

The growth of international human rights law is one that should not be ignored. The impact of international human rights laws on national laws keeps gaining traction. The laws of violence against women, economic social and cultural rights, solidarity rights are all but a few of the areas of influence. However, of particular importance to me is the place of solidarity in realising human rights laws. Solidarity rights generally considered to be a fourth-generation human rights law gained some acceptance when the United Nations set up an office for the Independent Expert on the enjoyment of solidarity rights. These issues cover areas such as migration and displacement issues. Coming at a time the Western World like the United States is closing its borders to migrants, separating families from children and the “return of slave” trade in the corridors of Libya, my interest grows with so much curiosity. In addition, the realisation of economic and social rights is another major area of interest. For instance, questions like how education can be realised by an enhanced cooperation between states is a core issue of interest. Similarly, to what extent can the doctrine of Responsibility to Protect apply to the protection and realisation of this rights. One notes the narrow interpretation of the responsibility to protect doctrine but wonders if it can be given a wider latitude in interpretation.

The above areas therefore call for interrogation debate between soft and hard laws continues to loom. The influence of soft laws no doubt shapes the operations of international institutions. The operations of the institutions in itself present a huge challenge with perception from African nations for instance are steeped in so much political premise. The growing concern by African scholars on the paucity or unequitable operations continues to threaten the development of international law. For instance, on economic and social rights, the attempts by UNICEF to ground education is seen in Nigeria as a western concept by the *boko haram* sect that have rejected the same. Several institutions that seek to protect women right also find a brick wall in the issues of protecting the girl child from forced marriages, as it is perceived as a cultural colonialization. Going further, the drive of equality meets a staunch brick wall in gender identity issues. African states are replete with laws that prohibit consensual same-sex relationships.

It is therefore my interest in knowing the viability of international human rights law going forward and to what extent that it is in danger with possible fragmentation of regional perception and views.