

**THE AFRICAN REGIONAL DIALOGUE ON
SEXUALITY AND GEOPOLITICS – FINAL REPORT
LAGOS, NIGERIA
OCTOBER 5- 6, 2010**

TABLE OF CONTENTS

INTRODUCTION.....	3
SUMMARY OF SESSIONS.....	4
• DAY ONE - MONDAY 5 OCTOBER 2010	4
• DAY TWO - TUESDAY 6 OCTOBER 2010.....	12
A SYNTHESIS OF THE PRESENTATIONS, BY DR. OKA OBONO.....	20
Appendix:	
1. Agenda	29
2. List of participants.....	31

INTRODUCTION

The *African Dialogue on Sexuality and Geopolitics* took place in Lagos, Nigeria, from October 4th to 6th, 2010, as part of the series of *Regional Dialogue on Sexuality and Geopolitics* organized by the Sexuality Policy Watch (SPW). The regional task force was composed by Nike Esiet (Action Health Incorporated, Nigeria), Codou Bop (Groupe de Recherche Sur les Femmes et les Lois au Sénégal, GREFFELS, Senegal), Dorothy Aken'Ova (International Centre for Reproductive Health and Sexual Rights, INCREASE, Nigeria) and Sylvia Tamale (Law School, Makerere University, Uganda). The meeting provided an opportunity for sexual and reproductive rights activists, scholars on sexuality, feminists and other human rights activists around the African region to engage in discussions of sexuality linked to cross-cutting structures of power, namely, politics, economy, religion, culture and science. A discussion of the socio-political, cultural and historical contexts of critical concepts such as power, heteronormativity, deviance, subversion and agency enhanced individual understandings of sexual politics around the continent. The Dialogue also was a space to unlearn and relearn "truths" about bodies and sexualities in ways that minimized distractions from the presumed normalcy of the dominant order.

Overall Goal

The Regional Dialogue aimed at mapping the points of convergence and difference both within and across the African sub-regions with regard to issues of sexuality.

Specific Objectives

- Enhance conceptual clarity of issues of sexuality and the linkages between theory and practice (creativity, strategies, resistance, subversion);
- Mapping and analyzing sexual citizenship in Africa including eroticism and pleasure;
- Creating a platform for the voices and visibility of sexual minorities;
- Examining linkages between governance, underdevelopment, sexual and reproductive rights;
- Dissemination of the African sexuality dialogue output document.

SUMMARY OF SESSIONS

DAY ONE - MONDAY 5 OCTOBER 2010

OPENING

The workshop opened with a welcome address by Nike Esiet, Executive Director of Action Health Incorporated, Lagos, Nigeria, a member of the Task Force Planning Committee for the SPW African Dialogue and also from the SPW Advisory Group. She drew attention to the unique composition and nature of participants. First, she noted that the group included a rich blend of different constituencies, including researchers, feminists, activists, advocates, and programme personnel working in the field of sexuality, and she observed that the mix of participants would enrich the quality of discourse on sexuality across the African continent and its intersections with economics, politics, religion and science. Second, she emphasized that the group had a significant number of young people which presents an opportunity for strengthening the capacity of emerging leaders in the field and chart a new course for the continent.

After Ms. Esiet, SPW Co-Chair Sonia Corrêa focused on the work and achievements of SPW, as well as the expected outcomes of the African Dialogue initiative. Presenting an overview of SPW's work on sexuality and women's rights, Ms. Corrêa noted that the global forum has become a clearing house for information on sexuality across regions, with a vibrant website and publications. Part of the organization's achievements includes addressing regional and cross-national relations and the intersections of sexuality following the successful implementation of three regional dialogues on sexuality in Asia (Vietnam, 2009), Latin America (Brazil, 2009) and, Africa. The ultimate goal of SPW with this Regional Dialogues process is to analyse sexuality and strategise ways to advance sexuality rights through a documentation of the similarities and differences that exist across regions. This included allowing cross-national and cross-cultural understanding of how sexuality and politics intersect, as well as providing intellectual and practical tools to deal with the issues. Two critical clarifications about the programme were also made: first, that the dialogues are regionally based, but that they do not assume that each region is homogenous, and second, that the issues being addressed are "complex,

multidimensional, deeply grounded notions about sexuality which in some circumstances aroused tension and conflicts”.

Speaking on behalf of the task force responsible for organising the African Dialogue, Codou Bop, from GREFFELS in Senegal and also a member of SPW Advisory Group, shared the expectations for the outcomes of the programme as: renewed commitment to breaking the silence around sexuality and bringing the issues to the fore, especially sensitive aspects that are regarded as taboo in all the countries; strengthening efforts aimed at promoting young people’s sexuality and sexual rights; building a collective holistic political vision of sexuality distinct from medical perspectives, and addressing issues of sexual rights and pleasure, as well as a commitment to achieving the vision; and reaffirming rights in all aspects in theorizing and programming. She noted that sexuality issues are challenging in many African countries, hence people speak comfortably about sexuality in safe spaces but avoid talking about it in public. She expressed the need for a collective discussion on sexuality that is outside the medical context, and pointed out that issues around the politics of sexuality in terms of rights and citizenship would be addressed at the dialogue.

THEORIES AND PRACTICES

Chairperson: Rolake Odetoyinbo, from Positive Action for Treatment Access (PATA), in Nigeria

OVERVIEW PAPER

The overview paper presented was **RESEARCHING AND THEORIZING SEXUALITIES IN AFRICA** by Sylvia Tamale from the Faculty of Law, Makerere University, in Uganda. As Sylvia Tamale was unable to be present, her paper was summarized by two young Kenyan activists, Kavinya Makau and Saida Ali Mohammed. According to the activists, the paper stressed the importance of gender as a key component of sexuality, without which intellectual and programming analysis and interpretations of sexuality discourses may be impossible. Clarifications between the concepts of “sexuality” and “sexualities”, as well as “gender” and “sex” were also made. The author also noted the interference of western colonialism on the perception and perspectives on “African sexualities” as reflected in the use of language. According to Tamale, “This poses serious limitations to researchers of African sexualities that

have to collect data in local languages and represent their findings in the foreign language of the academia". The paper further clarified the misconception of "African sexualities in an homogenous sense", pointing out that there are experiences that bring about the differences in the variety of African sexualities, such as race, ethnicity, socio-economic status, age, religion, and so forth.

The main body of the paper focused on an historical trajectory of researching sexualities in Africa, starting with the meaning and purpose of research and theories. The historical perspectives presented in the paper provided some understanding of the past, present, and changes that continue to influence studies and information about African sexualities.

Another aspect considered was related to the "colonial medicalization of 'African sexuality' and a simultaneous reduction of its purpose to reproduction". This has heavily influenced modern medical interventions and a significant focus is on the act of sexual intercourse and reproduction, with no considerations for pleasure. The impact of the imperialist view of African sexualities is also manifest through its influence on modern health policies and interventions. Based on these historical views, African sexualities are defined based on the act of sexual intercourse and reproduction. It also noted that there was no focus on the issues of wellness, desire, eroticism and pleasure. This has severely limited the theoretical framing of African sexualities.

African sexualities were also discussed in the light of sexual cultures and violence. Studies have often portrayed African sexualities as primitive, bizarre, dangerous and violent needing fixing. The positive aspects of African sexualities were left out in most works. Tamale argued that most of what is understood as "culture" in contemporary Africa is largely a product of constructions and (re)interpretations by former colonial authorities in collaboration with African male patriarchs.

Tamale also observed that in the 1990s, HIV provided the opportunity for a revival of a colonial form of studying sexuality in Africa, deemed as racist, moralistic and paternalistic. The research projects were refocused on the sexual practices and behaviours of African men and women in the hope that cultural and behavioural change would curb the spread of the virus. One of its outcomes was the criminalisation of HIV by African governments. However, there is no evidence to show a reduction in the spread of HIV in Africa as a result of this. Instead, it has enhanced stigma, increased women's vulnerability to the disease and circumvented the fundamental challenges of eradicating HIV from the continent.

DISCUSSION

The rich content of the paper triggered a many different responses and reactions from participants, as is highlighted below:

- A majority of participants found the paper very interesting, incisive and thought provoking and the presenters were commended for an excellent review and presentation of the paper.
- The issue of a "culture of silence" evoked a lot of debate. It was asserted that the silence surrounding discourse on sexuality is a recent trend. Some participants noted that sexuality was not as silent in historical Africa as it is in the present day.
- It was observed that the paper did not acknowledge the contributions of African women to general feminist theories.
- Some participants argued that the paper failed to include a critique of literature written by female African writers on African sexualities.
- Attention was drawn to the importance of observing research ethics including engaging with research communities, respect for persons, justice and benefits to the research participants to make sure that no physical and emotional harm or distress is caused as a result of the research and if it does happen, to ensure that the participant is aware prior to the research and provide options for ameliorating the effects.
- The concept of "mutilation" in regard to FGM provoked significant debate. One segment of the group argued that "FGM in whatever form should be regarded as mutilation of the body and the mind", while others felt it would be fair to let those who were circumcised decide whether they were mutilated or not.
- It was suggested that there should be a balanced view of presenting both the good and bad aspects of African sexualities.
- Attention was also drawn to the opening section of the paper which states that, "sexuality cannot be discussed without gender". On the other hand, it was argued that "gender being discussed without sexuality is problematic".
- It was viewed that the use of words like "trans and inter-sex people" fall into the category of the "language of objection" which connotes some sort of stigma and discrimination.
- The tendency to talk about sexual rights in the negative form of disease burden, without exploring pleasure, enjoyment and agency aspects of sexual rights was highlighted.
- Someone suggested the need to develop a standard framework for addressing issues of health and sexualities in Africa. These regional policy documents may then be used as a tool or weapon against donor driven projects by insisting that government policies be followed as framed and agreed in the regional policy document.

- There are tools and resources that can be used to bring out all the voices in the process of re-writing and presenting the history of African sexualities.
- Someone queried the question of visibility and breaking the silence around sensitive sexuality issues and wondered whether the visibility was useful and would have any impact on feminist activism.

RELIGION AND SEXUALITY

Asma'u Joda, from Centre for Women and Adolescent Empowerment, in Nigeria, presented the short paper **ACTIVISTS STRATEGIZING TO ADDRESS RELIGION AND CULTURE**, examining the connections between religion and culture, and noting that the patriarchal structures that govern religion and culture often translate to the oppression of women. Citing references from the Abrahamic and Islamic religions, it was asserted that both religions had teachings about women, and some aspects of sexuality, but maintained that the Islamic religion appeared to be more progressive about the issues relating to women and sexuality, than other religions. The paper asserted that most of the doctrines that were said to be in the holy books were actually cultural and traditional norms which had no bases in the holy books. An instance of the practice of female genital mutilation (FGM) was cited, pointing out that the Islamic religion does not have any doctrine promoting the practice.

Perspectives of Islamic and Christianity on sexuality was also highlighted in the presentation. Reference was made to the aspect of the Koran that allows a wife to divorce a non-sexually performing husband. This seeming empowerment of women is however not explored by Muslim women due to cultural stigma attached to a woman who leaves her husband on such grounds. The speaker noted that the Christian religion did not address certain aspects of desire and sexual pleasure. Adultery was discouraged and masturbation regarded as a taboo and "people were made to feel horrified by the thoughts of sexual pleasure".

In conclusion, the speaker viewed religion as "extremity" which promotes the oppression of women as reflected in doctrines about women's mode of dressing. For instance, a Muslim woman who exposes any part of her body is regarded as a sinner and is not respected in the society. Even when the weather is extremely hot, the women have to remain all dressed up in discomfort. The same women however change their mode of dressing when they travel out of the country – an action that speaks volumes about the repression of women. A final call was made to liberate women from religious oppression through sound religious education and accurate interpretation of the religious books.

DISCUSSION

- Some participants thought that the presentation was too narrow in viewing the topic from only two religious perspectives. It was suggested that considering the mystical religions, Judaic and African traditional religion, would have brought in new dimensions to the discourse.
- The notion of repression producing desire was highlighted.
- The intersection between militarization and fundamentalism was emphasised, in relation to the connection between Islam and terrorism and war.
- One of the participants noted the paradox of contradictions in the expression of eroticism in the Koran and Bible. The question was asked: How do you balance eroticism and holiness together?
- The issue of feminine agency was also pointed out in the incestuous relationship between two prominent personalities in the Bible, Noah and Lot who engaged in incest for procreative reasons.
- Participants stressed the need for further research on African traditional religion and sexuality.
- They stressed the importance of presenting a balanced view of Islam's perspective on sexuality.

SEXUALITY AND PLEASURE

Dorothy Aken'Ova, from the International Centre for Reproductive Health and Sexual Rights, in Nigeria, presented the short paper **SEXUAL DESIRE, SEDUCTION, EROTISIM AND PLEASURE**. In terms of influences about how desires are shaped, Ms. Aken'Ova highlighted the role of religion and the debates about religious misinterpretations against forms of desire; desire is regulated within religious sphere. Other sources of regulation of desire are said to be embedded in patriarchal systems. An example of the scientific technology of "make over" was cited. The speaker noted that cosmetic surgery was not regulated but when trans-gendered persons are going for surgery, it becomes a problem.

Another area addressed by the speaker was "pleasure" as the end product of desire and seduction. It was noted that pleasure is a complicated experience that has been analysed and discussed using various models which deals with the physical and physiological changes in the body as they respond to stimulation. Ms. Aken'Ova argued that contrary to previous speculations, pleasure can also be experienced at multiple levels and not just one level. She described as fallacy the patriarchal interpretation of the connection between the penis, the seminal fluids touching the vagina walls, and the eruption of organism and ejaculation. This notion has been

faulted in the ability to acquire sexual pleasure outside of the penis, describing it as a patriarchal motivation to control a woman's body. The speaker also queried the narrow definition of sexual intercourse as a penile-vaginal penetration. This definition was considered misleading, especially for young people. She advocated for a deconstruction of what is being defined as sex and sexual pleasure, especially for adolescents in order to correct the erroneous knowledge passed onto people by social structures. The presentation ended with an appeal for activists and programme personnel to de-construct the understanding of what sex is, and expand knowledge on sexuality and pleasure.

ORIENTATION, GENDER IDENTITY AND EXPRESSIONS

The participants of this panel discussion were **Codou Bop**, **Dorothy Aken'Ova**, **Simone Heradien**, and **Sybille Ngo Nyeck**, a political Science P.H.D. Candidate at University of California, Los Angeles, USA. They reflected on the intersections between the politicization of homosexuality and the influence of the media.

Using Senegal as a case study, **Ms. Bop** argued that for many centuries, people in her country accepted homosexuality and had a local name for it, but the situation changed after a media campaign against homosexuality. Issues of criminalization of homosexuality were highlighted and she explained that the gay marriage story had to be taken up by the state because of the wide negative publicity it attracted and the way political opponents capitalized on the situation. However, there was the challenge with criminal justice, since homosexuality was not specifically defined in the Koran or in the national and state laws. Therefore, it was addressed under an old law in the penal code as immoral act. For her, like Senegal, the presence of homosexuality is possible in many African countries even though it is not legally recognised. She advocated for the use of existing legal tools such as the national constitution which guarantees the equality and right of every citizen, as well as the international laws regarding the sexual rights as legal instruments for protecting the rights of homosexual persons.

Dorothy Aken'Ova focused on the role of the media in sensitizing the public and in agenda setting. In her perception, the media can be a double-edged sword, promoting a cause on the one hand, and instigating conflicts and violence on the other one. She narrated the story of a media report about a church (House of Rainbow) which accepted gay people and how it led to a campaign for the criminalization of homosexuality in Nigeria. The church was labelled an "evil church" by this media report and the House of Assembly and police were requested to investigate and punish all those involved. This led to an explosion of write-ups about homosexuality. The church was closed down and many of the people involved lost

their jobs and were sent out of their homes. For Ms. Aken'Ova, it is necessary advocate for the speeding up of activism campaigns, sensitization and education programmes against the criminalization of homosexuality.

Sybille Ngo Nyeck made additional comments about the citizenship and the politization of homosexuality in most African countries. She observed that sexual orientation had been politicized before becoming a social issue, thereby making homosexuals more vulnerable to stigma, discrimination, violence and criminalisation. She wondered how there could be state interventions, when raising a discourse about sexual orientation at the family level was difficult.

Simone Heradien focused on the use of language and its connection with stigma and discrimination. She criticised the use of the word "homophobia", calling for a re-construction of the word. She cited examples of notable leaders including the President of South Africa who made negative public utterances about LGBT issues, noting that such public utterances gave legitimacy to public's negative perception about LGBT. She also made comments on intersection between freedom of expression and the legal implications of getting into marriage with a same sex partner. She clarified that contrary to public notion, there is no same sex marriage in South Africa. She explained that partners in same sex relationships formalized their partnerships using the same civil union book that is used for other types of marriages. She also spoke passionately against the distinctions that people make about gender. She argued that defining gender through stereotypes connote discrimination, as in the sense of distinguishing between black or white persons. She advocated for common toilets for males and females as a sign of respect and sensitivity especially for trans-gendered persons.

DISCUSSION

- It was observed that the topic on sexual citizenship needed more clarification.
- It was argued that if marrying a child and having sex with a child is not permissible, then within the LGBT rights, it should not be permissible.
- It was suggested that people should engage with and educate the media and use them to their advantage.
- Issues around body image and beauty were linked to desire and how people express themselves.

DAY TWO - TUESDAY 6 OCTOBER 2010

SEXUALITY AND THE STATE: QUESTIONS TO BE ASKED

Chairperson: Dalia Abd El-Hameed Ali, from Egyptian Initiative for Personal Rights, in Egypt

Overview Paper

Sybille Nyeck, P.H.D. Candidate at University of California, Los Angeles, USA, presented the paper **STRETCHING THE MARGINS AND BARGAINING AMONG IMPERFECT PARTNERS: A PARADOXICAL APPROACH TO SEXUAL RIGHTS ADVOCACY IN AFRICA**, which investigates the challenges and opportunities for governance as well as the advocacy strategies that have been adopted to address social demands in Africa. With specific emphasis on sexual rights advocacy, the paper theorizes about the construction of post-colonial states in Africa, emphasizing the idea of “states in the making” and considering conceptual and strategic challenges that governments and advocates are confronted with.

The paper also describes this homogenous way of viewing the African state as “failure paradigm” and notes the implications it has on initiatives that seek to reduce the gap between the government and the governed, as well as the issues that are taken on as priority concerns. In this regard, issues regarding sexuality and sexual rights never seem to get the attention of government, irrespective of what roles activists play and advocacy interventions employed. It also analyses empirical data emerging from research on perceptions of priority policy issues in six countries – Malawi, Nigeria, Uganda, Senegal, South Africa and Zimbabwe – where issues of sexual orientation and gender identity are prominent and have provoked hate speech and state and societal violence.

The speaker also interrogates the efficiency and effects of state centred strategies to achieve these rights, suggesting that more horizontal and ground-level work is needed if LGBT constituencies want states to respond to their demands positively, which means re-crafting the agenda in economic and social terms. She asked about what would be the most strategic point of entry to advance sexual rights. Is the

African Union a good choice? Does the Union respond better to state members and civil society or to donor countries? On the other hand, should not LGBT groups also engage with trusted local non-state actors? She also revisited the question about the rights discourse, asking how can rights be embedded in African daily realities and not remain simply floating in the air.

SEXUALITY, GENDER, AGE: OLD AND NEW QUESTIONS

Nike Esiet's paper, entitled **ADOLESCENT SEXUALITY AND THE CHALLENGES OF ATTAINING SEXUAL WELL-BEING**, argued that programmes aimed at addressing adolescent sexuality were not working in spite of the heavy funding because the real issues confronting them were not being addressed. An overview of the demographics of youth sexuality in Africa was presented indicating a poor status of sexual and reproductive health (SRH) of young people who constituted about half of the total population of Africa. The rates of new HIV infections, unplanned and unwanted pregnancies and child forced marriages were some of the evidence. In this regard, young people were described in literature as "risk takers, poorly behaved, unknowledgeable", and so forth, without regarding their heterogeneous characteristics which did not support such generalisations.

Failure of the ABC (abstinence, be faithful and condomize) strategy was also a contributory factor for the failure of the SRH interventions. This strategy was said to be unrealistic and did not take several factors into account, such as the motivation for abstinence (which was obviously not to wait until marriage), cross generational relationships and its connection with poverty, and patterns of sexual behaviour which encouraged multiple partners under the guise of serial monogamy.

A significant factor which is never considered is the issue of female desire and agency. While that of a male is considered as almost normal, a female is never seen as having sexual desires nor is she allowed to express it. Suggesting the way forward, the paper recommends the "pleasure framework" which recognises that adolescents are not asexual, and that sexual expression is a normative part of their sexual development. The framework also acknowledged the fact that adolescents view intimacy, sexual pleasure and social status as important goals in a relationship, that societal norms which seek to contain and control young people's sexuality often have a negative impact on their physical and emotional wellbeing, and that the narrowness of the risk discourse continues to leave adolescents especially girls at more risk. Therefore, a sex positive approach was regarded as a preferred strategy for effective programming for adolescent sexuality. To this end, activists and other

stakeholders were urged to seek out what opportunities and challenges such an approach would present.

The second short paper presented in this session was **AGE AND SEX: BETWEEN FRUSTRATION, RENUNCIATION AND POWER**, by Codou Bop. In this paper, she examined the much neglected subject of social constructions of sexuality related to ageing, considering several issues pertinent to healthy sexuality at old age, which includes changes that occur in men and women's sexuality when they reach menopausal age and how the changes are managed, medical conditions that affect sexuality of older adults, intersections of gender, normative norms versus myths, body politics, patriarchy and power dynamics, social support systems and structures, as well as sexual pleasure.

To start with, the paper noted the dearth of literature about the subject. An indication of how the subject matter may be perceived as not much importance. More so, the taboo generated around the subject, also probably explains why the topic has not attracted much studies. Placing the discourse within the African context, the paper argued that the population of the aged in Africa is considerably small when compared to other countries. The explanations for this was some worth obvious- the life expectancy of the elderly in Africa falls within the age range of 31 years (31 years for men and 32 years for women in Zambia for example) and 58 years (58 years for women and 55 years for men in Senegal), according to demographic data from the World Health Organisation (WHO).

Of more significance, is the myth about the social construction of an older women's sexuality and her inability to give or receive sexual pleasure. In many traditional communities, the older women became objects of mysticism as they were perceived as witches hindering the progress of younger women, poor widows who must have killed their husband and children, and so forth. The paper ends with the clarion call to address issues of gender inequality experienced at old age, stressing that sex has no age limit and evolves throughout life. Therefore, every man and women, regardless of their age, should enjoy the right to a fulfilling sexual life in the whole cycle of their lives.

DISCUSSION

- Clarifications were sought about the distinctions between the terms "sensual, sensuous, or sexual".
- The paper should interface between menopause, widowhood issues and allegations of witchcraft, and their connection with political economy.

- The discussion on life cycle contradictions in which a person starts out as a woman and ends as a man requires empirical clarification.
- It was agreed that the best place for sexuality education to start is at home and the best time, when the child asks the relevant question.

SEXUALITY, GENDER AND HEALTH

Chairperson: Sibongile Ndashe, International Centre for the Legal Protection of Human Rights, (Interights), UK

Bernice Heloo, from Society for Women and Aids in Africa, in Ghana, presented the paper entitled **SEXUALITY, HIV AND AIDS. PUTTING PREVENTION IN THE HANDS OF WOMEN; ISSUES, CHALLENGES AND THE WAY FORWARD**, which addressed issues regarding women's vulnerability, to HIV by examining the social, economic and political issues that underpin the continuous spread of HIV, and advocated for putting prevention in the hands of women. The paper argued that women are mostly affected by the pandemic because of a multiplicity of factors and the patriarchy and gender norms were also part of these factors. In this regard, social constructions of masculinity and femininity do not recognize female sexual agency, hence power dynamics in relationships.

Closely linked to this are women's economic dependence on men and social-cultural practices which further reflect inequalities between the sexes. Similarly, the connection between poverty and HIV was established and affirmed in several studies. For instance, sex work, in most cases is poverty driven. Also, unemployment and the desire to get a job at all cost make women vulnerable. Religion also had a profound role in women's risk to HIV transmission, for instance, the Catholic Church prohibits members from using condoms, which is one of the most effective evidence based method of HIV prevention.

Culture and tradition was also a major contributory factor due to cultural practices that put women at risk, such as sexual taboos, child and forced marriages, some initiation rites which involve cutting of the skin or organ, such as FGM. An example of a Ghanaian farmer who killed his wife because she refused to have sex with him when she turned 50 was cited to buttress this fact. There were also references to the traditional practice of the celebration of the 10th child which is rewarded in Ghana with an elaborate ceremony (Bedu Guan).

In the light of these challenges, prevention options for women were analysed. The “ABC” of safer sex strategy was said to have been unsuccessful because it did not address the deep rooted factors fuelling the spread of the virus. Traditional health based approaches were also ineffective. This led to the need to develop new strategies which would put prevention in the hands of women, hence the emergence of female condoms, medical interventions such as post exposure prophylaxis (PEP) and science technology, in the form of microbicides.

The paper recommended among other things, intensifying sexuality education especially to demystify myths and traditional norms. Also adopting multimedia approaches to ensure understanding of issues on prevention and female empowerment in all spheres of life. Political will and commitment at all levels of governance and adoption of a feminist approach instead of gender mainstreaming approach.

DISCUSSION

- The issue of masculinity was considered as not just patriarchy, but about how men have been socialized to believe in what makes them manly enough. And this leads to sexual violence.
- The “parity ten custom” described by anthropology demographers, namely the celebration of the tenth child, was affirmed to be present in Nigeria. A systemic approach was recommended which includes assurance of social security in old age, and improved access to health facilities that ensures child survival.
- Attention was drawn to the fact that there are new female condoms that are more user friendly (latex and not so noisy).
- It was also noted that there were high success rates with the use of female condoms in some African countries like Zimbabwe and Cameroun.
- The macro-economics dimension of HIV prevention was also highlighted involving a huge imbalance of resources and visibility. An example of the Vienna International AIDS Conference was cited where the big subject of interest to the media was microbicides which is has only 38 per cent protection, as opposed to the female condom press conference which was attended by only one journalist and many activists.

In **EMERGING ISSUES RELATED TO HIV/AIDS**, **Morolake Odetoyinbo**, from Positive Action for Treatment Access, in Nigeria, expatiated on emerging issues fuelling the spread of HIV in Africa, including pregnancy and HIV, gender implications of criminalization of HIV transmission, male circumcision as a means of reducing HIV transmission, and protection of the sexual rights of sexual minorities.

The short paper noted that positive women are faced with challenges when trying to access family planning services. This is because medical personnel prefer to sterilize positive women than allow them access to family planning options. In some cases, the women are sterilized without their consent, in a bid to protect an unborn child from contracting the virus.

Regarding the criminalization of HIV transmission, the paper argued that laws with this proposal may boomerang on women, particularly in regard to mother-to-child-transmission. Questions around who should take responsible for preventing HIV infection therefore became the big question. It was anticipated therefore, that the criminalization of HIV may further marginalize vulnerable groups such as women in pre and post natal care, widows, sex workers, and same gender loving couples. Another issue debated was the male circumcision, as a means of prevention for heterosexual HIV-negative men. This was corroborated from over 40 studies which showed that male circumcision provides significant protection against HIV infection. The studies revealed that circumcised males were two to eight times less likely to become infected with HIV and STIs. Nevertheless, this assertion was queried.

In conclusion, **Ms. Odetoyinbo** ended with recommendations for HIV prevention strategies including making condoms sexy through social marketing, promoting vagina pride, advocating for self pleasuring, and exploring new preventive technologies such as microbicides.

DISCUSSION

- The law criminalizing HIV transmission is a law against women and should not be promoted.
- Circumcision is not the same for men and women. For men you cut the skin, for women you mutilate an organ.
- Most of the methods of preventing HIV transmission are failing due to social reasons.
- Further clarification is required for the new "ABCDEF" being proposed, as opposed to the popular "ABC" strategy being used. The "D" component of decrease sexual partner is worrisome; rather, the delay in sexual activity make sense giving all the emerging issues and linking sex to pleasure and non-procreative sex, which is also emerging as a challenge in addressing to HIV and AIDS in Africa.
- Criminalisation of HIV transmission presents an opportunity to bring together related issues such as criminalisation of abortion, same-sex relations, sex work, etc., under the purview of criminal justice and criminal law.
- It was noted that in Vienna for the first time, abortion was discussed as a major HIV problem.

- Attention was drawn to the technical problem with criminalisation of HIV transmission. The possibility of proving in criminal law that someone with HIV has knowingly infected another person is limited due to issues with whether the person had another sexual partner, the window period, etc.
- Transmission rate of HIV infection of women who have sex with women does not receive the same attention as the transmission of men who have sex with other men. We need to bring the conversation on board to ensure prevention of HIV among women who have sex with women.
- The way we talk about co-activists or colleagues is important in fighting stigma and discrimination.

After Ms. Odetoyinbo, **Neli Khuzwayo**, from Centre of the AIDS Programme of Research, in South Africa, presented the paper **RAPE SURVIVORS AND THE PROVISION OF HIV POST EXPOSURE PROPHYLAXIS**, which gave an insight to factors responsible for the not so successful Post Exposure Prophylaxis (PEP) project as an HIV prevention strategy among rape survivors in South Africa. Providing a background to the problem, the paper noted that sexual assault and HIV constitute two of the greatest health concerns in Africa, particularly, in South Africa. As in other cases, women are the most affected, even though men also fall victim. The PEP programme therefore targeted women as a part of a comprehensive programme designed for female rape survivors, in ensuring that their physical, mental, psycho-social and medical health and general well being were taken care of after the traumatic rape experience. However, in spite of the genuine intentions of the programme, certain barriers have hampered its success.

The paper clarified that PEP is part of the comprehensive package of care and management for those who are sexually assaulted. Noting that before PEP is administered, HIV test must be conducted and it must be administered within 72 hours of exposure and must be taken twice a day for 28 days. The major problem for the failure was non-adherence to prescriptions of the medication. The study revealed, only four out of sixteen survivors completed the medication as recommended. According to the paper, there were social barriers stemming from stigma and lack of support from family, community and friends. Most of the time, the survivors kept the experience secret from their family to avoid rejection and social isolation from friends and community members who were likely to gossip and pass judgmental comments about the incident. Other factors were ignorance and lack of awareness and poor access to services because of financial constraints that prevented them from transporting themselves to the facility.

The paper ended with the recommendation for strengthening women's financial capacity and ability to access comprehensive health services, engagement with the state to develop policies and ensure capacity development of relevant institutions

and personnel responsible for addressing the issues, facilitating social support networks that will provide necessary support and reducing stigma among survivors.

CLOSING SESSION

The last session was dedicated to revisiting the various issues, dilemmas and challenges put on the table and examined during the African Dialogue, to identify gaps and issues deserving further thinking and research, and to talk briefly about next steps and future strategies. To avoid the “spirit of all talk and no action” that usually characterised similar meetings, participants agreed to take away something from the African Dialogue that they would use and work on as they returned to their countries.

SYNTHESIS OF PRESENTATIONS, BY DR. OKA OBONO, FROM UNIVERSITY OF IBADAN, IBADAN, NIGERIA

The core themes of the presentations were power, dominance, transformation, and the need for theorization and engagement around questions of the political, cultural and moral economies of human sexualities. These themes ran right through the papers presented and discussed at the various sessions. Speaking on behalf of the Taskforce Planning Committee responsible for organising the Africa Dialogue, for instance, Codou Bop described expectations for the outcomes of the programme as including renewed commitment to breaking the silence around sexuality and bringing issues of its codification to the fore. In her view, this would enable the debate about sexuality to be conducted in open contexts and safe spaces. This would entail strengthening efforts to promote young people's sexuality and sexual rights and the development of a collective holistic political vision through demedicalized perspectives of sexuality and an emphasis on rights and pleasure.

Expectations like these reaffirmed and centred human rights in all aspects in theorizing and programming in the hope that people would then be able to speak comfortably about sexuality. For Codou, "tomorrow afternoon should not be the end of the exercise, but should translate to the beginning of something new at the theoretical and practical levels." It is not clear if effective assessment of this goal is possible within two days of discussions. Perhaps the Dialogues should be stretched over a longer period of time. This is because it might be difficult to say if unified Dialogues conducted in a single discursive setting would prove adequate for the enormous assignment confronting the participants. A pre-post evaluation of capacities possessed before and after the sessions would place SPW and its partners in a better position to know what the proper process for engaging these complex topics might be. For example, how are the "silences around sexuality rights," which had become so prominent in the preliminary presentations, to be understood or interpreted?

How can the politics of silences be comprehended by available methods not aligned with traditional ethnography? What do cultural silences communicate within encrypted customs that are not understood by insiders? What are the methodological implications of the anthropology of communication for interest in this aspect of sexuality studies and advocacy?

How and when will the required skills for investigation and interrogation be developed?

In the lead paper, "Researching and Theorizing Sexualities in Africa", submitted by Sylvia Tamale of the Faculty of Law, Makerere University, Uganda, and presented by Kavinya Makau and Saida Ali Mohammed, some of these issues were raised in different forms. The paper stressed the importance of gender as a key component of sexuality. It argued that, without gender – whether as a sensitizing concept or analytical category – intellectual and programming analysis and interpretations of sexuality discourses may be impossible. It made distinctions between "sexuality" and "sexualities", and between "gender" and "sex". It pointed out that their relationships were complementary and stated that the use of one without the other was like "cooking pepper soup without pepper".

Tamale argued that western colonialism has altered the perception and perspectives on "African sexualities" as reflected in the use of language. In her words, "This poses serious limitations to researchers of African sexualities that have to collect data in local languages and represent their findings in the foreign language of the academia." This point was well taken by participants. It reflected a view contained in an ARSRC publication, *The Tapestry of Human Sexuality in Africa* (2010), in which several papers demonstrated the simultaneous influence of endogenous and exogenous factors in shaping human sexuality in Africa.

Tamale's view that African sexualities are not homogenous is congruent with new understandings of identity formation on the continent, as it is impacted by collective factors like race, ethnicity, socio-economic status, religion, and personal factors like age and changing personal biography.

The paper also dealt with the historical progress in researching sexualities in Africa. Starting with the meaning and purpose of research and theories, it argued that both essentially "create knowledge and explain physical and social phenomena". In this respect, it identified potential methodological and epistemological issues without dwelling on their implications for sexuality studies. This suggests the need to unpack the Dialogues so as to provide space for dealing with matters arising from the main discussions, which may require substantial elaboration. Such matters would include the interrelationships among ontology, epistemology, methodology, advocacy and intervention.

Tamale's position that "Certain stereotypes and myths have found their way into research and the impact that they have in the daily interactions around what needs to happen or what needs to be spoken about more is then transmitted in a way that distorts the whole thing" is very insightful. It echoes Linda Tuhiwai Smith's opinions in the book *Decolonizing Methodologies*, but it needs further contextualization within

Africa. Accordingly, “the rewriting of African history”, which the paper advocates, does not estimate the huge intellectual costs of such an undertaking across disciplines. In asking key questions like “who are the story tellers, what are the power dynamics that exists, who has the power to tell the stories, what about ethnic and gender considerations, what about individuals that are marginalized within a community?”, the paper traces a scope for this undertaking that cuts across anthropology, political economy, indigenous knowledge, ethnology, gender, sociology, respectively. It is a broad project – one that requires central coordination.

The paper argues that data have bias built into them by factors ranging from the researchers’ backgrounds and their theoretical grounding, the social context of the research, and study motives. Hence, “studies on sexualities have always had ideological, political and/or social agendas behind them.” This is the principal challenge. When non-methodologists are expected to utilize scientific tools to draw conclusions for policy advocacy, how can they keep these influences at bay? How can SPW contribute to efforts in that direction?

African sexualities are mostly depicted in works and studies authored by white explorers, missionaries and anthropologists. Not surprisingly, the trend of analysis reveals a pattern of the “ethnocentric and racist construction of African sexualities”. Similarly, African women’s sexualities were characterized as the antithesis of European sexual mores and beauty. These attributes were believed to reflect the im/morality of Africans resulting in feelings of shame and stigma around African sexualities, hence the emergence of neo-Puritan laws to control expressions of sexualities.

This is a neglected feature of the colonial experience: how continental sexualities were altered and transformed by the imposition of alien proprieties that would subsequently become the norms of civilised conduct. Without necessarily “reinventing the wheel”, as the paper advises against doing, it is important to open inquiry into the circumstances under which these alterations occurred, how long it took to happen, the mechanisms maintaining them in the present day, and the extents to which a case for retransformation can reasonably be made.

For Tamale, the “colonial medicalization of ‘African sexuality’ and a simultaneous reduction of its purpose to reproduction” were similarly questionable. The impact of the imperialist view of African sexualities on modern health policies and interventions was also described. According to these narratives, African sexualities were defined by acts of sexual intercourse and reproduction. Hence the narrow focus on the burden of disease, pregnancy prevention, and the curbing of sexual excesses and

perversions. There was no focus on issues of wellness, desire, eroticism and pleasure. This severely limits the theoretical framing of African sexualities, whether in terms of its hermeneutics or pleasure alone. The paper raised concern over, and generated reactions to, the politics of exploiting African sexualities for knowledge and money through donor driven projects.

In general, participants were pleased with the paper's depth of engagement but noted that its treatment of the "culture of silence" did not take cognizance of the fact that the concept was of recent origin. Sexuality was not such a silent affair in historical Africa. In the view of some participants, the paper did not acknowledge contributions of African women to general feminist theorizing as it did not include a critique of literature written by female African writers on African sexualities. Some of such works have done more damage than the western writers and researchers. Attention was drawn to the importance of observing research ethics including engaging with research communities, respect for persons, justice and benefits to the research participants to make sure that no physical and emotional harm or distress is caused as a result of the research and if it does happen, to ensure that the participant is aware prior to the research and provide options for ameliorating the effects.

The concept of "mutilation" – with regard to female genital mutilation (FGM) – also provoked a debate. One group argued that "FGM in whatever form should be regarded as mutilation of the body and the mind", while another thought that women who were circumcised should have a say as to whether they were or felt mutilated or not. The consensus was to seek a balanced view in the presentation of good and bad aspects of African sexualities. This raised the question as to whether "truth" was always consensual and not sometimes exclusive. Agreement over an issue through the compromise of hard opinions might reflect more the need to maintain a harmonious relationship than a commitment to the truth as such. The matter was not resolved.

In the short paper, "Activists Strategizing to Address Religion and Culture", Asma'u Joda of the Centre for Women and Adolescent Empowerment, Nigeria, examined how the patriarchal structures that govern religion and culture often translate into the oppression of women. Drawing from Abrahamic and Islamic sources, she asserted that both religions had teachings about women, and some aspects of sexuality, but maintained that the Islamic religion appeared to be more progressive about the issues relating to women and sexuality than other religions. For her:

Islam is a very sexual religion. A lot is discussed in the Quran and hadiths [examples of the prophet's life] and other Islamic literature. The religion discusses extensively creation, sex and sexuality, whom to marry, when to marry, ritual cleansing/purification at the end of menstruation, sexual intercourse, postpartum haemorrhage.

A case was made for the educational empowerment of women in religious knowledge as a means of countering their oppression under the guise of religion. The paper asserted that most of the doctrines that were said to be in the holy books were extensions of cultural norms. But this is hardly surprising since religion itself is a cultural creation. It embodies ideas which are at play in the wider world and is, as such, coextensive with other patriarchal institutions.

The idea that holiness is incompatible with eroticism and sexuality serves as a basis for activist engagement with orthodox religion. According to Joda, the Koran allows wives to divorce husbands who were not sexually active but this provision in Islam is buried in patriarchal resentment of female sexuality and the power it contains. It is a right that is seldom exercised. Similarly, the explicit sexual scenarios and connotations depicted in the Songs of Solomon in the Bible were queried as "unholy". It may well be that these depictions, while sensuous to a high degree, were also allegorical in their reference to mystical and spiritual unions whose semblance at the material level can only be captured sensuously. Some participants thought the presentation was narrow because it viewed religion only from the monotheistic perspective. There was no mention of Judaism, Eastern mystical religions, or African traditional religion. The suggestion was made for the paper to further theorize on the connections between militarization and fundamentalism.

The short paper "Sexual Citizenship" by Simone Heradien of Gender Dynamix, South Africa, stressed that sexual citizenship could be realized or defined outside the scope or context of nationality. It described the absence of freedom of expression and the need to build institutions that support sexual citizenship. The paper, "Sexual Desire, Seduction, Eroticism and Pleasure", by Dorathy Aken'Ova of the International Centre for Reproductive Health and Sexual Rights, Nigeria, extended this perspective in many meaningful ways.

The paper began by examining the origin, onset and sources of desire, mentioning that, in its variable forms, desire was the product of socialization. Desire and pleasure were not immutable and could in fact change in the same persons over time. The presentation showed how social order can have profound implications for

developments within the inner organism. It therefore lifted the connections between the self and society to a new sexual plane where biology, ontology and sociology were fused.

In "Stretching the Margins and Bargaining among Imperfect Partners: A Paradoxical Approach to Sexual Rights Advocacy in Africa", Sybille Ngo Nyeck of the University of California, Los Angeles, examined how governance and advocacy strategies have been adopted to address social demands in Africa. With specific reference to sexual rights advocacy, the paper considered conceptual and strategic challenges that governments and advocates are confronted with. These include the ways in which regimes of governance shape social and political wellbeing. The paper suggested an alternative approach to understanding why sexuality in general and sexual rights, in particular, remains unimportant to public interest in Africa. It recommends advocacy, bargaining, and strategic planning as main tools for broadening mainstream political interests and including sexually marginalized groups into public programmes.

The same theme was taken up in Nike Esiet's "Adolescent Sexuality and the Challenges of Attaining Sexual Wellbeing", which presented matters from a programmatic point of view. It argued that, despite decades of heavy investments, many strategies and programmes aimed at addressing adolescent sexuality issues were not working. In this respect, the paper echoed sentiments contained earlier by Tamale's paper, which had stressed the challenges programmers face with balancing the challenges of the conditionalities of donor driven projects, much to the detriment of the problems that the programmes should address.

For a Dialogue of this scope, the views raised in Esiet's paper invite serious examination of programme contents and the capacity of those who run these programmes. It broaches the vexed question of ownership, framing and commitment. Why do the programmes fail and why does funding continue in spite of that failure?

The paper's overview of the demographics of youth sexuality in Africa showed similar poor trends in young people's sexual and reproductive health (SRH) indicators. Rates of new HIV infections, unplanned and unwanted pregnancies and early marriages are high among this subpopulation. In her presentation, she queried the non-hormonal circumstances that lead adolescents to high risk behaviour. What social factors are responsible for these negative outcomes? Does adolescence in and of itself entail an inability to recognize danger or can heteronormativity help explain the contrary directions that adolescent behaviour adopts and how it moves away from what might be perceived as an empty and non-responsive adult ideology?

Referring to the limitations of the ABC (abstinence, be faithful and condomize) strategy, which the paper dubbed “the Don’t Framework for adolescent sexuality”, Esiet showed how the absence of gender- and age-specific contexts for the implementation of these programmes helped guarantee that they would fail. In her view, the ABC schema is too simplistic. The Model follows the anti-sexual orientations of patriarchal politics, bedimming its pleasure aspects and stressing only its threatening dimensions.

The presentation cited a good example in the story, “The Rival” by Yaba Badoe in *African Love Stories*, edited by Ama Ata Aidoo, which dealt with the personal dilemmas associated with repressed sexual desire, its taboo character, and the manifestation of this lust in everyday form. The paper recommends the “Pleasure Framework” which advances a sex positive approach, as a preferred strategy for effective programming for adolescent sexuality. While the framework is proposed as a result of the insights gained from many years of sexual and reproductive health programming with adolescents, the paper did not address how its core recommendations can be translated into policy or, given the age of the population involved, a curriculum.

Codou Bop’s “Age and Sex: Between Frustration, Renunciation and Power” was an interrogation of how sexuality is constructed in relation to ageing. How is beauty constructed and appreciated if it was previously predicated on physical attraction? The paper recognized that many African countries have a “younging” population in contrast to ageing populations in Europe and America. In this respect, it is important to examine how appreciation and desire would express themselves as a segment of the main population continues shrinking.

The core significance of the paper includes its attempt to synthesize concepts that are traditionally treated separately and hardly ever within the rubric of sexuality and politics. Bernice Heloo’s lead paper “Sexuality, HIV and AIDS: Putting Prevention in the Hands of Women: Issues, Challenges and the Way Forward” addressed issues regarding women’s vulnerability to HIV. It examined the social, economic and political issues that underpin the continuous spread of HIV, and advocated for more female control of prevention. Starting with the justification for focusing on women, the paper argued that women are mostly affected by the pandemic because of a multiplicity of factors. Biological factors place women at greater risk of infection through heterosexual contact. Patriarchy and gender norms also expose women to the risk of contracting HIV but while views like these focus on social constructions of masculinity and femininity, they do not always highlight the significance of female sexual agency.

The paper made a strong case for developing new strategies which would put prevention in the hands of women through technologies like female condoms, post exposure prophylaxis (PEP) and microbicides. It called for more sexuality education as a means of promoting women's health through measures that come under their control.

The short paper by Rolake Odetoyinbo, "Emerging Issues Related to HIV/AIDS", extended this argument by describing how HIV transmission criminalizes victims and the best strategies for addressing this. She emphasized how laws criminalizing HIV transmission are laws against women and should not be promoted; that circumcision is not the same for men and women; and that suitable language and discourse should be employed to eliminate stigma and discrimination, which exist even among activists themselves.

Nelisiwe Khuzwayo's paper, "Rape Survivors and the Provision of HIV Post-Exposure Prophylaxis" is conceptually related to the papers by Odetoyinbo and Heloo as it addresses vulnerability within the specific context of rape afflictions. It was an insightful analysis, which described a PEP programme targeting women who were rape victims as part of a comprehensive programme designed for female rape survivors. It recommended strengthening women's financial capacity and ability to access comprehensive health services, engagement with the state to develop policies and ensure capacity development of relevant institutions and personnel responsible for addressing the issues. These strategies should include engagement with communities to facilitate the emergence of social networks that provide support and reduce stigma among survivors.

To Conclude

The presentations represented the diversity and backgrounds of the participants, as well as the objectives and expectations of the Dialogue. The discussions stressed the need for more work in promoting issues of sexual citizenship as well as the need to develop a collective vision of sexuality and to engage with the state. The debates addressed the need for greater theoretical rigour in conceptualizing mutilation and cutting. Other topics that engaged participants' attention included the paradoxes of modernization and how modernization tends to discipline and control. Discussions described the existence of sexual pluralities and the need to explore differences and interrogate traditional roles and practices.

The discussions identified how the term “homophobic” raised issues of social justice and how it was pertinent to strategize around that. The power of the media and its ability to help or to hurt was also examined, because the media may sometimes fuel stigma against persons living with HIV, widows, and barren women. The conversations turned around the importance of taking holistic, proactive steps and action at individual, regional and global levels, particularly around the re-writing the history of African sexualities and the need for objective theorizing. This would suggest that distinctions need to be made between doctrine and hypotheses, or between facts and opinion as a step towards effective policy advocacy.

In all, the dialogue emphasized how important it is to empower women with resources and technologies that are gender friendly in HIV prevention intervention efforts. It was unequivocal about holding the state accountable for failure in its responsibilities for the social, economic, and political empowerment of women as a means of promoting their general well being and protecting sexual rights. In moving forward with these conversations, subsequent Dialogues would have to concentrate specifically on building suitable methodologies, strategies, and the establishment of platforms for necessary state-level policy dialogues. This would prove indispensable in scaling up research capacity as well as programming skills and policy advocacy in the areas of sexism, homophobia, economic injustice, ageism and other forms of oppression that may become evident in the course of those Dialogues.

Appendix 1:

AGENDA

Arrival Day: Monday, October 04, 2010

Arrival and Check-in for Dialogue Participants.

Meeting Day One: Tuesday, October 05, 2010

9:00am – 10:30am

Opening

- a). Welcome and Introductions: **Nike Esiet** (Nigeria)
 - b). SPW Remarks: **Sonia Correa** (SPW, Brazil)
 - c). Africa Sexuality Taskforce Remarks: **Codou Bop** (Senegal)
-

10:30am – 11.00am

Health Break

11.00am – 1:00pm

Session One: Chairperson-Nike Esiet (Nigeria)

Lead Paper

- a). Theory and Practice
Sylvia Tamale (Uganda): **Kavinya Makau** (Kenya) and **Saida Ali Mohammed** (Kenya)

Short Papers

- b). Activists Strategizing to Address the State
Jane Bennett (South Africa)
 - c). Activists Strategizing to Address Religion and Culture
Asma'u Joda (Nigeria)
 - d). Discussion / Q&A
-

1:00pm – 2:00pm

Lunch

2.00pm – 4:00 pm

Session Two: Chairperson- Caroline Kouassiama (Ghana)

Short Papers

- a). Sexual Citizenship
Simone Heradien (South Africa)
- b). Sexual Desire, Seduction, Eroticism and Pleasure
Dorothy Aken'Ova (Nigeria)

Short Break

- c). Discussion panel on Sexual Orientation, Gender Identity and Expressions
Chairperson: Jane Bennett (South Africa)
Panellists: **Codou Bop** (Senegal), **Dorothy Aken'Ova** (Nigeria), **Sybille Ngo Nyeck** (U.S.A.) and **Simone Heradien** (South Africa)
 - d). Discussion/ Q&A
-

4:00 pm – 4:30 pm

Synthesis of Key Issues from Day One
Rapporteur- Oka Obono (Nigeria)

6:30 pm – 8:30 pm

Social outing

Meeting Day Two: Wednesday, October 06, 2010

9:00am – 11:00am**Session Three: Chairperson-Dalia Abd El-Hameed Ali (Egypt)****Lead Paper**

a). Resources, Power and Development

Sybillie Ngo Nyeck (U.S.A.)**Short Papers**

b). Adolescent Sexuality

Nike Esiet (Nigeria)

c). Life Cycle Approach to Sexuality and Reproduction

Codou Bop (Senegal)

d). Panel Discussion/ Q&A :

11:00am – 11.30am**Health Break**

11.30am – 1:30pm**Session Four: Chairperson- Sibongile Ndashe (U.K.)****Lead Paper**

a). HIV and AIDS

Bernice Heloo (Ghana)**Short Papers**

b). Rape Survivors and the Provision of HIV Post Exposure Prophylaxis

Nelisiwe Khuzwayo (South Africa)

c). Emerging Issues Related to HIV/AIDS

Rolake Odetoyinbo (Nigeria)

d). Panel Discussion/ Q&A

1:30pm – 2:30pm**Lunch**

2.30am – 3:00pm**Synthesis of Key Issues for Day Two****Rapporteur- Oka Obono** (Nigeria)

3.00am – 4:00pm**Closing**a). Strategizing for the Future: **Dorothy Aken'Ova** (Nigeria)b). Closing Remarks: **Sonia Correa** (SPW, Brazil)

c). Submission of Evaluation Form

Appendix 2:

LIST OF PARTICIPANTS

S/n	Name	Organisation	Country of Residence
1.	Ms. Asma'u Joda	Centre for Women and Adolescent Empowerment	Nigeria
2.	Ms. Simone Heradien	Gender Dynamix	South Africa
3.	Ms. Dorothy Aken'Ova	International Center for Reproductive Health and Sexual Rights	Nigeria
4.	Ms. Sybille Ngo Nyeck	Formerly with International Resource Network	United States
5.	Ms. Adenike Esiet	Action Health Incorporated (AHI)	Nigeria
6.	Ms. Codou Bop	Groupe de Recherche sur les Femmes et les Lois au Sénégal (GREFELS)	Senegal
7.	Dr. Bernice Heloo	Society for Women and AIDS in Africa	Ghana
8.	Ms. Nelisiwe Khuzwayo	Centre of the AIDS Programme of Research in South Africa	South Africa
9.	Ms. Rolake Odetoyinbo	Positive Action for Treatment Access (PATA)	Nigeria
10.	Ms. Caroline Kouassiaman	Innovations For Poverty Action	Ghana
11.	Ms. Dalia Abd El-Hameed Ali	Egyptian Initiative for Personal Rights	Egypt
12.	Mr. Gunstan Chola	Africa Youth and Adolescent Network on Population and Development (AfriYAN)	Zambia
13.	Ms. Sibongile Ndashe	International Centre for the Legal Protection of Human Rights, (Interights)	United Kingdom
14.	Ms. Saida Ali Mohammed	Young Women's Leadership Institute (YWLI)	Kenya
15.	Ms. Kavinya Makau	Urgent Action Fund - Africa	Kenya
16.	Mr. Bakary Y. Badjie	Child Protection Alliance (CPA)	Gambia
17.	Ms. Sonia Correa	Sexuality Policy Watch Secretariat	Brazil
18..	Dr. Oka Obono	University of Ibadan	Nigeria

Africa Dialogue Task Force Members

1. Codou Bop – GREFELS, Senegal.
2. Dorothy Aken'Ova – International Center for Reproductive Health and Sexual Rights, Nigeria.
3. Sylvia Tamale – Makerere University, Uganda.
4. Adenike Esiet – Action Health Incorporated, Nigeria.