










AFWID 2019 SIDE EVENTS

SIDE EVENT: AFRICAN WOMEN'S LEADERSHIP NETWORK

Curator: Ms. Anne Githuku Shongwe

Rapporteur: Marthe Muller

REPORTER	DISCUSSION
facilitator/curator	<p data-bbox="416 544 970 580">Setting the context and background</p> <p data-bbox="416 618 1509 801">The African Women's Leadership Network (AWLN) is an intergenerational movement of African Women launched on the 2nd of June 2017. A hundred diverse women gathered in New York, with the support of the AU and the UN. The vision of AWLN is to build and drive the transformation of Africa through six key pillars, in alignment with African Agenda 2063. The pillars are:</p> <ol data-bbox="416 840 1038 1055" style="list-style-type: none">1. Empowering women living in rural areas2. Political participation3. Peace and Security4. Young Women Leadership5. Financial Inclusion6. Social Mobilization <p data-bbox="416 1093 1509 1276">One of the methodologies of the AWLN is to make solidarity visits to countries where women are facing the biggest challenges. The first Solidarity Mission of the AWLN took place in Nigeria. The second went to the DRC. The third took place in Djibouti, counting with the presence of Ms Phumzile Mlambo Ngcuka, and Ms. Amina Mohammed.</p> <p data-bbox="416 1314 1509 1386">The following were the first countries to establish national chapters at country level, starting in December 2017:</p> <ul data-bbox="464 1424 1051 1682" style="list-style-type: none"> Democratic Republic of Congo (DRC) Cote d'Ivoire Central African Republic Sierra Leone Congo, Brazzavile Seychelles Nigeria <p data-bbox="416 1720 1509 1792">A commitment was made to establish at least 25 national chapters in time to celebrate Beijing plus 25 in Mexico and Paris in 2020.</p> <ul data-bbox="464 1830 1509 2045" style="list-style-type: none"> An interim steering committee meeting took place in Addis Ababa, and an intergenerational dialogue of the youth branch took place in Nairobi. The AWLN consists of a steering committee, a core group, and a secretariat, hosted by UN Women and the AU, and Germany is the main donor, through the government led by Angela Merkel.

	<ul style="list-style-type: none"> ✚ Dr Ellen Johnson Sirleaf has been selected as the main champion of the AWLN. A Women Leaders Fund was launched. The fund is expected to support women’s projects. ✚ Amb Mulamula was given the responsibility in the AWLN to coordinate Peace and Security. ✚ Mrs Gertrude Mongella, “<i>Mama Beijing</i>”, and first President of the Pan African Parliament noted her passion for the pillar of social mobilisation, and hoped that the AWLN would “bring us back to being Africans.” She noted the need for collaboration with men.” I love men. This network is being led by women, but the spirit should be captured even by men.”
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Main Discussion	<p><i>3 Key Issues – What is the burning platform?</i></p> <ul style="list-style-type: none"> ✚ Mechanisms to truly reach grassroots women living in rural areas, especially through social media. “<i>We don’t need women to speak a foreign language for them to be recognized as leaders.</i>” ✚ Concerns around issues of duplication and partisanship, and ensuring absolute inclusivity, including issues of social cohesion, refugee migrants and women with disability. ✚ The need to translate this network into a viable Pan African movement with some kind of direct action/summit/workshop/women’s march/educational programmes in each country.
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WHAT NEXT? (Recommendations: Key Commitments or Initiatives that can be taken up by the group.)

- A commitment was made to make a list of all delegates who attended the side event and share it
- UN Women was asked to help with the mapping of existing organisations in each country, and to provide the contact details of UN Women staff per country to start national chapters.

NOTE: The AWLN is an inclusive African women leaders network, uniting women leaders, (including Dr Gertrude Mongella, Ms Amina Mohammed, Dr Phumzile Mlambo Ngcuka, Mme Diop of AU, and Amb Mulamula, amongst others) as well as market women, women living in rural areas, women with disabilities and young women.

SIDE EVENT: AFRICAN FEMINISM AS A TOOL FOR SOCIAL CHANGE IN AFRICAN FAMILIES



Curator: Ms Saida Ali Venue: Auditorium, International Centre, Birchwood Hotel

Rapporteur: Mu–Aalima Amyna Fakude

e-mail: amy.fakude@gmail.com

Cell phone: 084 9976 276/078 0355 693

REPORTER	DISCUSSION
facilitator/curator	<p>Setting the context and background</p> <p>The side event was centred on activities of the Kibera Feminists for Peace, Rights and Justice Centre based in Kenya, a programme designed to empower young girls in the Kibera slums. The programme provides space for the development of the girls’ self-worth, each as a person in their own right, safe without any fear of being judged, discriminated against or socially excluded or abused on account of any difference in their being. The centre</p>

	<p>accommodates those who do not fit in with the norms and standards of the Kenyan community.</p> <p>The right of every person, especially women, to personally choose their own gender and openly live by that choice is emphasised. Women and girls actively engage with gender-based challenges and situations militating against the wellbeing of the community by using projects they conduct for the beneficiation of the Kibera community. Their interventions feature an adequately equipped and staffed Community Library, out of which Outreach Programmes to educate the people of Kibera are run, and a Rescue Centre for victims of GBV that provides timeous and relevant response and to any situation, including giving refuge.</p>
<p>Main Discussion</p>	<p><i>3 Key Issues – What is the burning platform?</i></p> <p> Definition of Feminism: African Feminism defined “as resistance to patriarchal notions be they implicit or explicit”. Yasmin Muhammad explained how such notions present and how the Kibera Feminist Movement prevents their onslaught against the community.</p> <p>Yasmin was followed by 18 year old Ruth Juliet, a devout feminist activist who shared the experiences of women in Kenya and the interventions the Kibera Feminist Programme offers which includes feminists advocating for women participation in policy making and leadership. She elaborated that agitating for inclusion of women is not a genuflexion by women, but a gesture to sensitise the Kenyan society of the importance of implementing gender equality, failing which as Feminists, they create their own tables and run parallel feminist policies from which they advocate for feminist rights, not excluding menstrual health management and reproductive issues that more often than not leave the women with the burden of care. It was impressive to the group to hear someone so young being that effectively conscious of the plight of women.</p> <p>Ruth was followed by Beryl, who goes by the name Afrika – a firebrand African Feminist. She reiterated modalities of Feminism and, touching on Radical Sisterhood as practised by the Kisumu Radical African Lesbian Feminism Movement, went on to explain Radical Feminism as the type that stands in stark contrast with Liberal Feminism. She explained Liberal Feminism as a sell-out type of feminism that negotiates sexuality along patriarchal lines, only seeking economic, political and social equality. Radical Feminism on the other hand is an all or nothing concept that redefines feminism and, is demanding, makes no excuses for the existence of LGBTI&Q communities, but ensures equality for all. She went on to explain that African Feminism rejects and deconstructs the notion that women are the weaker sex. It advocates that intersexuality, which acknowledges and recognises the existence of a wide diversity of genders, is crucial for young girls in Kibera slums.</p> <p>The three young women that introduced Feminism were authoritative in matters of gender inclusivity, community cohesion and equality, and so were the last three that succeeded them, who demonstrated in practical terms, through some of their personal experiences, the importance of an unapologetic feminism to liberate mankind.</p> <p> Radical Feminism</p>

Much as the delegates seemed awe-stricken by so much information, some seemed to raise concerns that this approach to feminism may inadvertently alienate rather than unite the people.

LGBTI&Q Kibera Feminists Approach

Issues regarding LGBTI&Q, approached from the Kibera Feminists' perspective, seem to run the risk of polarising communities and isolating men indiscriminately as perpetrators of gender inequality and violence. Delegates indicated that unanswered questions remained, which only an intergenerational dialogue, which included men, could tackle.

WHAT NEXT? (Recommendations: Key Commitments or Initiatives that can be taken up by the group.)

What makes one a feminist?

Delegates enquired whether being a Feminist was a prerequisite to participate in this Side Event. Others wanted to know if sensitivity about matters affecting women makes one a Feminist. There was a concern regarding why the Feminist Movement does not have male advocates. A delegate responded that Pope John Paul II and the US Former President Barack Obama are men, yet by their personal portrayal and utterances, they have declared themselves Feminists.

Khadija from Libya asserted that feminism should be understood as a power, a calling that extricates women from tentacles of misrepresentation of their gender to a freedom to be; thus, this task is not the exclusive preserve of feminists, but the responsibility of the entire humanity. Everyone was kept alive and interested but it was clear that to many, a lot that feminism advocates shocks.

Much as civil action, advocacy and community outreach programmes effectively bear fruit as evidenced in the young people from Kibera, delegates felt the same militancy should be proactively and equally inculcated in entire families, communities, men and women or parents as well as amongst all youngsters on the African continent.

African Feminism vs African Tradition

The group agreed that there needed to be reconciliation between African feminism and African tradition. Women from different countries in the continent had strong disagreements with ideas of feminism that rejected everything traditional because African tradition they said, is not responsible for Gender Based Violence. Historically in certain areas of Africa, matriarchs reigned up until the advent of colonialism. Delegates felt it was better that Africans develop African policies that deal with gender matters as a collective, so that a value system that is gender conscious pervades Africa and protects all genders, wherever people live. Delegates described the session in their own words, and in various ways. A clear distinction was made between feminism in general, or as defined by the west, which is "the advocacy of women's rights on the ground of equality of the sexes", and African feminism which at the end of the day the group agreed to summarise as "the rejection of all issues that lean towards being pillars of patriarchy with a potential to hamper chances of gender equality."

Need for Community cohesion

African feminism could be summed up as **intersectionality** which restores human equilibrium. Delegates summed up the side event as "awesome"; others said it was "informative, instructive, disruptive, innovative etc. The session terminated an hour late, justifiably so since it had begun much too late.

Everyone was upbeat, chanting the slogan, "**African Women Power! Agitate, Organise, Educate and Liberate;**" a war cry to validate talk and urge the setting in of decisive action.

SIDE EVENT: REHUMANISING THE AFRICAN WOMAN TAKING HER RIGHTFUL PLACE IN SOCIETY

Curator: Dr Judy Dlamini e-mail: Judy@mbekani.co.za cell phone: 0829908672

Facilitator: Thabisile Phumo

Rapporteur: Prof Lulama Makhubela e-mail: Lulama.makhubela@gmail.com

Cell phone: 0827282951

REPORTER	DISCUSSION
<p>Facilitator/Curator</p>	<p>Setting the Context and Background</p> <p>Dr Judy Dlamini, as curator of the session set the engagement in a form of a panel discussion. Facilitated by Thabisile Phumo, the panellists included Irene Charnley, Thandiwe Matthews, Tsitsi Masiyiwa, and Dr Motlalepule.</p> <p>A deep reflection on how colonial and apartheid dehumanisation of an African lingers in our minds and women and children carry the brunt of self-hate learnt from the violent system of Apartheid. What will it take to head the mind and the soul of an African? How do we regain humanity?</p>
<p>Main Discussion</p>	<p><i>Key Issues – What is the burning platform?</i></p> <p>The burning platform include issues centering around education, culture and the negative community narrative on women and about what women feed themselves.</p> <ul style="list-style-type: none"> ✚ Women rightful place in different spheres ✚ Women are not represented in business and society ✚ Culture and religion plays a role in the dehumanisation of women ✚ Women not considered as human beings and therefore don't have a voice in all spheres of society ✚ South Africa has not dealt with the impact and history of Apartheid and therefore continues to perpetuate the violence against the weak in society (women and children) ✚ South Africa has got the laws and systems in place but implementation is a challenge ✚ Education has a big role to play in assisting women regain their humanity ✚ Redefine the identity of women as human beings, and women's rights as women's rights ✚ Healing – acknowledgement of historical legacy of colonisation and apartheid and programmes to deal with them
<p>WHAT NEXT? (<i>Recommendations: Key Commitments or Initiatives that can be taken up by the group?</i>)</p> <p>Some Proposed Actions:</p> <p>Education – Inclusion of Gender Based Violence in the curriculum.</p> <p>Culture – Review of cultural practices that perpetuate the dehumanisation of women and advocating for their eradication</p> <p>Narrative – change the narrative and publish perpetrators of the violence</p>	

In view of above, some tangible action points to regain our humanity include:

- ✚ Make a public list of perpetrators
- ✚ Identify cultural norms that dehumanises us (e.g. virginity testing for girls) and what we need to get rid of the practice
- ✚ GBV to be part of the revised curriculum
- ✚ Positive stories that will change the negative narrative and help in Africans knowing their history
- ✚ Media - put money in documentaries that produce positive stories
- ✚ Investing in ourselves
- ✚ Becoming the voice as women leaders to bring change. Engage in courageous conversations. Coordinate strategies and locate them in communities. Fund community development models that will bring change in the lives of women.
- ✚ Challenge many of the practices such as religious practices
- ✚ Becoming active citizenry.
- ✚ Saying no to more laws but be better citizens that monitors our governance.
- ✚ Holding our parliamentary representatives to account
- ✚ Restoration and centering of dignity in all we do. Women Rights to be respected
- ✚ Activism and solidarity important. Young women to come together in solidarity
- ✚ Share best practices and working models such as “*Sabela uyabizwa Model*”. Nothing new but community –based model. “Never again Movement” - based on the “He for She campaign”
- ✚ Start with ourselves. Woman have a voice. Let it be heard. Strong as individuals but stronger as a collective.

In closing, women are encouraged to commit to some of above. One woman at a time.

SIDE EVENT: WOMANICS AFRICA MASTERCLASS

Curator: Rehema Isa Lebo Biko **e-mail:** Rehema@oya.company lebo@oya.company
cell phone: 0637472326/ 0824933434

Rapporteur: Hawa Mayere **e-mail:** hwmayere@gmail.com
Cell phone:0611614707

REPORTER	DISCUSSION
	<p>Setting the Context and Background</p> <ul style="list-style-type: none"> ✚ Unpacking how African women can participate more meaningfully in economics. ✚ Researching goods and services available in Africa, instead of exporting from abroad, where you often pay double for something Africans could equally well manufacture. ✚ Transformation of African perceptions in terms of believing in the local products manufactured in Africa. ✚ Engaging and educating women on how they can contribute in the energy, agriculture, manufacturing and in the mining sectors. ✚ Women as drivers of the economy (realising practical ways of achieving economic success without boundaries). ✚ Taking local and small trading businesses to the global trading stage (understanding what can be done in order to compete on the global markets)

Main Discussion	<p><i>3 Key Issues – What is the burning platform?</i></p> <ul style="list-style-type: none"> ✚ Organising ourselves ✚ Trade opportunities ✚ Unlocking economic highways <p>Organising ourselves – Having an understanding of what it means to be on the largest trade free markets. What needs to be done in order to have an organised market in Africa?</p> <p>Trade opportunities – Where is the flow of money in markets? Where is the niche in the market? Gaining an understanding that Africa has large trade markets, the question is just: “where and what is that market?”</p> <p>Gaining insights into the available industries, and how to access the research relevant to these markets.</p> <p>Unlocking economic highways - where is the current highway that is easily traceable and how can it be accessed, to provide African women with the necessary financial support?</p> <p>Providing strategic advisory services and programme execution support</p>
<p>WHAT NEXT? (<i>Recommendations: Key Commitments or Initiatives that can be taken up by the group?</i>)</p> <ul style="list-style-type: none"> ✚ Mobilising groups of women selling or providing the products or services. (Inter-connect across the countries) ✚ Accessing the geographical markets (see who is selling what and where?) ✚ Enlightening women on what is available at the level of continental markets ✚ Enrolling women to engage in the economic growth in their countries 	

SIDE EVENT: UN SECURITY COUNCIL RESOLUTION 1325 REVIEW

Curator: Rana Magdy Elfeky **e-mail:** Ranam@africa-union.org **Cell phone:** +251988178171

Rapporteur: Suraya Bibi Bhyat-Khan **e-mail:** surayabkhan@mweb.co.za

Cell phone: 065 896 4391

REPORTER	DISCUSSION
Facilitator/Curator	<p>Setting the Context and Background.</p> <p>The AU took three landmark decisions:</p> <ul style="list-style-type: none"> ✚ The 2010 Decision of the Peace and Security Council (PSC) asking the Panel of the Wise to undertake a study on Women in armed conflicts; ✚ The 2014 Decision of Ministers of Gender calling for the creation of an association of women in mediation; ✚ The 13 March 2017 Decision of the PSC to create FemWise. The African Union (AU) Assembly of Heads of State and Government

	<p>established the Network of African Women Mediators, known as FemWise-Africa, to strengthen the role of women in conflict prevention and mediation. FemWise-Africa's location within the African Peace.</p> <p>In light of above, the context and background of FemWise Africa requires:</p> <ul style="list-style-type: none"> ✚ Professionalising the role of Women in Preventive Diplomacy and Mediation ✚ Bridging Gap in Track 1, 2, 3 mediation ✚ Eradicate the marginalisation of African women in different peace processes.
Main Discussion	<p><i>3 Key Issues – What is the burning platform?</i></p> <ul style="list-style-type: none"> ✚ Clarity on the structure and function of FemWise. Not clear if the question was to be Women Mediators. UNSCR 1325 was mentioned. ✚ To attain membership, may have missed questions on reality to sustainable Peace in different regions. ✚ Eradication of marginalisation of African Women in different Peace Processes.
<p>WHAT NEXT? (Recommendations: Key Commitments or Initiatives that can be taken up by the group?)</p> <ul style="list-style-type: none"> ✚ AfWID to coordinate and strengthen FemWise, a point of departure for positive feedback from Regions. ✚ The work and experience required to bring positive change ✚ Regional and National Networks to provide platforms for strategic advocacy with FEMNET ✚ The capacity building during networking, enhancing and take home information and training methodology, implement the commitments to women's inclusion in peacemaking in Africa. 	

SIDE EVENT: THE 4TH INDUSTRIAL REVOLUTION AND THE JOB APOCALYPSE

Curator: Prof Babu Paul

e-mail: bspaul@uj.ac.za

Rapporteur: Pfarelo Muthige
phone: 0671510934

e-mail: pmuthige@gmail.com

cell

REPORTER	DISCUSSION
	<p>Setting the Context and Background</p> <p>What is Fourth Industrial Revolution (4IR)? The 4IR is the current and developing environment in which disruptive technologies and trends such as the internet, robotics, virtual reality and artificial intelligence changing the way we live and work.</p> <p>Why 4IR is important? The fourth industrial revolution brings about many exciting challenges and opportunities</p>

	<p>The 1IR was actually the steam revolution The 2IR electricity energy The 3IR electronics Automation computers</p> <p>The reason why today we have 4IR is because data has increased, 90 percent of the data in the world today has been created in the past two years alone. The worlds data, is expected to grow by 40% each year.</p>
Main Discussion	<p>3 Key Issues – <i>What is the burning platform?</i></p> <ul style="list-style-type: none"> ✚ Unemployment ✚ Misconception, Misinterpretation and Resistance ✚ Will Social sciences survive the revolution? <p>Added to above, the South African state of readiness with regards to Electricity access, Internet access, Education system and Transformation, Housing, Waste management, Health Sector and Transport.</p>
<p>WHAT NEXT? (<i>Recommendations: Key Commitments or Initiatives that can be taken up by the group?</i>)</p> <p>Recommendations\Skills to thrive in the 4IR:</p> <ul style="list-style-type: none"> ✚ Complex problem solving ✚ Critical thinking ✚ Creativity ✚ People management ✚ Coordinating with others ✚ Emotional intelligence ✚ Judgement and decision making ✚ Service orientation ✚ Negotiation of skills ✚ Investment in early childhood education ✚ Development of professional teaching workforce with strong technology skills ✚ Revitalization and moderation of technical education ✚ Basic and tertiary education needs to review the curriculums ✚ Introduction of tinkering – labs at school level aligned to industry 4.0 	

SIDE EVENT: CODING WORKSHOP

Curator: Prof Mercy Mpinganjira and Mr Ronny Mabokela

e-mail: MMpinganjira@uj.ac.za and RMabokela@uj.ac.za

cell phone: 082 6674 130

Rapporteur: Nthabiseng Gagoopane

e-mail: Nthabiseng.angel.gagoopane@gmail.com cell phone: 072 341 1041

REPORTER	DISCUSSION
Facilitator/Curator	<p>Setting the Context and Background</p> <p>Due to the 4th industrial revolution it is important to know how to cope, not be left behind and in order to keep up with upcoming technological changes/developments. To that end, Africa needs coding skills.</p>

	<p>Coding is about developing computer Apps that help make life easier. It is coming with solutions that will solve economic and social issues, among others, in our communities.</p> <p>It is important that women know that coding is not a career path that is meant for males only. Women can also develop Apps that can make life easier by solving gender-specific problems facing them.</p>
<p>Main Discussion</p>	<p><i>3 Key Issues – What is the burning platform?</i></p> <p><u><i>The importance of coding for Women</i></u></p> <ul style="list-style-type: none"> • Women can be able to start their own businesses and compete diligently in the job market • Women can be able to get an insight into how all these applications are working • They can become entrepreneurs and build their own small software businesses • Women can manage their data well by creating databases • Coding can help develop logical skills <p><u><i>Using coding in different career paths</i></u></p> <ul style="list-style-type: none"> • Coding can be used in all sectors of the economy • Learning coding abilities will help individuals with starting their own business, enabling them to be independent. • Coding can be used to enhance different careers and widening the job prospect <p><u><i>Teaching future generations about coding</i></u></p> <ul style="list-style-type: none"> • Coding provides children with stable career options • By teaching children how to code, we will be setting them up with skills and the ability to fulfill any position • As children experiment with coding, they strengthen their technical skills, gaining the confidence to create.
<p>WHAT NEXT? (<i>Recommendations: Key Commitments or Initiatives that can be taken up by the group?</i>) (<i>Capture in Bullet Points aligning to the burning issues</i>)</p> <ul style="list-style-type: none"> • Women must understand that coding is not for the male gender only, women must consider learning how to code as well. • Coding should be introduced in schools – it provides better and stable opportunities for children 	

- Business people and entrepreneurs can use coding to market and benefit their businesses and improve their products
- With the 4IR in, it is important to learn coding as many future jobs will rely on technology and computer skills

SIDE EVENT: Mitigation, Adaptation and Resilience in Climate Change

Documentary: A Plastic Ocean

Curator: Dr Luz-Helena Hanauer/Seychelles **e-mail:** luzhelena@zmdt.org.za

Cell phone: 0726443063

Rapporteur: Akhona Valashiya

e-mail: akhonavalashiya@gmail.com

Cell phone: 0836603981

REPORTER	DISCUSSION
<p>Facilitator/Curator</p>	<p>Setting the Context and Background</p> <ul style="list-style-type: none"> ✚ Viewing of a documentary: Plastic Ocean which is about raising awareness on plastic pollution on the ocean and the effects of climate change on the environment. ✚ Delegates learnt about the negative impact of plastic and pollution in our lives. ✚ Delegates discussed the effects and impacts of poverty and livelihoods in cities and villages. ✚ To talk about the vulnerability of Africa to climate issues and changing the way we do things. ✚ Acknowledging that we have a problem and change the way we understand normality. ✚ A highlight into how other communities in the world depend on the ocean for livelihood and the effects that pollution has on their daily lives.
<p>Main Discussion</p>	<p><i>3 Key Issues – What is the burning platform?</i></p> <ul style="list-style-type: none"> ✚ Mitigation ✚ Adaptation ✚ Resilience <p>Africa needs to vote with its wallets and vote with its feet to stop the manufacturing of plastic.</p> <p>How do we make a difference?</p> <p>Seychelles is implementing policies with regards to mitigation, adaptation and resilience, trying other ways to replace plastic straws with paper straws.</p> <p>Using waste to generate electricity in the future (Seychelles) is something that is being discussed and in the process of being implemented along with other recycling and reusing projects.</p>

Changing the mindsets of people and making them understand the importance of environmental conservation and the banning of plastic usage.

Environmental Affairs department in **Guinea** would like to follow Seychelles example and find out how they implement their environmental conservation.

Liberia suggests that every woman who has attended AfWID should go back to their countries and implement ideas of where to go in managing waste, especially plastic.

Cameroon: Focus on the manufacturing of plastic, the Cameroon has prohibited the use of plastics but it is a vicious cycle where still plastic is in use and the only solution seems to be approaching and boycotting the manufacturers.

Chad: we need to change our behavior and find alternatives for plastic, the use of plastic to do artistic things and this would help in diminishing the plastic issue in our environment.

The countries that have implemented ways to ban the use of plastic need to teach other countries how they did it.

South Africa: Having conversations with people and places that use plastic and starting there, that could make a difference.

Angola: The documentary was very helpful in highlighting the plight of our environment. If we do something now we can save the world for the future generations and fight for their survival.

Morocco: Bags used to be made out of vegetable plants in the olden days in Morocco, then plastic came and that's where the problem started. It starts with one person and the rest follows, since doing good is infectious.

WHAT NEXT? (*Recommendations: Key Commitments or Initiatives that can be taken up by the group?*)

- ✚ We need to put pressure on the manufacturers and policy makers.
- ✚ Thinking about the earth and the ocean as another being that we are responsible for, creating wealth and well-being without destroying and preying and creating wealth that is not destructive.
- ✚ We need to change mindsets.
- ✚ In order to heal our planet, we must remember that we are all connected. We need to think of others even if we are not personally affected, since someone out there will be.
- ✚ It is time that women came together to educate society and to implement change continuously.
- ✚ The countries that have implemented ways to ban the use of plastic need to teach other countries how they did it.
- ✚ Using waste to generate electricity in the future.

SIDE EVENT: Female Genital Mutilation (FGM)

Curator: Diakhoumba Gassama

e-mail: diakhoumba.gassama@amnesty.org

cell phone: +221771651667

Rapporteur: Lebogang Mathebula

e-mail: lebom25@gmail.com

cell phone: +27812495750

REPORTER	DISCUSSION
Facilitator/Curator	Setting the Context and Background Female Genital Mutilation (FGM) has been a growing problem within many parts of Africa. This is the act where external female genitalia is completely or partially removed. This was mostly practiced in Islamic countries where they argued that it was part of their religious practices and any woman who did not go through the process was considered to be unclean. Jaha Dukureh of Gambia sought to make this practice illegal after experiencing the brutal mutilation of her own genitals at a tender age. After being sent off to the United States to get married at the age of 16, she had to be cut open in order for her to engage sexually with her husband. She states that because of FGM all her sexual experiences have been painful, and that the process has deeply traumatized and damaged her, and she does not want to see any other girl child go through such a horrific experience. Since she first began her campaign, many countries have now made FGM illegal.
Main Discussion	<i>3 Key Issues – What is the burning platform?</i> <ul style="list-style-type: none">• Genital mutilation of young girls across the continent• People living in rural areas do not get all the relevant information on women's issues• Females in rural areas try to stick to tradition more than education
WHAT NEXT? (<i>Recommendations: Key Commitments or Initiatives that can be taken up by the group?</i>) (<i>Capture in Bullet Points aligning to the burning issues</i>) <ul style="list-style-type: none">• Writing letters to governments and creating campaigns in order for the act of FGM to be criminalized• Spreading awareness to women at the grassroots level in order for them to have all the necessary information on issues which affect them.• Reach out to women in the villages and find means to formally educate them in order for them to be more independent and speak out on issues pertaining to their bodies.	