

Sexuality in Africa

M A G A Z I N E



Vol 4 Issue 2



Contesting
Sexualities In The
Remaking Of African
Female Bodies As
Sites Of Power

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A sister and brother link arms during a meeting of the PATH-led Peer Family (PF) Program implemented in Kenya under AMKENI, a USAID/Kenya-funded project. Under the PF Program, PATH brought Individuals together to explore health issues as a family. Credit: © 2006 Mike Wang/PATH, Courtesy of Photoshare

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A sister and brother link arms during a meeting of the PATH-led Peer Family (PF) Program implemented in Kenya under AMKENI, a USAID/Kenya-funded project. Under the PF Program, PATH brought individuals together to explore health issues as a family. Credit: © 2006 Mike Wang/PATH, Courtesy of Photoshare

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Socialization And Healthy Sexuality: Transforming Boundaries

By Richmond Tiemoko

Things I learnt from children:

'I am not a baby, I am a big boy' (A 4 year-old boy in nursery 2 responding to his mother's friend who asked: "is he your baby?").

The same boy asked his mother again:

-Boy: *Mummy I know you born [gave birth to] me right?*

-Mum: *Yes.*

-Boy: *How did I enter your tummy when I was a baby and could not even walk?*

-Mother: *'God made it possible and you will understand this when you are grown up'* (It is not clear if the mother would ever explain this to the boy).

A 7 year-old girl who was literally interrogating her mother about how her parents got married, asked *'how do you know you are in love?'* And again the mother, surprised by this question says *'you will know when you grow up'*.

These words from these children reflect the multifaceted socialization process and the strong link between primary socialization and setting boundaries when it comes to sexuality, masculinity and femininities. Many adults are familiar with such questions and very often the questions and answers display adults' discomfort with sexuality, especially discussing positive sexuality. They are too familiar and keen to point out all the negativities and dangers of sexual intercourse to protect their children and prepare them for social life. This article examines the socialization process in the field of sexuality and argues that there is a need to go beyond primary socialization to promote sexual health and wellness.

Insufficient Socialization?

Socialization simply refers to a process whereby individuals (generally new comers to society) are taught and learn to fit into the social area. Socialization is 'a continuing process whereby an individual acquires a personal identity and learns the norms, values, behavior, and social skills appropriate to his or her social position'[1]. While this definition would suggest an empowering and skills developments process, it is disconcerting to observe that in the unfolding drama of

sexualization and sexual expression, socialization is different. In effect, when it comes to sexuality and sexual expression, socialization takes a different twist to become a process of setting and policing boundaries and sexual spaces. It becomes largely constraining and disempowering because the practice and discussion on socialization are focused on primary socialization. Discussing socialization and sexual expression in Africa definitely involves discussing the boundaries and therefore the space and arena for sexuality.

Key questions arising include, what and under what circumstances an individual becomes a sexual being or ceases to be a social and sexual being. Socialization poses major issues in the field of sexuality.

It has become imperative to support the process of secondary socialization and re socialization that is a process of accepting or even designing new behaviour patterns

While we acknowledge it as a continuous process of knowledge acquisition and skill development to live a functional and social life and to make an individual's identity (different from the crowd) it is amazing that an individual's expression of sexuality has in many instances attracted criticism and even ostracism.

Similarly, sexuality education has been concerned with reinforcing the boundaries: Protection of marital union and the framework for sexuality and hetero-normalcy. While these are important issues, they should not overshadow the need to prepare individuals to use and enjoy the power of choice in a responsible manner. I use responsibility to mean the choice that respects others' rights and promotes

healthy relationship with self and with others.

Getting Ready for the future: Beyond primary socialization

Many aspects of existing socialization as related to human sexuality and sexual expression including sexuality education are confined to primary socialization (entrenched in the functionalist perspective) and therefore neglect other equally, if not most, useful forms of socialization. Such restrictive forms of socialization are not enough and would hardly prepare individuals to fully participate in and enjoy the ever evolving social environment. With the current trend of social transformation and the interconnectedness of different spaces (including virtual ones) it has become imperative to support the process of secondary socialization and re socialization that is a process of accepting or even designing new behaviour patterns more relevant to the emerging culture and society. In other words, it is important to reconsider the boundaries and transform them.

Going beyond primary socialization and reconsidering current boundaries would mean updating the notion of masculinities and femininities, and other categories in a way that empowers individuals to live a fulfilling social life as full citizens. As contributions to this issue have amply demonstrated, socialization in Africa should go beyond learning attitude, values and norms that are just appropriate for a particular culture (generally parents' generation's culture). They all point out the need for Socialization to be anticipatory of changes and innovations to come. And this may entail critically evaluating existing norms and values as well as innovating/inventing those appropriate for the future society.

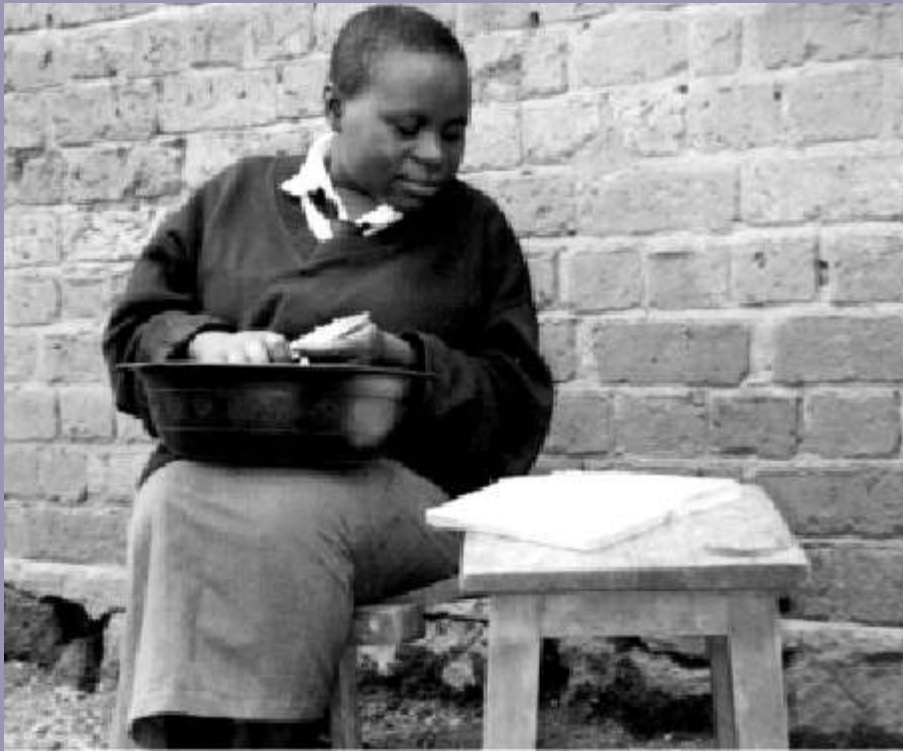
Reference

1.[http://www.reference.com/search?q=so cialization](http://www.reference.com/search?q=so%20cialization) (assessed 26/10/2007)

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Contesting Sexualities In The Re-Making Of African Female Bodies As Sites Of Power

By Patricia McFadden



Seventeen-year old Lucia Mwendo, a secondary school student in Uasin Gishu District, prepares vegetables for lunch while going through a textbook. Even with the introduction of free primary education, girls still miss out on educational opportunities because they are expected to assist in household chores. Credit: © 2003 RUINET, Courtesy of Photoshare

Introduction

On reading a text recently, authored by Sheila J. Wise [1], I was both surprised (at the ease with which the author felt licensed to represent the racist, sexist views of white settler males in a region that is so wrought with tension on these issues) and deeply affected by the matter-of-fact manner in which white males referred to black women through blatantly colonial and stereotypically racist tropes, at a time when one would have hoped that they have had some kind of reflection on their brutal history and life-styles in this African place. Wise, who seems generally unperturbed by the often overt pride that the Afrikaners expressed with their 'history' of apartheid and colonialism, presents a disturbing picture of white males vis-à-vis their black (ethnicized) Owambo counterparts, with the latter coming across as basically promiscuous, disloyal and unloving to

their intimate partners, explicitly sexual and highly sexualized subjects, fulfilling most of the racist, colonial stereotypes associated with black male heterosexual identity and behavior.

In the section on 'Afrikaner Sexuality', her respondents are reported to have said the following in relation to condom use and race.

'Given the real and hypothetical scenario of having sex with a white woman, most men admitted that they would not and had not used a condom'. However, given the same scenario with a black woman they would 'definitely use a condom'. Interestingly, even if the black woman were elite, the men still said they would use a condom. This reiterates the general perception of HIV/AIDS as a 'black disease' and that race more than class is a key factor in the sexual behavior of Afrikaner men'

The article by Wise, which is part of a

collection of research studies, conducted mainly by white researchers based in Namibia or visiting this country occasionally, jolted me into thinking more closely about the ways in which the landscape of 'sexuality and black corporeal existence' was undoubtedly changing - in no small part due to the engagements and contestations that black women as scholars/intellectuals and activists have initiated and are driving across this region.

However, more disturbingly, it also signals the persistence of entrenched discourses of supremacist exclusion and patriarchal misogyny that are once again finding their way into the texts, public media, state and global NGO utterances and agendas.¹ This renewed backlash, which is reflected in very specific forms of exclusionary discourse, politics and practice, is what I would like to say a little about in this short piece. I shall conclude by repositioning a feminist perspective on this contentious issue, as part of an ongoing feminist initiative aimed at reclaiming and celebrating black female sexualities and identities in this and other regions of the continent.

The context of black female sexualities in southern Africa:

Given that I live and work as a radical feminist predominantly within the region of Southern Africa, and that most of my writing and thinking about African female sexualities² has focused on black women living and struggling in this part of the continent, I would like to focus on what I think are the very specific features of two divergent discourses and representations of black women in this arena. I refer to the region as an arena because in numerous ways, most of the most crucial contestations and contentions around identity, presence, citizenship and about the future of being African are playing out around SEXUALITY in the countries of

this region. Additionally, my focus on Southern Africa is also a rebuff to the rather glib generalizations that are so causally made these days about Africans regarding anything and everything. This is another old, bad habit that has found fresh breath in this moment of socio-political crisis and transition to post-coloniality.

The question is basically: Why the obsessive focus on the black female body as a sexualized and deeply contested site/object of enquiry and rescue at this moment on the African continent. Although the colonial, racist stereotypes of the black body as a 'dis-eased body' are quite universal and can be perceived and or read in literature/statistics about HIV and Aids in Europe and the US and elsewhere, the African continent has become the 'hub' of activity from a liberal, religious, medical/pharmaceutical and philanthropic perspective.

This preoccupation characterizes the behavior and policies of mainly outsiders - people who encompass 'western' donor agencies of various sorts, individual researchers across a wide political spectrum, from everywhere, representatives of fundamentalist religious agencies, and philanthropic organizations of all sorts and ideological orientations.

Side by side with this cohort of 'curious and concerned' outsiders, is the burgeoning interest of the national state, often accompanied by representatives of the women's movement and civil society organizations, whose anxiety around and about the sexuality of girls and young women in particular, has provided an (unexpected yet convenient) bond between the two most crucial sectors of our societies at the present time.

Central to this 'bond' between the State and Civil Society are the challenges posed by of HIV and AIDS, although this in not the only issue that underlies the 'partnership' between these two players on the issue of black female sexuality in all the countries of the region and at a continental level. Increasingly, we see partnerships between civil society organizations and the State around issues of 'poverty' (which I would rather call economic exclusion); sexual health in a wider sense than only the issues of the HI virus and its outcomes; sexual violence, particularly the brutal violation of young females within families and in institutions of learning; the impunity and femicide

unleashed on females of all ages in situations of war and flight(so-called refuge in UN/liberal parlance); and the upsurge in sexualized forms of brutality directed against women who choose to love other women and or to re-define their sexual and socio-political and cultural identities in terms invented and determined by themselves and their specific communities (LGBTI and radical feminists)

Certainly, because the issues of HIV and AIDs have been so *noisy* and the conservative, intolerant discourses that accompany them have assumed such *hegemony*³ beyond what used to be the peculiarities of religious and right-wing agencies, one must of necessity recognize that the HI virus has assumed a life of its own. In creating this 'momentum' the virus has not only exposed the depth of structural and socio-political exclusion and neglect within each of our societies, historically and currently, but, it has also posed a new and often confounding challenge to many of the assumptions we had begun to take for granted as activist women/resisting communities.

This is reflected in the massive production of articles; medical research texts and statements; newsletters, brochures, posters, campaigns; videos and other modern media artifacts; the formation of new organizations that are dependent on the persistence of this virus and its impact on working communities in particular; massive amounts of research funding from states in the North to the pharmaceutical industry and the military; AID to neo-colonial states that is 'AIDS targeted'; traditionalist who are clutching at the straw of a 'return to culture' as a response to the pandemic; marketing organizations that are focused on the sale and distribution of products and messages related to HIV and 'combating' its spread as well as managing its consequences the list goes on.

It has become an entire industry, driven by capitalist neo-liberal ideology, and accompanied by a chorus of activists, researchers, state representatives and non-governmental agencies all intent on acting upon *the black body*, but specifically upon the '*black female body*'.

This is what I see as the troubling features of a re-contextualisation of black female sexualities into a *hegemonized, pathologized and appropriated sexuality* (emphasis on singularity) which is becoming more and more controlled and

defined by the very elements and forces that the women's movement and feminists in particular within the movement, have resisted and challenged (and successfully rebuffed) for the past three or so decades.

While one sees increasing access to anti-retroviral drugs and the strengthening of health-delivery infrastructures in some societies (usually as a result of the struggles of courageous and fearless activists, many of whom are living and engaging with the virus/condition), we also see the use of punitive sanctions which affect the very people who are supposedly the 'subjects' of humanitarian concern in other countries - Zimbabwe being a vivid example of this hypocrisy.

While this latter point is also passionately contentious, the interpolation of Robert Mugabe as a hegemon into every and all conversations about the lives of Zimbabweans in the current context, can in itself be self-defeating and pendantic.

Nonetheless , these juxtapositions of 'selective humanitarianism' are meant to emphasize the point that HIV and AIDS have become the undisguised mirror-images of 'globalization' in a peculiar but deeply problematical sense for us in southern Africa and in the so-called societies of sub-Saharan Africa in general.

Behind the façade (excepting the well-intentioned activist and financial support as well) awaits the more complex analysis of how black sexualities and black female sexualities in particular are being reshaped and re-contoured; marked and signed as particular objects of intervention by capitalists and reactionary-conservative forces many of which serve as the agents of continuity for the persistence of 'relationships' of repression, exploitation and appropriation within an intensified international capitalist system.

By seizing the '*opportunities*'⁴ that are offered by the rampancy of this virus and its patriarchally driven *resilience*⁵, the fundamentalists and ideologues of right-wing hetero-normative control over women's bodies and their sexualities (heterosexual, homosexual, bisexual, trans-sexual and intersexed), are consciously and diligently producing textual, visual, and varied electronic materials that are aimed at sabotaging radical positions on women's sexual

rights and entitlements, and systematically removing sexual rights from the ambit of rights as a notion and as a resource that all humans are entitled to everywhere. In fact, they are re-writing the script on rights.

The body and the face of the black woman has become the 'signature' of AIDS. There are texts and statements that position the faces and bodies of African women and girls as the 'vectors' of the virus without blatantly saying so (clearly in this region, the persistence of openly racist representations of black bodies as diseased are not entirely gone, as witnessed by the article by Wise,) but the intentionality is deeply entrenched in the practices and stances that too many activists have adopted as part of the rapprochement between the State (northern and continental) and increasing numbers of civil society activists, including the majority of women's movement activists.

In fact, writing about HIV and sexualities in radical ways can even inspire the ire of 'radicals' in the women's movement, who counter with allegations of recklessness and subjectivity characteristics that ironically have been the flag-ships of radical feminism from its very inception as the critical and cutting edge of women's resistance always.

Therefore, we see a coalescence of 'interests' between the global state (represented mainly by EU and US donor agencies and their international organizations which are increasingly employing some of the most articulate and most experienced activists as their program officers in the region, based predominantly in south Africa) and the national state, which is writhing in its efforts to establish its independence from the imperialist west (with dire consequences for such impertinence in some cases) on the issue of HIV as a 'political windfall' through which the radical tendencies among civil society activists, and in particular among women activists and their organizations, can be 'reeled' in and managed. Although there is often vilification and apparent tension between these two state-located forces, there seems to be general consensus that HIV and the management of AIDS has provided critical political and strategic opportunities to 'damp-down' the fervor that civil societies in the region were bringing to the public in their demands for fuller citizenship and inclusion into the

post-colonial dispensation. The United Nations has played a pivotal role in facilitating this conservative rapprochement. One needs only to re-read the UN documents and stances on critical feminist issues over the past decade to see how skillfully this states'-agency has undermined and sabotaged the struggles of radical activists for a direct relationship with the states in all our societies, and interpolated itself (together with other western-funded agencies) between the emerging citizenry, especially working-class and rural black women, and the crisis-ridden neo-colonial states.⁶ We have moved from terms like misogyny and femicide, patriarchal violence and female genital mutilation, to gender-mainstreaming, gender-based rights, and gender-based violence and Female Genital cutting/excision/etc.

All these hybridizations of feminist terminology and the de-politicisation of critical conceptual tools within women's movements and within women's studies programs signal the re-appropriation of the very means by which feminists and radical activists were able to establish some limited entitlements and protections for women. It is especially in Africa that we encounter a consistent intellectual and activist backlash against our language⁷, our research efforts, and our identities. The combination of colonial hegemony in our academies, with very heavy traffic of donors and other global NGOs, makes for continuous reversals in our struggles to define ourselves and our futures.

Returning To Resistance And Celebrating Black Female Eros

Such critical reflection on the processes by which the black female body (and the black economically excluded male body to a certain extent), has become the focal point of struggle over the definition and direction of the future of this continent.

It is not coincidental that elements who fight each other and vilify each other in other contexts, have quickly reached a consensus over the need to reign in the radical tendencies and demands of women, specifically around sexuality and the kinds of power that women derive and 'deploy' from this site.

The very recognition that African women embrace and cultivate diverse, powerfully erotic and health-giving sexual identities which transform the very meanings of power, sexuality, health and identity as defined and constrained by the

status quo, is in itself a challenge that causes deep anxiety within all the sectors of the patriarchal state and its ancillary institutions (so-called traditional leaders, religious agencies of various types; and gate-keeping groups within the society whose function is to 'moderate' the impact and influence of women's politics on the state and the society in general). Note that the most barbarous and de-humanizing acts of violence and hatred against women and girls are embedded in 'sexualized' expressions of this impunity and manifest themselves through discourses, practices and habits that 'target' the interiority and human-ness of females.

However, African women have dared to step outside the bounds of convention and hetero-normative construction and are increasingly challenging the status quo, particularly on issues of sexual choice and orientation. The creation and expansion of a movement (built largely through continental alliances) of Lesbian, Gay, Bisexual, Transgender and Intersex communities in increasing numbers of African countries, which is having a dramatic impact on women's politics in general (by forcing the heterosexist women's movements to come to terms with the politics of LGBTI women as a reality of women's politics in this century) is one of the most fantastic moments of feminist achievement for us currently.

The challenge is to embrace the energy and courage of this movement and to infuse it into the flagging politics of the women's movement (a task that is monumental but necessary), and to engage the LGBTI movement on its most radical tendencies so that these cutting edge energies can be transformed into new forms of solidarity within the women's movement, as well as boost the strength and consolidation of the feminist movement on the continent.

We know, as radical women, that when we are positioned in places where we own our bodies and our lives; where we are able to define our sexualities in ways that give us pleasure and strengthen us, our political visions and understandings of patriarchal society and all its repressive strategies and practices become clearer and transformational.

We know that when, as African women, we are able to conceptually and theoretically imagine ourselves and narrate our own lives and histories, we are also able to craft new imaginaries - places where we can envision ourselves

Scripts Of Western Heteronormativity: South African 'Lifestyle' Magazines And (Hetero) Socialization

By Nadia Sanga



Straight Hair
Credit: *True Love*, October 2004: 151

performing their roles as women and men through magazine scripts which idealize western notions of femininity and masculinity. (Hetero) socialization in popular South African magazine scripts help delimit, erase and produce sexual expression outside of heterosexuality as deviant.

I reflect on thirty-seven South African English-medium editorialized versions of *Femina*, *Fair Lady*, *True Love*, *Men's Health*, *For Him Magazine* and *Blink* between January 2003 and December 2005 [2]. Except for *Blink* magazine, which no longer exists, all six magazines reflect the largest readerships in South Africa, with *True Love* and *Blink* being the only magazines targeting a black readership.

Linking Magazines, Heteronormativity and Socialization

It has been widely argued that the media operates as an agent of socialization, privileging and normalizing particular ideas about gender, sexuality and race [3]. Within magazine scripts, maleness, whiteness, and heterosexuality mostly operate as unnamed within binaries of gender, race and sexuality, but are central to the organization of a patriarchal society. McRobbie [4] notes for instance that magazines work to “naturalize and universalize meanings and values which are in fact socially constructed” [5].

Popular magazine scripts highlight that sexual expression is limited to a certain kind of heterosexuality, where black and white women are expected to perform constant bodily work in order to maintain

or become heterosexually desirable, and black and white men on the other hand, are represented as inherently heterosexual, desiring multiple female partners for instance, but simultaneously must be taught by the magazine how to behave (hetero)sexually. I now move on to the ways these scripts are played out in magazines.

White Women and Youth

In *Femina* and *Fair Lady*, both magazines targeting white middle to upper middle class women, the western notion of youthfulness as ideal is represented as heterosexually desirable¹ in white women. Over and over again magazine content instructs white women to manage and mask the inevitable signs of ageing. Text such as “Awaken your skin's youth: 42 active ingredients for the ultimate anti-ageing treatment. Fine lines are smoothed, facial features are firmer, and your complexion is more radiant and youthful-looking” [6] litters the magazines' pages. This pressure for white women to portray youth serves to locate them as worthy of competing within the heterosexual market - advertisers suggest that if white women want to remain marketable within the racialised heterosexual matrix, they must look youthful.

“Straight Up Gorgeous For Hair That's Smooth, Silky and All Out Lovely”: Straightened Hair As Heterosexually Desirable

Recent research in Britain reveals that racist representations of skin colour, facial features and hair texture continue to shape the experiences of black women. [7] This seems to be the case in South African magazines too. In *True Love* magazine, the idea of straightened hair as opposed to curly hair, afros, dreadlocks or braids - as heterosexually desirable, is overwhelming (see image 1 for example). One example among many includes a mock letters' page in *True Love* which appears to be an advertisement for *Sofn'free* hair straightening products. One

question reads “How can I keep my hair looking good?” The response is a passionate “We recommend you use the new *Sofn'Free* straightening oil until your hair's condition recovers. Then relax with the *Sofn'Free* Shine Formula sodium relaxer it has been specifically formulated to give your hair better colour intensity and shine.”[8] But straightened hair as desirable in women is not limited to adult women. It seems that little black girls are similarly expected to locate themselves as heterosexually desirable as in the following example: “Stop damage before it starts with love and *Sofn'Free n' pretty*. We all know hard and painful it can be to manage coarse hair.”[9] Little girls, according to *True Love*, must be taught from an early age how to perform 'appropriate' and desirable heterosexual femininity.

Exotised Black Heterofemininity

Despite the rare representation of black women in *Femina* and *Fair Lady*, when they are represented at all, blackness is often marked on their bodies in ways which present black women as hyper(hetero)sexual. Black women are often portrayed as 'exotic' in ways that white women are not. A special report on a book titled *The naked woman: a study of the female body* authored by Desmond Morris - who is set up as an expert on women's bodies - discusses his 'discovery' of “not one but four female G-spots”[10] features a full-page photo of an black African woman's naked body shown from behind. Another example of the way race is marked on the black female body appears as a half-page advertisement selling *JôJô Africa* body products. The main heading of the advert reads “My African Dream” [11] and is accompanied by text and an image of a naked black woman lying on her stomach with her face turned towards the camera against a backdrop of mountain and land, part of the African soil, emblematic of the African landscape. Using terms such as “rare and distinctive”, “pure” and “indigenous” to describe the product, the text and imagery imply that black femininity, as signifier of Africa, is again hyper (hetero)sexualised in ways that white women in *Femina* and *Fair Lady* magazine are not. A different example of how black heterofemininity is marked while white heterofemininity is presented

as 'normal' is a series of advertisements in *Femina* magazine. While both white and black women appear in this advert, it is one of the few locations where black women are represented in *Femina* magazine, and they are again described in exotic ways. The bold text accompanying the images of white women reads more neutrally: “Just Now”; “Hey-Hey” and “(Global) Village Girls”[12]. The bold text accompanying three images of black women read as follows: “Wild Life”; “Tula Mama” and “Township Tjerrie - The essence of Africa: Black and White and Animal Prints.”[13] Here, white heterofemininity is presented as normative and neutral while black heterofemininity is presented as more sexualised, 'different' and thus 'exotic'[14].

Girls and boys are socialised into particular ways of performing their roles as women and men through magazine scripts which idealise western notions of femininity and masculinity

Contradictory Heteromasculinities

While *Men's Health*, *FHM* and *Blink* privilege particular ways of being heterosexual men across racial constructs, these performances are often contradictory. So while there is an overwhelming discourse that men are inherently heterosexual and desire multiple partners: “You know you're a man when at least once in your life you've fantasized about twins”[15], there is also the overwhelming idea in *Men's Health* and *Blink* that men need to be taught how to behave (hetero)sexually: “The best time for a 'nice arse!' shout-out is when there's no chance that you'll be having sex anytime soon...” [16] The contradiction lies in the notion that although

heterosexuality in men is presented as natural or biological, men also need to be taught what to do when having sexual relations with women. This seems to be the case across racial constructs so that another example in *Blink* magazine reads, “Come on guys, with a little guidance and some effort on your part, you can experience the truth of age old legends. Coax your love to burning desire.”[17] Across racial constructs, men are contradictorily presented as both biologically heterosexual as well as in need of teaching on how to perform heterosexually.

Conclusion

The overwhelming projection of westernized notions of heterofemininity and heteromascularity in South African editorialized versions of 'lifestyle' magazines as normative and ideal, constructs homosexuality, bisexuality or any other type of sexual expression as abnormal though its invisibilisation. This leaves little space to express a different kind of sexuality one where mature white women are considered desirable in their maturity, where black women's hair in braids, dreadlocks or afros, are considered desirable, where black female bodies are not racialised and deemed exoticised, and where men don't feel pressure to perform heteromasculinities which treat them as ignorant. These hegemonic scripts limit and erase the possibility of sexual expression outside its

boundaries as normative. These ever-present media portrayals of womanhood, manhood, blackness and whiteness, overwhelming heterosexual expression and ignored homosexual expression, leave very little space for children, socialized within these very narrow margins, to express themselves differently and grow into different kinds of women and men in South Africa. It is important that we start providing our children more choices by investing in alternative media forms as a means to diversify our representations of sexualities.

Endnotes

¹I use this term to indicate that the performance of heterosexual femininity in the world of magazines is often linked

to appearing desirable to an unnamed audience, i.e. men.

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Cont'd from page 6

Contesting Sexualities In The Re-Making Of African Female Bodies As Sites Of Power

'becoming citizens' in new and dynamic ways, re-position each and every woman in a direct relationship with the state and its institutions and challenging the hegemony of patriarchal exclusion in all its forms and expressions.

We know now, after two decades of struggling to articulate and create a process through which all African women can imagine entitlement to the experience and practice of bodily and sexual integrity (wellness and health) as the foundation stones of sexual health and reproductive rights, that this is possible only through the recognition of our diverse choices and sexual identities, which we must celebrate and protect

And when we are safe and happy in our own bodies and lives; when we are sexually free as human beings, we are also at our most dynamic, most brilliant, and most resilient to the scourges of repression and backwardness. At the core of human creativity and power as collective, productive, sustaining values and practices, is the Eros of freedom and life. All of women's entitlements and struggles center on this desire to achieve this freedom of self, and this remains the crux of the matter in current and future struggles over the potential power of the black female body on the continent and

beyond.

Endnotes

¹For a while during the 1980s and 90s, white and Northern researchers seemed to have adopted a more cautious attitude towards the issues of race and identity with regard to African women in particular, reflecting a recognition of tensions that African women had generated around the right to 'speak for ourselves' and to conceptualise and define our identities and herstories. This moment of caution seems to have passed with the license that HIV/AIDS has re-allowed researchers into the intimate lives of black people, and of women in particular.

²Meaning that almost every social issue is discussed and or perceived in relation to HIV and AIDS in ways that are both homogenizing and intolerant in that they discursively erase all other elements and aspects of life and consequence, particularly with regard to working women and girls. Upon this 'flattened' objectification are imposed an essentially conservative, Christian-driven, narrow discourse and practice of hetero-normative sexuality.

³Although feminists and certain women's movement/civil society activists have insisted on the accountability of the state in the delivery of services and entitlements regarding this condition, it is essentially the agencies and structures of northern/western societies who control the resources and discourses that are determining how the HI virus is managed and

or contained on the continent.

⁴Swaziland, a despotic, feudalistic, repressive society has the highest rates of infection and death from the virus. What other signifier of patriarchal 'nurture' do we need to find regarding this particular socialized organism in relation to humans.

⁵I think that feminists and radical activists in the wider civil societies of the continent will have to pay urgent attention to the perniciously deceptive ways in which the UN in particular continues to undermine our struggles to position ourselves as Africans in direct engagement and contestation with our respective States. Since SAPS, the ubiquity of UN involvement in civil society activism and agenda setting has become the most destructive strategy in this regard.

⁶The right-wing re-definition of FGM to mild/neutralized/euro-comforting terms like 'excision' 'surgery', cutting, etc and even justification of the genital mutilation of black female bodies as a matter of choice (see Njambi, 2004), is a persistent reminder of how deeply entrenched supremacist privilege and patronage are within the academy and around us internationally.

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Gender Differentials In Sexuality Socialization In Ugep, Cross River State.

By Koblwe Obono and Oka Obono



A rite of passage ceremony for adolescent males known as Evala, held every year. Here they are dancing in a circle around men who are playing traditional whistles made of animal horns or wood. Each young male is wearing a hat made from a basket of chicken feathers. They hold a carved stick in the left hand and casteñettes in the right hand to keep the rhythm while dancing. © 1996 Sara A. Holtz, Courtesy of Photoshare

understand the difference in being female or male. During this phase, adults have strong influence in shaping children's ideas, values and beliefs to conform to cultural prescriptions. Parents most often at this stage provide early modeling achieved through conditioning or observational learning. Young person's interaction with others provides opportunities for growth and development in relationships and sexual expression.

Growing, children begin to develop sex role identities and preferential play activities based on their identification as boy or girl. They learn social norms around sexuality. Parents provide early guidance but peers and the media expose them to other sexual values. Information by parents is to protect children from sexual harm. Meanwhile, the socialization of boys and girls differ in content, structure and function.

Human socialization presupposes an adequate genetic endowment and environment. Verbal and nonverbal communication enables the transmission of information, ideas, attitudes, and mental states to others. The production of meaning is achieved through the use of understandable symbols during interaction. For Symbolic interactionists, such reflexive behaviour facilitates the development of the self and perpetuates culture. The definition of the situation influences the construction of reality through the interpretation of meaning given to immediate circumstances. Gender power relations within marriage, particularly the degree of dominance and asymmetry, determine the role of spouses in the management of household resources and children [2].

Methodology

The study was conducted through the survey method and complemented with focus group discussions (FGDs) and in-depth interviews (IDIs). The combination

Introduction

Socialization of sexuality in the family varies according to the sociodemographic characteristics and cultural background of parents and children. Differences are grounded in a gender-based division of labour. These values are transmitted to young people during sexuality socialization, learning what constitutes reality-the basic schemes used for understanding the social and physical world. Through interaction, children acquire sexuality knowledge - norms, mores, attitudes, beliefs - and behaviour that are culturally acceptable. Socialization of boys and girls is thus essential for the renewal of culture and perpetuation of society. Individual and society are dependent on

socialization. The paper presents scientific findings on the socialization of children in Ugep through gendered division of labour.

Foundations for Sexuality Socialization

Socialization of sexuality is an important aspect of the development of the child. This is because sexuality is a central aspect of being human throughout life and socialization occurs throughout one's life. Parental socialization is necessary as children begin learning early in life. They learn about their sexuality in the first months of life when they notice pleasurable areas on their own bodies [1]. With the opening of the eyes, babies

of qualitative and quantitative methods permitted the extraction of descriptive, narrative and analytic information used to gain deeper understanding of the phenomena. Qualitative methods focused on understanding the phenomena within their naturally-occurring contexts and teased out meanings from discussants. The survey instrument (the interview schedule) provided data on sexuality socialization practices of parents in Ugep, Cross River State.

Result

The study revealed that mothers play a greater role in the sexual socialization of girls. Most respondents (77.4 percent) noted that mothers moulds the sexuality image of daughters and determine girls' sexuality through discussion. Results portrayed a great gender-based socialization process in which there is little sexuality communication between girls and their fathers. Traditional gender constructions and social norms hinder sexuality socialization through fathers. Gender-role attitude is significantly associated with sexuality communication [3] and matters only for discussing sexuality with specific members of the family.

Girls in FGDs noted that fathers mostly discuss issues like education and career aspirations rather than sexuality. They described fathers as having less time to discuss because they associate the role with mothers. Reasons provided include: daughters are closer to their mothers, mothers are more at home to educate girls, same physiology and society has designed it so. IDIs with women explained:

It is difficult for a man to discuss sexuality with his daughters. There are very few men that have this kind of time. All the work is done by the mother because the daughters are closer to their mothers. The society looks up to the woman to bring up her daughter in the right way in order to bring respect and honour to her family. We tell (socialize) them as early as possible how to behave... We take this seriously because when the girl becomes bad, people will blame the mother, not the father, for not training her daughter.

Another woman added:

Fathers will say "it is the duty of the mother to talk to the daughter

because it is not my concern". Fathers are not so eager because they see this as a woman's responsibility. They feel the mother knows better what goes on with the girl... She has to tell her daughter how to behave and also to inform her that as she is maturing, she may be pregnant or get sickness if she sleeps around with men.

Sexuality socialization is a mother's responsibility according to fathers. Since mothers and daughters have the same sexual features, it is easier for them to understand themselves on sexuality. A father stated:

Mothers should discuss more frequently with daughters because both of them are females and so would understand each other easily

This statement is rooted in biological determinism and functionalism theories. Sociological perspectives offer interpretations of gender stratification and roles that resemble and parallel their positions. The Functionalists suggest that families are organized along instrumental-

It is difficult for a man to discuss sexuality with his daughters. There are very few men that have this kind of time.

expressive lines, with men specializing in instrumental tasks and women in expressive tasks. Gender roles can be seen as arising from biological development or cultural contributions. Biological determinists stated that because women are biologically different from men, some of the roles they perform also differ. However, there has been some disagreement about the exact nature and consequences of this difference. Parsons characterizes the woman's role in the family as expressive, providing warmth,

security and emotional support. These attributes are essential for effective sexuality socialization of the young.

Discussion

Differences occur during sexuality socialization. For mothers, the topic of menstruation is a natural and necessary step of discussion with daughters. It centres on bodily functions which are linked to puberty and sexuality. Fathers, by contrast, do not experience equivalent marker indicating onset of puberty for sons. They are less likely to discuss sexuality with sons at appropriate and beneficial time. Fathers' role in preparing sons on sexuality is less evident and frequent [4]. Hence, boys are given little or no information about sexual changes in their bodies.

Freedom accorded boys has effect on their expression in terms of sexual debut and networking. Boys are socialised to express their sexuality because society has placed no sexual limitations on them as girls. There is no male virginity or prostitution being positive or negative virtues respectively as in girls.

Traditionally, girls were socialised to remain virgins for self-esteem, self respect, family respect, for future husband's respect and for the protection against disease and unwanted pregnancies. This discouraged premarital sex. What were the expectations from boys? Are they under sexual "immunity"? What is the implication of such socialization? The biological make-up of girls attract such imposition because most of their sexual outcomes remain public - unwanted pregnancy, school drop out, stigma, early child bearing, complication and death.

However, children should receive the same sexuality socialization for mutual knowledge and understanding for informed decision making. Although men's role in socialization has been restricted to the initial phase of the reproductive process unlike women, their impact on socialization should be fully felt by both boys and girls. The benefit is to counter-balance the strong peer and media effect on children which expresses sex through explicit or implicit messages that may be inaccurate.

Conclusion

Society is characterised by differences. It views woman as the sociobiological producer, carer and rearer of children. The

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Mobilizing Communities For Girls Education In Egypt :The New Horizon and New Visions Programmes

The Centre for Development and Population Activities (CEDPA) since 1994 has developed and implemented the **Towards New Horizons** and **New Visions** programs In Egypt.

New Horizons is an inventive, informal education program for girls. It was developed as a way of reaching the underserved population of girls and young women who have limited access to education, reproductive health knowledge, life skills to make healthy choices for themselves and their families and limited options to fully develop their own abilities and shape their futures. As a way of increasing gender sensitivity and reproductive health knowledge to promote the development of important life skills, the New Visions program for boys was added.

Teaching Life Skills To Girls

The New Horizons informal education programme is the main project activity and the entry point for community work. It was designed for illiterate girls and young women between the ages of 9-20 in rural and urban settings. The programme aims to increase self confidence and throw light on fundamental information on basic life skills and reproductive health. To achieve cultural sensitivity and ensure community ownership, CEDPA /Egypt took on a participatory development process. This made communities implementing the project the principal developers of the curriculum under CEDPA's guidance.

In the beginning, CEDPA/Egypt took full responsibility for project management and training of program implementers and community volunteer facilitators, with time, CEDPA transferred responsibility for all phases of program activity to local NGOs until the program was completely managed by them. Top quality NGOs received extended technical support to enable them to become regional resource centers to train new organizations. This approach permitted more rapid scale up and enhanced the program's sustainability.

The curriculum consists of 102 hour-

long sessions, generally completed in 6 to 9 months, covering the following topics

Basic life Skills: Rights and responsibilities of men and women, nutrition, health, first aid, child development and rights and small business projects;

Reproductive Health: Adolescence, marriage, pregnancy and childbirth, family planning, sexually transmitted infections and violence against women. The New Horizons program was implemented by 365 NGOs and youth centers with almost 77,000 girls and young women completing the program between 1999 2004.

A scholarship programme was introduced for the girls to help reduce the gender gap in education. It targeted out of school girls and those at risk of dropping out. To ensure continuing support for scholarships, CEDPA/Egypt provided grants to 17 NGOs to experiment with sustainable income- generating activities, like computer centers, micro credit lending, garbage collection, tent rental, honey production and a bakery.

Creating An Enabling Environment

The New Visions programme was introduced for boys between the ages of 12 to 20. it is also a non governmental education program and similar to New Horizons except that it is targeted at youths who have attended school. The program's objectives are to increase gender sensitivity and encourage the development of important life skills like planning, communication and decision making. These skills and knowledge were considered essential for providing family and community support for girls participating in the New Horizons Program. It has been implemented by 216 local NGOs and youth centers in 11 local governorates while the New Visions course has reached 15, 802 boys and young men.

Results

The Towards New Horizons Project has

touched many lives and set in motion , changes that have led to a better quality of life in many communities. Among the project's proven outcomes are;

- 125,000 individuals, received education and training, primarily through the New Horizons, New Visions, NGO Capacity Building, Advocacy and Scholarship programs.
- 365 NGOs and youth centers from 21 governorates were involved in all or some aspects of the project. Their staff or board members participated in one or more of the hundreds of training sessions provided through CEDPA/Egypt funding
- 46 NGOs received specialized advocacy training
- 37000 individuals in 24 communities were educated about the harmful practice of female genital mutilation (FGM) through group discussions and home visits.

Beyond these numbers, the Towards New Horizons Project has contributed greatly to creating an environment for social change and encouraging Egyptians to take advantage of this new initiative. It broke the silence on key issues such as gender equity and FGM, thus promoting and legalizing public and private debates around them. The program boosted and built the potentials of local NGOs and motivated youths as community assets to commit to creating a better future for themselves and all the youths in their communities.

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Culled from the website <http://www.cedpa.org/section/wherewework/egypt>

'The Trouble With Men'- Frameworks For African Masculinities¹

By Lincoln Theo



Lincoln Theo

Personal Context

I am African, by South African birth and upbringing, and by feeling that I belong in Africa. My South African 'white', English-speaking, middle-class social identity often results in incorrect assumptions about my intentions, feelings and self-identity, and presumptions that I do or should subscribe to certain ideals, aspirations and frames of reference. As Dr Kopano Ratele says:

“Another form of the Identity Puzzle that could be taken up is that even in the new society the name African, for instance, does not seem to 'stick' on white South African bodies or white citizens of Zimbabwe. The puzzling aspect is that this is even when the owner of the body him- or herself wants to take the identity of African on.” [1]

This is certainly true of my experience of whiteness, and the corollary is equally appropriate to my experience with maleness. People of all social and cultural

backgrounds often assume my 'maleness', even though I cannot unpack what that might mean beyond biology. I am forced to think critically about frameworks of representation and identity in a broader context, particularly those pertaining to masculinities, and further to attempt to undermine expectations through my body, which I have tattooed, pierced and surgically modified as physical and emotional 're-invention', and of social activism, publicly rejecting restrictive norms and incorporating global and local historical and contemporary collective wisdom. I acknowledge the possibility of transcending essentialist conceptions of human-ness, and of making real connections to all people, irrespective of upbringing and socio-political affiliations. I see the product (of both body and intent) as a melding of ideas of many cultures and many times, while not valorising any of them as being the panacea of the world's or my own ills.

Masculinities

In South Africa, as in (most) other countries, maleness is predominantly understood in opposition to femaleness, and masculinities are understood as inhering only in biologically male bodies. Yet many people's bodies tell other stories. Some 'masculine' people are outright male in construction, some female, and some indeterminately sexed. Many don't

perform traditionally gendered social roles, the definitions of which are difficult to specify using traditional western conceptions of 'masculinity' and 'femininity'. The assumptions are highly simplistic and are discredited as approaches to gendered thinking, yet they still hold sway.

If we engage endlessly in intellectualised discourses too rarified for real-world application, or if we engage simplistic strategic organisational plans aimed at change without critical reference to philosophical and theoretical frameworks, both without reference to real individuals in material reality, we are merely exacerbating global dysfunctions.

perform traditionally gendered social roles, the definitions of which are difficult to specify using traditional western conceptions of 'masculinity' and 'femininity'. The assumptions are highly simplistic and are discredited as approaches to gendered thinking, yet they still hold sway.

Premises For African Social Frameworks

Colonial and globalising commercial forces often perpetuate the view of Africa as homogenous and singular, with little substantial social or cultural diversity or local flavour, or varied performances of masculinities[2]. At the same time the uncomfortable colonial fictions of nationhood insist on inward-looking, insular and restrictive specifications of identities and ways of being[3]. Unfortunately many African systems and leaders perpetuate these approaches in claims that certain lifestyles are 'un-African' 'imported' from 'the outside' and therefore subject to derision and control, which is blatantly untrue[3]. Many Africans are aware of the intimate difficulties inherent in working with cultural and social identity, (in which I include gender and sexual orientation), either imposed from the outside or willingly absorbed from the inside, and most often both in (discordant) concert, often based on a combination of indigenous perspectives and historical western influences, and resulting in what could be described as a melting-pot of invented selves.

Essentialist arguments that rationality and linear thought, human rights, feminist or queer discourses are inherently Western

and therefore subject to suspicion outside of the West, or indeed that a pre-colonial Africa defines the 'essence' of what is African, are as much inappropriate, essentialist 'grand narratives' as those that prescribe a 'national' or 'African' social or cultural flavour. So is the idea that all humans are and should be subject to a single set of rules and structures. Grand narratives are subject to suspicion in localised spaces where individuals' and communities' relationships at least partially rely on perspectives of regional and local cultures and social norms and of individuals' personal perspectives.

Perhaps we should be more concerned with processes and activities rather than identities, which are, of course fluid and at least in part performed.

Alternative Ways Forward? Two Discourse Premises To Work With

Contemporary paradigms for social change are often framed either in simple human-rights-based or in post-colonial, revisionist historical paradigms.

Alternative conceptions beyond those based on combative identity politics, which set poles of 'identity' against one another should be explored, as should the possibility of accessing contextualised discourses beyond overly simplified post-colonialist or deconstructionist frameworks, which at times focus only on what is wrong with the world, with little conception of what comes after.

Perhaps one way of conceiving 'what next?' in the post-post-modernist post-post-colony is to explore integrative rather than exclusionary ideals. One of the strengths of many African societies is a foundation in community, rather than the polarised individuality characterising much post-enlightenment western thinking. Yet the individual in community transfers social and cultural norms, and potentially can effect change on micro- and macro-scales. If individuals are empowered to step outside their conceptions of possible self-definition and -determination, while retaining community consciousness, perhaps they can shift dysfunctions and co-create communities based on respect for self and others.

Such potential 'organic reconstructionist' and inclusive frameworks, whose roots may lie in both western and indigenous thinking, may be useful starting-points for developing tools with which to interrogate and revise ideas of what people do, and the implications of their relations. It is possible to relate insights from human-rights debates to post-colonialist conceptions of Africa, looking

at the hybrid nature of societies, rather than as of a singular culture, society, sex, gender, sexual orientation or whatever else².

More specifically, it may not be necessary to choose between readings of male-female relations as *either* being a function of human-rights discourses where anything less than gender equity is seen as patriarchal violence, *or* exclusively from an 'indigenous' perspective where women's roles, responsibilities and social support systems might traditionally have neutralised the (negative) power of men.

One framework worth more exploration may be that of personal body narratives in performances of masculinities, as approached by postcolonialist and postmodernist conceptions of power, feminisms and queer theories, which have informed and instructed approaches to power relations of the marginalized. These can inform how the 'empowered', including men, might revise their roles and adopt others incorporating them into a broader populace while remaining vigilant over power struggles inherent in patriarchy, religious conservatism, economic and political influence.

Another conception worthy of exploration might be re-visioning social relations beyond body-based, material constructions. African relationships between the human body, the non-human body, organic and inorganic things traditionally held meanings incomprehensible to proto-rationalist and religious conceptions of European explorers. Today, Africans continue to relate with ancestors and divinities both within and outside the context of centrally organised religion, which conceptions are often inimical to modern, globalised social frameworks based on western post-enlightenment conceptions of logic, materiality, and commercial value. Perhaps re-visioning this kind of cultural wealth in light of both current performances of self and modern globalised identities can help develop empowered senses of African-ness and self-identification, including masculinities.

Conclusions (Or Rather Perhaps A Place To Start?)

None of this is new. However, it is perhaps important to revisit linkages coherent in terms of historical and theoretical trajectories, while remaining closely connected to the people whose daily lives are impacted by the frameworks that are constructed.

Approaches based purely on linear thinking can pathologise people, which

can relegate individuals to dependencies on benign social structures to grant status- or life-experience-validity, and therefore the ability to effect personal and community change.

Alternatively, enforcing human-rights approaches beyond ensuring 'freedom from' can be linked to dependencies on benign social structures ready to grant objectively-determinable pre-existing rights to equality. It is important to acknowledge the equal value of all humans, but certain human-rights-paradigms support the binary separations of, for example, men and women, rather than undermining them, resulting in the ongoing need to police power-relations (for example gender-based ones) rather than shifting conceptions of what it means to be male or female, the latter which could contribute to a shift over time of the very concept of power as we understand it.

Perhaps by allowing greater linkages between social activism and the development of organic, community-based yet still individually-oriented shifts in consciousness, rather than via rationalist-based macro-level interventions, greater social change can be achieved. Perhaps we can help men to access new facets of masculinities that neither polarise them in concept or in their social, political and personal lives.

Endnotes

¹This opinion is not an in-depth discussion of masculinities in Africa, nor is intended as rigorous academic exploration or substantive social commentary, but is largely to help me to contextualise my PhD exploring gay male fetish sexuality in South Africa, and in my ongoing attempts to frame personal experiences and social environments.

² In this context I use the concept of hybridity as espoused by Bhabha

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Gender Differentials In Sexuality Socialization In Ugep, Cross River State.

socialization of boys and girls in the family will curb external imposition which sometimes negatively impact on children's sexual health. Boys often face pressure to become sexually active to prove their manhood and be accepted by their friends while pressures on girls may be from their peers, including men. As primary socializing agents, mothers and fathers should have equal responsibility in providing sexual information for their children, irrespective of their sex. Young people's sexual attitudes and expressions have thus been influenced by biological and psychological factors, parental input and sociocultural contexts upon which socialization occurs.

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NOTES TO CONTRIBUTORS GUIDELINES FOR SUBMISSIONS

The editors welcome submissions related to future issues of the Magazine and also other areas of sexuality, sexual health and rights in Africa. These articles or poems should be objective, analytical and reflect current issues and debates i.e. taking a broader approach to sexuality and taking the sexuality discourse beyond health to integrate the expression of sexuality without guilt or fear.

Priority would be given to previously unpublished articles while already published material might be considered based on the relevance of the subject area to ARSRC's work, accompanied by details of where to seek permission for its reprint. Presently we are seeking articles on:

'Unusual Marriage' And Sexual Health And Rights In Africa (Volume 5 Issue 1)

Undoubtedly, marriage remains an important and valued social institution as well as the main location of 'approved' sexuality. For many stakeholders, marriage appears as a control mechanism of 'socially acceptable' sexuality. Interestingly, the values attached to and the centrality of marriage have recently revitalized the politics of the institution. What is marriage? Who should be married? To whom? When? And where? Have therefore become major contentious issues in the politics of the marriage institution. What is however clear, is that marriage is evolving especially among the youths.

Urfi (or Secret Marriage) in Egypt, *Vat-en sit* in South Africa, *Come we stay* (Kenya), *informal marriage* (West Africa) and same-sex relationship are just some of the emerging forms of long-term relationships that will be the focus of the magazine. Contributions will address, amongst others, the following questions: the prevalence, meaning and sexual health implications of these hitherto unusual marriages/unions.

Technology, Sexuality And Reproductive Rights In Africa: (Volume 5 Issue 2)

Technology is fast affecting ways of life in

Africa even though the level of technology penetration in the continent is quite limited when compared with the level in other parts of the world. Yet access to Global services for mobile communication (GSM) and the Internet is growing at one of the fastest rates in the world. Another technological development likely to affect sexual life and relationships in Africa is the availability of sex toys/aids and drugs for sexual dysfunction.

Contributions to this edition of the magazine will explore and analyze the effects of these technological developments on sexuality in Africa. One of the questions an attempt would be made to resolve is how and the extent to which technology could foster sexual pleasure and health within the social, legal and religious framework of the society.

Transactional And Commercial Sex: Facts, Issues And Policy Implications (Volume 5 Issue 3)

This edition of the magazine will explore and analyze facts and controversies on transactional and commercial sex. Some of the key questions for consideration are: What are the levels, forms and factors of these practices? What policies and programmes are needed to address the issues of sexual health and well-being related to the practice of transactional sex, commercial sex and sex tourism?

Food, Body And Sexual Well-being (Volume 5 Issue 4)

This issue of the magazine will explore the relationship between food, the body and sexual well-being. Contributions will look at the sexualization of the body and food, and the extent to which this process contributes to individual sexual well-being in contemporary Africa. Issues around femininity, masculinity and nutrition will also be explored.

Region Watch: Topical Issues with a country or sub regional focus.

Programme Feature: Best practices from programme implementers.

Research Notes: Focus on research and methodologies

Viewpoint: Reactions to previous magazine issues or subject areas that a reader wishes to express very strong opinions about.

Length:

Feature article : 1,000 - 1,500 words

Research issues: 800 - 1,000 words

Opinion articles: 400 - 500 words

Pictures:

Pictures are welcome with or without articles and appropriate credit would be given if the picture is used.

Presentation:

An abstract with your name, contact address, phone number, email address and short personal bio as you would like it to appear on the list of contributors should also be submitted.

References:

*** It is important to note that references should be from the last five years.

*** All contributors would be sent a copy of the issue with their published articles.

All correspondence should be addressed to:

The Editor, *Sexuality in Africa*

Africa Regional Sexuality Resource Centre,

17 Lawal St., off Oweh St., Jibowu,

PO Box 803, Yaba, Lagos, Nigeria.

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Please visit our website - www.arsrc.org - for more information and to access online editions of the magazine. Hard copies of the magazine will be made available on request and subscribers will however be required to pay the cost of postage.

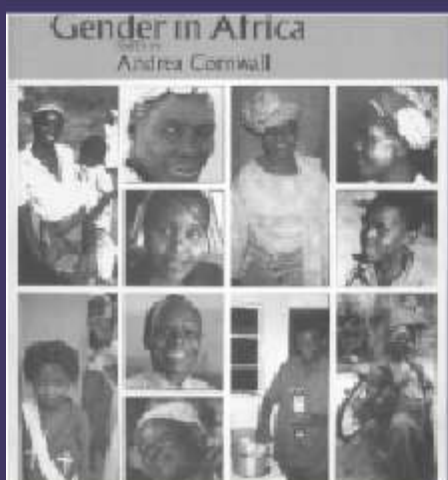
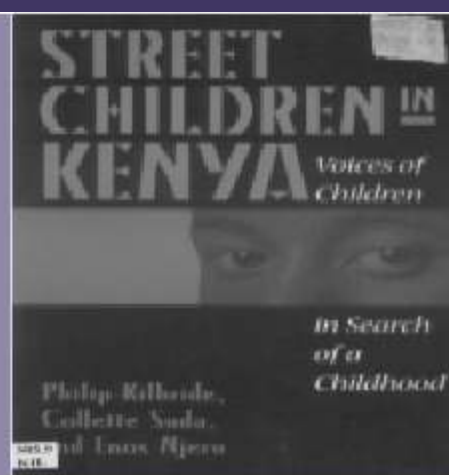
Sexuality Resources

Street Children In Kenya : Voices Of Children In Search Of A Childhood

Author: Philip Kilbride , Collete Suda And Enos Njeru

Publisher: Bergin & Garvey United States Of America , 2000

As kinship relationships and support networks across family lines weaken with modernization, economic stressors take a great toll on children. Kenya, like other nations in Africa and around the globe, has witnessed a rapid rise in street children. This study documents how children in Nairobi follow survival strategies that include collecting garbage (for boys) and prostitution (for girls).



Readings In Gender In Africa

Author: Andrea Cornwall (Ed)

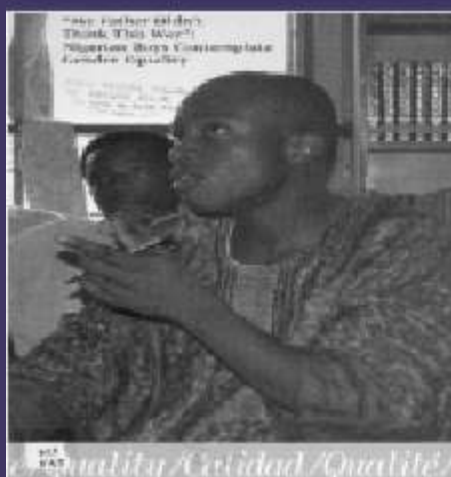
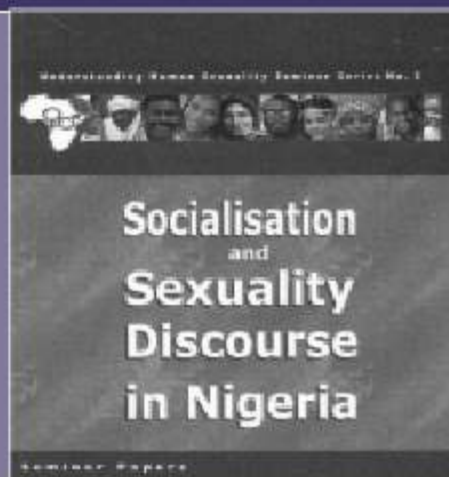
Publisher: the International Institute School Of Oriental And African Studies, London , 2005

This book brings together existing work in different areas by placing the substantial growth of transdisciplinary teaching and research in African gender studies during the last three decades beyond refute .

Socialisation And Sexuality Discourse In Nigeria Seminar Papers

Publisher: Africa Regional Sexuality Resource Centre, Nigeria, 2005

This book is a collection of seminar papers on the socialization and sexuality discourse in Nigeria. Here the contributors examine male and female socialization embedded in the sexuality discourse within patriarchal ideology in the post colonial context.



“My Father Didn't Think This Way” : Nigerian Boys Contemplate Gender Equality

Authors: Gary Barker & Françoise Girard

Publisher: The Population Council Inc , New York, 2003

As kinship relationships and support networks across family lines weaken with modernization, economic stressors take a great toll on children. Kenya, like other nations in Africa and around the globe, has witnessed a rapid rise in street children. This study documents how children in Nairobi follow survival strategies that include collecting garbage (for boys) and prostitution (for girls).