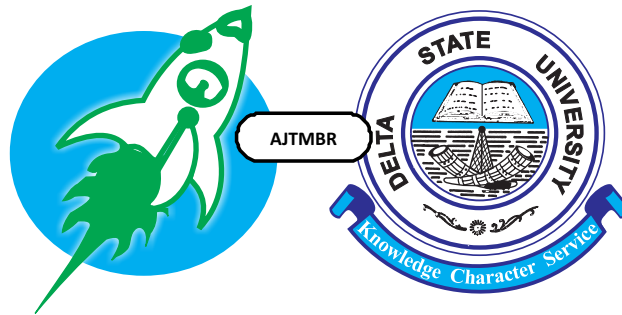


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Journal Contact

All correspondence, including manuscripts for publication (in triplicate) should be addressed to:

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Sexual and Reproductive Health: A Bird's Eye View and The Nigerian Dimension

Omo-Aghoja LO

Department of Obstetrics and Gynecology, Faculty of Clinical Medicine, College of Health Sciences, Delta State University, Abraka, Nigeria.

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Correspondence: eguono_2000@yahoo.com; +2348039377043

Sexual and reproductive health (SRH) is a relatively new concept in the context of the dynamics of contemporary global issues.¹ It came to the fore against the background of the worldwide increasing trend in the rates of liberal sexual behavior and activity, with its attendant reproductive health implications and sequelae.¹ SRH is closely intertwined with the trio of Health, Population and environment, the three foremost challenging issues currently requiring global attention. It is greatly and significantly influenced by sociocultural, political, and religious considerations.^{1,2} "It is defined as a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity, in all matters relating to the reproductive system and to its functions and processes. Reproductive health therefore implies that people are able to have a satisfying and safe sex life and that they have the capability to reproduce and the freedom to decide if, when and how often to do so. Implicit in this last condition are the right of men and women to be informed and to have access to safe, effective, affordable and acceptable methods of family planning, as well as other methods of their

choice for regulation of fertility which are not against the law, and the right of access to appropriate health-care services that will enable women to go safely through pregnancy and childbirth and provide couples with the best chance of having a healthy infant. In line with the above definition, reproductive health care is defined as the constellation of methods, techniques and services that contribute to reproductive health and wellbeing by preventing and solving reproductive health problems. It also includes sexual health, the purpose of which is the enhancement of life and personal relations, and not merely counselling and care related to reproduction and sexually transmitted diseases."³ The Practitioners of SRH are usually drawn from across disciplines, which may include Obstetricians and Gynecologists as head of the team, Sociologist and Social workers, Counsellors, and trained nurse/midwives. Other practitioners are Teachers, Community stakeholders and heads of family, religious leaders and, indeed, just anybody.

Awareness about women's health issues that lead to the crystallization of this subject matter was

raised by the passionate works of earlier leading advocates and champions of maternal wellness.^{2,4} The first major attention was following the seminal publication in the mid-80s of Rosenfield and Maine,⁴ who were working in Colombia University. They raised a very critical question in their Lancet publication captioned: Maternal mortality — a neglected tragedy: Where is the M in MCH? About the same time, Harrison,⁵ working at Zaria in northern Nigeria, in his publication in the famous British Journal of Obstetrics and Gynecology titled: Childbearing, health and social priorities: A survey of 22,774 consecutive hospital births in Northern Nigeria noted social, cultural and educational factors as crucial underlying factors in maternal morbidity and mortality and the association of early marriages (6% of mothers under 15 years accounting for 30% of maternal deaths). Before then, the overall global attention was on child survival without recourse to the “goose that lays the golden egg.” However, following these triggers, the scope was broadened to include maternal health issues in the context of reproduction and family planning. Before these, some earlier international conferences such as the World Population Congress (WPC) that was held in Bucharest (1974), Convention on the elimination of discrimination against women (CEDAW, 1979) and international conference on population in Mexico in 1984 had attempted to look at issues and modifiable factors that could be addressed to optimize WOMEN and maternal health. These efforts were hardly translated into concrete and palpable realities as a number of largely sociocultural gender impediments and religious considerations militating against the⁶ women folk acted as obstacles. Advocates of women's health issues matched these obstacles with sustained advocacy activities that led to successive global initiatives and international conferences relevant to women's SRH, including

the 1987 Safe Motherhood Conference in Nairobi and the 1986 through 1987 Carnegie Corporation Prevention of Maternal Mortality Network in West Africa.^{7,8} Others were the World Conference on Human Rights (WCHR, 1993), International Conference on Population and Development (ICPD, 1994), World Conference on Women (WCOW, 1995), ICPD+5 (1999) and the WCOW+5 (2000). These initiatives argued strongly that issues that border on reproduction and maternal health are of fundamental human rights and that indeed they should be justiciable.

The hallmark and turning point was the 1994 ICPD in Cairo that resulted in a radical departure in the scope of SRH to include adolescent SRH, and the issues of sexual and reproductive rights was adopted.^{1,9} It was also observed that men needed SRH and that their involvement was pivotal if the obstacles to SRH were to be dismantled.[1] At the ICPD, the consensus of evidence was that ensuring access to SRH services for all and protecting reproductive rights were essential strategies for improving the lives of all people. Participating countries in this conference adopted “sexual and reproductive rights as human rights, and affirmed them as an inalienable integral and indivisible part of universal human rights.”³ To further buttress this, Kofi Annan – a past Secretary General of UN (*now of blessed memory*), aptly summed it up this way: “The Millennium Development Goals, (MDGs) particularly the eradication of poverty and hunger, cannot be achieved if questions of population and reproductive health are not squarely addressed.” And that means stronger efforts to promote women's rights and the greater investment in education and health, including reproductive health and family planning. No doubt his predictions came out correct as global targets of the MDGs were scarcely realized.

Interestingly, Nigeria continues to take the lead in

the sub-region with regard to signing on to global initiatives as enunciated above, while at the same time adopting, adapting and/or making policy pronouncements as to the readiness of the government to implement the tenets of the respective initiatives. Despite these, there are hardly palpable indices to suggest that the government pronouncements translate to a better state of health for its citizenry. The Nigerian Demographic and Health Survey (NDHS, 2008)¹⁰ and indeed other reports¹¹ clearly attest to this fact that there is continuing high rates of maternal and perinatal morbidity and mortality, poor contraceptive prevalence rate, high incidences of unsafe abortions and its sequelae, high rates of vesicovaginal fistula and female genital tract malignancies among other reproductive health challenges. Therefore, like was rightly echoed by Kofi Annan, the MGDs and indeed the set targets of other initiatives have been scarcely and poorly realizable in Nigeria, particularly in the face of ravaging poverty and hunger across the country. Also, considering the fact that SRH and associated issues are greatly and significantly influenced by sociocultural, political and religious considerations and colorations, the true concepts may not be correctly presented to a larger proportion of the populace.

It is therefore imperative that there must be deliberate and concerted efforts at sustained advocacy activities to educate all relevant stakeholders as to the tenets and scope of SRH as well as enunciation of public health policies that would guarantee the right of every citizen, particularly women, to lead the highest standard of health must be secured, as good health, in particular SRH, is a *sine qua non* for productive and fulfilling life. The right of all citizens, especially women, to control all aspects of their health, in particular their own fertility, is basic to their empowerment. Therefore, a society where

individuals have knowledge, skills and resources to enjoy their sexuality is one we must all aspire to be part of and bequeath to future generations.

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