

**REPORT ON 2007 UNDERSTANDING HUMAN SEXUALITY SEMINAR  
SERIES ON DESIRE, INTIMACY, EROTICISM AND PLEASURE. HELD AT  
THE LADY BANK ANTHONY HALL, UNIVERSITY OF IBADAN, 13<sup>TH</sup>  
SEPTEMBER, 2007.**

By

Koblwe Obono

**Introduction:**

The importance of sexuality to humanity has made discussion, research, conferences, workshops and seminars in this field inevitable. In line with its tradition of organizing sexuality seminars, the Africa Regional Sexuality Resource Centre (ARSRC) – a project of Action Health Incorporated – organized the 2007 Understanding Human Sexuality Seminar in Nigeria at the Lady Bank Anthony Hall, University of Ibadan on the 13<sup>th</sup> of September, 2007. The seminar is part of the ARSRC's public interdisciplinary dialogue on humane sexuality. The objectives of the dialogue are to provide a forum for healthy public debate on key sexuality issues and therefore bridge the gap between various sectors of the society (academicians, researchers, programmers, civil society and media professional), and generate knowledge of sexual health and rights from an African perspective.



**A mix of participants during the seminar immersed in the seminar**

The seminar attracted people from diverse backgrounds like students, practitioners from NGOs, the private sector, lecturers, and a few religious leaders. This mix created a forum for the exchange of ideas, sharing lessons, proposing new ideas, projecting discourse, and expanding thought and action on African sexuality. It contributes generally to the knowledge, documentation and promotion of African sexuality.

The seminar, which followed a specified format of presentation and discussion, brought fresher insights and interrogation into the discourse of sexuality in Africa. The four commissioned papers that were presented critically explored and analyzed sexuality in relation to the theme of the 2007 seminar on “Desire, Intimacy, Eroticism and Pleasure”. The presenters examined different topics and related them to socio-demographic, gender, political economy, and cultural dimensions of sexuality and their implication for sexual wellness and healthy living in Africa. Two discussants responded to the presentations before the commencement of the general discussion which involved questions and answers, comments and recommendation. The present report is structured in accordance to the format of the seminar.

## **The Opening Session**

The seminar began with the introduction of quests and invitation of the Chairperson and presenters to the high table by Koblowe Obono. The chairperson, Prof. Abiola Odejide of the University of Ibadan and the Director of the African Regional Sexuality Resource Centre (ARSRC), Dr Richmond Tiemoko were the first to proceed to the high table. They were joined later by the following presenters:

1. Dr. Oka Obono, Department of Sociology, University of Ibadan
2. Dr Olayinka Falola Anoemuah, Independent Living for People with Disabilities (ILP)
3. Dr Taiwo Oloruntoba-Oju, Department of English, University of Ilorin
4. Dr Eno B. Ikpe, Department of History and Strategic Studies, University of Lagos

The discussants, Prof Kassey Garba and Dr Bola Udegbe were also recognized.

The ARSRC Director, Dr Tiemoko in his welcome address remarked that sexuality is the next health problem after malaria but he explained that health is not just

the absence of disease or infirmity. He stressed that sexual pleasure is now been acknowledge as an important component of sexual health and well-being. However, there is still a dearth of knowledge on sexualities in Africa and in Nigeria in particular. The seminar is designed to generate and disseminate knowledge on sexuality issues especially the positive, healthy and empowering aspects of sexuality. He added that the centre is co-organising similar public dialogues with its partner Institutions in Egypt, Kenya, and South Africa.

In her opening remarks, the Chairperson, Prof. Odejide who was formally Vice Chancellor (Academics) of the University of Ibadan, congratulated the centre for its



**Opening address by the Chairperson, Prof. Abiola Odejide (centre) with her are the Director of ARSRC, Dr. Richmond Tiemoko (left) and Dr. Oka Obono (right)**

noble and extensive work on sexuality across Africa. She expressed delight in the seminar which is “public dialogue on an issue which touches the very essence of human beings”. She observed that although there are challenges of talking about sexuality in formal settings in Africa because of the assumptions that sexuality is a difficult subject, often taboo, embarrassment, ridicule and derisions from open discussions, the theme of the seminar is a challenging but necessary one because of the need for serious and better understanding of the meaning, quality and context of silences around sexuality. Prof. Odejide also noted the need for the awareness of cultural, religious, social and geographical differences in the understanding of African sexuality.

Making reference to a study that was conducted in Nigeria, the chairperson noted that reports of widespread occurrence of transactional sex, sexual harassment, seductive dressing by females on Nigerian campuses suggest that women were subverting the social relations, especially men's superior status. She concluded that the seminar will enlighten people on the relationship between sexuality, culture and religion in diverse African settings while enhancing knowledge on the perception of human sexuality.

## **Presentation**

All the seminar papers were presented before the discussion session. A maximum of 20 minutes was allocated to each presentation as follows:

- **“Body Images, Beauty, Culture and Languages: An African Perspective”** by Dr Taiwo Oluntoba-Oju

The paper is concerned with conflict in body image and beauty constructions that occur at the level of race and culture. It focused on the international and cultural context of Sexuality. According to Dr Oloruntoba-Oju, body image refers to personal constructions and public projections of the body and body parts, often in attempted conformity with parameters of ‘beauty’ established in socio-cultural or non-personal contexts. He described body sensitivity as a pervasive phenomenon in traditional Nigerian

African



**Dr Oloruntoba-Oju presenting his paper**

culture, and language as the poetic route to locating body image and beauty perceptions within traditional Nigerian African consciousness.

He noted that female beauty in particular is inscribed in traditional cultural codes in relation to body parts, complexion, overall physiology and aesthetic appearance,

though it is often subject to a corresponding moral evaluation. This inscription of body and beauty in language manifests in names, cognomens, terms, tags, sayings, aphorisms, riddles and extended aesthetic forms such as poetry, folklore, nuptial songs; in sundry oral expressions and cultural practices.

According to him, there is a transmission of culture from the traditional to the modern. He emphasized that body image is appearance, that is, “what you are and what you are trying to project”. It also refers to perception such as imagination and emotions of one’s body, which is highly influenced by an individual’s self-esteem. He further explained that from the evidence of language and literature, traditional Nigeria African culture seems to maintain a clear male-female distinction in body image, beauty and expression of sexuality. Dr Oloruntoba-Oju summarised that in contemporary time, the image of beauty and sexuality has become a dual one - the traditional and the western representation. Elaborating on this, images of different people were portrayed pictorially with varying body sizes and dress designs representing traditional and western images.

➤ **“Broken Pie: The Expressed and Compromised Sexuality of People with Disabilities”** by Folake Idowu and Yinka Falola Anoemuah

Dr Anoemuah began by defining wellbeing, ill health and disability. She noted that Wellness models have evolved as positive, health-oriented alternatives to the disease orientation of the biomedical model. It is the disharmony among an individual’s biological, psychological, socio-cultural, spiritual and developmental components that reduces wellness according to the Newman system model (1982). She noted that the model is applicable to older adults or to those with physical disabilities because the sense of chronic condition does not disqualify individuals from wellness as long as they are able to maintain harmony.

According to the authors, people with disability get into relationships



**Dr Yinka Anoemoah presentation**

later in life than those without physical impairment because the body is important in making choices.

Disability therefore interacts with the sexuality of people with disabilities and affects the way they experience and express pleasure, eroticism and desire. The severity of the negative effect of disability on personality is dependent on the age of the person at onset of the disability. The experiences of people with Spinal Cord Injury (SCI) were described as unique sexuality challenges. The sexual pleasure of SCI is compromised and most times might be experienced without necessarily involving the genitalia. However, they are able to have sexual pleasure or achieve their goal for engaging in sexual act like conception for a female with SCI.

Despite these challenges, the paper presented people with disabilities (PWD) as having sexual expression, desires and fantasies like every other “normal” person. There was a call for a more aggressive research and response to matters on reproductive health in old age and for PWD to enable the maximization of their potentials in the society.

➤ **“Food in Sexuality in the Nigerian Society”** by Dr Eno Blankson Ikpe

Dr Ikpe began her presentation by quoting Binitie (2003) that “food and sexuality are the gods we serve”. She explained that the saying best describes the intricate interplay between food and sexuality which are bound in many ways. Food is a major component of factors in the make up of individual sexuality and its expression. According to her, food and sexuality are two power fields that are very elemental to the development of the human being. This is demonstrated by the death toll in the histories of famines as well as a probable extinction of the human race if total sexual abstinence between the opposite sexes is prescribed (without scientific intervention). Redefining sexuality as “a culturally acceptable way of giving and receiving bodily pleasure”, the presenter noted food as being essential to sexual activity. This was responsible for the cultural respect given to a man who has many children and also has the ability to provide for his family.

Although things have changed in



Nigeria about marriage processes, Dr

**Dr Ikpe explaining the relationship between sexuality and food**

Ikpe observed that food items are still exchanged and served during marriage ceremonies. In addition, to achieve the desired roundness of the female body, some Nigerian cultures engaged in the fattening of the young girls to enhance their attractiveness to suitors. Through a review of existing research, she shows that the culture of seclusion and

fattening was prevalent among the Efik of Calabar, the Ibibio, the Urhobo, the Fulbe and some Igbo groups. For instance, among the Efik, the ideal of beauty in a woman was “a full figured woman with a healthy waistline” (Onyile, 2000).

Special attention was drawn to the Urhobo and Ibibio cultures where food items and other special ingredients are used to fatten maidens as a way of making them attractive, thus enhancing their sexuality. For her, “roundness” is desirable by most people and that is why females in fattening rooms were given food to achieve this state as these round bodies were seen as “birth bodies”. Dr Ikpe spoke against the modern use of drugs by young ladies to get their desired attractive curves and called on parents to redirect young ones to food instead of using drugs because food could help them achieve those curves and desired round figures.

### **“Fantasy and Other Spheres of Expression in African Sexuality” by Dr Oka Obono**

Dr Obono’s paper reviewed the properties and contradictions of fantasy as a pathway to understanding African sexuality from the viewpoint of systemic analysis. He showed how the interruption of fantasy by key elements of continental history transformed sexual fantasy from something subservient to the status quo to something



**Dr Oka Obono addressing the participants on fantasy – “Allow your imagination to fly”**

subversive of it, and how it became sinister. According to him, ventilating function of fantasy is self-affirming because “the real spaces where we live are in dreams and mental impressions. Everything else is an imposition by forces that are alien to us, forces which are at once ancestral, historical, socio-cultural, and political economic”. To that extent, our worlds are external to us but fantasy reschedules our souls and our priorities. He emphasised the need to allow people’s imagination to fly as Africans do not accomplish much because of their inability to fantasize.

He affirmed that there is a cyberspace where people go to express their sexuality in different forms. The paper argues that this subversive transformation of fantasy is intensified in the modern era by asymmetrical patterns in the distribution of global technology. According to him, the production and management of sexual fantasy is seen as an enactment of political economy, especially as it makes the development of cyber-sexuality problematic under African conditions. He argued that levels of technological and socioeconomic development have become crucial predictors of the frequency of fantasy. The discourse was linked to Repressive Hypothesis.

The paper moved the debate forward by opening inquiry into the cultural bases of human fantasies. He examined the functionality of fantasies and explained it as representing the soul’s push to another level. Spheres of expression include forms of the African dance. Waists gyrate feverishly to rhythms filling skies with innuendoes of the throes of sexual climax experienced daily by the observers. Graceful maidenly steps bespeak the desire for sublime foreplay. Other forms include the Masai sexualization of the spear; sexualization of food among the Efik and Ethiopians; Igbo *jigida*; Yoruba romantic odes; the Hausa *Dare Dubu da Daya*; the Fulani *Sharro*, and *Etangala* catharses among the Yakurr. Among all these forms of

sexuality expression, however, fantasy is the most common. It is also the means by which all others find meaning in an ambivalent world.



**A cross section of participants paying keen attention to the presentations**



**Serious moments of thinking and decision making-**

## **Discussion**

The four papers were discussed immediately after the presentation. The first discussant, Prof Kassey Garba reviewed and stimulated further discussions on papers presented by Dr Obono and Dr Anoemuah. She highlighted some points on fantasy, disability and wellness, noting that everybody has one form of disability or the other and advised people to stop pointing fingers at others' disabilities. According to her, disability is a developmental issue. She highlighted that people with disability may be more brilliant than those without "disability", adding that some of the policies in the world today were made at some point where the policy makers themselves were disabled in a particular form at the time of policy making. Wellness can thus affect policy making.

Prof Garba reported that globally, policy makers need to recognise that people with disability are not different from other people in the society. Such recognition could lead to massive change about PWD in the society. She expressed concern over the inconsideration of PWD even in aspects of architecture as most public places do not make infrastructural provision for them. There is a dire need to mainstream policies on

disabilities which should not be in form of “tokenism” but that which allows PWD to take active part in policy matters.

Discussing Dr Obono’s paper, Prof Garba supported the need to fantasize because “without fantasy, we can not be creative, hence not develop”. She agreed that repression of fantasy or sexuality is dangerous because fantasy in cyberspace exists. For her, it is better to discuss sex in reality than in cyberspace as the latter has no restrictions. She called on mothers to create environments for daughters to ask questions and comment freely on any aspect of sex. In cyberspace, someone who identifies himself as “a baby killer” may not be a baby killer in the real sense but can cause others to kill. According to her, flying in ones dream is an interesting concept that can motivate somebody to fantasize. The issue of fantasy was linked to the educational system which represses its students from fantasising. For her, education should liberate people not restrict them.



**Serious Issues: The Discussants Prof. Kasey Garba (left) and Dr Bola Udegbe (right) express their concern**

Dr Bola Udegbe discussed Dr Oloruntoba-Oju and Dr Ikpe papers. She observed that the prominence of each aspect of food in sexuality depends on culture. She noted that modernity is changing things as contemporary women will prefer their husbands to at least heat up their food. Contesting the views of Dr Ikpe that women make spousal

choices based on men provisioning ability, Dr Udegbe posits that women are now tending to be more independent and self-sufficient even before going into marriage unions.

Discussing body image, Dr Udegbe noted that body image is a matter of perception as some spouses prefer their partners slim while others fat. In the same light, some people do not think they are fat/obese even when others see them so. She added that body images depicted in the media tend to emphasise the unusual African image - very slim, pointed breast in old age (on paintings) - which are not real but misleading images. She noted that religion appears to be a dominant institution for moderating these emerging sexual phenomena. She concluded by stating that African traditional attires also speak for the importance of body images.

### **Questions and Comments**

The presentation aroused several reactions from the audience in terms of questions and contributions. The interaction further confirmed the interest of the audience on the papers presented. Among the issues raised were various calls for ARSRC to expand the discourse of sexuality to men, youth and other individuals in the African community, like market people. In her word, a young female participant noted:

*there is a dire and urgent need to spread the message of sexuality and stop caging the youth*

Issues raised by the audience are not limited to the statements above. A male participant noted that sexuality is usually constructed by significant people, that is, the discourse is directed and controlled by those in the higher socioeconomic class. Other issues of concern are highlighted below:

1. There is a need to provide men with sexuality education
2. Plea to organize more of such workshops in the university
3. Request to know more about the organizers of the programme
4. The role of religion and sex need to be critically examined
5. Physical sciences should be pulled along as sexuality is not an issue for the social sciences and humanities alone.
6. The need to explain the role of culture and religion in sexuality



**Participants so excited to ask questions (above) and make contributions (below)**

The questions that emerged from the papers include:

1. Is there a linkage between sexuality and sports given that persons who take part in sports wear minimal clothing?
2. Is fantasy possible after the soul is separated from the body?
3. What is the difference between fantasy and imagination?
4. Why the focus on the west concerning fantasy, what about the east?
5. Has fantasy anything to do with events like suicide bombing in the East?
6. Is the concept of nudity and nakedness evil? What is wrong with it? Why the evil in Lagos State where people are picked up on the streets for indecent dressing?
7. Explain the role of culture and religion in sexuality
8. Why is it only women that are made to fatten up, what about men?
9. The chairperson, Prof. Abiola Odejide asked Dr Olorun-Oju to explain the Yoruba concepts of "*Lepa Sandi*" and "*Orobo*".

A female postgraduate participant, Stella Adebayo expressed the contradiction about men and their confusion about the type of body they like. According to her, a husband will like his wife to be fat so that people will know that she is well taken care of but goes after slim girls. She added that when men are dating or are in early marriage, they like their wife's body exposed but the same men discourage it in the house by saying "what are you teaching these younger ones"

Another male participant, Henry John, contributed to the discussion of Prof Garba by noting that persons with disability are 'normal' and equally brilliant. He stated this while using the example of his disabled sister to prove his point. According to him, his younger sister got paralysed at the age of two and only got married at 32 years. She has a baby. For him, this is a classical example that even the disabled can live normal lives. He remarked that his sister is often regarded by her husband as the brain in the relationship. From this experience and the seminar, he explained that he has found a new understanding of disability.



**Quite engrossed in the issues emerging from the sexuality discourse**

### **Response from the Presenters**

In his response, Dr Obono pointed on the need to liberate education. He noted that though teaching takes place in the classroom, the practical aspect in reality is outside the walls of the classroom. Responding to questions on fantasy, he stated that people like suicide bombers and assassins are most likely those who were socialised into believing that certain rewards await them if they died in the course of the duty. Dr Obono explained that fantasy may change at the point of transition, when the soul is separated from the body.

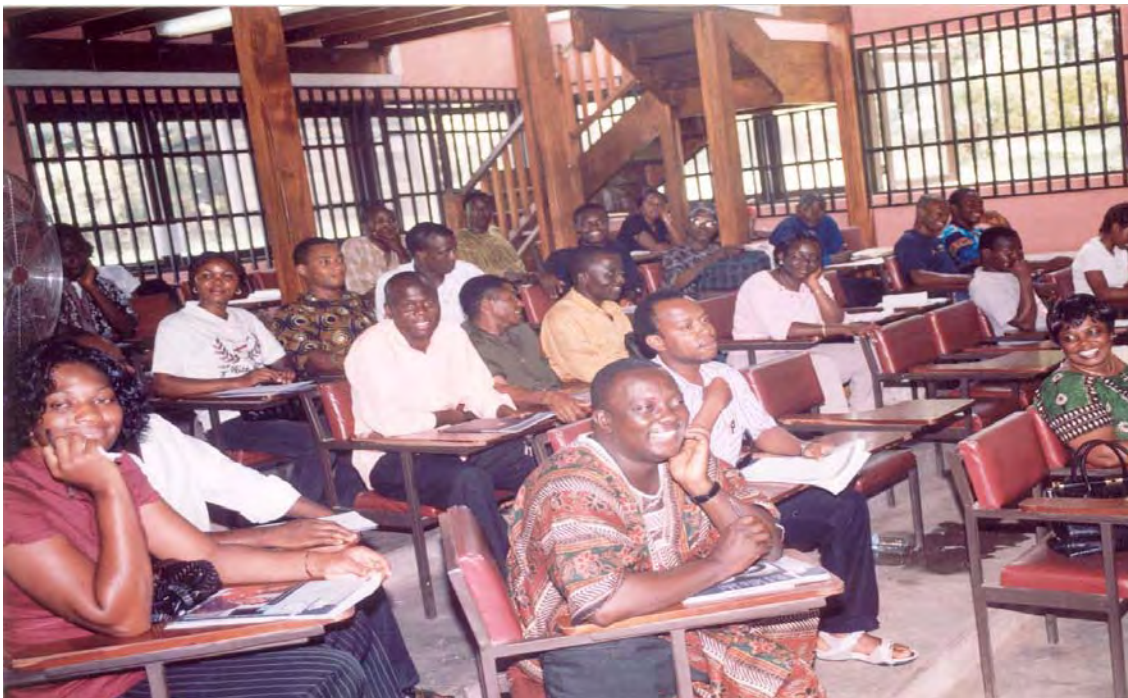
Dr Ikpe noted that the reaction of the older men may be due to the fact that their wife has refused to make herself sexually appealing. Dr Anoemuah emphasised the need to make things readily available to people with disabilities. She posits that there may be a lot of religions yet everyone picks out certain things to suit their individual needs.

According to Dr Oloruntoba-Oju, there is a need for African traditional institutions to preserve African culture. He noted that the world is moving towards a situation whereby the sex of an individual will no longer matter. In line with the question posed by the chairperson, sexuality is expressed in such terms as “*lepa*” and “*orobo*” but the latter seems to be referring to obesity and not roundness.

## **Evaluation and Media Report:**

The evaluation of the seminar by participant showed that the organisation was good in terms of the venue, time and materials received from ARSRC. About 97 percent of the participants noted that the venue of the seminar was good, time convenient (90 percent) and the material received fine (93 percent). Most of the participants got information about the seminar from hand bills and flyers while the remaining few heard about it from colleagues, advertorial in the UI news bulletin and from the e-mail.

Assessing the objectives of the seminar, about three quarters of participants noted that the seminar was excellent in bringing together interested people to discuss new ideas on



**A cross-section of the participants: “We really enjoyed the seminar and gained new insights into sexuality-related issues”**

sexuality-related issues. The evaluation further showed that all participants gained new insights into sexuality-related issues and most have decided to contact someone they have met in the seminar to discuss further more for information. According to them, “attending the workshop made me know more about our culture, fantasies and other issues about food and sexuality”. Most of their expectations were also achieved as

expressed, “my expectations are highly achieved in terms of packaging”. Below are participants’ expectations in the degree of preference:

1. To gain more knowledge and new insights into sexuality matters as well as contribute to the debate of the issues covered
2. To empower youth and make them involved in the decision making process
3. To resolve ignorance and misconceived mysteries about sexuality

They made some suggestions on the ways in which the seminar series could be strengthened.

1. The topics should reach the “common man out there” and taken to other parts of the country, especially rural areas. ‘Apart from the university, we should think of rural communities where many still need a lot’ to know about sexuality.
2. Seminar should be focused more on youth and their challenges with sexuality
3. Seminar papers presented should be distributed and discussion encouraged in other languages
4. Integrate aspects of sexuality in educational curriculum
5. More publicity to increase public awareness
6. Peer and counselling groups and an office for visitation for those with personal problems on sexuality needed
7. Establish a discussion chat room
8. Parents should be made to realise that children are sensitive and they must teach them sexuality so that they will not be led astray
9. A balanced perspective in presentation
10. Programme should be frequently held, involve religious leaders for dissemination of information on sexuality to larger group of people.

They said that they enjoyed the seminar as about 98 percent noted that they would like to attend another seminar if it is in a convenient time and venue.



## **Conclusion**

The total participation of over 100 persons in the seminar was interesting and indicative that people are “hungry” for sexuality information and discussions. It is important to note that the overwhelming interest of participants manifested in their complete stay throughout the duration of the seminar irrespective of competing personal interests in the world. One can attribute this either to the nature of presentation that made it compelling for people to remain on their seats, the freedom of interaction on sexuality issues which normally is not made public, or a combination of both. Participants were enthusiastic and without any form of expression to show tiredness or boredom. Thus more than 95 percent of the participants started and ended with the seminar.

There were frequent calls from participants for more of such sessions in the university. They appealed to ARSRC to bring more of such seminars to the University of Ibadan and to reach a wider audience. In her closing remarks, the chairperson, Prof Odejide emphasised that all participants be more observant and open minded on sexuality matters. She also called for the need to organise more of such workshops in the university. The seminar ended with a vote of thanks by Louisa Ibhaze, the programme officer, research and documentation, African Regional Sexuality Resource Centre. While thanking them for their participation, she urged people to keep on fantasizing.

## Appendix

### List of participants

	NAME	INSTITUTION
1	Abiodun Ganiyu	Nigerian Tribune Newspapers
2	Tayo Ikufumni	News Agency of Nigeria, Ibadan, Oyo State Branch
3	Abdul Rasaq Kasali	Nigerian Television Authority, Ibadan
4	Bello Mosunrat	Nigerian Television Authority, Ibadan
5	Dayo Oni-Olieh	Nigerian Tribune Newspapers
6	Tony-Esan Morenike	Radio Nigeria
7	Tinuke Makinde	Institute of African Studies, University of Ibadan
8	Jumoke Idowu	University College Hospital, Ibadan
9	Akinwumni K.D	University of Ibadan
10	Adegbola M.B	University of Ibadan
11	Ogunsola JL	University of Ibadan
12	Kabiru Salami	University of Ibadan
13	Elueme Charles	University of Ibadan
14	Olusegun Nike	University of Ibadan
15	Oyenekan E.A	ARFH, Ibadan
16	Akingbade	Dept of Psychology, University of Ibadan
17	Okpeadua O.S	University of Ibadan
18	Adeyemo B.S	University of

		Ibadan
19	Faniyi Olaitan	University of Ibadan
20	Oyetayo A.	HDWS, Ibadan
21	Leo Igwe	Nigerian Humanist Movement, Ibadan
22	Edewor Dennis	University of Ibadan
23	Adedeji Shade	University of Ibadan
24	Adeyinka Ige	University of Ibadan
25	Ucheibe Ijeoma Y.	University of Ibadan
26	Blessing Ajav	University of Ibadan
27	Bola Udegbe	University of Ibadan
28	Kassey Garba	University of Ibadan
29	Bokun Onyeonoru	University of Ibadan
30	Yinka Falola Anoemuah	ILP/ University of Ibadan
31	Abiola Odejide	University of Ibadan
32	Dr. O.A Olaitan	Values Incorporated, Osogbo
33	Uche M. Ozughalu	University of Ibadan
34	Ibitayo Moyosore	University of Ibadan
35	Adedokun Adenike	The Polytechnic, Ibadan
36	Mrs. Ajede Atinuke	University of Ibadan
37	Okelie Henry	University of Ibadan
38	Anakebe Kene	University of Ibadan
39	Ajadi Eze	University of Ibadan
40	Soawu Comfort	University of Ibadan
41	Ihedigbo Solomon	University of

		Ibadan
42	Ugwuoha Chinwendu	University of Ibadan
43	Okwumezie Chima	University of Ibadan
44	Ajani Olawale	University of Ibadan
45	Ekemezie B.A	University of Ibadan
46	Elueme Victoria	University of Ibadan
47	Odoemene Okezie	University of Ibadan
48	Akeju David	University of Ibadan
49	Ilufeye Samson	University of Ibadan
50	Eze Priscilla	University of Lagos
51	Onyeka Chidinma	University of Ibadan
52	Odueme Gabriel	University of Ibadan
53	Chuks Diji	University of Ibadan
54	Otayemi Bayo	University of Ibadan
55	Ugonyi D.M	University of Ibadan
56	Raji M.O.	University of Ibadan
57	Ezeogba Amechi	University of Ibadan
58	Bamikole Adeola	University of Ibadan
59	Austin Agu	University of Ibadan
60	Gbadegesin Niyi	Dept of Geography, University of Ibadan
61	Akinwale Akeem	Dept of Sociology, University of Ibadan
62	Hunjo Henry	University of Ibadan
63	Bidemi Oduneye	University of Ibadan

64	Ige Adegboyega	University of Lagos
65	Ese Eunice Anenene	University of Ibadan
66	Maudlynn Chukwumezie	Dept of Psychology, University of Ibadan
67	Ajani Olawale	Dept of Sociology, University of Ibadan
68	Akinwunmi K.A.	University of Ibadan
69	Jombadi A.A.	University of Ibadan
70	Awe M.E	University of Ibadan
71	Igbienkutu Victor	University of Ibadan
72	Isoh Chris	University of Ibadan
73	Samuel A.I	University of Ibadan
74	Falaye F.V	University of Ibadan
75	Bada B.A	University of Ibadan
76	Olunruntoba T.	University of Ilorin
77	Ikuomola Daniel	University of Ibadan
78	Akinbola Bukola	University of Ibadan
79	Omotoso Opeyemi	University of Ibadan
80	Francis Anyanwu	University of Ibadan
81	Obocha Solomon	University of Ibadan
82	Olufemi O.O.	University of Ibadan
83	Olaniyan Dennis	University of Ibadan
84	Olayiwola A.O.	University of Ibadan
85	Abudu Sule	University of Ibadan
86	Adeogun J.O	University of

		Ibadan
87	Kelly Ogbe	University of Ibadan
88	Aguoche Ruth	University of Ibadan
89	Kolawole Oreoluwa	Global Youth Coalition on HIV/AIDS (GYCA)
90	Showole Folashade	University of Ibadan
91	Abiahu Keyna	University of Ibadan
92	Tunde Gladys	University of Ibadan
93	Maduabuchi Dominica	University of Ibadan
94	Patience Ogbah	University of Ibadan
95	Godwin Okpara	University of Ibadan
96	Goodluck Boniface	University of Ibadan
97	Tolulope Ogundipe	University of Ibadan
98	Dotun Okupe	University of Ibadan
99	Debola Lewis	University of Ibadan
100	Abdulsalam Tunji	University of Ibadan
101	Afuwape Olusola	University of Ibadan
102	Chimeize Okon	University of Ibadan