supra*) suggested that ownership of property should be restricted to the patrilineal lineage of the deceased.

In 1997, the famous case of ⁷**MOJEKWU V. MOJEKWU (1997) LPELR- 13777(CA)**, in which Justice Niki Tobi (Justice of the federal court of appeal) declared this “Oli- Ekpe tradition as being repugnant to natural justice, equity and good conscience, he went through great lengths to condemn this custom and other archaic practices which discriminated against women for being repulsive to equity in the modern day. This decision of the court of appeal was widely hailed as a step in the right direction in the advocacy for women's rights.

Numerous other decisions have been made by different judges of the court of appeal from 1997-2003, following the judgment (*supra*) made by Justice Niki Tobi, they gave reasoning and acknowledged the rights of women to own, purchase and inherit their husbands or father's property.

⁶ Nzezianya V. Okagbue (1963) 1 All Nlr 325”

⁷ Mojekwu V. Mojekwu (1997) Lpelr- 13777(Ca),

The victory gained in this case was however short-lived, as the learned judge (Justice Niki Tobi) was harshly criticized for the statement he made about the repugnancy of the Oli-Ekpe tradition by his superiors when the case was further appealed to the supreme court in ⁸**MOJEKWU V. IWUCHUKWU (2004) LPELP-1903 (SC)**. The Supreme Court was of the opinion that Justice Niki Tobi should not have made the statement and remarks he made in the case without calling all the relevant parties who were engaged in the discriminatory act against the women from explaining their side of the story. The harsh remarks of the Supreme Court gave further motivation to the propounders of the Oli-Ekpe custom and other similar customary practices to continue in their discriminatory practice against the women in sharing family inheritance.

While in the southwest, the Yoruba are essentially patriarchal just like most African communities, the Men are considered to be more privileged than the women in the society. These cultural beliefs in these communities have been manifested since their birth. In many homes in the southwest, the birth of a girl child does not receive the kind of warm welcome a male child receives. If a child is being born in a home, the first question usually centers on the sex of the child. Notwithstanding the health of the mother or the child, if the child is a female the mother will be reprimanded and treated as an incompetent woman but if the child is a male the mother will be showered with praises and treated like a queen. Thus women have been treated with this kinds of inferiority since their birth.

According to the cultural beliefs and customary laws in Nigeria, the Yoruba's are not women friendly, hence their women are discriminated and segregated at almost every angle. Speaking traditionally and based on the customary traditions of the African tribes in Nigeria, back in the early 90's the issue of will was non-existence. Thus while inheriting the wealth of the husband, it was said that after the burial of the deceased husband an oracle is being invited to fix a time for the sharing of the property and these would include the wife of the deceased, offices, land, wealth and material. The act of sharing offices do not include the female, this is only male centered as it is believed that a woman is unfit to run a household hence she cannot run an office or a company. No matter how young a male child is, he is always superior to the female children regardless of how old they are. However it is not impossible for a daughter to inherit her father's property

⁸ Mojekwu V. Iwuchukwu (2004) Lpelp-1903 (Sc).

especially when she's single. But it is not always the case for a married woman, it is almost impossible because it is customary belief that they entirely belong to their husband and his family. The Yoruba's believes that it is not dignifying for a married woman to claim are fathers property. This is also very common in the Igbo traditions as they are very hostile with their women, they believe their women have no right to inherit anything from their fathers. It is also important to note that while a woman or the wife of the deceased is unable to inherit the wealth of the husband she could be inherited. It is considered tradition that the wife or rather wives of the deceased are also included in his property.

If a man dies without having a son his belongings go to his brother or uncle, his name is believed to have been lost since he has no male child to carry on his name and legacy. This is why having male children is considered sacred in the African tribes/communities.

In a situation where a man dies without having any male children his wealth would be divided to his brothers or uncle including his wives, the wives may either be inherited by somebody too old for her or younger than her children.

In the case of **⁹SUBERU V. JIBOWU (1957) SCNL 45**, the customary court held that: "it is a well settled rule of native law and customs of the Yoruba people that a wife could not inherit the husband's property since she herself is like a chattel to be inherited by a relation of her late husband.

In recent cases decided by the Supreme Court in Nigeria, the Courts have clearly reinstated customs where children have equal rights to inherit their father's property irrespective of their sex. In one landmark case **¹⁰UKEJE &ANOR V. UKEJE** the Supreme Court, had provided enough clarity on the rights of both genders both male and female children of a decease have equal rights while inheriting their father's properties.

Women have always been considered to be under the shadow of their husband or the male figure, it has always been convenient to think of women exclusively as housewives, daughters, mothers, girlfriends, courtesan etc. For the longest of times it has been justified thinking of women this

⁹ Suberu V. Jibowu (1957) Scnl 45

¹⁰ Ukeje &Anor V. Ukeje

way. The situation has engrossed to the extent if you'd ask a Nigerian student " who are the heroes of Nigeria" you'll easily get fast responses of male figures like Nnamdi Azikiwe, Obafemi Awolowo, Murtala Mohammed etc. it would be truly rare to get answers that offers the likes of Queen Amina, Funmilayo Ransome Kuti, Moremi, Flora Nwapa.

Hence here are some of the women who have made trajectory impact in Nigeria;

- 1. FUNMILAYO RANSOME KUTI:** Ransome kuti was known throughout her life as an educator and a women's right activist, she is widely known to be the first woman who drove a car in Nigeria. She is also the mother to the popular musician and political activist Fela Kuti.

In 1920's she organized literacy classes for women to get them educated. During the Nigerian civil war, she led a group of market women and formed a club which had over 20,000 individuals. The main objective of the union was to fight against the arbitrary exercise of colonial power by the British, the imposition of taxes on women without granting them the right to vote.

The then British Colonial government had imposed an oppressive tax on all farm produce taken to the market for sale. Tax officers and market warden would harass the women and forcibly collect the taxes. The women could barely support their families on the sale of their produce, so they had to resolve the issue by taking bold and decisive steps, they took the matter in protest led by Funmilayo Ransome kuti to the Alake and his councils who had been authorized to collect the taxes by the British colonial government. She oversaw the successful abolition of separate taxes for the market women.

Ransome kuti's political activism for women led her to be called the doyen of female rights in Nigeria as well as 'The mother of Africa'. In 1953 the women union led by Funmilayo Kuti formed an alliance with the women's international democratic federation, of which Ransome kuti was made the world vice president.

- 2. QUEEN AMINA:** Queen Amina also known as queen Aminatu was a queen, a warrior and a legend. She was the elder daughter to Queen Bakwa Turunku, the founder of the Zazzu kingdom in 1563. Some scholars date Queen Amina's reign back to 1549 when she was the heir apparent to the throne after the death of her mother. She was widely known among the Hausa people for her military exploits, and mostly remembered as the revered

warrior queen. She reigned for 34 years and greatly expanded her kingdom through conquest and defeat. She also controlled the trade routes in the region, erecting a network of commerce within the great earthen walls that surrounded the Hausa cities within her dominion. According to Mohammed Bello, the second sultan of Sokoto State, who was the son to the famous Islamic crusader Usman Dan Fodio, said in his book “Infaku’l Maisuri” meaning the wages of the fortunate. According to Mohammed Bello, Amina was the first to introduce administration to the Hausa societies, and had also retained the gift of leadership.

Queen Amina is today recollected by so many researchers, scholars and others as a woman like a man, this slogan is used to describe this great leader and military strategist, everything she did during her reign as queen exceeded what her male predecessors had done. She symbolizes the spirit and strength of womanhood.

- 3. QUEEN MOREMI AJASORO:** Queen Moremi was an icon, an idol to so many, she symbolizes love, duty, honor, faith, sacrifice. Her courageous unforgettable acts will be remembered forever in African history. Public places have been named after the great queen following her heroic acts and accomplishments in the 12th century. Moremi was a brave beautiful woman, she was the queen to the heir apparent to the king of Ife, the founding father of the Yoruba people Oduduwa. The kingdom of Ille- Ife was said to have been at war with an adjoining tribe, they were known to them as forest people. Citizens of the Ife tribe were being enslaved by these people, the people of Ill- Ife were furious but did not have any means to defend themselves. This was because these attackers were seen as spirits, appearing as masquerades and completely covered in leaves. Moremi was courageous enough to pledge a great sacrifice to the gods of Esimirin River, so that she could discover the strength of her enemies. She then took a heroic step of offering herself as a slave to the intruders. Due to her beauty and the Esimirin help she was able to marry the ruler of the intruders, who made her his anointed queen. After a while she was able to familiarize herself with her new husband and the secrets to his army. She then escaped to Ille- Ife and revealed the secrets to the Yoruba’s, who then were able to defeat them (the forest people) in battle. After the war she returned to her first husband who was now the king of ife, he immediately had her reinstated as his queen. Moremi then returned to the Esimirin River to fulfill her pledge, the river demanded she sacrifice her only son, the

demand was inconceivable as she had no other children, she pleaded with the Esimirin river for a lesser offering to be accepted but all was to no avail. In the end she kept her promise and sacrificed her only son. This offering made by Moremi to the river god not only grieved Moremi but the whole kingdom, the people tried to console her by offering to be her eternal children. This promise is kept until today, hence you see sculptures built in her name schools and public places named after her.

4. **FLORA NWAPA:** Florence Nwanzuruahu Nkiru Nwapa, commonly known as Flora Nwapa, she was a Nigerian author who is mostly recollected as the mother of modern literature, she was a forerunner to the generation of African women writers, being the first woman author writer in Nigeria and the first African woman novelist to be published in English language in the united kingdom.
5. **PROF. NGOZI OKONJO IWELA:** Dr Ngozi Okonjo is a Nigerian- American Economist, an international development professional, she is currently the first woman to lead the world trade Organization as director-general. She has served twice as Nigeria's finance minister in the past from 2003-2006 and 2011-2015 and briefly acted as a foreign minister in 2006. She is the first woman to hold both positions in the history of Nigeria, she has worked in different sector in Nigeria and made quite an impact in these sectors. NOI as she is fondly called by Nigerians has challenged and inspired women especially in African countries to take a stand for themselves. She has helped her country on so many levels, from how she took her country from an external \$30 debt from the Paris club in 2005 while she was a finance minister, which she termed accomplishment by impact.

According to the first woman president of Chile and the united nations high commissioner for human rights, Michelle Bachelet, when women are empowered and recognized as they should, it helps them to claim their rights, access to lands, leadership opportunities and choices, economic growth. It is the duty of the law and society to ensure food and security is enhanced and prospects are improved for current future generation.

1.3 NIGERIAN LAWS FOR WOMEN RIGHTS AND OTHER LAWS: A COMPARATIVE STUDY

Looking towards Nigeria and their women in thought, a comparative study between the laws protecting the Nigerian women and women in other countries like INDIA, UK and U.S.A.

The question always comes to thought whenever we talk about the Nigerian laws protecting the women. Why are there such laws that support these barbaric customs? Why does the law still support these archaic practices even in the modern day society? Are there better laws out there that we need to adopt to ensure our women are safe from these archaic practices in the country? Or rather do the laws in Nigeria need to be reformed so as to abolish these obnoxious customary laws that militate against the full rights of women in Nigeria?

Nigeria is governed by the “1999 constitution of the federal republic of Nigeria” however some states in the northern part of Nigeria practice the “sharia law”. Both these laws have vested rights which protect the women in Nigeria from gender based discrimination in the country. But are these rights being implemented?

A question arises almost every day. While we have laws that protect women from every form of discriminatory practices in the country there are customary laws which militate against them.

There have been a lot of talks asking the Nigerian government to introduce and enact laws that would help Nigerian women improve their status in society and explore the full potential of their rights just like their contemporaries. Undeniably the Nigerian government did make some reforms, they had signed a protocol to the African charter on human and people’s rights on the rights of women in Africa, in order to enable every woman in Africa and Nigeria especially, protected enough to use their rights in full without any discriminatory practices. But then are these rights being implemented by the Nigerian government? Did they only sign the protocol just for some formality’s sake? Are the government really true to their words? So many questions to be asked and are still being asked by the people every day, with no result or answers.

Some other rights that were signed by the Nigerian government included the Adoption of a National Gender Policy, 2008, the Convention on all Forms of Discrimination against Women, the

Enactment of Trafficking in Persons (Prohibition) Enforcement and Administration Act, 2003, the Enactment of the Rights of the Child Act 2003 and others.

The Nigerian government itself needs to be reformed, taking proper step toward a problem in the country is one thing and implementing it is another. The government needs to abolish every single one of these archaic practices that hinders the women from attaining their full rights in the country and take drastic steps towards the implementing of proper laws that keep the Nigerian women safe in the country.

The authors had interviewed several Indian professors of Delhi NCR who were women activist and had finished their education advocating, teaching and educating others about the rights of the women in their country highlighted that most of the issues we face in Nigeria are almost same as what they face in India, also emphasized on the discriminatory practices in the employment sector, where working wages discriminatory practices as well the education sector where some times women are not allowed to study because of the patriarchy system. They were of the view that most times women are discriminated by getting paid lesser than the male figure even though they have the same qualifications, achievements and education and further emphasized on the labor and industrial laws in India which were enacted to enable the employees both men and women seek social security and aid from it. The labor laws in India includes rights provided to working women in the employment sector, expecting working women, as well as those women who are on maternity leave. The Indian Laws strictly provides the implementation of these rights for the security of its women and failure or any breach on these laws would face penalties given under these laws.

One thing the authors would like to draw after interviewing these Indian educationalists, was their sole aim was not about trashing the reputation of their government but to call for more improvements on the laws as more women in the country were still facing discrimination every day.

Moving forward to the rural areas in India, where many of the individuals there are illiterate and do not understand what exactly education is, they seem to marry out their girl children at an early age mostly between the ages of 16 to 20 years of age.

The authors had spoken to an Indian man, whom we asked what are his plans for his daughter he replied saying once he's daughter finished high school, he would look for someone to marry her. And asked why considering she's still so young and he replied saying he feels no one would marry his daughter because of her height as she was tall and no one wants to marry a girl that's taller than him. The authors emphasized telling him about the benefits of sending her to a good university as most public universities in India pay a lesser amount of tuition compared to the private institutions. He then emphasized that he doesn't have enough money to waste on a girl child, he would prefer to spend it on the male child, that he wouldn't be able to find a boy who would be willing to marry his daughter.

And right there it hit the authors, these same patriarchy and archaic practices still exists in Nigeria, here you could easily see the similarities but then shouldn't there be something we can do to eradicate these kinds of thinking and mentality in people of different countries, cultures and religious background around the world.

Whereas in the United Kingdom, the early twenties had most women tussle to attain the same rights as the men. Up until 1992 men could legally rape their wives, all of these convictions leading to domestic violence in the home every day, women were like objects in the sight of the men. The law had only being implemented at that time in favor of public domain. Several rights where being implemented at that time to help the women accomplish their status in society, some of these laws included "the equal franchise act 1928" which allowed women over 21 the same rights as the men to vote, then the "The Sex Disqualification Removal Act 1919" which removed the exclusion of women from exercising public functions or hold a public office on the grounds of sex. And so many other laws were being implemented after this. Now almost everywhere in the United Kingdom women are seen holding high offices, voting without being discriminated as they should, hold same office as men, own different properties etc.

HOW LAWS CAN BE USED TO REMEDY THESE LACKS FACED BY WOMEN IN NIGERIA

Nigeria is a nation rich in its wonderful vast culture and beauty, the challenge this wonderful country faces is its inability of leadership to form a nation, it is not in our diversity or different language, but in our leadership.

The laws laid down in the country are quite genuine if you read through them, but the implementation laid down by the leadership in this wonderful country is not enough as it presumes. Still emphasizing on the implementations of the laws done by the government. Inasmuch as some improvements and development have been made in the recent years, there's still a long way to go.

As one of the authors born and brought up in Nigeria, she was raised to believe in her country and she still do and she believe she can do better and with more recent developments we will our women will triumph.

There are laws that have been made in different countries, solely for the security and social aid of the women for example in India although there is no scarcity of laws for human rights, the Constitution of India, the Indian Penal Code, 1860 and The Indian Evidence Act, 1872 did not fail to provide exclusive rights to protect the women from every form of discrimination. Even in the recent years other laws were made, some to protect the women from domestic violence, others to protect the women from dowry death etc. to be more specific some of the laws includes the "protection of women from Domestic Violence Act, 2005", "The Dowry Prohibition Act 1961" "the Indecent Representation of Women (Prohibition)Act, 1986" and many more.

The UK also passed laws for the protection of the women in the country for example the Anti-Sexual Harassment Act passed in 1995, "the Anti-Rape Law of 1997" and so many other laws were passed, recently a new law was passed for the protection of women against taking intimate photos underneath their clothes without their consent.

While in the U.S, women have more flexible rights, they are free to be whoever they want to and do whatsoever they please. The United States, however has not yet ratified the U.N's Convention on the elimination of All Forms of Discrimination against Women (CEDAW). Nevertheless the status does not affect the equal social standing that the women are equal to the men in the country. In the 19th century the United States had the same status as most countries for limiting women to domestic roles, but after the feminist movement of the earliest women in the U.S (the Native Americans), which led to the adoption of the 19th amendment to the United States constitution, women had enough power to exercise their rights just as the men do. As of march 2019, 37 States in the United States had ratified the Equal Rights Amendment. 38 States are required to ratify the Equal Rights Amendment in order for it to be amended to the Constitution.

As we can see the tides are changing, different countries are trying their best to implement laws for the protection of the women in their country.

Nigeria as a country can learn from these developing/developed countries and take action into adopting and implementing laws to protect its women. By taking action I mean starting from its roots

- Firstly it has to enable law schools and law students to organize more boot camps and legal aid in different rural localities in order to educate more women of their rights.
- The government should try to abolish these customary laws that put restrictions on the women from exercising their property and human right and strictly penalize those who still practice these archaic customary practice.
- Learned parents who are literate and well aware of their rights should try as much as possible to teach their young girls coming up about their basic human right.
- The government should adopt more laws and implement them for the betterment of the women in the society.
- The laws and government should ensure that women are not meant to be banned to only household roles, they should be given enough freedom, free from these archaic practices to do whatsoever they want.

CONCLUSION

Women are always assumed to be vulnerable because they are not given the chance to show what they can do and thus, have been deprived of their rights. But then, with the new generation and their level of awareness, legal aid, and the judicial system, human rights advocates, etc. women are speaking up and are no longer tolerating the inhuman acts done to them anymore. This is why the authors believe the Nigerian government can put up a good fight and do more in order to protect our women in Nigeria and Africa at large from these archaic practices against the women

Apart from the discriminatory practices, inheritance, and domestic violence a lot of women in the society go through unimaginable situations where most of them are forced to go into depression, many of them no longer speak up because they feel no one can help them or come to their aid. You'll see a woman who has suffered from domestic violence in her home or has gone through marital rape, who won't be able to come out of that situation because she's scared of what society may think of her or what will become of her children, etc. despite the terrible and difficult situation she is in. customs have always been a way to cover up these barbaric acts to deprive women from exercising their rights but thankfully developments are being made and slowly to the law to abolish these archaic practices.

As aforesaid earlier in this paper the government had adopted laws for the protection of women's rights in Nigeria but these laws have not been effective enough as they should, they have not gone far enough, hence the prior need for parents and individuals in the society and in the country to try as much as possible to educate their young ones about their rights and the laws in the society.

Hence, why government needs to take a proper stand when dealing with the laws relating to women's right and ensure the laws are been implemented strictly without any kind of patriarchy or any form of archaic practice. The law should be just, fair, and strictly implemented as it should so everyone in the society can leave peacefully and freely without the fear of society.