International Conference on Gender Studies in Africa (ICGSA)

Makerere University School of Women and Gender Studies

Theme: "Africa and Gender Studies: Celebrating 30 Years of Transformation & Reimagining the Future".

23 – 25 February 2022

Foreword

Gender studies as a field of scholarship has made significant inroads in academia, research and in the field of practice. Gender analysis can hardly be ignored. Gender mainstreaming is a key aspect and requirement of development practitioners. Governments are required to have gender national machineries for mainstreaming gender in their activities and processes. Gender scholars on the continent have been at the fore front of initiatives such as gender budgeting, affirmative action and gender focused research for scholarly and non-scholarly purposes, informed by the peculiar challenges offered by their setting, including war and conflict, HIV/AIDS, poverty, famine, environmental disasters and much more. Gender considerations are catered for in many African countries' regulatory and policy frameworks. There has been progress in terms of south-generated research that interrogates and reveals women's and men's everyday relationships and experiences, sometimes challenging notions of masculinity and femininity developed from experiences and realities in the global north. These massive and diverse studies contribute to a theories of gender from the perspective of the global south, challenging and enriching gender scholarship.

However, these have not occurred without challenge. Different threats continue to exist, ranging from utter resistance to subverting what gender studies or scholarship should be about. Moroever, particular threats such as austerity measures imposed by strict funding regimes of higher education, continue to restrict gender scholarship, in preference of developmentalist instrumentalist gender research, as opposed to feminist scholarship. This has seen the discipline instrumentalised, diminishing its social transformatory potential.

Considering that this concerns are not peculiar to Uganda, this conference is organised to Gender Scholars in and on Africa a platform to network, share experiences and establish lasting collaborations that will shape Gender Studies in Africa. This is a Pan African celebration of Gender Studies on the continent, celebrating the Continent as a site of knowledge production. The conference addresses themes relating to teaching and theorising Gender Studies; research(ing) and practicing gender; and the impact of Gender Studies in Africa. The conference brings together different Gender units in Africa to share experiences of: 1) teaching and researching in Women and Gender Studies in Africa; 2) examines the contribution of Women and Gender Studies to Africa's development; 3)examines the crises such as war, HIV and neoliberalism have shaped the teaching of Gender studies in the academy; 4) assesses the link between women's activism in Africa and the subject of Gender studies in the African Academy; and 5) reimagines the future of Women and Gender Studies on African continent.

Over 100 scholars will be presenting papers, while other will conduct panel discussions spanning 20 thematic areas including; Gender, Identity, Performance and Representation, Gender and the State, Gender Based Violence within the Academy and Beyond, Gender and Contemporary Health Challenges, Disciplining Gender Studies: Practical Realities from the Academy, Activism and Advocacy, including decolonizing the   curriculum, Gender and Technology, Gerontology, Gender Identity and Politics, Gender and Sexuality, Gender and Spirituality, Gender and Sustainable Development Goals, Gender, Climate Change and Natural Resources, Gender Studies, Research and Practice, Theorizing Gender from the Global South, Women Writers as the Voices of Conscience, Gender and Peace Building in Africa, Women in African Economies: How women are making a difference, Masculinity and Femininity, Family and Parenting and Gender, Feminist, Women and Organizing for Change (Local and International) and Youth Activism. These presentations contribute a wealth of knowledge to gender and feminist scholarship on the continent and provide pointers to what the future holds for gender studies in Africa.

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Introduction:

Makerere University is making 100 years in 2022. The Makerere University School of Women and Gender Studies is the oldest and biggest school of gender studies in Africa. In November 2021 the School of Women and Gender Studies at Makerere University made 30 years. Over the 30 years, it has trained a number of gender experts at undergraduate, Diploma, Masters and PhD levels, from Uganda, Africa and beyond. A lot of progress has been recognised in the field of academia, work and industry. The School of Women and Gender Studies is hosting this three day international conference to bring together 300 international scholars in the field of Gender Studies, to share experiences and set the course for the future of Gender Studies in Africa. This is a Pan African celebration of Gender Studies on the continent, celebrating the School and her partners on the continent and beyond. It is also a celebration of the continent and the global South as sites of knowledge in Gender and Feminist scholarship. So far we received 487 abstracts for individual and panel presentations. Over the three days, the conference will bring together scholars and practitioners to celebrate the gender achievements of 30 years and reflect on how we can collaboratively achieve more, through reflecting on: 1) How the subject of Gender Studies has been taught; 2) How it has shaped gender and development practice and 3) What improvement can be made to respond to Africa's development needs.

Purpose of the Conference:

The aim of this three day multidisciplinary conference is to define the role of Gender Studies in Africa's development by enabling a conversation about the past and future of Gender Studies in Africa in relation to:

1. **Teaching** Gender Studies (what have been the experiences and how can they be improved)
2. **Theorising** Gender Studies (what is the role of theory and theories of gender studies from the global north and south)
3. **Research(ing)** Gender (What have been the experiences with gender focused research and how has gender research informed research practice)
4. **Practicing** Gender (How has gender been applied in the field of practice – from Development, Activism and Advocacy).
5. **Impact/Effect/Benefits** of Gender Studies in Africa (Reflection on the positive effects such affirmative action, gender budgeting, reviewing Africa women's history, etc)

Key Objectives:

1. Bring together different Gender units in Africa to share experiences of teaching and researching in Women and Gender Studies in Africa
2. Examine the contribution of Women and Gender Studies to Africa's development

3. Examine how crises such as war, HIV, COVID19 and neoliberalism have shaped the teaching of Gender studies in the academy.
4. Assess the link between Women's organising/activism in Africa and the subject of Gender studies in the African Academy
5. Reposition Women and Gender Studies in Africa for the future

Key Thematic Areas:

1. Gender Studies as a Discipline
2. Theorising Gender from the Global South
3. Gender and Research (Theories and Practice)
4. Gender, Feminist, Women's Organising for Change (Local and International Partnerships)
5. Repositioning Gender Studies for the future in Africa.

Why a Conference on Gender Studies in Africa:

The 1990s saw many units for teaching Gender Studies established in several universities on the Africa continent. In the world of practice, many initiatives to integrated gender in development were initiated paving way for the gender units to inform policy and practice. Gender scholars on the continent have been at the fore front of initiatives such as gender budgeting, affirmative action, sexual and reproductive health, and gender focused research for scholarly and non-scholarly purposes. There have been some attempts to celebrate progress. For example the School of Women and Gender Studies at Makerere has held two international conferences in 2002 and in 2014 to take stock of where we are. There have been other meetings to reflect around specific themes, such as the 2019 Bellagio Conference to evaluate the impact of neoliberalism on the teaching of gender studies in Africa. This conference differs from the past events in that it will be a comprehensive review of the Gender Studies in Africa in all aspects of teaching, theorising, research and practice. The specific benefits of Gender studies on the continent will be documents as a basis for repositioning for the future.

Suitability of the School of Women and Gender Studies as Convenor:

There are many factors that position the SWGS at Makerere University as best suited to convene this conference.

1. Its position as the oldest and biggest School of Gender Studies on the continent. This has seen the School produce several graduates from its undergraduate and post graduate programmes. Many of these are serving in different capacities in Uganda, Africa, USA and beyond.
2. The Uganda government has championed Gender Mainstreaming at all levels. It is now the norm than the exception. This will give conference attendees an opportunity to review this in real time.
3. Makerere University has mainstreamed several gender policies in its functions and programs, complete with a Gender Mainstreaming Division to track progress.
4. Uganda as a country has implemented several gender sensitive reforms such as gender budgeting, the Equal Opportunities Commission, affirmative action, which will give attendees an opportunity to see how gender influences practice.

5. In 2002 the School hosted the Women's World Congress. This conference convened global Gender Studies scholars. 2022 will be two decades since, which is an appropriate time to reflect on progress made. School has the experience in convening an international conference.

Benefits of the Conference

The perceived benefits of such a conference include the following:

1. Increased volume of research and knowledge sharing among gender scholars working in and on Africa
2. Improved methods and skills in the teaching and researching of Women and Gender Studies
3. Strengthened academic collaboration and partnerships among Women Studies and Gender Units in Africa
4. Strengthened collaboration between academics and practitioners working in the gender sector in the different countries in Africa.
5. Gender sensitive policy making and programming in the academy, development and beyond.
6. Increased publicity for Gender Studies units on the continent

Mode of Presentation:

This will be a blended conference including the following modes of presentation:

Physical and Virtual blended sessions; Papers; Panels; Dialogues; Keynote addresses; Exhibitions; Posters; documentaries, films, music and poems

Day One: 23rd February 2022

1st PARALLEL SESSIONS

1A. FAMILY AND PARENTING IN AFRICA

1A.1 First Ladies in Africa and the Eswatini (Swaziland) Exceptionality

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The concept of First ladies in Africa conveys the idea of leaders and women of power in the African public sphere by virtue of the positions of their husbands as Heads of State. The common denominator of such women is that they find themselves catapulted to the political scene although their relevance depends on their individual dynamism. But this first lady sinecure is not constitutionalized; it is transitional, terminating with the tenure of the first lady's husbands in office. The concept of first ladies in African politics is also applied with difficulties for the simple reason that the polygamous marital regimes of some African presidents, like Buhari of Nigeria and former president Jacob Zuma of South Africa, complicated matters and this dampened the notion of the first lady in such cases. Another difficulty of the concept of first ladies as used in Africa is that it is not elastic enough to capture a special category of First lady which is found in the Southern African Kingdom of Eswatini. This paper examines the case of the Queen Mother of Eswatini (Swaziland) who is constitutionally a co-Head of State thereby rendering the Eswatini monarchy a dyarchy. This rare political dispensation challenges the misconception that women often play second fiddle in politics in Africa and can be present, seen and heard in public space because of their husbands' positions. This paper dilates on the Eswatini model of another category of first lady who is constitutionally recognized and exercises powers as such.

1A.2 Gender under (re) construction in an African polygamous marriage

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One of the 12 critical areas for change highlighted in the Beijing Platform for Action (BPA) is the education and participation of women, in particular in Science, Technology, Engineering and Mathematics (STEM) disciplines. While South Africa has introduced several policies to address the low enrolment and graduation of women in STEM, women and in particular Black-African women, continue to be under-represented in these disciplines. Furthermore, Black-African women in STEM disciplines, a traditionally White male dominated field, report facing intersectional oppressions linked to their race, gender, culture and class, which impacts both their progression and retention. In the South African context, this problem is exacerbated by the history of apartheid which constructed Black women as minors and continue to position them as outsiders within academia. Drawing on the experiences of nineteen Black female doctoral students at two universities in South Africa and underpinned by the theory of intersectionality, this paper critically interrogates the factors that influence the participation, progression and transition of Black Female doctoral students in STEM fields into academic careers. In so doing, the paper reveals the gaps in the current policy and intervention climate with regard to the progress and retention of women in STEM disciplines. Such

interrogation will provide insight into the mechanisms needed to be altered and/or put in place to actively recruit Black female doctoral students and retain them in academic positions.

1A.3 Cameroon Family Relationship Challenges Amongst Higher Education Women: Conciliating Career and Social Life in Cameroon.

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As women strive to make a contribution to nation building, the struggle in handling their homes and careers is real. Many issues have been identified that are responsible for the discrimination that distances men from women within the home and in the society in which they both live. Granted, men have seen the need for women to be educated and even empowered. Unfortunately, this has ultimately resulted in many cases of spite, imperialism, isolation, exploitation, physical and verbal abuse, accompanied by performances, songs, cultural exhibits and expressions, community views, gender stereotyping and more, that have been detrimental to womenfolk. Sadly enough, some women have been subjected to psychological torture which has even resulted in death. Motivated by the frequent occurrences amongst peers, the main objective of this work is to understand how career women manage their homes and jobs, and how they attempt to solve the problems that arise within this context. Qualitative research was used to attend to the subject matter through observations, analyses of texts and documents. Recorded focus group discussions and interviews were also transcribed. Interview guides helped in asking questions that led to a deeper capturing of the subject matter. Through free-listing (field technique), more views on these issues in the lives of these women and their partners were obtained. The findings stipulated the misunderstanding of empowerment and education with reference to cultural exhibits portrayed the fact that ego-patriarchal norms are still prevalent. Besides, the feminism perspective stresses that in traditional sociology, stories about women were written by men and therefore from a masculine viewpoint. It is therefore imperative for the Government to set up social justice measures through policies that will unveil the female status**. Key words:** *Empowerment, family, relationship, career, women, education*.

1A.4   Effects of Modernity on Family and Patterns of Parenting in Igboland

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Modernity brought about changes in family relationships and patterns of parenting in Igboland. Before modernity, traditional Igbo family values of communalism, community-oriented enterprise were ripe, driven by the dictum, "am because we are; and since we are, I am," (Mbiti). In essence, anyone's burden or success is everyone's. The egalitarian spirit prevalent then is encapsulated in the saying of Chinua Achebe (1984) in the novel, Arrow of God: ‚Ä man however great was greater than his people, no one ever won a judgment against his clan. This attitude was also evident in the pattern of parenting. The training of a child is seen as a corporate responsibility. Anyone's child is, more or less, everyone's. This is captured by the Igbo saying, otu onye a nagh·ªã az·ª• nwa (the training of a child is everyone's responsibility). Thus, any Igbo child could address an elder as nna or nne (father or mother); an elder could address any child as nwa m (my child). Nevertheless, with modernity's trends of industrialization, urbanization, individualism, and an increased sense of personal autonomy, these traditional family relationships and patterns of parenting are fast receding, especially in urban centers. Personal ambitions are pursued to the detriment of the community. Many parents abhor others interfering with their children's training and discipline. Igbo society seems

to be at crossroads. This paper examines this evolving trend in Igboland, intending to unravel its implications for the society and how best the society could be positioned to face the challenges more squarely and progressively. **Keywords**: *Modernity, family, parenting pattern, Igboland*

1A.5   Nigerian Women In Parenting: A Tragedy of Patriarchy

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The value placed on children in Nigeria is enormous and so the importance accorded parenting. Though women are at the fore front of parenting yet premium is placed on the presence or absence of the father. Hence, this work is focused on using existing literature in understanding how parenting is perceived and practiced in Nigeria with emphasis on the social cultural and structural factors. Consideration is also given to peculiarities of traditional child rearing practices and the influence of imported western parenting on the rural and urban women, the effect of male dominance on parenting and implementation on women and children's well-being. The literatures revealed a breakdown in the traditional child rearing practices, confused parenting using the amalgamated parenting styles and increased activities and responsibilities of women in parenting. It was also revealed that parenting structure is gendered, health care of children, sex education, baby care, health care, sex education, bonding and positive attention, hygiene and hygienic training, food and nutritional distribution, major decisions on children, whom a child lives with outside the biological parents and exposure to economic activities that positively affect the welfare of the children are all gendered. It is suggested that parenting should be a collaborative effort of both men and women, division of labour is a better alternative to the gendered structure that presently dominate parenting system in Nigeria. Contributions of men in the domestic sphere should be encouraged, interventions in form of welfare schemes for poor women and their wards and enhanced girl child education would be a right step in the right direction and the support network for mothers will be an added advantage. **Keywords:** *Nigerian women, Patriarchy, Parenting, amalgamated parenting, Gendered structures, equity.*

1A.6   Parenting in the Digital Age: Opportunities and Challenges

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Digital world is changing the parenting styles. Parenting in this digital generation looks to be amplifying the way parents can easily connect with their families even far away from home. The use of internet and technology is one aspect that is changing the behavior online, leading to full range of experience, from positive ones to negative outcomes. Children everywhere are gaining access to internet – most often via a mobile phone. In many places, too, parents are feeling challenged in their competence, role and authority. There are some challenges that parents have always had to face, like ensuring that their children learn the things they will need to know to be successful adults and protecting them from dangerous people and situations. However, other challenges change with the times. Children are being raised in an era of smartphones, pads, social media, and digital connectivity including televisions which has had an impact on parenting. This has been enhanced with the e-learning during the COVID pandemic that hit most countries and children were open to using the internet for their academic continuity. Parents are still trying to understand the effect of technology even in their own lives. Balancing the opportunities of digital media and at the same time considering potentially unwanted and/or negative effects can be a challenge, both for adults and for the younger generation. This paper examines the opportunities and challenges of parents' and children's use of

technology. It provides approaches to parents of keeping children safer online and makes recommendations to government and policy development on the regulation on Internet use and promoting digital literacy in Uganda. The goal of this paper is to highlight research that has examined the pro and cons of digital technology and how it affects parenting in Uganda. This paper will address the gaps in the literature and relate the findings of the literature review to the Ugandan context.

1B.   GENDER AND CONTEMPORARY HEALTH CHALLENGES

1B.1   Gender and Infodemic: The Covid-19 Experience in Southwest Nigeria

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Disinformation has been a global challenge. Amplified by the growing impact of social media, deliberate and inadvertent efforts by political actors, ideologues, social media influencers, and even the mainstream media practitioners combine to construct and/or distort narratives. Beyond these, it is pertinent to note that disinformation also pervades the health sector; for instance, falsehood across West Africa on salt bath as antidote to Ebola disease led to health risks and loss of lives. Since the outbreak of Covid-19 which has ravaged the world causing deaths in millions, researchers have been working to find cure including vaccines. As research on the virus continued, information about its composition, life span and precautionary measures began to trickle in. Alongside came waves of disinformation and the spread of fake news. To this end, the World Health Organization (WHO) Director Tedros Adhanom Ghebreyesus declared at the Munich Security Conference in February 2020, that 'We're not just fighting an epidemic; we're fighting an infodemic.' A major disadvantage that the spread of disinformation causes is that it obstructs the fight against the pandemic. To combat this scourge, the WHO is collaborating with media organizations to counter the spread of disinformation. This study discusses disinformation about COVID-19 in Nigeria within four areas; (i) disinformation about the existence of the virus, (ii) disinformation about the cure of the virus, (iii) disinformation about prevention/ spread of the virus, and (iv) disinformation to make illicit gains from the pandemic. These would be used to understand concepts of "truth" and accuracy, who is the repository of "truth" and what would be accepted as accurate when investigating infodemic with a gender lens. Using netnography and critical analysis, this work examines how women, compared with men as media consumers understand and interpret media contents especially those that are COVID-19 related. This study contributes to existing works on gender and disinformation by engaging contextual theory of media to spotlight risks that infodemic poses to women and girls, and how these contribute to shadow pandemic in Nigeria.

1B.2 The social-economic Impact of COVID on Women and Girls: A study of two Nigerian cities

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Between the months of March and August 2020, due to the outbreak of the novel Corona virus herein referred as COVID-19, there was total lockdown of daily activities in the major cities of Nigeria. Despite partial reopening of the economy, recreational facilities such as, bars, entertainment parks, nightclubs and brothels remain closed. This rapid review focuses on identifying evidence on the secondary impacts of COVID-19 on women and girls in Nigeria. The study was descriptive. Data were collected using questionnaire in November 2020. This was administered to female respondents within the ages of 16 and above, with businesses in the cities of Lagos and Abuja, Nigeria. Factors

assessed include some of the following; social protection, unintended pregnancies, access to health services, poverty, livelihood, women's and girls' informal employment, food security and nutrition, Violence Against Women and Girls (VAWG), Sexual and Reproductive Health (SRH), girls' and women's rights, harmful social norms, leadership and empowerment. A total of 384 respondents were reached. Before the pandemic, 12% were unemployed/housewives, 26% with government sectors and 66% either self-employed or with private sector. About 19% of the total respondents were either widowed or divorced and are single parent. About 33% of those with private sector lost their job as a result of the lockdown. Lower levels of education and limited marketed skills was expectedly high at 71%. Of the 42% of respondents who were below the age of 25, 37% reported they were offered sex for benefits via the social networking platforms during the lockdown and they were willing to sell sex in other to survive, while 9% reported rape cases. Of the 67% who retained their job during the lockdown, 21% of them reported intimate partner violence because their partner was not working. Government and relevant agencies must consider the gendered nature of the impact of COVD-19when designing palliatives. They must be centered on women and girls' economic needs.

1B.3   Effect of Covid-19 Pandemic on Gender Equity: An Assessment of Households in Kikuyu; Kiambu County, Kenya.

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Human distress is on the rise following the spread of COVID-19 pandemic. Global economy, public health systems and supply of energy and access systems that support them are experiencing a lot of pressure due to the COVID-19 pandemic. The pandemic highlights and amplifies inequalities and discriminatory practices faced by women and girls in the energy sector. Before the onset of COVID-19, approximately 800 million people had no access to electricity globally. Without the calamity, about 2.8 billion people had no access to clean cooking solutions and relied on biomass leading to exposure to toxic household air pollution, contributing to 4 million annual deaths from pneumonia and non-communicable diseases. The study sought to examine the effect of COVID-19 on gender and access to clean cooking solution in Kikuyu, Kiambu County, Kenya. The specific objectives were to: Identify the household energy patterns and examine the effect of COVID-19 on gender and access to clean cooking solutions. The study was based on capability theory and utilized pragmatism philosophical underpinning. Based on mixed methodology, the study adopted survey research design. A population-based survey on effect of COVID-19 on household energy pattern was administered to households via door-to-door sampling and 50 households were selected for the study. Household questionnaire was used as instrument of data collection. Data was analyzed both descriptively and inferentially. Descriptive analysis employed frequencies, percentages, mean and standard deviation; inferential statistics involved the use of chi square, while qualitative data was analyzed thematically. The study established two main sources of household cooking fuels; firewood and charcoal. More than half of the participants paid more for their primary cooking fuel during lockdown than before the pandemic. Primary fuel switching occurred among households in response to the lockdown. The study concludes that there is need to adopt intervention strategies that would be based on accessibility, improvement of household income and the strength of the local infrastructure. **Keywords:** *COVID-19, Gender, Clean cooking solutions, Gender equity, Non-communicable disease.*

1B.3 Menstrual hygiene management: Breaking taboos and supporting policy change in refugee settlement in Uganda.

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Research shows that fifty-one percent of the female population is of reproductive age, meaning that at least 1.8 billion women and girls around the world are in need of information, products, and private facilities to manage their monthly periods . Women and girls need to feel safe and comfortable to manage their periods while at work, home or school, and young girls need information about what menstruation is, what it signals about their fertility, and how to safely handle it each month. Silence and stigma around the topic of menstruation, paired with women's limited participation in policy-making, makes programs to support menstrual hygiene management (MHM) a low priority. But MHM can boost the health, comfort, and dignity of women and girls and support them to become active participants in society. Millions of girls and women living in refugee settlements urgently need feminine hygiene products. They also desperately hope for access to clean water, soap and functioning door locks. At present, roughly 30 million girls and women around the world are living as refugees, and many of them face the same question every month: How will I cope with my period this time? Taking care of menstrual hygiene in a refugee camp setting is not easy. No proper sanitary pads are available. Or they are too expensive. This paper documents some of the trans-formative policy pathways to gender equality using inarguable and pragmatic, yet a global entry point such as WASH (Water sanitation and hygiene) and Protection to make explicit women's silent and neglected needs around menstruation. Further it argues that, to end the stigma on menstruation, humanitarian agencies must first understand the cultural context of the refugees and highlight those negative norms, messages that affect women or girl's behavior during menstruation. The paper also highlights some of the noted humanitarian approaches geared towards menstrual hygiene management in the refugee settlement in Uganda

1B.5 A light on the prospects for elderly women to reside in Old Age Homes and remedy for Happy Ageing, with reference to Asia and Africa

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Population ageing is a global phenomenon and an indispensable period of life. Ageing means decline in the functional capacity of the organs of Human body, which occurs due to physiological transformation. Old age can be a period of indignity and helplessness for the women lot. Women are the most unfortunate and accursed lot amongst the elderly ones. It's a belief of patriarchy that women are the dependent agent of the society who will require a shoulder of a man throughout their life-cycle, starting from a father as a child, a husband in a marital relationship, and later their son after attaining motherhood. Countries of Africa and Asia imbibes and encourages the deep-rooted patriarchy and misogyny in its society, which reflects in every spheres of life. Considering the colonial history of the two continents, tendency to decry gender equality as ‚Westernizations' is still prevalent, but it's the patriarchy indeed that has tenaciously weathered political upheaval, social revolutions and economic transformation. Imitating the Nuclear family culture of the Western world by the Global South has caused detachment of parents from their children. On such footing, a woman in a family is most vulnerable if her husband dies and her son denies her custody further. Both married or unmarried, unable to cope up with the sudden darkness of lives, generally are seen

compared to men, out of emotions of motherhood or lack of financial independence, ends up in Old Age Homes(OAH), as the beacon of hope to drag the days of life until death. But efforts to fill the emptiness and re-constituting a re-living attitude can be meet by Gerontology. Deleting the tag of being a ‚Burdens', consideration of the elderly women as resources, and instilling a sense of celebrating their ageing and rebuilding confidence can be done. The appointment of a Gerontologist in an OAH is pertinent, to refurbish the notion of the world as a better place to live in. A Gerontologists, on the other hand, can also be an insurer of Human Rights of Older people (OHCHR), of which the elderly women, due to illiteracy are unaware of.

1B.6 Impact of Gender on Health among females, African perspective. A systematic Review

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Introduction: Female gender is usually viewed as more vulnerable in terms of health and wellbeing. Although women have a longer life expectance, they generally live a less fulfilling life as they encounter many health, economic and psychosocial challenges. They spent time seeking healthcare services either for themselves or the family members as compared to male counterparts.

Background information: Gender inequality remains a challenge in African countries and more so when wealth and health are involved. Research has shown that women are more likely to suffer mentally and emotionally with consequent depression and anxiety. This seems to be emanating from socioeconomic and health systems neglect. Infertility cannot be overemphasized. In recent times it has emerged that women are more prone to developing stroke, pre-eclampsia and pregnancy-induced diabetes mellitus; facts related to oestrogen shift in birth control pills, hormone replacement therapies and pregnancy. Osteoporosis and arthritis coupled with psycho-social instability are some of the conditions that have gained momentum among women in the recent past, affecting as young women as 25years old. Cancers of the cervix and breast still take toll in female mortality. On the other hand, women feel neglected, stigmatized and devalued especially during decision,making regarding women health. The objective of this study is to analyze the effects of gender on health in females as identified by other researchers and scholars in Africa. Methods: Systematic Review. The design will be qualitative descriptive literature search covering the period 2015-2020. Articles written in English, qualitative in nature and addressing the topic will be sampled. Final sample size will be arrived at after thorough review of the articles. Data sources will include Medline, Cochrane Library, PabMed and stand-alone. The findings from the study will be analyzed and presented in themes. Conclusion and recommendations will be based on the study findings to add new knowledge or build on what is known to inform change in the management of these issues.

Key words: gender and health, gender inequality on matters of health

1B.7 Precariousness: PhDing while panicking in a pandemic

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The onset and spread of the Covid-19 pandemic have resulted in a global panic and the destabilisation of economic systems, health systems, education systems. The ripple effect of the downturns in these systems has had a ripple effect on individual lives and relationships. In this piece, we offer a reflection of our PhD journey, focusing mainly on the end of the journey that occurred concurrently with the Covid-19 lockdown. Thinking through theories of intersectionality we draw parallels between the precarity of life during the pandemic/ lockdown with our own precarity as black female scholars towards the end of our PhD journeys. We contend that there are similarities between living through and imagining life beyond Covid-19 and PhDing (completing a PhD) and imagining a world beyond

this journey. We attribute our panic while PhDing to the process of completing the thesis as well as the sense of precariousness we have observed and experienced within the academia. In discussing the ways in which precarity of life during the pandemic has illuminated the crevices of the systems in place, which has resulted in a sense of anxiety and helplessness at a societal and individual level. We map out how the precariousness in academia lends itself to a sense of anxiety and helplessness often to the death of scholarship. We argue that the casualisation of young black, female academics lends itself to the reproduction of exclusionary practices in higher education. While this contribution is mainly a reflection, we hope to build on the vast scholarship documenting the experiences of black women in higher education. We offer as a way of conclusion thoughts on what might the ,'next normal' look like for black women.

1C. GENDER AND PEACE BUILDING IN AFRICA

1C.1 The Role of Women in Peace-building in Ethiopia: Challenges and Opportunities

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During the Italian Invasion (1936-1941), women's organizations such as the Ethiopian Women Welfare Association (EWWA) and the Ethiopian Women's Volunteer Service Association (EWVSA) played significant role in mobilizing women to support the military that had gone to the war front by preparing and supplying food, clothes, gas masks, bandages and other necessary supplies. Further, women play role in inculcating values in their children and families that promote peace and peaceful negotiations. Women are also involved in different customary peace-building and conflict mitigation processes as mediators and negotiators in different ethnic groups in Ethiopia. In spite of the various ways in which women contribute to peace processes, formal peace negotiations exclude women from peace processes. The contribution they make in resisting and invading forces and maintaining the society during conflicts and their potential role in formal and traditional peace negotiation is not adequately recognized. Peace processes are largely dominated by men as women have less access to and control of power and resources and decision making power. However, women in Ethiopia are usually those who must respond to the inevitable outcomes and consequences of conflict. Women's participation in peace-building and conflict resolution is limited by a number of factors, such as patriarchy, the prevalence of rape and sexual assault and cultural pressures against women that refrain them to travel and engage in important public arenas. Their participation is further constrained by lack of resources and opportunities, such as access to employment opportunities and productive assets like land, capital, health services, training and education. Despite their marginalization from formal peace processes, studies indicate that women's participation and influence in peace processes is decisive, not only to ensure respect for women's rights, but to pave the way for inclusive societies that improve operational effectiveness, build resilience, prevent and resolve conflicts and sustain peace. Women participation in negotiation processes is also positively correlated with a greater likelihood of agreements being implemented. This study thus explores challenges and opportunities for women's participation in peace-building processes in Ethiopia. It also explores women's agency and their positive contributions as agents of change for peace-building.

1C.2   Gendered Legal and Transitional Justice: Should mothers turned killers of their own babies be prosecuted or compensated?

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This article explores the legal dilemma of providing justice for mothers turned killers of their own babies. It ponders the extent to which justice can be done this this line and questions how legal and transitional justice could be engendered to address the rights of the sexually violated women. The article follows the proceedings of a girl who conceived with a very close relative, later on produced a healthy baby who became like a prototype of the baby's father (her uncle). Later on her real brother provoked her, made expensive jokes about her. Being terribly hurt she decided to poison herself and the child. The baby unfortunately died but she recuperated in the hospital. She was criminally charged before the courts of law and convicted with a prison sentence. This case demonstrates how legal system and community sometimes ostracize women victims, stigmatize them and increase their vulnerability. The article concludes that any justice mechanism that does not consider 'a broader gendered approach to issues of women does not render legal justice and instead promotes gendered injustices such as structural inequalities.' **Key Words:** *Gender; Legal; transitional Justice; Rights; Criminal*

1C.3   The Role of Women in Post-Conflict Reconstruction

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The paper explores the definition of post conflict reconstruction and evaluates various efforts and lessons learnt from post conflict reconstruction globally, across the African continent and in Uganda more specifically. Four main subject areas covered, include an understanding of peace building and post conflict reconstruction, drawing from the global experiences and locating it within the African context. It examines key writings that constitute an understanding of post conflict reconstruction, its meaning, aims and objectives and how states have conceptualized post conflict reconstruction policies. Further it investigates the role of different actors, including women in post conflict reconstruction with a view to understanding the politics behind most post conflict reconstruction actions.

1C.4   Women as Peace-builders in Households in Contemporary Times: The Ghanaian Perspective.

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This paper examines the new measures or strategies used by women to settle household disputes in contemporary times. A plethora of studies have revealed that women have played active part in household conflict resolution during pre-colonial, colonial and post-colonial eras though men were seen as the major contributors to household conflict resolution. The strategies women used in settling disputes were dependent on the various factors that caused conflicts meaning, the cause of a conflict determined the strategy that was used for its resolution. In contemporary times, different factors which have emerged as a result of social change have resulted in new causes of conflicts in the household and this has resulted in women adopting new strategies to deal with these conflicts. There will be one on one in-depth interview in a form of open-ended questions among married couples from different households in order to know, understand and appreciate the various new

causes of conflicts and ways of resolving them from subjective experiences of each household and each couple. This paper will reveal that women have not stopped playing an active part in peace-building in the household and have developed new strategies in resolving conflicts to enhance peace, cooperation and development among household members. in addition, the paper will throw light on how ensuring and enhancing peace, cooperation and development in the household extends to the society and the Nation at large.

1D. DISCIPLINING GENDER STUDIES: PRACTICAL REALITIES FROM THE ACADEMY, ACTIVISM AND ADVOCACY, INCLUDING DECOLONIZING THE CURRICULUM

1D.1   African Feminist Orthodox and the Success Story of WIMBIZ in Nigeria

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African feminism demonstrates African women's agency in partnership with men for building and transforming their societies. However, contemporary Western feminist orthodoxy seem to have wrested power on knowledge production, research, teaching and advocacy from African feminism, especially the touted fourth wave transnational feminism, which seems to be the driving force in contemporary women and gender discourse. Transnational feminism is legitimizing radical feminist standpoint, (though some may argue it is rather liberal feminism), as the standpoint for feminism across Africa. The result is a shift to neo-African feminism, which aligns with radical feminism on the guise of a transnational feminist orthodoxy. Some feminist scholars in African argue that there is an emerging digression from the principal objective of feminism, which is the quest for improved living standards for women in all ramifications, and this is engendering a looming crisis in both ontological, epistemological, social and moral problems in African societies (Omotoso, 2014). The paper aims to interrogate why Nigerian women are progressing remarkably in corporate Nigeria, but not in other equally important spheres such as politics. The study would then examine WIMBIZ's (a women only network in Nigeria) approach to women's leadership in the corporate world in Nigeria. The study seeks to bring to the fore the successes that the organization has recorded by partnering and collaborating with men in building and empowering women for leadership positions in Nigeria's corporate world. Their strategy has been devoid of the discordant voices and backlash from men in leadership in the corporate world in Nigeria, contrary to what is observed in the political settings, and economic empowerment programmes for women in Nigeria. There are also emerging indications that while the economic downturn are hitting hard on both men and women in the Nigerian polity, empowerment programmes that seem to neglect men and focus majorly on women are inadvertently breeding gender violence and other crises in Nigerian families (Eleje- work in progress). The paper hopes to re-awaken the consciousness of feminists in Africa on the need to pull back from this brink to reclaim African feminist orthodoxy. **Key Words***: Feminism, Gender, Orthodoxy, Africa, Women, WIMBIZ.*

1D.2   Mainstreaming gender in teacher candidates use of strategies to counteract cognitive dissonance arising from incongruent University supervisors' feedback

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Studies have established that teacher education candidates often report tensions in their cognitive schemata as a result of dissonance in feedbacks provided by significant others such as university assigned supervisors during their teaching practice. In a bid to find lasting solutions to this perennial

problem, studies have been initiated that established the strategies used to reduce such dissonances and factors that may affect such strategies use. The tendency however is to give recommendations based on pooled responses of strategies used as against recommendations based on the influence of each factors perceived to affect of the strategies. This study therefore determine the influence of gender on each of perceived strategies used to reduce dissonance in supervisors feedback among pre-service teachers. The study is a descriptive research and utilize data from 442 would be teachers in Obafemi Awolowo University, Ile-Ife, Nigeria. It utilized an instrument titled "Strategies used in Counteracting Dissonant Supervisors Feedback Questionnaire (SCFQ)". The results obtained indicated that gender is not a significant factor in the use of each of the strategies used to counteract supervisors' feedback among the pre-service teachers. However, beyond the significance of results obtained, it might be reasonably expected that female would be teachers would utilize the trio of minimal intervention, significant others and self-directed learning strategies more than their male counterparts while their male counterparts would find recourse to their supervisors in the resolution of dissonances that emanate from their feedback. These results were discussed within the ethnographic realities of teacher education in Nigeria.

1D.3 What has worked or Failed with Feminist Scholarship in Academic Spaces in Africa (Uganda), Makerere University

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Gender inequality remains pervasive in Africa, despite the proliferation of feminist scholarship on the continent. In this article, I explore the transformative potential of feminist scholarship at one of the largest women and gender study sites in Africa, the School of Women and Gender Studies at Makerere University. I draw on the discursive field of feminist scholarship in Africa to examine the aspirations of feminist scholars and to analyze how feminist scholarship has advanced to realize these aspirations. I argue that gender and sexual relations' politicization through thought-provoking forums at the university are helpful benchmarks of a transformative feminist scholarship. Also are the pro-women feminist scholarship principles, by which the school has empowered women to suffuse leadership positions at universities in Uganda. Even so, ongoing scholarship needs to ensure that feminist scholarship philosophies adjust to represent the experiences and struggles of women and their communities in Uganda. I prioritize a feminist approach in this analysis. I used qualitative research with purposive sampling and conducting eight key informative interviews with foundational members of the school and senior teaching and administrative staff with document review to explore the transformative potential of the feminist scholarship in the academic space.

1D.4 What drive gender gap in financial inclusion? Evidence from Cameroon.

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The aim of this paper is to analyze le drivers of financial inclusion in Cameroon. The study will use Finscope data 2017 for Cameroon and Fairlie's decomposition on several indicators of financial inclusion such as formal account, borrowing, savings, and Mobile money access to and usage. In terms of findings, we expect to find income, education and socio-professional category as the larger contributors of gender gap in financial inclusion in Cameroon.

1D.5 The Need for Gender Studies in African Schools

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The need for gender studies and practice in Africa, cannot be overemphasized. This is because all the efforts made so far about human rights from the United Nations, coupled with the fact that emerging nations ratified many conventions having to do with discriminations of various sought including gender discrimination, such as the Convention on All Forms of Discriminations against Women(CEDAW), with gender mainstreaming as a perspective being discussed in international conferences to foster a way forward, has remain mostly in written policies and commemorations to say the list. Sources garnered from empirical, primary, secondary and tertiary levels, reveal the Cameroon society example which is still patriarchal. Even with imposed quarter representation by government from the UN, that have been inculcated in most constitutions and the efforts already made by government, coupled with the fact that women are to be blamed at some instances, there's no parity yet from the executive right down to the legislative, not to go down to communal and family levels in Cameroon. For example, many women still ignorantly believe especially in rural areas, that politics is meant only for their males who are presumably heads of their families. At the level of Higher Education, some male scholars in state Universities continue to believe and harass female colleagues as being incompetent. Some cultures, still made parents to falsely believe that higher education or schooling in general should be a male domain, thereby retarding the education of the girl child who is lagging behind under the bondage of customs. This is the typical case with the Hausas and Fulani residing in Cameroon and some ethnic groups caught up in the mess of such discriminatory cultures all over this country. Hence, the paper argues that gender studies should be introduced at all levels of education in African countries to foster a way forward. It is from there that policies taken will not only remain in papers and for commemorations, which leave very little impact on the population who feel that these policies are being imposed on them.

Key words: Gender Studies, Gender Practices, Gender Discrimination, Cameroon.

1D.6 Share the Care Model Development- A Process Innovation

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Background: Little information has been documented so far that illustrates family caregivers' experiences as they care for people living with HIV and AIDS especially caregivers of children with HIV and AIDS that live in rural areas of resource poor countries. It is believed that many families undertake this huge responsibility of providing care with very limited external resources. Women caregivers of children with HIV and AIDS living in Mponela Rural Hospital catchment area are no exception. This Share the care research project will provide much detailed information based on women caregivers' experiences as they share with their friends how they provide the care and how they find resources. This project will support women caregivers by providing training on basic information about HIV and AIDS in general, HIV infection prevention strategies, care and support and counseling. **Objective:** The main objective of this project is to develop a model that is self-sustaining in design and targets marginalized rural communities who are most of the time; are a forgotten group of the population. **Methods:** Through the design thinking approach, (Human-Centered Design), a series of meetings and workshops were conducted. The prototype of the model has been developed and the next stage is to test the model. The funding is provided by Michigan State University under

the ISP.

1G.1 GERONTOLOGY

1G.1.1 Aging and Women Empowerment Agenda: Perspectives from Zimbabwe.

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Women empowerment has become a buzzword fueled by Non-Governmental Organizations (NGOs) in their development projects. On the contrary feminist organizations criticize such project goals for depoliticizing gender oppression through their project-oriented pacifist approaches to development. This paper critiques the empowerment discourse by asking pertinent questions on its relevance and applicability to an African development agenda. It explores the challenges posed by prevailing polarized approaches between the State, NGOs and feminist organizations when it comes to gendered policy implementation and community development interventions. The paper is informed by a case study on elderly women farmers' livelihood experiences in Zimbabwe's Land Reform Program. In-depth interviews were conducted, and data was drawn from 23 women farmers aged above 55 years who participated in the Land Reform Programs in Mashonaland Central Province, Zimbabwe. A feminist theoretical framework applied through an intersectional lens informed data analysis. The main findings are that there is a wide gap between gender policies and implementation in development programs. This is constituted by cultural biases permeating both local communities and governance structures. Lack of understanding on the gender and empowerment agenda also limits scope of mobilization, advocacy and collaboration which perpetuates non-compliance to gendered policies. An African feminist calls for harnessing women farmers agency in articulating their needs to policy makers and claiming their space as citizens to ensure they reap the gains of progressive policies for real transformation agenda.

1G.1.2 Rethinking Women Aging and Gerontology for Improved Longevity in Nigeria

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Aging is natural, general, continuous and inevitable in all creation. The population of the older female human is higher than that of male due to a number of factors, from conception to old age. Mitochondrial theory of aging explains part of it that more females attain old age than males in quite a number of species which includes human beings. The theory explains that hydrogen peroxide produced by female is much less than that of male among other factors. The rate of emergence of old age depends on nutrition, social life, health condition and heredity. The effect of old age however seems to affect women more than men, older persons generally suffer malnutrition, fall due to frailty and dementia. The focus of this study is to explore the effect of aging on older women socially, culturally, psychologically, cognitively with a view to recommend possible ways of delaying the onset of aging signs, cushion the effect and promote longevity. Part of which is religious participation, good family ties, social security and adequate retirement plan by individuals. Disengagement theory and life course theory will guide the study. ***Key words:*** *Women, Aging, Gerontology, Health and Social life.*

1G.1.3 Care Giving for the Aged in Covid-19 Pandemic Era: Ethical Violations in Kenya

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The growth of the elderly population is accelerating in the developing countries including Kenya. The growing number of older persons raises questions about their wellbeing in terms of economic security in old age, social support, healthcare, and living conditions. Care giving for the aged has been overlooked in the past and is becoming worse with the COVID-19 global pandemic which was first identified in December 2019 in Wuhan, China. This has been attributed to by the regulations set in place to curb the spread of COVID-19 infections and deaths among the aged having been grouped as the most vulnerable. The elderly population seems to be increasing significantly, due to the fact that more and more people are attaining the retirement age (65 years) and are living longer. In societies today, the elderly is seen as less valuable since their individualism, self-reliance, and independence would have been altered. Care giving and ethical issues are central to any discussion or reflection on care and support for the aged. The aged have diverse issues affecting them like lack of resources; scarcity of providers; financial and cultural barriers. Literature informing this paper has been sourced from a content analysis approach of various documents from library search, online sources and Ministry of health guidelines on COVID-19. The main objective of this paper is to find out the ethical violations that the elderly and the care giving for the aged in Kenya have been dealt with and suggestions on how to address their concerns. The paper seeks to give recommendations on the gendered life in care giving activities at the family level. The paper will explore how the relationship between the aging, family and the state in the provision of care and support is negotiated. The paper will mainly deal with the population of the aging men and women (65 years and above) and family care givers.
Key words*: Care Giving, COVID-19, Aged, Gender, Ethics*

1G.1.4 Gender Issues/Challenges Affecting Nigeria Women: A Gerontology Trend Among Nigeria Older Women (Above 70-Yrs).

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Ageing is one of the inevitable state of life which every mortal must face if one is blessed to live long. Everyone prays to live a long life and to face the consequences of getting older and older each passing day, week, month and year (Okonkwor, 2019) Life is a continuum and a moving process of getting older from zero birth age to death. The same way health status extends from zero health to serious health deterioration and possible death which is the inevitable end. Gerontology is the scientific study of the process of ageing and peculiar problems of old age. On the other hand, gender is the study of social psychological character and behavior associated with being a male or female. In African traditional society especially in Nigeria, it used to be common for three or four generations of family member to live together in the same compound. In this type of scenario, the elderly experience little problem of daily social interactions with younger and older members of the family because everyone has a unique social bond and obligation to one another. Nowadays, due to western education, urban migration, technological advancement etc, the aged are now left to suffer in isolation with attendant social, psychological and health consequences. The female gender is mostly at the receiving end because women grow older in the society and even a male widower is encouraged to take a new wife no matter his age which is a taboo for an older woman in our society.

This work is aimed at discussing the social, psychological and health challenges affecting old Nigerian women of 70 years and above. The paper concludes with presenting solutions on how to manage the challenges, attributable to their age group.

1G.1.5 Gendered Experiences of Older Adults in Accessing Health Care Services in Uganda: A Case of Urban Refugees

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This study examined experiences of older refugee men and women, aged 60 years and above in accessing health care services (HCS) in Uganda. The study set out to: establish which HCS were available to older adult (OA) refugees living in the low resourced communities; assess the extent to which HCS were accessible to OAs; and, establish challenges OA faced as they sought to access HCS. The study was anchored on two theories: First was Capability Theory, drawn from the Neoclassical Economic Theory proposed by Sen Amartya and the second was the Feminist Standpoint Theory by Sandra Harding. In the capability theory, human beings are conceptualized as rational decision makers and free from social power imbalances. The feminist theory positions knowledge and the knower within a social context. This study presupposed that the HCS are inclusive and so anybody, regardless of age and status can gain access. However, sometimes, due to a number of factors within one's context, access can be affected. Thus, the study examined how inclusive HCS were, focusing on how the OAs, in their varied social positioning as well as their rational decision-making positions were able or not to access HCS. The study adopted a mixed methods research approach and used an exploratory sequential research design. The sample size for the quantitative data was 30 males & 30 Females respondents, selected using a systematic sampling method. Qualitative data was collected from 41 in-depth interviews and 3 FGD. Observations were also done to collect primary data. Study findings revealed that, there are no customized services available to OAs. However, to a lesser extent, OAs were able to access general HCS. Disparities in access were noted as more old women than men reported challenges in access to HCSs. Challenges included poverty, language barrier, mobility and marginalization. The study recommends that specialized services for OAs, to be introduced in all HC facilities. HC providers need to be trained in the area of geriatrics. At a policy level, refugees to be included in the available social protection institutions. "Naturalization," should be adopted to shade off the refugee status.

1G.1.6 Interrogating Gender Concerns of Elderly Women in the South West Region of Cameroon: Adapted Care Needs, Management and Sustainability

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Living as an elderly woman in Cameroon entails a combination of unpleasant conditions on a daily basis which range from the lack of means of survival, inadequacy of daily meals, illhealth, poor shelter, and above all, the absence of a specific policy to protect them. In this dilemma, they wallow in abject poverty and depend largely on their families almost entirely for every need. This research is informed by the feminist perspective on ageing which largely criticizes research in aging for ignoring the history and structure of gender relations. This paper interrogates the gender concerns and needs. This study involved 44 elderly women of various social backgrounds. The research design was purely descriptive and interviews, focus group discussion and life histories were the major instruments or data collection which was analyzed using thematic content analysis. Findings reveal that care whether material or financial is a priority need for the elderly women in diverse conditions. Such care needs which are instrumental to wellbeing and constitute a springboard for the desire to live and

enjoy each day fully also need to be developed broadly and instituted in the government social welfare programmes accompanied by other adapted care policies. Besides family arrangements need to step up management techniques to minimize these women's exposure to danger.

1G.2   GENDER AND SEXUALITY

1G.2.1   Masculinity at Crossroads. A Case of Men and Women Living Along the Shores of Lake Victoria, Kenya.

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This study will attempt to elucidate more on the identity crisis and the reasons as to why men along the shores of Lake Victoria, Kenya like others, find it difficult to have control over most aspects of their lives. This study shall examine and explore accounts of intimate relationships between widowed women and poor young men that has since emerged in the wake of economic crisis and a devastating HIV epidemic among the Luo ethnic group in western Kenya. The study will assess how the co-optation of widow inheritance practices due to the presence of an overwhelming number of widows during a period of economic crisis, and how it has resulted to widows becoming "providing women and young men becoming kept men,". The study will establish how widows in this setting, by performing a set of practices central to what it meant to be a man's role has seriously exposed the masculinity identities within this community into a serious crisis. The study will also show how young men, rather than being feminized by being kept, deployed other sets of practices to prove their masculinity and live in a manner congruent with cultural ideals. The study will use desktop review and purposive survey as it's methodology within a controlled population living along the shores of Lake Victoria, Kenya. The study will use the concept of hegemonic masculinity, gender theory, to explain the phenomenon. **Key words**: *Identity crisis, hegemonic masculinity, gender theory, culture, pandemic*

1G.2.2   Challenging Stereotypes: Gender and sexuality in the Academy

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With over 10 years of teaching and researching on gender in the academy across disciplines, I note that reactions to discussions of gender and sexuality in the class remain the same: surprise (bordering on shock), rejection, consideration, and hesitant accommodation. Concepts like gender equality, sexual and reproductive rights are still strange in African- specifically Cameroonian contexts. This is evident in the [near] universal trajectory of learners who find that challenging gender traditions or stereotypes are counter human. Yet, an abundance of literature exists on gender studies in Africa dating over 20 years with an ever-increasing number of courses on gender and sexuality across disciplines and even degree programs suggesting more open discourse. In this paper, I question why gender stereotypes are still pervasive despite what the increased literature and courses on gender in the academy suggest. From my decade of experience, I proffer insight into how traditional gender ideologies are maintained and reproduced among students and faculty ensuring the prevalence of sexist stereotypes and inhibiting the progress of this field which seeks to challenge them.

1G.2.3 Re-imagining gender and gender relations in South Africa

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The murders of Jesse Hess and her grandfather, and the murder of Uyinene Mrwetyana in 2019, both university students in Cape Town remain painful reminders of femicide in South Africa. Hess, a student at the University of the Western Cape, and Mrwetyana, at the University of Cape Town were murdered by men days apart. In the aftermath of the murders, the university campuses were in mourning, and in a state of shock, anger and disbelief. It has been over a year since the murders of these young women, and we continue struggling to make sense of these murders. It is in this bewildering aftermath that I offer this intervention with the aim to think and think again about Gender-Based Violence and Femicide, with particular reference to how boys are raised in this country. It is my contention that if we are going to end Gender-Based Violence and Femicide, we need to start at the beginning. Here I want to echo the work of Kopano Ratele (2015), who insists that in order for us to really end Gender-Based Violence and Femicide, we need to raise boys differently. Men who become violent aggressors were once boys who were socialized under particular conditions - capitalist heteropatriarchal South African conditions - that teach boys that they are not only superior to women, but that they are somehow entitled to women's bodies. Boys are born and assimilated into a psycho-social language and culture that demeans women, perpetuated by how the demeaning of women is rendered a cultural practice. Inevitably, before men engage in the brutalization of women, they are first forced by our society to be brutal towards themselves in a process of approving their manhood, primarily for the approval of other men. In arguing for a rethinking of how boys are raised I am indebted to Gender Studies over the past decades and the invaluable work of making us understand the complexities of masculinities and femininities in the post colony. In this intervention, my aim is to imagine a revolution in the ways boys are raised as part of a larger project of gender equality.

1G.2.4 New Media Technologies and the Transformation of Women's Sexuality in Nigeria

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The patriarchal nature of most African societies have tied women's sexuality strictly to reproduction and family management and that the perfect woman is a virgin, mother material and not an active agent of sexual desire. The introduction of new information and communication technologies like the internet and smartphones in the 21st century have led to changes in the information flow between people, thus impacting on their social behavior, outlooks and exchanges. This advancement of new media technologies have also altered the patriarchal and traditional attitude towards female sexuality as it exposed women to rapid changes in sexual behaviour, leading them to seek greater sexual freedom and attitude. In contemporary times, women's sexuality has been made distinct from reproduction, a change that has been tagged as plastic sexuality. Despite the attention that women studies have received globally, female sexuality is still one aspect that that has not received sufficient scholarly attention. This paper attempts to analyses the role of new media enabled technologies in the transformation of sexuality, particularly its effects on the sexual behaviour and sexual functioning of women in Nigeria. The importance of the study lies in the fact that a large percentage of women in Nigeria are sexually active, thus it is essential to how the various sexually explicit materials consumed by women through the use of these technologies have altered their sexual behaviour, experiences and desires. This study is based on the historical and analytical approach drawing data

from both primary and secondary sources. The findings from this study reveal that women's consumption of sexually explicit materials and products have changed their views of sexuality. The study concludes by stating that, far from being passive agents of sexual desires, women are now embracing their sexuality and seeing sex as a means of seeking sexual pleasure.

1G.2.5   Male Partner involvement in the continuum of pregnancy and child birth in Uasin Gishu County, Kenya

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In most African settings, pregnancy and childbirth has been regarded as solely a woman's affair, hence male partners' involvement and participation has been minimal, and this has been attributed to the high maternal and neonatal morbidities and mortalities. These same male partners are key decision-makers in households, yet there role on matters of pregnancy and child birth is not clearly defined. Thus, the objective of this study was to examine and document the male partners' involvement in maternal health care from the women's perspective. Methods: A health facility-based cross-sectional descriptive study design guided by structural-functionalism theory was used. Systematic random sampling was used to select 384 women respondents seeking maternal and child healthcare at Uasin Gishu County hospital, Kenya, who were interviewed using structured interviewer administered questionnaires. Data was analysed for means, standard deviations and frequencies. Mean age in years for women participants was 28.7 (SD = 5.4) with majority (36%) aged 25-30 years. Majority of the respondents had either tertiary (56%) or secondary education (36%) 68% had 1-2 parity. Only 32% reported as never accompanied by their partners to maternity clinic visits with (41%) accompanied for HIV counselling and testing. A fair percentage (55%) of the respondents reported that their partners provided fare or transport during antenatal clinic where as 58% reported being supported on Iron and Folic Acid Supplementation, 37% participated in taking their wives to hospital during labour. Only 8% were present during labour and delivery, 55% provided money for fare home after birth and accompanied their wives home (19%). Male play roles in maternal health care though their involvement in is very low. Male partner involvement needs to be recognized and addressed in health education due to the potential benefits it may bring to both maternal and child health outcomes. The ministry of health should shift attention from women only ANC services to couple friendly services. The county government should dissolve health care or government policies that inadvertently isolate men from active engagement in antenatal and postnatal   health programs.

2nd PARALLEL SESSIONS

2A. GENDER, IDENTITY, PERFORMANCE AND REPRESENTATION

2A.1   The Ambivalence of Affirmative Action in the Academy: Signification, its Performance and Representation in Women Narratives

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The academy has been at the heart of gender studies for close to half a century now. Intellectual introspection and reflections on gender arising from women studies has put this discourse community on the pedestal with regard to discourses on gender. Despite being the ‚Manufacturers' of progressive outputs on gender issues, there is interestingly a paradox when it comes to the

performance of identity and representations of women in leadership in the academia. Whereas women and gender studies have birthed liberal views and approaches to discourses on gender in society with enhanced focus on women and other minorities, some developments seem to have a boomerang effect that exhibit crab-like characteristics of non-progress within progress. This study proposes to examine the ambivalence of affirmative action as it affects women in academic leadership positions in the University, explicated in their own narratives. Proceeding from the feminist narratological perspectives, it will focus on the subjects' narratives as constructive significations of identity and cognizance of their representations as women within academia, conversely a masculine domain. The psychoanalytic theories of identity will be useful in interpreting the discernible ambivalence in the narrative structures. The study is premised on the idea that women's narrations of the self in academic leadership can reveal common threads of ambivalence of the affirmative action that will engender generalizations on the same. Research and analysis will be based on recorded oral narratives of ten women in leadership positions from select public universities in Kenya.

2A.2   Language use across gender in Luyaaye; a youth urban language spoken in Uganda
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The youth have been described as the linguistic movers and a prime source of information about language change and the function of language in social practices (cf. Eckert (1997). As linguistic movers, the youth utilize their communicative creativity as a tool to disrupt ideological and mainstream linguistic order to come up with new youth language varieties which are spoken in most urbanizing African cities (cf. Mensah 2004). Whereas the communicative creativity in terms of linguistic strategies employed by African urban youth languages like morphological and semantic manipulations, deviant vocabulary, code switching borrowing and other trans-idiomatic practices have been discussed in detail (cf. Mensah 2004),the notion of gender and how it shapes linguistic behaviours in youth languages remain a grey area. Against this backdrop, this study seeks to examine gender differences in language use in light of the biological and social construction theories of gender. On the one hand, the biological theory defines gender in terms of biological sex resulting in polarized and static language differences based on sex. On the other hand, social constructionist theory of gender assumes that gender differences in language use depend on the context in which the interaction occurs (cf. Bell 2006). These two positions predict that males and females employ different linguistic strategies to establish differences in e.g., vocabulary, tone voices and intonation among speakers of a given language. Specifically, the study seeks to interrogate the following questions:

- Is there sex exclusive speech differences among female and male speakers of Luyaaye?
- Does Luyaaye have sex preferential speech features? If yes, what conditions these differences?
- Are there any noticeable sex pronunciation and intonation differences among speakers of Luyaaye?
- How do these differences (if any) defy and conform to the societal and cultural established norms shaped by gender?

2A.3 Olomo lo l'oko...: Performing Gender Stereotypes and Burden in Ijo Olori Nuptial Rituals

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In Africa, children are considered to be the essence and reward of life. Hence, a marriage without children is tagged to be incomplete. This philosophy feeds into the Yoruba maxim, Olomo lo l'oko, which is loosely translated as ,Only a fertile woman has the husband's attentional. Ijo Olori is a ritual dance performed for brides from the royal ruling houses of the Ado-Ewi kingdom in Ekiti State, Nigeria. This article investigates the essence of Ijo Olori, by analyzing the dance movements, song lyrics and ritual nuances of the bridal performance. I check how the content, context, and meanings in the compositional elements of the Ijo Olori dance performance, perpetuate gender stereotypes and place the burden of fertility in marriage solely on the shoulders of women. Since culture is a dynamic product of the people who own it, I argue that the performance content of Ijo Olori be modified to suit contemporary times and socio-realities. I contend that the reality that men also face fertility problems should be factored into the Ijo Olori performance. Hence, I suggest that the prayers and hopes projected on the bride through the ritual performance be extended to the groom, as this will ensure a shared burden of societal expectations from both of them. The qualitative study is anchored on the African womanist and culture dynamism theories. It also draws insight from the Yoruba 'Olomo lo l'oko' maxim to illustrate my argument. ***Key words:*** *Olomo-lo-l'oko, Ijo Olori, Gender Stereotypes and Burden, African Womanism, and Culture Dynamism*

2A.4 Sexism in Selected Nigerian Study Manuals: A Feminist Critical Discourse Approach

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Despite decades of body of research on gender and language, Diabah (2020) argues that gender and language research in Africa has received little attention. Moreover, even though research on sexism (an off shoot of language and gender studies), has begun to move towards a nuanced, "subtle," (Lazar, 2014) and "indirect," (Mills 2008) form rather than a simple, patriarchal or binary form, in the African context, gender binarity and homophobic ideologies are still deeply rooted and entrenched in a varieties of texts (Atanga et al. 2013, Mensah 2020). Thus, in this paper, drawing on Lazaro's (2014) feminist critical discourse analysis, and Ngugi's (2014) globalectics, we analyze the multiple ways gender-biased practices are (re)enacted in National Open University of Nigeria (NOUN) teaching manual constructed syntax examples. The analysis suggests that gender is a significant subtext in Noun's syntax textbook but remains under-researched in the Nigerian language and gender scholarship. Such gender biased texts strongly reinforces some essential assumptions about women's subservient place in Nigerian society, contrary to its presentation as simply neutral instantiations of syntactic phenomena by the writers of the teaching manuals. There is a need to place African texts at the center of knowledge not glimpses from the imperial center.

2A.5   A Womanist Reading of the Films *Black Panther* (2018) And *Fences* (2016)

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The attempt to understand the role of women in the family and society, and the struggle against women oppression had engineered criticism between the opposing ideologies of feminism and womanism. Alice Walker's Womanism had made an impact in addressing issues of gender, race, social and political leanings of women of colour. This discourse investigates the womanist ideology in the films, *Black Panther* (2018) and *Fences* (2016) as the narratives dwell on the roles and significance of the black women. This paper adopts the content analysis methodology. Howbeit, the findings of the study valorise the discourse on women advocacy with womanist aesthetic construct in reinforcing the identity of the black woman in her society. It identifies Womanism in terms of practicality and ideological leaning in African culture as against feminism. It concludes that Alice Walker's theory emphasizes the role of the black woman as an integral part of the survival of her family and society at large. Therefore, the paper recommends that the society gives the 'woman' space in all spheres of her engagements.

2A.6   Role of cultural competency on Identity development of selected Nigerians

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Social cohesion has remained a big issue in the multi-ethnic nation states of Africa including Nigeria, this menace has robed many African countries of peaceful co-existence among the citizenry. The aim of this study is to examine how cultural competency influence national identity development and harmonious living together. A total number of 180 purposively selected sample participated in the study. They were administered with a questionnaire that measured cultural competency, national identity, social affiliation scale among others. The study hypothesized that there would be a significant relationship between cultural competency and social identity development. It was also hypothesized that those who are high on cultural competency would be high on sociability. Furthermore, it was hypothesized that those who are low on cultural competency will report more unhealthy social engagements with persons outside their ethnicity. As expected all the stated hypotheses were found to be significant at .05% level of significance. The study discussed the need for political leaders to play down on rhetoric that amplify cultural differences of the diverse ethnic groups in Africa for a more peaceful society.

2B. GENDER AND SPIRITUALITY

2B. 1 The Equalitarian Concept for the Doctrine of 'Imago Dei': Implications for Gender & Spirituality

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Introduction: The theological framework for being created in the Image of God ('Imago Dei') and for the mission of God provides the basis for understanding the spiritual contribution of humanity in

their society. Exploring the equalitarian concept of being created in the image of God as rooted in the Bible reveals the revelation of God's purpose for all human kind and His responsibility bestowed upon them. Humanity as mentioned in the Bible hold equal significance in building the people of God. So, this paper explores the implications of the equalitarian concept of being created in the Image of God and for the Mission of God.

Objective: To explore the equalitarian concept of 'Imago Dei and Missio Dei and its implication on Gender and Spiritual Development.

Methodology: A qualitative approach was used, where a social scientific criticism was employed for exegetical analysis of biblical texts and an in-depth Literature review was used to analyze secondary data by other scholarship.

Findings: The main biblical texts for understanding the equalitarian concept of being created in the image of God and for the mission of God are: Genesis 1:26-31, 12:1-3; Proverbs 14:31, 17:5 and Job 31:15. And the major scholarly work consulted is the work of Wright J.H. Christopher (2006), "The Mission of God: Unlocking the Bible's Grand Narratives."

The findings obtained through exegetical analysis and literature analysis indicate that humanity as created in the image of God has far-reaching implications on how they view each other and how they value their contribution to spiritual and social development, regardless of their gender. A missiological perspective indicate that humanity has equal responsibility for developing the people of God and so: All human beings are addressable by God; All human beings are Accountable to God; All human beings have dignity and equality; and All human beings are created for a task.

Conclusion: Humanity has gifts and talents to make a significant contribution to the society. The concept of 'Imago & Missio Dei' reveals the dignity and radical equality of human beings which is the basis for spiritual and social development regardless of gender, religion and ethnicity.

2B.2 Quest for Gender Equity in Africa: A Critical Appraisal of Contemporary Religious and Cultural Practices

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Africa as a continent seems to have largely engendered inequality such that disparities in society have become normal. Socio-cultural and religious beliefs and practices enforce structures such as patriarchy which ultimately define gender relations. The resultant feature is that women seem to be relegated to supporting roles in the church, home and even society because of gender roles, societal expectation and culture. Unfortunately, such beliefs and practices are more often than not sanctioned by one of the most important institutions in Africa: religion. African religions, especially traditional religions and to a large extent Christianity are intricately linked to African cultures and cultural practices. Despite a multifaceted approach and several decades of numerous attempts to mitigate gender inequity in Africa, the challenges still remain. In assessing the role of religions in the spectrum of gender equity, this paper argues that religions both empower and disempower women. Religious beliefs, intricately woven with cultural ideals disempower women through notions and beliefs about creation of humanity, polygamy, education, violence, forced marriages, women and property ownership, circumcision and Female Genital Mutilation (FGM), levirate marriages, leadership roles among others. On the other hand, modern religions especially Christianity has been at the forefront in championing for and actively seeking women's rights and empowerment. This paper notes that that culture and religion are socially constructed and are not static, and this can aid in the deconstruction of retrogressive practices. Thus the way in which religious and cultural beliefs and practices delineate gender roles in Africa can be challenged. This paper will thus interrogate, deconstruct and demystify practices that are constructed by culture and religion in order to

propagate gender inequity, while at the same time highlight practices that promote gender equity. The paper will point out how gender studies, especially in the fields of theology and religion has been used in this endeavor.

2B.3 Harnessing Masculinities for HIV Prevention: The Case of a Christian Men Organization in Mozambique

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Research on masculinities and health has documented a direct link between (hegemonic) masculinities and high-risk HIV behaviour in Africa. It has also recognized the role played by religious organizations in comprehensive well-being. This article draws on theories of hegemonic and redemptive masculinities; and religious health assets to explore the extent to which the United Congregational Church men's organization (Mabutho) teachings on masculinities can be harnessed for HIV prevention in Mozambique. Viewed through a religious health assets framework, men's organizations can be transformed to play a key role in HIV prevention. Framed within a critical qualitative research design, data was produced using unstructured observation and focus group discussions with 16 members of the men's organization. The findings reveal that the organization draws on several resources including its uniform and popular imagery such as those of the ‚Soldiers' to address the HIV pandemic. This article contributes to the global knowledge which addresses masculinities, religion, and HIV by doing in-depth research in a local community.

2B.4 Gender and Spirituality in anti-colonial struggles in Uganda: A case of Nyabingi Movement in Kigezi Region (1900-1945)

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A lot of literature does exit on anti-colonial struggles in Africa, enlisting the contribution of various personalities but with limited documentation on the contribution of women. Historical account of resistance to colonial invasion in Africa is purely patriarchal and political, meaning the top leadership of most, of the nationalist movements was exclusively male, for instance Kwame Nkrumah, Kenyatta, Nyerere, Mandela, among others. There is limited coverage on the feminist roles in anti-colonial struggles. Furthermore, history on spirituality and the legacy of key female figures in various movements in Africa and Uganda in particular, for instance: Muhumuza of Nyabingi movement , Mekitile of MauMau, Zinga of Angola, and Chimurenga of Zimbabwe that actively used spiritualties in mobilizing followers in anti-colonial struggles is nearly forgotten. Patriarchal practices have elicited mixed reactions, though to a smaller extent a consensus has been reached, as Uganda has ratified some Human Rights Instruments pertaining equality though with conflicting priorities. This paper therefore assessed the role of Gender and spirituality in anti-colonial struggles in Uganda, focusing on Nyabingi movement which was a very prominent religion during the pre-colonial period. It had long been regarded as providing ideological support to monarchical regimes across the region. Guided by supernatural powers, Muhumuza (female leader) led Nyabingi to triumph against colonialists. However, limited documentation exist on her legacy. Therefore, through a historical dialectical materialist approach, qualitative desk research was used to examine scholarly works in line with the roles that Gender and spirituality played in anti-colonial struggles in order to underline policy priorities while critically analyzing the progress made in recognizing the contribution of women. It was revealed that Uganda has attempted to develop policy responses to recognizing women's contributions, through ratification and domestication of various international and regional

legal frameworks. This work suggests interventions in institutional capacity-development, concurrent with awareness creation and redefinition of national development priorities.

Key words: Women and Gender, Spirituality, Anti-colonial struggle

2C. GENDER STUDIES RESEARCH AND PRACTICE

2.C.1 Africa's Contributions to Global Discourses on Women's Rights,

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African women have helped shape global norms regarding gender policy for over half a century. The paper challenges the assumption that global understandings of women's rights were formulated solely by the global North. It describes how women's rights activism in the Africa has had its own trajectories, inspirations, and demands rooted in African struggles for independence, democracy, and against gender based oppression. It looks at the contributions of African women activists to global understandings of political leadership, peacebuilding, gender budgeting, and other concerns.

In 1960, for example, Mali's Jacqueline Ki-zerbo had already developed the idea of considering the gender impacts of policies. It was only decades later that this idea now commonly known as 'gender mainstreaming' gained international currency, particularly in national budgetary processes and other key areas. Later, in the drafting of the 1979 Convention on the Elimination of Discrimination Against Women (CEDAW), the All African Women's Conference was one of six organizations involved. African activists fought for more inclusive understandings of the women's rights agenda in such international fora.

African women have been pioneers in business. Ghana's Esther Ocloo pursued the idea of formalizing local women's credit associations and in 1979 became a founding member of one of the first microcredit banks, Women's Worlds Banking. Africa has more women business owners that any other region of the world as women, who make up 58% of the continent's self-employed are more likely to be entrepreneurs than men. The number of women in board rooms is virtually on par with Europe and the US and ahead of Asia, Latin America and the Middle East.

Women in Africa have also set new standards for women's political leadership globally. Rwandan women today hold 61% of the country's legislative seats, the highest in the world. As of 2020, Africa had higher than world average rates of women ministers and women speakers of the house.

Finally, a younger generation of activists is emerging throughout Africa today and redefining women's rights from an African perspective as evident in the work of new literary figures, bloggers and artists.

2C.2 The gender equality bill in Nigeria: Interfacing tradition and modernity in the age of globalization

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On 16 March 2016; eight days after the International Women's Day, the Gender and Equal Opportunity Bill, sponsored by the Senate Minority Whip ,Biodun Olujimi ,was rejected at the floor of the Nigerian Senate. This Bill would have addressed all prejudices against women. The Senate President claims that this Bill was unsuccessful and rejected at its second reading because senators disagreed with some of its contents "along the lines of religion and tradition." Given the denial of the Bill's passage into Law by the National Assembly, this paper adopts a gendered perspective in its

historical analysis of why gender equality remains a sensitive issue in Nigeria. This approach was also used to examine the culturally ascribed notions of femininity and masculinity and Nigerians' (both male and female) attitudes towards women's rights and gender equality since the International Women's Year in 1975. The study also analyzed the content of the rejected Bill and its divergence points with the Nigerian peoples' traditions in the age of globalization. The study further examines the provisions of CEDAW since this was yet to be domesticated in the nation. This work relied heavily on narratives about gender equality in primary and secondary sources, mainly through structured and semi-structured interviews, newspapers, online articles, journal articles, and books. This paper concludes that the Gender and Equal Opportunity Bill suffered this setback due to the patriarchal nature of the Nigerian society. **Key Words**: *Bill, Gender, Equality, Tradition, Modernity, and Nigeria*

2C.3 Researching race, space and masculinities in Bishop Lavis: A critical ethnographic study
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Research done on colored men and communities in South Africa, has problematized ,colored masculinities and communities. Studies showed colored men to be the most likely to perpetrate violence and rape. These studies further suggest that violence, drug abuse, gangsterism and alcoholism are a prominent feature of colored communities, one such community being Bishop Lavis, situated in Cape Town. Such narratives have led to this complex group of people and their communities being reduced to negative stereotypes. This research aimed to showcase more holistic and alternative narratives on Bishop Lavis, its community and colored masculinities through a critical ethnographic methodology. Multiple methods to collect the data were utilized, namely narrative interviews with eight community stakeholders and six older men (aged 35 and above). Additionally, a Photo voice method was used with six men (aged 18 to 34), where a focus group, individual narrative interviews, and visual (photographs) and narrative data were collected. The data was analyzed using multiple theoretical frameworks, namely intersectionality and data analysis tools to highlight the complexities of the participants' lived experiences. The results found that participants used their platforms to challenge dominant narratives that exist on colored men and communities thus confirming and reproducing stigmatized narratives. Furthermore, it was found that race, location, gender, class and other identities intersected to produce particularized experiences for the participants.

Keywords: *Colored, intersectional, masculinity, narrative enquiry*

2C.4 Customary law and women's rights: an examination of the interactions of English law with customary law in the contemporary Nigerian society
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The influence of religion and traditions on customary law was institutionalized before the advent of westernization. Customary law to date has much impact and influences the way of life of those subject to it, for it regulates so many affairs and is patriarchal. Patriarchy poses a risk to the feminine gender which makes women vulnerable to discrimination compared to the male gender. Customary law practices have been challenged at various times due to some of their conflicting features with regards to protecting human rights. The global outcry against some of these discriminatory practices due to the severity of consequences against women and the girl-child has led to a series of legislative interventions amidst calls by gender rights activists. These interventions aim to promote equality among both genders. Despite celebrated judicial interventions and the influence of westernization,

some of these customary law practices are continuously utilized to the disadvantage of the female gender. This no doubt leaves the women vulnerable and subject to the dictates of the men. Through desk-based research, this paper examines the successes achieved so far, the current challenges, and the possible reasons inhibiting equal gender rights for women. It found that interventions for equal rights through judicial pronouncements and legislation, international instruments, at best remain a paper tiger to the female gender subject to customary law. It identifies that so much progress has been made by relevant stakeholders in raising awareness and protecting equal rights. Challenges faced by women remain overwhelming and findings further reveal that the female gender, to a large extent, contributes a large percentage of those on the receiving end of these challenges. This paper recommends the adoption of a much more pragmatic approach in bridging the gap against these inequalities through the reformulation of customary law to promote gender equality. It concludes by reaffirming that women's rights can be adequately protected by encouraging the custodians of traditions to identify the need for a change and support the change. A change coming from the custodians of these traditions will be much more readily accepted than changes influenced by English law.

2C.5   Researching Gender for application and transformation.
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The field of gender research has focused on redressing historical causes of inequality and gender power relations. The need to redress persistent gender inequality in Kenya is increasingly recognized at policy, programming and in academia. Research premised on feminist theoretical frameworks needs to be applicable to policy-making, programming Based on the supervision experiences of postgraduate research in gender studies at Maseno University we argue that implementing change for societal gender transformation calls for acknowledgment that complexity, intersectionality and multi-disciplinarity must inform the nature of gender research. The main questions this paper seeks to answer are to what extent does postgraduate student research employ feminist frameworks to conduct research and recommend interventions applicable to gender and societal transformation? To what extent does postgraduate research recognize that societal transformation requires a paradigm shift that does not see gender as an add on but as an integral part of multi-disciplinary research? How can emerging issues in disciplines such public health, business and IT integrate gender frameworks for change and transformation? Abstracts of student thesis proposals at Masters and Doctoral level for currently enrolled students in gender studies and in science and technology are analyzed. Proposals are selected based on their main objectives as related to societal change and emerging issues. It is expected that the findings will be useful in shaping research agenda in gender studies.

2C.6   Gender Sensitive Science for Development? Navigating Hierarchies, Ignorance and Epistemological Tensions in GCRF Projects
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This paper analyses efforts to undertake gender sensitive research in UK government funded Global Challenges Research Fund (GCRF) projects. On paper, the GCRF attempts to apply cutting edge interdisciplinary science to 'global challenges' in order to achieve the Sustainable Development Goals and to assist in the development of Low and Middle Income Countries' (LMIC) research capacity and Higher Education (HE) sectors. It also includes compulsory commitments to gender sensitive research strategies. We examine the potential of GCRF projects to deliver gender transformative research

given the underlying theory of change and the attribution of roles inherent in GCRF projects and contexts in which they are delivered. We note 1) that GCRF projects draw UK-based HE researchers, often in science, technology, engineering, maths and manufacturing (STEMM) into politics of development, an arena where they are unlikely to have prior competence and 2) that GCRF projects map onto several tensions and hierarchies. These include to asymmetries in resources, Global North-Global South hierarchies in knowledge production and (Medie and Kang 2018; Ogbu 2006), disciplinary hierarchies (Lyall and Fletcher 2013) and colonial legacies, which GN based researchers are quite likely to lack knowledge of (Wekker 2016). We explore how these dynamics effect what kind of knowledge can be produced, what kind of knowledge is valued and rewarded and with what consequences for transformative agendas.

2D.   GENDER AND THE SUSTAINABLE DEVELOPMENT GOALS

2D.1   Sustainable Development: Self Reliance and Agency in Sefi Atta's Swallow and A Bit of Difference

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Many African female writers have led the recreation of female characters in their fictional works to show women who are empowered, active and have agency. Education, economic empowerment, migration and single parenthood have often been used to underscore this. More often than not, they have shown female characters either in the domestic sphere, a space culturally allocated for them to display their freedom or in the 'public' domain, where they express their agency without reservation. This paper explores female demonstration of agency in both the public and domestic domain as a means of achieving women's liberation by exploring how the experiences, spaces, and cultural conflicts of female characters influence their imaginative construct in the contemporary times. Agency is here conceptualized as freedom, liberation and independence. The study also examines ideological and sociological issues such as gender, racism, religion and the politics of humanitarian aid. The paper is based on Sefi Atta's Swallow and A Bit of Difference in order to examine the impact, not only of agency and self-reliance on the female characters but also to show how their embracement of economic, social and even political agency have influenced their decisions without considerations for the societal implications of their actions. In Atta's Swallow and A Bit of Difference, some female characters demonstrate a different worldview to the social reality of their localities by negotiating the precepts set for female gender in their localities. This paper highlights instances of situations where female characters make choices that do not align to their cultures and display nonconforming attitude in order to attain self-development. The paper draws theoretical insight from Nnaemeka's (2004) perception of building on the indigenous to significantly advance development in Africa and to uphold sustainable development. According to her, indigenous refers to whatever the people consider important to their lives in "Nego-Feminism: Theorizing, Practicing, and Pruning the Africa's Way".

2D.2 Housing Indicators in Africa – what is being measured in terms of gender, and where do we go next?

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Ensuring access to adequate, safe and affordable housing for all is a target set by the current United Nation's Sustainable Development Goals as part of SDG 11.1.1. Housing is a highly gendered concern with women frequently residing in poor housing due to reduced finances and job opportunities to afford a better-quality home. This has been evidenced by a recent UN Women report (2020) which found that women outnumber men in substandard housing in 14 African countries. Despite these pressing needs, the way access to housing is measured remains inadequate and the SDGs, at present, do not disaggregate the housing needs of women, men, and other vulnerable groups in a way to achieve gender equality between the sexes. The paper proposed for the ICGSA sets out the data landscape for how access to housing is being measured in Africa and what gaps remain as well as suggesting pathways for these gaps to be overcome. The paper achieves this by auditing indicator programmes that are used to conceptualise and measure access to housing in Africa. Such housing indicator programmes are typically compilations of indicators implemented by organisations such as non-governmental organisations (NGOs), and international organisations including the United Nations and World Bank. The audit firstly delineates core characteristics of the indicators including the implementing or host organisation, which aspects of access to housing are being measured and the overarching gendered approach of these indicator programmes. Secondly, a spatial analysis highlights geographical coverage of the housing indicators in relation to African countries , demonstrating where data gaps and overlap occurs. Finally, a detailed breakdown of all indicators that are measuring access to housing in Africa is provided, to complete the data audit of what is being measured and where we need to go next. Overall, the paper provides a firm bedrock of knowledge from which the monitoring of goals such as the SDGs can be achieved while enabling housing and gender specialists to reflect on existing practice and build upon this through further research, activism, and collaboration. **Keywords:** *gender equality, Sustainable Development Goals, SDG 11, housing, indicators.*

2D.3 Challenges of Enforcing Women's Gender Parity and Political Participation in Africa

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Challenges abound across Africa in the field of gender parity and women's participation in the political market. Women fought against discrimination and for labour rights in anti-colonial struggles. There was an uneasy relationship between the women's movements and the State and between women activists and women politicians as they have negotiated cooptation, integration, and exclusion. Throughout Africa, women's movements developed strategies to gain a foothold in politics. The starting point of the inquiry is that Africa's twentieth century has given rise to profound changes in traditional sex roles. However, the force of this rising tide has varied among rich and poor societies around the globe, as well as among younger and older generations. Indeed, the rising tide sets out to understand how modernization has changed cultural attitudes towards gender equality and to analyze the political consequences of this process. I argue that low levels of women's representation in social, economic, and political decision-making structures and feminization of poverty influence negatively women's ability to derive full benefit from the economies of their countries and the democratization process. Democracy cannot be effective if women are prevented, whether by law or by custom, from full participation in political life. Women's equal participation leads to governments being more representative and accountable. However, inadequate

participation by women in the decision-making processes is a reality. In many countries, legislation has changed but customary rules have not, and because of these women's struggles continue. The growing recognition of the leadership role of women in all spheres of development, including their participation in decision-making circles is reflected in the creation of gender-related platforms of action. In the end, as African countries strive to implement Sustainable Development Goal 5. Achieving gender equality and empower all women and girls, policymakers must also strive to embed gender parity in legal frameworks. They must realize full compliance with the law and international instruments, eliminate all forms of violence against women and ensure that girls receive both political and business leadership roles, quality education and decent jobs.

2D.4 Role of Farmers Household Labour Conditions on Household Food Security in West Pokot County, Kenya

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Despite their importance in global and regional food production, smallholder farmers' especially in agro-pastoral regions have received minimal recognition in policy, strategic frameworks and interventions. The aim of this study was to investigate the role of smallholder farmers' household labour conditions on household food security in West Pokot County. This study was guided by the entitlement theory to food security as its main theoretical framework. Multi stage and systematic random sampling techniques were used to determine a sample size of respondents in respective locations. This study adopted an explanatory research design and employed mixed methods approach. The researcher also drew philosophical inspiration from pragmatic worldview that is problem centred and more focused on real world issues. The target population comprised of 78,946 smallholder households in the study area with a sample size of 297 respondents. Instruments for data collection were; questionnaires, interview schedules and observation. Data was analysed both descriptively and inferentially. Qualitative content was achieved through content analysis. The study found out that more males participated in farming practices such as tilling, weeding, top dressing, harvesting and livestock keeping while women participated more in planting and post-harvest management. The study recommended that there is need female members in the study area to participate more in farming activities with an aim of increasing food security. **Key Words**: *Household, Labour, Food Security*

2D.5 Women's Agency and Post Occupancy Housing Transformation

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Government provided low-cost housing has undergone considerable alterations at the hands of the occupants both in the developed and developing countries. In Uganda, the Masese Women Housing Scheme saw several women gain access to planned and modern on land originally belonging to male landowners, in a region with a strong patriarchal Power Economy in Jinja. This housing was funded by DANIDA and the Uganda government, through the National Shelter Strategy initiative. The women beneficiaries have transformed these houses in various ways, hence creating a new breed of women landlords. This paper focuses on women as landlords, examining the different ways in which women use their agency in transforming the new space(s) they occupy, contrary to the social constructions of patriarchal systems. The paper draws on feminist theory to capture women's voices, in relation to the spatial opportunities available and the post occupancy housing transformations that ensue. Using a case study approach, the paper examines the spontaneous and informal spatial post occupancy housing transformations made by women landlords on government provided low-cost housing

projects. Data were collected qualitatively, using methods like key informant interviews and focus groups discussions. Additionally, the study captured the life stories of selected women to amplify their voices. The findings indicate that women's Agency can lead to empowerment, justified by the emergence of women into successful landlords through housing transformation, yet they have previously been deemed marginalised and weak. The women landlords challenged the cultural norms by owning houses and transforming them in various ways to become landlords, thus fulfilling the human law that everyone has a right to housing. As a departure from the popular debate on re-informalising Masese in Jinja due to low satisfaction with subsidised housing, this study focuses on ways women landlords are utilising the Agency to lay claims on transformation and housing provision. Women empowerment should be supported through granting them equal access to ownership of land to construct houses, in order to improve their lives, and create avenues for survival within their communities. This allows them to negotiate their agency and empowerment within patriarchal settings.

2G.1 WOMEN IN AFRICAN ECONOMIES; HOW WOMEN ARE MAKING A DIFFERENCE

2G.1.1 International Textile Trade and West African Women Traders: Historicizing Iya Alaso in Nigeria and Nana Benz in Togo

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Since the pre-colonial times, textile trade was a virile occupation in West Africa, mostly among women. Accounts of explorers attest to the fact that women largely constituted the trade and commodity networks. In other words, women were active in the trade history and transnational connections within West Africa. This paper attempts to analyze the features of two categories of West African women textile traders; the Iya Alaso in Nigeria and the Nana Benz in Togo. Both categories of women can be identified in the long historical process of international textile trade since the colonial era. In fact, the women constitute a formidable identity in the trade structures of the colonial and post- colonial era. Invariably, they are political players in the national politics to the extent that they influenced government policies as a way of maintaining economic power. Recently, the women textile traders in both countries encounter the constant turbulence of trade and industrialization especially in the era of globalization. Yet, generational changes in the entrepreneurship of the women traders matter in the responses to the turbulence. In other words, the level of education of daughters handling trade in contemporary times is significant in the responses to continental and regional trade policies. Therefore, this work unravels the implication of AFcFTA to women textile traders in Nigeria and Togo. To an extent, this work considers the dynamics and paradigmatic shifts AFcFTA connote in the historical process of women textile traders in the two categories. The work adopts the historical method with the use of primary and secondary sources.

2G.1.2 Women in micro and small enterprises: An appraisal of the profile and experiences of women entrepreneurs in North-western Cameroon

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Women's entrepreneurship, predominantly common in the micro and small scale enterprise sector has emerged as an important debate due to its significant role as a major employment outlet for a majority of women, both in rural and urban areas. For many women, entrepreneurship remains the only option for income earning opportunities. With widespread increase in poverty and the need for earnings to supplement household needs, there has been an influx of women into the micro-

enterprise sector carrying out various entrepreneurial activities. The linkage between entrepreneurship and women's economic participation and household survival is therefore unquestionably accepted given its role as a job engine for a majority of women in most developing economies like Cameroon. The growth in women's entrepreneurial activities is indicative of their inherent potential and the importance of these activities to women and their households. Clearly, one sees that female entrepreneurship is not only beneficial to women but to families and nations at large. The paper establishes the profile of the emerging female entrepreneur in Cameroon while highlighting the types of business activities of female entrepreneurs, the reasons and motives of entry into business. It also underscores some of the business constraints and the experiences of female entrepreneurs with respect to access to financial resources. Drawing on empirical data generated through a quantitative and qualitative study of female entrepreneurs in North Western Cameroon. The paper mainly uses a survey, interviews and focus group discussions. The study shows that women carry out diverse income earning activities aimed primarily at providing for basic consumption needs of household members. The findings also reveal that even though entrepreneurs have similar motives and business objectives, they are not a homogenous group. Their profiles differ, so do their business operations, activities, level of personal and general enhancement. In spite of these differences, there are some generalities about female entrepreneurship in the micro and small scale enterprise sector in Cameroon; a majority of their operations are typically small scale and survivalist in nature. **Key words:** *MSEs, entrepreneurship, survivalist*

2G.1.3 Women and Livestock breeding in Donga Mantung Division, Cameroon from Colonial to Post Colonial: Pathway to Sustainable Development

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For over the years, women have vested more interest in agriculture as a whole and Livestock breeding in particular. This economic activity (agriculture and livestock) besides farming is considered as the back bone in sustaining the lives of the people involved in it as well as having the ability to empower women and their immediate families, thus making them autonomous and self-employed. However, these diverse perspectives have an imprint in portraying gender specific groups such as the Fulani as well as the indigenous Wimbum women in enhancing socioeconomic changes in the Donga Mantung division in Cameroon. It is against this backdrop that the paper attempts to critically examine the roles and contributions of women in livestock breeding during the colonial and post- colonial periods. Even though colonial experiences of agro-pastoral women have been largely ignored in the history of Africa, some scholars have portrayed the impact on the role of women in livestock production using the example of the Borana women of northern Kenya. According to some studies, it has been proven that the colonial women did not enjoy full status like men while post colonialism has reinforced the changing roles and abilities of women in contributing to Sustainable development in livestock production. In addition, it brings to fore gendered analysis of self-employment within the study locale as well as mutations orchestrated by women involved in this activity. Concurrently, the paper argues that women's involvement in this sector is still very challenging and cannot be undermined, taking into consideration, the lack of adequate facilities such as grants/ subventions, lack of access to assets, working tools, and available capital just to name a few. Garnered from both primary and secondary sources, as well as, quantitative and qualitative data, the paper concludes that there is absolute need for the government of Cameroon in collaboration with stakeholders both at the national and international level, to put in more efforts geared towards empowering women in this sector, in order to ensure a good path to Sustainable development. **Keywords**: *Livestock*

breeding, stakeholders, Fulani and the indigenous wimbum women, Sustainable development, Donga Mantung, Cameroon.

2G.1.4 Gender and Decent Work Issues in Collective Bargaining in Nigeria
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In low-income countries, Nigeria inclusive, majority of women are locked into relatively low-productivity work. Persistent inequality between women and men constrains a society's productivity and ultimately slows its rate of economic growth. Although this problem has been generally recognized, evidence on the need for corrective action is more compelling today than ever and this can be attained via collective bargaining strategy. This is so because women workers encounter specific problems at their workplaces which include; maternity, (un)equal pay, sexual harassment, double burden of domestic work, wage labor and other challenges of decent work which requires a given attention in the front burner of decision making processes. Against the background of the above, this paper examines the issues of gender and decent work issues particularly within the context of collective bargaining. This paper therefore aims to stimulate creative solutions to the problem of gender inequality and decent work issues by highlighting discrimination in the field of work and the significance of decent work in light of the fact that gender inequalities within the workforce affect market outcomes and feed back into decision making. This process is re-enforced by inequalities in access to assets and services beyond the household. Improving the relative status of female workers and increasing their access to assets and services will increase the returns to investment in human resources and improve the prospects for sustainable economic growth. This is achievable and realizable through collective bargaining. **Keywords:** *Gender, inequality, workplace, decent work, collective bargaining.*

2G.1.5 Widows and Property Inheritance: Towards Economic stability in Kenya
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Widows in Africa experience discrimination in property inheritance throughout their lives, including before, during, and after marriage, but especially at the death of a spouse. Several innocent widows in the 21st century have fallen victims within the circles of their matrimonial home in several occurrences. The offenders happen to be men, while the victims are mainly women. The habitual acts of violence against women in Kenya have led to economic instability since women more productive than men. Therefore, if women, especially widows, are discriminated against in terms of property ownership, poverty will continue to prevail in our land. The majority of the innocent women are either maliciously or politically associated with their spouses' deaths, hence forcefully evicted out of their matrimonial homes and left with nothing to continue living with. The study will adopt a cross-section research design. A sample size of 120 women will be selected using a systematic random sampling method. A psycho-cultural conflict theory and economic church theory will form the basis of the study to answer the following research questions: what are the challenges facing widows on property inheritance in Kenya-Africa? And how can widows' property inheritance enhance the economic stability of our nation, Kenya? The situation is becoming wanting as many women in Africa and, more specifically, in Kenya have expressed fear and revenge, resulting in their male partners' killings, which has affected the country's economic status. This challenge has left many women and specifically the female gender, at the crossroad. Therefore, it is against this backdrop that the study will seek to interrogate the intervention role the church can play in mitigating the challenges affecting

the Christian women and how this can enhance the nation's economic stability. The study will use a case study of Meru County. **Keywords**: *Windows, Property, inheritance, gender, economic stability*

2G.1.6 Women's Economic Empowerment and Gender Equality in Najja Sub-County – Buikwe district, Uganda,

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Economic empowerment puts women in a stronger position and gives them the power to participate, together with men, in the shaping of society, to influence development at all levels of society, and to make decisions that promote their families, and their own wellbeing which affects gender equality. The purpose of this study was to assess the contribution of women's economic empowerment to gender equality. The study specifically assessed the effect of women's credit accessibility on gender equality, the impact of women's small enterprises on gender equality, and established the impact of women asset acquisition and ownership on gender equality. A mixed-method approach of both qualitative and quantitative methods was employed and used semi-structured interviews and focus group discussion tools to obtain data. The study findings revealed that women were accessing loans from Village Savings and Loans Associations (VSLAs) that empowered them economically and this enhanced gender equality in the household. There is increased women's decision-making power and household income earnings. Women-owned businesses and controlled assets together with their husbands and few individually. Property ownership has strengthened women's economic positions, empowered them, and liberated them from abusive situations and this has contributed to harmonized relations between men and women resulting in gender equality. The study recommends that there is a need to realize the socio-economic conditions, education levels, and purpose of microcredit, and how these translate into gender equality. The study recommends that VSLAs should empower borrowing members in strategic planning skills, proper records keeping in order to boost their business skills, and their economic empowerment which eventually would promote gender equality. Women should also keep good relations with their spouses, plan and work together. ***Keywords:*** Women economic empowerment, gender equality, VSLAs

2G.2   GENDER, CLIMATE CHANGE AND NATURAL RESOURCES - PANEL

2G.2.1 Promoting gender responsive strategies to sustainable use of natural resources in the context of climate change: the ACE II PTRE approach.

Chair: Dr. Rose Ramkat, Moi University, Kenya, Email: chirirose@yahoo.com

Climate change is a global crisis, but responses to it have so far been overly focused on scientific and economic solutions, rather than on the significant human and gender dimensions. Hence, this panel highlights the integration and promotion of gender responsive and climate-sensitive approaches to sustainable use of natural resources. Particular attention is given on interventions by Moi University through the Africa Center of Excellence in Phytochemicals, Textile and Renewable Energy (ACE II PTRE). The Center has promoted gender-mainstreamed opportunities through adaptation learning networks that facilitate sharing knowledge within and across communities in Uasin Gishu, Trans Nzoia and Elgeyo Marakwet Counties. Some of the adaptations strategies promoted and adopted include promotion of entrepreneurship among local women through production of natural detergents using environmentally safe ingredients. More so, the Center has worked with Elgeyo Potato Marketing Co-operative society on promotion of ware-potato storage facilities. Additionally, it is working with RIPGAA women group on ware potato value-addition to reduce post-harvest losses.

So far, soap making trainings has empowered local communities to participate in socio-economic generating activities. With the current COVID 19 pandemic period, women who were trained have been making soap and selling to boost their livelihood. Also, ACE II PTRE has championed application of natural dyes for the improvement of the textile cottage industry through better-quality of products. The dyes used for dyeing are extracted from locally available plants and weeds including the Mexican Marigold (Tagetes minuta). Among the groups trained on the application of natural dye is UMAC in Trans Nzoia County. Additionally, PTRE has trained high school students and leveraged on partnership for joint outreach activities in renewable energy. This has contributed to enhanced sensitization of both men and women on installation of biogas which will go a long way in improving environmental management and reducing climate change effects through decreasing the cutting of trees (deforestation). In conclusion, gender plays a key role in the management of natural resources. Hence, sustainable adaptation and mitigation of climate change must focus on gender if it is to become successful.

Panelists: Ramkat R.C., Makatiani J.K., Mining C.P., Biwot C.G., Sorre M.A., and Kosgei J.V.

2G.3   WOMEN WRITERS AS THE VOICES OF CONSCIENCE

2G.3.1 Euphemism and Equivocation as Evasive Metaphors in Isdore Okpehwo's 'The Victims.

Ms. Virginia Obioma Eze, University of Nsukka, Nigeria, Email: virginia.eze@unn.edu.ng

Isdore okpehwo's THE VICTIMS reveals dimensions of conflicts and their consequences in polygamous African families. Whereas much of the scholarly criticisms have focused on the novels thematic constructs, the use of euphemism and equivocation as evasive literary techniques to assuage anger and resolve conflicts has not been explored in the novel employing Paul Ricoeur's Depth Semantics Theory, which sees metaphor as any shift in meaning and an analytical tool for the study of literature, the study explains and interprets euphemisms and equivocations used in the novel. The result reveals that the characters have not employed euphemism and equivocation adequately in their interactions which leads to temper risings and conflicts. This study is significant for its exposition of the importance of euphemism and equivocation as important techniques in quelling tensions where denotative words are not adequate. And so I argue that euphemism and equivocation are useful metaphorical techniques for restoring peace in crisis situations and its study in literary works as peace and conflict resolution technique should not be overlooked.

2G.3.2 Living or Be-li(e)ving African Feminisms: Interrogating No Ego Negotiations in Selected Works of Art (Art Forms?)

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Nnaemeka Obioma proposed a decolonised feminism which she called nego-feminism, a feminism tailored to the needs and realities of the African woman; a feminism that is conservative rather than radical like the western feminism. Obioma explains that nego-feminism is a feminism of negotiation, a feminism which shelves self-esteem or ego in order to arrive at a common ground. This title combines these attributes into no ego negotiation - an interpretation of Obioma'snego-feminism that rids ego while negotiating rights, liberties and benefits for women. This study engages with a critical analysis of selected film and literary texts – IkechukwuOnyeka's *Mr&Mrs* MmabathoMontsho's *The*

Groom's Price and TsitsiDangaremba's *Nervous Condition.* The study adopts Obioma's proposed feminism as a theoretical framework for the evaluation of the choices and actions of the men, but especially women in these select texts. The interest of the study is not to evaluate or review the plot/storyline, but to examine how female characters within these texts negotiate their rights and liberties with the male characters who enjoy positions of privilege within their patriarchal society. In doing this, this analysis intends to answer the research question: are women living/experiencing or simply believing the abstraction of African feminisms? What really is African feminism? This paper draws partially from auto-ethnographic experiences as it engages with the analysis and critical interpretations of women's perception of feminism, their place in society and societal expectations of them as portrayed in the selected films. **Keywords:** *African feminisms; Nego-feminism; Nollywood; Film; Patriarchy; Gender Discourses*

2G.3.3 Revisiting the Contents of the Voices of Women Writers: A Special Focus On African Women as Vanguards of Tomorrow's Dream

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Our continent has been polluted and the rising wave of new psycho-social, scientific, Information Technological tsunami and mundane maladies calls for a pragmatic crusade beyond orthodox concerns expressed in women's existing texts. The paper recognizes some achievements and contributions of our sisters in education and literary fields. The urgent need to diversify their struggles through the power of their pen to suit the contemporary needs informs this paper. The challenges are enormous. Our women scholars and all ambassadors of Gender parity require evaluation of the age-long existing recipes. It is envisaged that their commitment to the quest for justice, equality and social-economic independence that is all gender inclusive will prick the conscience and re-position the template of governance and obnoxious cultural practices. They must garnish their ideas with a fresh approach and creativity capable of accommodating myriads of burgeoning concerns. Using Gender and queer theory to validate the prevalent themes in some works, this study suggests the establishment of a regional university across nations and continents exclusively designed to provide quality training on gender studies. The discovery will reinforce the compasses of hope, dignity and purpose in the mission statement. Empowerment of individuals and groups to face tomorrow, 22nd century and beyond is requisite. Besides, the girl- child deserves something better and they should carry along the male child. The best Architects and vanguards of this task are the female intellectuals drawn from all parts of the world. **Key words**: *Gender, architects, vanguards, empowerment, psycho-social, pragmatic, conscience, and accommodating.*

2G.3.4 Male dominance and female resilience in Chimamanda Adichie, Aminata Sow Fall, Gorreti Kyomuhendo and Yvonne Vera's writings

Prof. Edith Natukunda, Makerere University, Uganda, Email: Enatukunda@Gmail.Com

In Chimamanda Ngozi Adichie's Half of a Yellow Sun, Aminata Sow Fall's Return to the Native Country, Gorreti Kyomuhendo's Waiting and Yvonne Vera's The Stone Virgins four women novelists from Nigeria, Senegal, Uganda and Zimbabwe recreate a war narrative that reminds us of Africa's grave collective malaise of conflict. The four country based framework has been selected in order to have the four corners of Africa and the two main language blocks (anglophone & francophone), represented. .Using the Feminist Critical Discourse Analysis (FCDA) approach, this paper examines how male power and dominance are discursively produced. In the second instance, the paper will interrogate how the female protagonists like Olanna and Keinene, Anne and Asta, Alinda and Kaaka,

and Nonceba and Thenjiwe from the four novels mentioned above respectively, accept that subjugation or resist those male forms of authority. .Apart from considering the narrative/ discursive perspective, the paper will also investigate the emotional and social impact that conflictual transitions have on common people's lives. In this regard, by applying a FCDA-derived model, the researcher will gauge how effectively the four women writers project the voice of community conscience.

Key Words: War narrative, Feminist Critical Discourse Analysis, conflictual transitions, male dominance, female resilience, community conscience.

2G.3.5 FEMALE DRAMATISTS AS THE VOICES OF CONSCIENCE: THE EXAMPLES OF IRENE SALAMI-AGUNLOYE AND TESS ONWUEME,

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African Literature of the contemporary post-colonial period is basically reactive in temperament. This emergent trend in African Literature centres on the need for writers to make use of their art as tools of liberation and conscientisation. This ideological position has found practical expression in the works of most Nigerian female dramatists, who see their works as social documents which are meant to evaluate the social ills that characterise the African continent. Art, for them therefore, becomes a tool to preach their ideology which is geared towards equilibrating the inequalities in Nigerian society. Some of these Nigerian female dramatists include Tess Onwueme, Zulu Sofola, Irene Salami-Agunloye, Stella Oyedepo, Julie Okoh, amongst others. However, this paper focuses mainly on two of these dramatists namely Tess Onwueme and Irene Salami-Agunloye who have produced outstanding works on the issues of gender balance and equity. The study is basically a survey of Tess and Salami-Agunloye's selected plays which explore the thematic concern of this paper. Content analysis of the plays and findings reveal that Tess Onwueme and Irene Salami-Agunloye employ drama as a tool of liberation and conscientisation. *Key Words*: Liberation, conscientisation, inequality, equity.

3rd PARALLEL SESSIONS

3A. GENDER AND PEACE BUILDING IN AFRICA

3A.1   Women ex-combatants and transitional justice in Zimbabwe: An intersectional analysis

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Not only do transitional justice scholarship and interventions typically neglect the gendered experiences of armed conflict, but the gendered nature of conflict and post-conflict realities is often understood in narrow terms. This has resulted in the exclusion of gender sensitivity in the creation and implementation of transitional justice mechanisms. This study explores the complex roles played by women during Zimbabwe's liberation struggle. Using an intersectional lens, it then examines the experiences of Zimbabwean women ex-combatants in Zimbabwe's transitional context, taking into consideration their class, sexuality, gender and ethnicity. It argues that gender on its own is inadequate to account for inequality. Rather, other social categories such as, but not limited to, social

class and ethnicity should be investigated in order to address the struggles faced by women ex-combatants in post-conflict societies in order for all to have equal access to justice and redress.

3A.2 Improving Women and Children Refugees 'Livelihoods Through Self-Reliance At Nakivale Settlement, South Western Uganda,

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There are over 70 million people forcefully displaced including 21 million refugees world over and with a total refugee population of around 3.25 million, the East African region hosts one of the highest levels of refugees in the world. Refugees in Camps in Africa are confronted with a number of challenges, one of them being over-reliance on food aid. In Uganda and particularly Nakivale settlement, a number of strategies have been undertaken to improve women and children refugees through self-reliance initiatives. This study examined how women and children refugees' livelihoods can be improved through self-reliance strategies. The study employed a triangulation design to collect and analyze data. The sample size for qualitative data consisted of 104 respondents, and for 82 house households for quantitative data. Using both quantitative and qualitative methods of data analysis, the findings revealed that refugees' livelihoods can be improved through improved access to financial services and skills enhancement training. The study concluded that access to financing services would improve women and children refugees' livelihood. The study thus, recommended that refugees be trained in different skills and later can be provided with capital to enable them start businesses or other self-reliance activities instead of relying on handouts. Keywords: refugees, livelihoods, self- reliance, Nakivale, Uganda.

3A.3 Researching the 'MamaChama': A contextual Analysis of Women in the Military and Peace Building in Uganda

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The concept 'Mama Chama' is a Kiswahili expression which lately means Mother of the Party. In Uganda, the phrase is associated with women who were involved and supported the National Resistance Army (NRA) protracted struggle from 1981 to 1986 and beyond which later metamorphosed into the Uganda Peoples' Defense Forces (UPDF). While Mama Chama remain part of Uganda's historical debates, their participation, contribution and influence to or as part of women who joined the armed forces in post-NRA requires a scientific investigation. From a historical perspective, this paper seeks to contribute to the subject of research on Women in the African military either as soldiers or civilian staff and what their influence is to the peace building and gender equality debates in traditionally male dominated domains and institutions.

3A.4 Gender and Peace

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Most of the gender-based research on war and post-conflict societies focus on the adverse effects of violent conflict on women. There is comparably less attention dedicated to analyzing the role of women in peace-building. This paper contributes to filling this gap by examining the crucial role that women networks play in enhancing political and economic stability in Africa. Based on a feminist participatory methodology, the paper demonstrates that though women were disproportionately affected during the civil wars that ravaged most African countries, they have been particularly

instrumental in the peace process. The findings elucidated, have academic as well as practical implications for how gender and violent conflict interrelate.

3A.5 Enhancing the effective operationalization of the Women, Peace and Security (WPS) framework in Africa. Constrains and opportunities

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In October 2000, the UN Security Council adopted the Resolution 1325 which led to the development of Women, Peace and Security (WPS) framework. The WPS focused on addressing all other forms of gender discrimination against women and girls around the globe. The WPS also sought to systematically include women in peace building efforts, including peace talks, peacekeeping and post-conflict reconstruction effort as part of addressing gender disparities. The African continent has continued to experience all forms of gender discrimination, violations and abuses despite the adoption of the WPS framework in 2000. This means that the goals of building good governance, democracy, respect for human rights, justice, the rule of law and a peaceful and secure Africa has lagged behind. The adoption and operationalization of WPS framework in Africa has been less effective in view of the continued violations of rights of women, abuse of women and discrimination against women in all peace building efforts. These are signs and indications that the WPs has been ineffective in promoting women participation in all peace building initiatives the context of Africa. There is therefore need for research studies focusing on how to make WPS effectiveness in the Africa by the transformation of international commitments to gender equity into real gains for women at national level. The aim of the research will be to identify the challenges affecting the implementation of WPS in Africa, establish opportunities of making WPS effective, and determine policy intervention to make the implementation of WPS effective. The study will use survey and interviews to collect data from women, gender groups, policy makers, Government, traditional leaders. The study will be guided by the pragmatism research philosophy, exploration research design and a mixed research approach. Qualitative and quantitative data analysis methods will be used. The study will be of value to women, girls, communities and policy makers. The expected output of the paper will be knowledge on challenges that have affected the implementation of WPS in the context of Africa, the opportunities to make WPS effective and policy interventions required to enhance the effective implementation of WPS in the context of Africa.

3B GENDER AND THE SUSTAINABLE DEVELOPMENT GOALS

3B.1 Gender Equality Charters: An Innovation for Decolonizing the General Consensus of ' Economic Man' in Labour Markets.

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Gender Equality is a phenomenon of global concern - especially in the 21st century - in which the equal participation of women and men has been taken into perspective across different dimensions of economic development and growth such as education, environmental climate change mitigation, governance, human rights and labour force participation. Indeed, there has been noticeable progress regarding equality of access to opportunities when compared to previous periods. Similar to several other debates about gender parity, the degree of equity and equality of women's labour force participation has been investigated in detail by researchers. While some studies have indicated positive findings, others have expressed concerns regarding the gendering of work in labour markets,

asserting that the existing institutional practices and organisational cultures tend to promote masculinity, i.e. the 'think manager-think man' perception - at the expense of women and that women have always been assigned secondary status in the workplace. Accordingly, women's career growth has been circumvented by a number of challenges which have marginalised their ability to rise to the top. Drawing from these investigations, this paper explored how new innovations such as Gender Equality Charters such as the UK Athena SWAN Award can fundamentally foster a cultural turn in organisations towards embracing the contribution of women at work through addressing occupational gender practices. The study specifically evaluated the effectiveness of the Gender Equality Seal, a Global Equality Charter advanced by the United Nations Development Programme together with the Private Sector Foundation in Uganda. The study demonstrated that participating companies have taken a step to address gender inequalities within their policies and work functions although they are faced with challenges. Key words: Labour markets, Occupational segregations, Gender Equality Charters, Male supremacy, Organisational practices.

3B.2 Strengthening Public Advocacy Communication Campaign for Gender Equality Practice in African Universities to Achieve National Progress in 2030 SDGs in Africa

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This paper uses the evidence obtained from a Ugandan university's (Kyambogo University) institutional gender (equality) policy of 2014 to assess the prospects of public advocacy communication campaigns in enhancing gender equality mainstreaming practice in African universities' strategic plans, ICT (digital) readiness, and public relations (PR) management. The main objectives are to: present an overview of the university policy issues in tandem with the SDGs; examine the role strategic planning, ICT readiness, and PR functions in transforming gender equality; explain the role of the media in promoting public advocacy communication campaigns for gender equality policy practice, and discuss gender equality policy practice. The paper is informed by a recent institutional assessment of Kyambogo University's national gender status, government documents, gender policies, and a systematic review of relevant national, regional, and global policies and gender equity conventions like the UN Convention for the elimination of all forms of discrimination against women (CEDAW). The objectives are to: highlight the university's institutional gender policy of 2014; explain the role of public awareness advocacy communication campaign strategies in achieving university gender equality and equity for the empowerment of women and girls in east Africa and regionally; assess the social responsibility of the media in promoting university gender parity policy in Africa; and discuss diverse approaches to infusing gender mainstreaming into the university curriculum. The present communication status is encouraging but still wanting due to budget limitations. Public communication campaigns encourage policy or individual will toward the key message; practical or strategic gender and ethical issues, incentives for both vertical and horizontal behavior change; ICT readiness from the current weak and staggering status, improved university funding needs, use of appropriate communication theories or models, participatory action research, interdisciplinary networking; and south-south-north inter-university collaboration or partnerships. The advocacy communication approach uses multimedia strategy, messaging, and inter-personal communications strategies to produce better planning, inputs, process, outputs, outcomes, and impacts. Recent studies on the Ugandan national institutional gender equality transformation process indicated that Kyambogo University is favored to be a leading university campus in promoting gender equality practice in Uganda. African universities' gender equality transformation should focus on community outreach.

3B.3 Is There A Gender Bias In Intergenerational Mobility? Evidence From Cameroon

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We examine the intergenerational mobility of women relative to men, using paired mother-daughter and father-son data on occupation and education for Cameroon. We find that both in occupation and education, intergenerational mobility is higher for sons than for daughters. The intergenerational transmission of occupation is particularly strong for women in low-paid occupations as compared with men. In the case of educational mobility, the effect of the mother's education on the daughter's education is strongest at the post-primary levels. Our results suggest that there is strong gender bias in intergenerational mobility, and that public policies need to alleviate the inequality of opportunity faced by women relative to men. The results for both occupational mobility and educational mobility do not substantially change when we control for circumstances in which both daughters and sons are born to the same parents, or in which children and parents are living in the same household. **Key words**: *occupational mobility, educational mobility, intergenerational mobility, gender, Cameroon*

3B.4 Gender Mainstreaming and Women Development in Bushenyi District, Uganda
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This study investigated the influence of gender mainstreaming on women development in Bushenyi district, Uganda. This study employed the descriptive survey design specifically the descriptive comparative strategies design. Utilizing the Slovene's formula the actual number of respondents (271) was computed. The purposive sampling technique was employed; data was collected from 61 Kakanju, 73 Bitooma, 87 Kyamuhunga, and 30 Kyeizoba using 2 sets of non-standardized and research devised questionnaires. Data was analyzed using the mean and independent sample t-test. The finding revealed that the overall mean score of level of gender mainstreaming was (2.37, interpreted as Low). The overall mean score of level of development process (2.49, interpreted as low). It showed a significance difference (Sig. =0.000) on the level of gender main streaming and development process. Since the Sig. or P value, 0.000 is less than 0.005, then at the 5% level of significance, rejected the null hypothesis and accepted the alternative hypothesis. Theory-wise, the conclusion of the findings was that it is important to distinguish between women's interests, gender interests and practical gender interests. The findings conclude that, gender mainstreaming approaches offered were not adequately provided compared to the development process of women in Bushenyi district, Uganda. The study recommended that, policy makers must prioritise women through increasing gender awareness, changing existing structural, organisational and institutional practices. Key Words: Gender Mainstreaming; women development Process and Empowerment

3B.5 Gender and ICTs: The Emerging Reality and Measures for Achieving Equality in Uganda,
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Background: According Telecommunication Union's Report (ITU), the extent of gender digital divide and acess to Information and Communications Technology in many countries is still alarming and far from being reached; this gap prevents many countries from reaching the sustainable development goal (5) which talks about gender equality, particularly in the aspect of ICT. In Uganda, the overall picture of the situation relating to gender, and Information and Communication Technologies (ICTs), just as the case with mathematics, has so far been male-dominated and females left behind. This has also been the point of departure for policymakers in their efforts to make plans and activities in the

field. But, as shown in this paper, the male domination of the ICT field is not the case anymore. This paper sought to investigate and present an overview of the existing evidence relating to gender and ICT, elaborate and discuss possible new approaches on how to nuance the ICT, gender and education picture.

Methods: We used Desk research, our experience, local consultation, and document search of post-application forms of students from Academic registrar's office and Department of Computer Science, Gulu University, which revealed the gender-based number of applicants and number of students, and members of staff respectively. Microsoft Excel was used to analyse gender differences, using the concept of digital inclusion.

Results: Results show a male-dominated workforce, i.e., 72.2%. Male-dominated enrolment in computer science and information and communication technology at Gulu University has declined between 2008, 2018. The ICT workforce, including academia, is unfairly distributed between men and women, especially for specialized areas of computer science, and software engineering that are still male-dominated. However, there is increased interest among females on the use of ICT use, suggesting that male dominance may no longer be the case with the younger generation.

Conclusion: To bridge current inequality in both use of ICT and in specialized ICT disciplines, this paper proposed factoring Female/Girls Interests and User patterns in the design of ICT programmers, work and artifacts, understand the socio-cultural factors that inhibit or encourage the engagement of women in ICT and digital literacy training of women.

3C. GENDER , RESEARCH AND PRACTICE

3C. 1   Venturing outside the box: what does gender analysis tell us about livestock vaccine distribution systems in East and West Africa?

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This panel showcases preliminary research results from four ongoing research projects, which explore the systematic application of gender analysis and tools to a domain where gender studies have so far ventured very little: the livestock vaccine distribution systems for smallholders. Women in many African countries rely on livestock, particularly small ruminants and poultry, for their livelihoods, performing many important tasks related to livestock keeping and health; yet when it comes to decision-making about vaccines, this is mostly dominated by men. Livestock health services tend to be gender blind and, though an increasing number of vaccination projects (especially for poultry) target women, there is very limited understanding of how gender factors impact provision of, and access to, animal health services. The four projects in this panel responded to the same call by IDRC Canada (under the Livestock Vaccine Innovation Fund) to investigate both theoretically and empirically how gender norms and relationships, at household, community and institutional level, affect the performance and equity of livestock vaccine distribution systems. The four projects are conducting research through qualitative and quantitative data collection and analysis in Uganda, Kenya and Rwanda as well as in Ghana and Senegal. While the four presentations in the panel will discuss findings from research conducted in their respective countries of studies, the ultimate aim is to stimulate a discussion on best approaches to advance understanding of gender issues within a previously unexplored domain.

3D.4 FEMINIST, WOMEN, AND ORGANISING FOR CHANGE (LOCAL AND INTERNATIONAL PARTNERSHIPS (FEMINIST)

3D.1 Gender Transformative Leadership in Global Health: lessons from Women in Global Health

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Women play a vital role in the advancement of global health and make up 70% of the healthcare workforce, yet occupy less than 25% of the most influential leadership positions. Their contribution to health systems is monumental, yet the majority of their work is underpaid, unpaid or unrecognized, leaving women with few opportunities for advancement. This creates an inequitable health system that impacts the health of all. Achieving gender equality in global health leadership is important because; Women's rights are human rights, Women contribute around $3 trillion to global health care and a diverse, gender balanced leadership is key for achieving a more equitable world and realizing the vision of the Sustainable Development Goals. Our hypothesis is "Women inclusion in leadership positions will advance health care at all levels, especially at the local levels where women are predominantly present in health care, both on the demand and supply side. Improving women participation in leadership position will improve previously designed contextual approaches for intervention and programs in health care." The Women in Global Health aims at enabling a gender transformative leadership in global health and to create a robust WGH network supporting communities present and active throughout the world in every region. Women in Global Health is a virtually structured organization with volunteers at its heart, utilizing a partnership model to support activities across communities and countries by building gender-equity advocacy momentum, creating enabling policy environments and supporting and sustaining change for gender transformative leadership in global health to result in a sustainable and equitable global health. As a result, 10 chapters have been established and nearly ten in the pipeline. They all engage in gender-inclusive policy development across Africa, and challenging patriarchal norms in the health workforce. Examples of various chapter advocacy activities include: She Hero's by the Cameroon chapter that portrays and valorizes the work of women toward the eradication of Covid 19 and 9naijawomenat60, challenging gender leadership gaps in the Nigeria health system. Supporting gender transformative leadership in global health will make a significant contribution to health equity and be an asset to universal healthcare.

3D.2 A Girl or a Child? Examining the ' Rights Based' approach to Girl Child Marriage through An Intersectionality Lens

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The concept of Who is a child, remains one that attracts different responses in many different contexts. Despite many countries adopting the UNCRC classification of a child, globally, many nations define a child based on the dominant cultures, social norms, religions, and traditions they abide to (Sayi & Sibanda, 2018). The age concept becomes even fiddlier between the boy and girl child, where preference and privilege are usually accorded to the boy child (Rafferty, 2013). In many societies and cultures, being born female exposes the girl child to a multitude of disadvantages associated with discrimination and violence at every stage of her development, especially as she transitions into adulthood (Diamond-Smith et al., 2008). Despite international legal instruments being in place for many decades, violence and neglect targeting specifically the girl child is still observed around the world and clearly seen in girl child marriage (Rafferty, 2013). This paper will focus on the importance of examining the Rights Based approach to girl child marriage through the intersectional feminism

lens, specifically how child marriage positions the girl at the margins of gender, age, and sometimes culture. By not taking into consideration the intersecting identities affecting the girl child and overlooking how gender or adult-dominance subordinates, girls, international human rights laws allow an entire form of domination to evade the well-being of the girl child involved in child marriage. Realizing that this battle for girls' rights and girls' choice can be won by embracing the vulnerability of the girl child and realizing the power of child and women's activists to come together.

3D.3 Rhetorical Analysis of Uganda's Feminist Organizations' Caring Practices: The Case of Akina Mama waAfrika, Freedom and Roam Uganda & Femme Forte

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For many Ugandan feminists, like myself, feminism involves seeking social, political, and economic equality that brings women and LGBTQI people's rights and interests at the center. To this end, it is almost impossible to address Uganda's perceptions and practices of feminism without being attuned and responsive to the caring ways embedded within Ugandan women's experiences rooted within their cultures' and traditions. Feminist organizations do an amazing job of addressing women's relevant needs within their locale following an ethic of care. For feminist scholars around the world, an ethic of care has become a fundamental area of research and as stated by Tronto (2005), feminist care theorists have focused on issues of relationality, interdependence, compassion, attentiveness, responsibility, and responsiveness. This paper analyses ethics of care within three Ugandan feminist organizations: AMwA, FARUG, and Femme Forte, as seen through their websites and open-source publications, analyzing their contributions to the changing feminist dialogue in Uganda and creating a national movement of feminist activism from an ethics of care standpoint. This paper provides evidence of intentional caring practices and support within these feminist organizations and the breadth and diversity of feminist work in Uganda. Recognition of this breadth and diversity is key to these organizations' defensible growth in Uganda. My research demonstrates the importance of explicit and implicit caring practices within feminist organizations included within their missions and values. These three organizations respond to the needs and extend support to local and regional communities. They intentionally address the social, economic, and political needs within their societies amidst some limitations from the state policies affecting women and LGBTQI persons.

3D.4 Towards a Cosmopolitan Decolonial Feminist Solidarity: A Dialogue between Central and Eastern Europe and Africa,

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Echoing Achille Mbembe, we can argue that as colonial expansions have been a planetary project embedded in a claim to the earth in its totality, decolonization has to be a planetary project as well. Yet we can see tendencies to stay aloof from discussions about colonialism and decolonization in the countries which did not directly colonize other parts of the world. This not only abstracts from indirect economic or geopolitical benefits stemming from colonial exploitations for the whole macro-regions linked to colonial empires but it also overlooks how the coloniality of power is inscribed into today's global capitalism and its geopolitics. The region of Central and Eastern Europe (CEE) which is not fully-fledged part of the West and yet shares some of the geopolitical and economic benefits, is this case. Much of the feminist scholarship in Central Europe focuses more on intra-European inequalities, abstracting to a large extent from the global political economy. It also remains silent on how racial categories, which are a product of transatlantic modernity shaped through colonial expansions and the advent of capitalism and reshaped through global capitalism, continue to serve

as matrices for classifying the world population and defining intersectional hierarchies within gendered structures, determining the division of world resources, and production of knowledge. In my paper, I want to explore how feminist knowledge produced from a specific context of Central Europe can contribute to analyses of global gender injustice and gendered vulnerabilities if it enters in a dialogue with the macro-region of Africa not as an object of study but as a location of knowledge production with a goal to identify common grounds for feminist critique. I suggest that the crises of social reproduction which has been fully revealed during the ongoing COVID-19 pandemic and acutely experienced in CEE and which is deep-seated in gendered social structures, has a global dimension which can be explored through the links to the extractivist logic of global capitalism and the coloniality of power. I will propose this as a beginning for a debates about a cosmopolitan decolonial feminist solidarity.

3G.1   YOUNG ACTIVISM

3G.1.1 Youth Activism: Young girls' and women's contribution to social change

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Despite the evidence that youth activism has declined, the article contributes to the debate that youth activism on campuses and communities is still relevant. The paper discusses how young girls' and young women students' involvement in the progressive work of the Gender Equity Unit invigorated their involvement in youth activism in their communities. Grounded in a biographical and narrative-based research approach, semi-structured interviews were conducted with women students and young girls who participated in the programmes of the Gender Equity Unit. The study shows that young women and girls' participation in activism do not come without challenges. Young women and girls experience multi-layered exclusions in their families, societies, and educational institutions. The finding of this study suggests that education plays a powerful role to improve young girls' and women's agency.

3G.1.2 Gender and Youth Activism: Perspectives,

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This paper examines the cases of young activism in the current era working within the hardships and forces that are contradicting with society It's the participations of youth in organizing the community for the ages of 15-24.Young activists have taken lead roles in advocacy and public protest against issues like domestic violence, sexual harassment in institutions of higher learning and political insurgencies. Applications like twitter, Facebook, YouTube have become popular avenues for activism with the youth these days. Technology and the use of digital media had changed the way youth participate in activism globally and are more active than the older generations. Social activism on the other hand which most youth engage in is organized, led, informed and addressed by adults. Youth driven activism requires the young ones to be the primary movers with in an adult led movement. How far have we reached towards achieving the goal of gender equality and which direction are we taking from here then? What is my journey? As an activist where is this taking me and how do I gain from it. How do I harness my energy to make the best out of me? I would like to exploit the best in me but how? On the other hand, we have what is gender equality in this era. If you see a deeper understanding of gender and its relations in society. Being a male feminist, it feels like betrayal to my own kind if I apprehend them for their unjust actions towards the vulnerable and weak as so the feminine race is referred to. Finally what do we have do? Because I am an activist

doesn't mean that I need to write on my social media walls, walk with the band, and write poems, books, papers the follow up case is what matters. All this is at a point where we should provide practicability to it because the forces and government agencies are so masculine and are not ready to take the journey and be part of this.

3G.1.3 Spirits of the Revolution: Young Nigerian Women Activists and the Politics of Imagination

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This paper examines how young Nigerian women challenge the dominant Nigerian social imaginary through their social justice and transformation efforts. From 2018-2020, I conducted interviews with young women activists from across the country, and collected testimonies from participants in women-led social movements, some of whom I organised alongside. The goal was to understand how young Nigerian women form their political identities and become embedded in social justice and transformation efforts. Young activists are enmeshed in a context where the government fails to add value to citizens' lives, usurps citizens' power and kills possibility at every turn. Nigerian people's disaffection and disempowerment manifests in a preoccupation with violently suppressing women's voice, choice, and agency. I argue that, faced with this crisis, young women are creating pathways for political engagement that attempt to subvert and de-centre the state and destabilise male-supremacist hegemony. They adopt strategic forms of transformative action aimed predominantly at challenging sociocultural thought and practices, and technologies that enable them to command discourse and transgress physical, mental, and temporal boundaries. Their accounts illustrate how acts of willfulness, expressing discontent, and community engagement projects function as transformative mechanisms that enable young women to shape their counter-consciousnesses and to develop alternative modes of meaning-making that challenge how their social world is constructed. Additionally, relationships with other women in the form of mentorships, and grassroots and digital collectives, hold space for critical reflections and care. The wealth of knowledge created and exchanged in these spaces informs their resistance and expands their conceptions of what is possible. Their processes are grounded in African and black feminist principles of interiority, equality, empathy and intersectionality. Transformative action becomes a way of enacting imaginaries, and a process which reveals all that they must dismantle and all that they must build. The politics of imagination speak to the ways activists negotiate and contest power over their imaginations-including the knowledge and resources they have at their disposal-with dominant forces. The narratives of the women in my work reveal that the politics of imagination is a politics of hope, possibility, and resistance.

3G.1.4 A place for indigenous storytelling in Nigerian queer rights advocacy Virtual

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In 2013 the Same-Sex Marriage Prohibition Act 2013 (SSMPA) was enacted in Nigeria and this led to a peak in the rate of violence and stigma towards sexual and gender minorities in Nigeria. Although, there had been previous anti-gay legislation, the SSMPA created social, cultural and legal contexts where both law and norms justify violence and stigmatization towards sexual and gender minorities in Nigeria. The dire human rights conditions of sexual and gender minorities in Nigeria is both owing to the homophobic legal and attitudinal climate. Although there are ongoing Nigerian queer rights advocacy initiatives, it is important that queer rights activists grow increasingly cognizant of the need to complement ongoing policy advocacy work with components that focus on attitudinal shifts. Indigenous stories are an important tool for rehumanizing marginalizing groups. Indigenous stories

are an important tool for challenging widely held negative stereotypes about persons. Indigenous stories are an important approach to fostering contact, creating empathy and changing attitudes. Interrogating imagined contact theory, the decolonial approach towards queer rights advocacy and the potential of indigenous stories, this research makes a case for the inclusion of indigenous storytelling as a complementary tool for queer rights advocacy in Nigerian classrooms. More specifically, this research discusses the practice of indigenous storytelling as a queer rights advocacy tool in the light of my recently conducted doctoral field work which involved the execution of storytelling interventions at three Nigerian universities.

3G.1.5 Artistic Activism as a Mitigation to Sexual Harassment in the Digital Age
MS. MARION KIRABO, Makerere University, kirabomarion2@gmail.com

My presentation focuses on a Rise-to-action against Sexual Harassment in Institutions of higher learning through a peer to peer interaction using creative arts and performance as a tool of effective mass communication. The Campaign, branded the Two for One Talent for Change Campaign is part of a series that taps into positive masculinity as special ingredient in addressing the vice that mainly affects women and girls, acknowledging bystanders as strategic allies, while rewarding talent as a solution to social challenges. My innovation is a result of a personal confrontation with a toxic space that underscores the existence of Sexual Harassment, in a deeply rooted institutionalized patriarchal environment uncritical of the long term traumatic impact that the vice imposes on its victims. I'll also share into how the campaign was able to lobby the right strategic allies to ensure the availability of human and logistical capacity to successfully run the campaign, as well as campaign tools required to attract the attention of the young population living in the digital age. The use of social media, still and motion graphics as enablers of social activism cannot be undermined as majority of young people within Universities and community spaces are fast adapting to these as new modes of communication and interaction with higher powers and authorities.

3G.2 WOMEN WRITERS AS THE VOICES OF CONSCIENCE

3G.2.1 Brown Girl In The Ring: Women And Power In The Short Stories Of AkachiAdimora-Ezeigbo
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The paper analyses the various issues raised and discussed through convincing characters in the four collections of short stories written by Akachi Adimora-Ezeigbo: Rhythms of Life; Echoes in the Mind; Rituals and Departures, and Fractures and Fragments. Using different strands of feminist theory, the paper observes that the author makes a strong case for women, as they often bear the brunt of war, government policies, natural disasters, patriarchal structures and beliefs, amongst others. Ranging from the pre-colonial to postcolonial, Adimora-Ezeigbo's short stories amplify the feminist saying that "the personal is the political" and the plots are weaved in such a way that women always take the centre stage, for good or for bad. On patriarchy, her stories show that it is not limited to men alone; it also involves a significant number of women who actively uphold patriarchal structures, beliefs and attitudes at the expense of other women. On war, the author makes a strong case that a woman's inner strength and sense of survival are her greatest moral support; on politics, her short stories lambaste patriarchal beliefs and attitudes that are applied against the freedom and creativity of women; but her stories also insist that women use their sense of creativity to work out some sense of freedom, some breathing space for themselves. The paper concludes that the portrait of the

woman in Akachi Adimora-Ezeigbo's short stories echoes what the author is known to stand for: the emancipation of women for the overall good of all. **Keywords**: *Women, Patriarchy, Empowerment, Strength*

3G.2.2 Dr. Temitope Olaifa. Women Writers and Peace building in Africa
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Literature in contemporary times is dominated by feminist themes. They often play around Gender-based issues such as, Violence against Women, Harmful Traditional Practices, Patriarchy and its offensive impact on women, Gender Discrimination and of course, Romance. Much as these issues are germane and highly women topical, they do not reflect sufficiently the emerging trends in women experiences all over the world. There is a global experience of violence which is currently subjecting women and children to vulnerabilities such as destruction of property, perpetual fear and loss of loved ones, abject poverty, loss of access to education, cultism, terrorism, and drug peddling and abuse. Peace scholars have often reiterated the idea that the cost of conflict is as enormous as that of its transformation, and that conflict is better prevented than managed or resolved. It has also been established that women often get to know about an impending conflict before most men in the society. Likewise, more peace scholars believe that women as natural peacebuilders can effectively prevent, mitigate and resolve conflicts thereby forestalling the attendant unpleasant consequences of conflict. This paper, relying on extant literature, seeks to foreground the nature of peacebuilding and the power of the female writer to harness her natural instincts to build structures of peace, thereby preventing violent conflict in Africa through her writings. It further suggests that African women writers be the voice of women in various conflict situations in Africa.

3G.2.3 Redefining Gender Roles in African Societies: The Role of Women Writers
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Literature as a social discourse is an invaluable avenue through which we can decipher interactions between people and institutions in a given society. Hence, literary texts play a vital cultural function of shaping the conscience of the public towards pertinent issues in society including gender roles and relations. Oral literature is full of narratives that attest to the mutual gender relations due to complimentary gender roles in African traditional societies. Similarly, African literature in English and Kiswahili clearly reveals the disruptive elements which destabilized gender roles and relations in African communities in the onset of colonialism and foreign culture. Consequently, gender conflicts prevalent in the 21st century in African societies call for a redefinition of gender roles. This study thus explores how African women literary creators are redefining gender roles to restore mutual relations within the African societies. Specifically, the study objectives are: 1. To Investigate gender characterization and interactions captured in the selected literary works.2.To analyze family and employment roles allocated to male and female characters in the literary works.3. To critically examine cultural aspects related to gender orientations as relayed in the literary works. Anchored on Feminist and narrative theories the study examines how the implied authors through narrating and focalizing agents in the selected works divulge diverse gender roles. Purposely sampled English and Swahili literary texts will be critically analyzed based on the study objectives. Data will be collected through a textual and contextual analysis of the texts. The study findings will inspire the public to re-evaluate their attitude towards gender roles in the present society and subsequently enhance mutual gender relations. The study should enhance interest in reading women literary works as the voices of conscience and in turn encourage more women to venture in literary creation and criticism.

3G.2.4 Re-Imagining and Redefining Kenya Through the Rewriting of the Epic: Phoebe Asiyo's Autobiography,

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In this paper I purpose to interrogate how Phoebe Asiyo becomes the voice of conscience in the Kenyan nation. Writers respond wholly to the realities around them; social, political, historical-cultural and economic for a writer does not live in isolation. The genre of autobiography is a unique brand of literature because it is not just the story of the subject but also that of their community and nation. The autobiography revolves around the experiences of the subject immersed in a social, cultural, historical and political-economic ecosystem. My argument is that Phoebe Asiyo as a writer chronicles the aspirations of the Kenyan nation by intertwining her personal story with the history of the country. As a female writer, Asiyo points out the pitfalls, challenges, aspirations, hopes and dreams of the Kenyan nation in a very unrestrained manners thus giving the reader a real or true picture of Kenya. She boldly interrogates the embarrassing situations, philosophies and constructions that she feels have hindered the achievement of an inclusive society that is founded on social justice, equality and fairness. By so doing, Asiyo becomes the voice of reason and conscience of the nation as she points out what needs to be done to achieve development in all spheres. Further, to underscore the importance of inclusivity as the foundation of national prosperity, Asiyo structures her autobiography,"It is Possible: An African Woman Speaks" as an epic. Historically, the epic as a literary genre has been an eloquent expression of exclusion since it demarcated heroism as a masculine institution. For a long time, the epic has been a space to Chronicle the heroic deeds of men and by appropriating the elements of this genre in order to tell her story as a woman, Asiyo becomes the voice of conscience; a contemporary Kenyan heroine determined to achieve an inclusive modern Kenyan state. This search for social justice and inclusivity in the country becomes Asiyo's epic quest.

3G.3   WOMEN IN AFRICAN ECONOMIES: HOW WOMEN ARE MAKING A DIFFERENCE

3G.3.1   Norms, Institutions and Female Employment in Africa

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This study examined the norms, institutions and female employment in Africa. Secondary data from the Demographic and Health Survey (DHS) were used. Four countries were selected in Africa; Gabon, South Africa, Uganda and Nigeria. The data were analysed using descriptive statistics and multinomial logit regression. In Africa, Uganda had the highest percentage (64%) of women who are ,â§30years while Nigeria had the highest percentage (50.6%) of older women (31-60years). South Africa had the highest percentage of women with secondary (77%) and tertiary (10%) education; Uganda had the highest percentage (34%) of women with primary education while Nigeria had the highest percentage of women with no formal education (32%). Across Africa, South Africa had the highest percentage of women that are not working. Nigeria had the highest percentage of women involved in unskilled employment while the highest percentage of women involved in skilled employment is in Uganda. In Gabon, Norms and Institutional Factors (NIFs) which drive skilled and unskilled employment are region (Ngouniv©), place of residence (rural), educational levels (primary, secondary and tertiary), and marital status(married, widowed, divorced) while regions(Estuaire, Haut-ogoou, Moyen-ogoou, Nyanga, Ogoou-ivindo), educational levels(secondary, tertiary),

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constrain skilled and unskilled employment. Also, in South Africa, NIFs that drive skilled and unskilled employment include region(Free State), place of residence(rural), educational levels(secondary and tertiary) and marital status(widowed and divorced) while region(Northern Cape, Free State, Kwazulu-Natal, Mpumalanga and Limpopo regions), place of residence (rural), constrain unskilled employment. On the other hand, NIFs that drive skilled and unskilled employment in Uganda include norm(central1, central 2, Bukedi, Bunyoro, Bugishu, Teso, Karamoja, Lango, Acholi, West Nile, Tooro, Ankole, Kigezi), place of residence(rural), educational levels(primary, secondary), marital status(married, widowed, divorced) drive skilled and unskilled employment. Factors that constrain skilled and unskilled employment include; norm (Busoga, Bunyoro, Tooro). In Nigeria, NIFs that drive skilled and unskilled employment are region (South West), educational level (tertiary) and marital status(married) while educational level(tertiary)and place of residence(rural) constrain skilled and unskilled employment. Educational level, place of residence and regions are key factors that drive female skilled employment across Africa. Girl child education should be promoted across regions and place of residence across Africa.

3G.3.2 The place of women in African economies: It is time for a rethink

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An iterative and non-systematic review of literature and commentary on the broader subject of women empowerment and economic development suggests that in comparison to men, women lack more significant economic opportunities, which contributes to a decline in their local economy and that of their respective nations in Africa. However, regardless of this insight, the emphasis is made on such nations' economic decline alone, and why this reduction continues. It would appear that there is a deliberate attempt not to venture firm conclusions, nor to posit causal relationships between women's inadequate economic opportunities and their nations' dwindling economies. In this regard, there is a possibility that any ensuing debate about the role of women in a given African nation's economic growth is most likely to be contested and divided into arguments around their effectiveness. Such debates about their effectiveness may revolve around the tension between the accountability, sustainability and responsiveness of such nations' governance systems to women and their inherent societal norms. In this article, it will be argued that increased investment in women and their nations' economic growth is highly interconnected as such investment brings forth a vast and positive impact on the economy. While making this argument, this article will seek to pose questions and spark conversations by calling attention to emerging issues that limit women's contributions to economies. In this context, it will borrow heavily from Galtung's structural form of violence and Barnett and Hyde's expansionist theory, in deriving eclectic mix of possible expositions. This means that this paper will use both the societal and institutional lenses to look at a set of measures that have been designed, deliberately, to support women's limited access to economic opportunities. It is anticipated that discriminatory social norms and practices, and inadequate legislation and policy frameworks, will emerge as the main frontiers that limit women's economic empowerment. Based on this tentative conclusion, it will be proposed that there is need for delegitimizing norms and ideas that perpetuate disempowerment of women and that such can be achieved, in part, through sufficient legislation and policy interventions that are highly context-specific. **Keywords:** *Empowerment, disempowerment, economy*

3G.3.3 Assessment of gender inequality among beneficiaries of Ifad in accessing agricultural production resources in Kebbi state, Nigeria

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The study assessed gender inequality among beneficiaries of IFAD in accessing agricultural production resources in Kebbi State, Nigeria. Three stage sampling technique was used to select 150 beneficiaries for the study. Data were collected using structured questionnaires administered to IFAD beneficiaries and analyzed using descriptive statistics and inferential statistics. The result indicated that the beneficiaries were both male and female, majority were married and most fall within the productive ages of 15-30 years, both beneficiaries had average age of 35 years respectively. The result reveals that (32.0%) and (45.3%) of male and female beneficiaries had household size between 6-10 and 1-5 members respectively. The study also reveals that the beneficiaries‚Äô practices crop production, livestock production, fish farming, weaving and tailoring as a means of livelihood. The result shows that majority of male (86.7%) and female (94.7%) beneficiaries' annual income is between ‚Ç¶100,000 to ‚Ç¶1,000,000 naira. It is also evident that the mean annual income for both male and female beneficiaries is ‚Ç¶663,466.67 naira and ‚Ç¶354,946 naira respectively. The result reveals that the production resources are very available to (48.0%) and (17.3%) of the male and female beneficiaries respectively while the resources are less available to (18.7%) and (54.7%) of male and female beneficiaries respectively. There is relationship between some of the beneficiaries' socio-economic characteristic and accessibility to production resources was significant. It could be concluded that relevant productive resources were poorly accessed by women. It was recommended that more attention should be paid to women farmers especially trying to reduce cultural barriers that make them have less access to resources.

3G.3.4 Women and agrarian development: A step to achieving food security and economic development in Africa

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Women have been recognized to play a role in different countries in Africa to a significant extent, they have been recognized as farmers in their own right, but despite these women have been faced with challenges in the agricultural sector. This work aims to look at the roles of women in agriculture, show how women are farmers, cultivators, traders etc., in their own rights, how women have contributed to agricultural development, and economic development and food security in Africa. It will go further to discussed the inequalities women have faced in her pursuit and contribution to development and the possible panacea to the challenges women face. This study adopts the use of the historical approach in gathering and interpreting data. ***Keywords***: agriculture, food security, inequality, women, agriculture, economic development

3G.3.5 Women in African economies; how women are making a difference

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It¬¥s notorious the recognition of the women's role in the multifaceted development of the Nations, especially in countries which context is characterized by processes of peace, security and post-war recovery. Economies based mainly on agriculture, such as Mozambique, women represent more than 90% of labor in the fields, according to WFP data (2015), where in addition to practicing agriculture, they play an indispensable role in ensuring food security and nutrition, among other responsibilities that society has naturally entrusted to them. Despite the multiplicity of barriers imposed over the

centuries to reduce the space for women, their appearance has been notorious and encouraged, an appearance often induced by the dynamics of global technologic development and the constant consolidation of the market system. Mariza Esculudes says "As a woman, my participation in the business gave impetus to the growth of the company, we brought greater productivity and growth by allowing the entry of more women. This statement is echoed by Christopher (2008) who says "… alpha females are an extremely powerful force in the business world. They think for goals, they take full responsibility for the results, they do not claim their power. This is the perception that one must have when speaking about women¬¥s contribution in the economic world. It¬¥s obvious, there are still barriers that women face to be in the frontline as economic actors, barriers that result from the social and cultural construction lived over centuries. Thus, we intend to deepen the debate on the participation of women in African economies, taking into account the increasing entry of women in the different economies. The reflection on the existing opportunities for the economic empowerment of women in African countries and the economic approaches, and implementation models adopted to promote the participation of women in these economies will be analyzed. Will also be examined the barriers that still hinder the greater participation of women in African economies and explore how to reduce.

Keywords: Woman, economies, barriers, opportunities, business, African continent.

3G.3.6 The unsung champions: senior women/ men teachers, support to female and male students in secondary school in Arua district, Uganda.

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This paper presents findings about the roles of senior women/ men teachers' support to female and male students to participate in secondary school activities in Arua district, Uganda. The study on which this paper emanates employed a case study design and adopted a mixed methods approach involving the quantitative and qualitative research methods. The quantitative data was collected from 118 respondents (59 females and 59 males) and qualitative data was collected from 33 Key Informant Interviews (18 males and 15 females) plus 40 Individual interviews (20 females and 20 males). The findings revealed that the most important activity of senior teachers in their positions and offices in secondary schools is to ensure that all students understand their roles in school. The effectiveness of the activities of senior teachers in promoting girls' and boys' participation in education was so much felt by their usefulness in minimizing negative consequences of high-stakes testing. Furthermore, it was found that male and female students appreciate the self-motivation and hardworking instilled by their senior women\men teachers. Despite the important role played by the senior men and women teachers, they continue to work under very difficult conditions. We therefore recommend that the position of senior men and women teachers be strengthened by the Ministry of Education and Sports because their guidance helps to boost student persistence towards completion of their studies; the Secondary School Management continue to create a motivating working environment for senior men and women teachers. While the senior women and men teachers should position themselves as parents in schools to ably conduct counselling, guidance roles to students, parents, should inform the senior teachers about the problems experienced by their children and support them.

4TH PARALLEL SESSIONS

4A. GENDER STUDIES, RESEARCH AND PRACTICE

4A.1 Gender and Internship: Exploring the lived Internship experiences of female students in the College of Humanities and Social Sciences at Makerere University,

DR. CHRISTINE MBABAZI MPYANGU, Makerere University

The paper foregrounds and documents the lived internship experiences of female students from the College of Humanities and Social Sciences (CHUSS). It intends to inform teaching and practice in order to increase female students' agency in the market place. Internship, as a compulsory part of training at Makerere for about ten years aims to give students a hands-on experience to prepare them for work after school. The paper draws insights from cultural gender studies, in which case the social, cultural and religious perspectives provide in-depth reflections of the historical and societal structures that influence and shape opportunity, behaviour, gender and identity. Internship engages the student, the university and the host institution. In this paper, I highlight how the female students negotiate the complexities in the process of obtaining placement in comparison to their male counterparts. From an experiential perspective, the paper presents the voices of female students, their host and academic supervisors regarding internship. This is done through reviewing previous internship reports, hosts' reports, interviews and focus group discussions. In a patriarchal society like Uganda, female students still have to negotiate their work environment to compete with their male counterparts. In the disruptive Covid-19 period, this negotiation became even more complex. The paper argues that internship vividly reveals the marginalisation of female students in light of placement, job assignments. It provides a useful arena for them to demonstrate competence and agency necessary for a skilled worker in the 21st Century. The paper contributes to gender studies as well as the process and practice of conducting internship with a special optic to the dynamics experienced by female students. **Key words**: *Internship, Lived experiences, Female students, Makerere University*

4A.2 Gender perspectives to peace education in Africa

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Peace education plays a key role in ending the cycle of violence in the world because it utilizes education systems as agencies of conflict prevention, conflict management and peacebuilding. However, while scholarly discourses and debates have centered on the roles of African women in peacemaking and the inadequacies in their involvements in post-conflict peace processes, the fact that women should be trained in the pedagogical aspects of peace has not attracted due attention. One critical premise in the overlooking or rationalizing of the non-inclusion of women in peace education is the tendency to ignore the essential roles and established competence of women who were already working on the crucial areas of resolving conflicts and building peace by attributing their efforts as ,natural, rather than giving credence to the crucial elements of reconciliation and sustainable peace exhibited by women. This paper examines the role and importance of women in peace education in Africa, in order to address a more fundamental and rounded gendered perspective to peace education on the continent, given the rising necessity for peace education. It further seeks to contextualize and problematize African women's role in peace education and not portray African women as one homogeneous group, deserving special treatment. It explores the true status of women in peace analysis and how this can be translated into peace education by articulating

the contributions of African women to peace education while addressing the need for a more gendered approach to both formal and informal peace education in Africa in the context of changing trends.

4A.3 Preference for female intercity commercial bus drivers in Ghana
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This paper describes an exploratory qualitative study of the preference for female intercity commercial bus drivers in Ghana. Female drivers provided information on general health and functional abilities, driving experiences and confidence, difficulty with and avoidance of driving situation, self-assessment of driving ability, and incidence of road traffic crashes history. Passengers on board buses to be driven by female intercity commercial drivers also provided information on expectations and perceptions of experiences of the current or previous similar journey. The sample was all female intercity bus drivers who were to drive during the data collection of the study and the passengers who were on-board the vehicles to be driven by these drivers. Female drivers generally reported having good health but normally do not travel more than 300km as they are to make a return trip. Further, they had undergone a formal means of acquiring driving knowledge exuded confidence, professed having better driving experiences and no incidence of self-reported road traffic crashes. On the other hand, passengers had concerns with how female drivers cope with time pressure and passengers‚Äô request but have confidence in them on traffic safety as women are risk averse. These findings have added to our understanding of the issues concerning the views of female intercity commercial drivers on the nature of their job and how passengers see them as professional drivers in a male dominated industry. Implications for the promotion of periodic education for both drivers and passengers are discussed.

4A.4 Narratives of women leaders: Struggles, challenges and choices in higher education in Zimbabwe
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There is a wide body of research that provides evidence regarding women in leadership. The study is premised on the experiences of women leaders in university management. The study explores women leaders' experiences, challenges and choices as well as how they position themselves as leaders. It employed visual participatory methodologies which are premised on the critical qualitative paradigm. It is also grounded in the post- modernist feminist assumptions. The thrust of the study was to give voice to the women who were selected through purposive sampling. The study employed multiple methods to generate data which included; indepth interviews, individual written accounts and three focus group discussions with women who are not in leadership but are working in a university space. The study established that in disrupting the , glass ceiling, women leaders need soft skills which include grooming, personal etiquette, and business etiquette, expressive and social skills. The study also established that women leaders face a variety of challenges which include gender roles within the private sphere of a patriarchal traditional setting. Findings from the study suggest that gender relations affect women's leadership and women and men have differentiated practices in the way they discharge their duties as leaders in higher education. The study recommends that there is need to address gender bias in both the private and public sphere and societal influences which continue to marginalize women leaders, contributions and capacities.

4A.5 Methodological reflections on the praxis of mainstreaming gender equality and female empowerment through participatory action research in Higher Education

Dr. Immanuel Darkwa, University of Dublin, Trinity College Dublin, Email: darkwai@tcd.ie

This paper shares insights into a collaborative project which utilized a participatory action research (PAR) methodological approach to embed gender equality theories and practices into an institution of higher learning in Tanzania. As a form of praxis aimed at driving social change, this approach was used to explore the challenges and possibilities when seeking to design and implement pathways to move from technical practices of mainstreaming gender considerations in policy formation, to transformative practices in gender relations in institutions of higher education. Based upon a principled feminist framework of engagement and participation, epistemic inclusivity, transparency and accountability, solidarity, and adaptability, the project engaged a 'whole of community approach, Äô in its activities and collected data using a range of methods over a three-year period with staff and students across the institution. This paper shares theoretical and methodological learnings from the practice of PAR as a form of praxis aimed at transformative change. The relational, revelatory, and reciprocal dimensions of this methodology facilitated rich epistemic engagement and cross-cultural knowledge co-creation, structured reflexivity to explore internalized norms, and situation-sensitive cultural specificities. It also shares insights on some of the challenges of practicing PAR in an international project during a global pandemic; and as a process to address systemic and structurally embedded hierarchies within higher education that rest upon spatial, historical, social, economic, and cultural systems and institutions within which gender inequality is rooted and upon which the status quo is maintained.

4A.6 What it means to do African-feminist Research in Africa: Collaborations for Contextually-Suited Knowledge Production.

Ms. Monique Eleanor Kwachou, University of Buea, Email: moniqelle@gmail.com.

Mainstream Western research practice has been criticized for the power imbalances between researchers and participants and various aspects of unfairness in the generation of knowledge, such as how it is communicated and how it is understood. With regards to the research of African issues and African contexts, mainstream research theory and practice has been found particularly wanting as Afrocentricity asserts that most research is constructed within a system of Western coloniality necessitating the re-centering of African thought and experiences in the examination of African subjects. In agreement with the above criticisms, a recent study entitled Cameroonian women's empowerment through higher education: An African-feminist and Capability Approach challenges the mainstream and attempts to re-center African thought and experience in the research of an African issue. This issue is the assumption of Cameroonian women's empowerment through higher education which generates two problems; the limitation of women's academic aspirations and an incomplete informational basis for government (and public) judgment of higher education outcomes to women. For a more contextually-relevant reconceptualization of empowerment and investigation of higher education's enabling of empowerment for Cameroonian women, this study re-centers African thought and experience through collaborations in theory and practice. First, the original African-feminist application of the Capability Approach it employs is born of layering the perspectives of the Capability Approach and African feminisms. Next, the study illustrates researcher/participant cooperation in the process of knowledge production and centers the subject- Cameroonian women- by engaging them in narrative inquiry and participatory analysis. Through the partnering of different theoretical frameworks and the co-opting of participant input in the collection and analysis of data,

the study presented here demonstrates the necessity of involving African women and engaging with Afrocentric thought for contextually-suited knowledge production.

4B MASCULINITY AND FEMININITY

4B.1 "When men were still men": Experiences and lamentations on shifting masculinities among the Bakiga in Western Uganda

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Based on findings from a research project titled ,masculinities revisited: change, continuities and fractures in Western Uganda, which investigated knowledge across different epistemological and historical contexts, the paper presents men, lamentations and experiences of shifting masculinities among the Bakiga. The study examined the ways through which men and boys experience and manage social changes that define ideal forms of masculinities. The major findings reveal that men, lamentations and experiences of ,male privilege losses reflect a historical and cultural fantasies that are far away from the contemporary realities. This is demonstrated by frequent references to ,old good days or when men were still men, as well as self-condemnations for failure to fit into the Bakiga masculinity framework. The findings also depict the processes of constructing masculinity where the entire process focuses on affirming that being born a male gives one capital to dominate as well as grab other associated entitlements and responsibilities. The paper argues points to an invisible problem that might lead cultural drift to enable men reclaim the old masculinity glory or construct a new form of masculinity rather than living in lamentations. Further studies should focus on documenting the evolution of the Bakiga masculinity from the precolonial to the millennial period.

Key words: *lamentations, masculinities, Bakiga*

4B.2 Towards Positive Masculinities for Adaptation and Resilience to Environmental Shocks: The Case of Catholic Relief Services' NUYOK Male Change Agent Approach in Karamoja Sub-Region in Uganda

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We conducted a study to assess the effectiveness of CRS's male change agent (MCA) approach in improving unequal power distribution in adaptation and resilience to environmental shocks in Karamoja sub-region. The study employed a multiple case study design, in which gender-segmented focus group discussions, key informant interviews and in-depth interviews were used to gather information from three categories of participants, MCAs, their wives and MCA peers.   It was observed that there have been encouraging changes in household roles/chores, with men taking on the traditionally female roles, something that never used to happen before the MCA interventions. Men were found to be undertaking reproductive roles such as cooking, washing clothes and utensils, child rearing, bathing children, fetching water, and cleaning compounds, and also female productive roles, such as gardening. Again, before the MCA approach, men and women had more distinct roles in mitigation of environmental or climate-related shocks. For example, in the case of long dry seasons, women (and girls) would remain home and do household work as men migrated with the animals. However, following the MCA interventions, many roles are now shared, with men undertaking or participating in mitigative productive and reproductive tasks such as casual labour, cultivating, watering kitchen gardens, and cleaning and sweeping all of which are critical in enabling households to cope better with drought and food shortages.   Our findings indicate that with planned interventions, men can indeed use their physical and emotional strength to champion behaviors that

can help communities to adapt and improve their resilience to environmental or climate-related shocks.

4B.3 Feminist Activism encounters Masculinities: Lessons on the critical engagement with men in gender equality Discourses in Uganda

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Since independence, feminism, in Africa and Uganda in particular, has had different waves and critical agendas. Literature shows how women activists in Africa took center stage, questioned women, Ä conspicuous absence in social economic and political history and dominantly challenged patriarchal oppression against women in public and private spheres. More recent, women efforts towards gender equality have seen an emerging trend in which global development actors insist that gender equality programmes and initiatives must involve the participation of men, to the extent, in some cases, of calling for men and boys to empower women and girls. This ,turn to male engagement, raises key questions regarding why and how vital it is to engage men in gender equality. In this paper, I draw from an on-going research on feminist-masculinities and reflect on ways feminist activism encounters narratives on masculinities, analyse the kinds of discourses that are set off and the implications these have for gender transformation. I conclude the paper with suggestions on critical engagement with men in ways that are related to and supportive of radical gender transformation.

4B.4 Male Partner involvement in the continuum of pregnancy and child birth in Uasin Gishu County, Kenya

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In most African settings, pregnancy and childbirth has been regarded as solely a woman's affair, hence male partners' involvement and participation has been minimal, and this has been attributed to the high maternal and neonatal morbidities and mortalities. These same male partners are key decision-makers in households, yet there role on matters of pregnancy and child birth is not clearly defined. Thus, the objective of this study was to examine and document the male partners' involvement in maternal health care from the women's perspective. Methods: A health facility-based cross-sectional descriptive study design guided by structural-functionalism theory was used. Systematic random sampling was used to select 384 women respondents seeking maternal and child healthcare at Uasin Gishu County hospital, Kenya, who were interviewed using structured interviewer administered questionnaires. Data was analyzed for means, standard deviations and frequencies. Mean age in years for women participants was 28.7 (SD = 5.4) with majority (36%) aged 25-30 years. Majority of the respondents had either tertiary (56%) or secondary education (36%) 68% had 1-2 parity. Only 32% reported as never accompanied by their partners to maternity clinic visits with (41%) accompanied for HIV counselling and testing. A fair percentage (55%) of the respondents reported that their partners provided fare or transport during antenatal clinic where as 58% reported being supported on Iron and Folic Acid Supplementation, 37% participated in taking their wives to hospital during labour. Only 8% were present during labour and delivery, 55% provided money for fare home after birth and accompanied their wives home (19%). Male play roles in maternal health care though their involvement in is very low. Male partner involvement needs to be recognized and addressed in health education due to the potential benefits it may bring to both maternal and child health outcomes. The ministry of health should shift attention from women only ANC services to couple friendly services. The county government should dissolve health care or

government policies that inadvertently isolate men from active engagement in antenatal and postnatal health programs.

4B.5 What can women do about toxic masculinity?

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Coined in late 20th-century men's movements, toxic masculinity spread to therapeutic and social policy settings in the early 21st century. Since 2013, feminists began attributing misogyny, homophobia, and men's violence to toxic masculinity. Around the same time, feminism enjoyed renewed popularization. Toxic masculinity emerged within the mythopoetic men's movement of the 1980s, coined by Shepherd Bliss. The term is often used to describe the negative aspects of exaggerated masculine traits. Toxic masculinity has evolved over time and has a place both in academia and everyday speech. Nature and nurture have put most men in difficult social positions in terms of what is expected of them and the standard of being appreciated as real men. When this standard is not attained, men develop coping mechanisms which may often traits of hegemonic and or toxic masculinity. These socially destructive traits are not limited to misogyny, homophobia, greed, and violent domination. It is clear that these are not helpful coping mechanisms. Women have the power to change this socio-cultural script. They can play a vital role in influencing the narrative of toxic masculinity that is socially destructive to them, the men themselves, families and society at large. Among other ways, this can be done by; seeking to understand Men's strengths and weaknesses while also holding them accountable, planting non-toxic traits into the boy child since they are the nurturers and, dismantling men's hero mentality by supporting men to understand that they are not always the knight in shining armor.

4C. GENDER, IDENTITY, PERFORMANCE AND REPRESENTATION Panel
4C.1 Rebellious humour, unruly women and contemporary African publics

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The panel brings together four African feminist scholars to interrogate the meeting places of transgressive gender performance, contemporary politics and humour in the work of different award-winning African artists. Lynda Gichanda Spencer analyses the work of Anne Kansiime, the 'African queen of comedy' who has performed to sold-out events in across three continents. Babalwa Magoqwana's paper focuses on actor and comedian, Celeste Ntuli's fearless and unapologetic destabilisation of hegemonic gender and celebration of transgressive femininities, especially those associated with economically marginal Black women. Grace Musila prefers a thematic reading of specific themes in Nigerian, Kenyan and South African comedy that draws attention to highly visible moments of gender contestation and moments of difficulty. The South African satirist and writer, Coconut Kelz, who is the focus of Pumla Dineo Gqola's investigation, renders absurdly visible current moments of everyday epistemic violence. Individually, the papers focus on comedic artists who are as versatile in their gender troubling content as they are in the genres and platforms deployed do to work that disrupts patriarchal gender identities, sexualities, and 'protections'. Collectively, the papers are mindful of Linda Alcoff's reminder that rituals 'of speaking are politically constituted by power relations of domination, exploitation, and subordination. Who is speaking, who is spoken of, and who listens is a result, as well as an act of political struggles'. We read texts that provoke laughter as provoking ‚An interventionist stance, aware all the while that ‚One woman humour is another laughter, one man wit is another joke', to borrow from Susan Reichl and Mark Stein. Less concerned with a tidy definition of what women's public humour does in Africa at this time, we probe the vast

terrains of subversion and illumination that emerge when we take feminist moments of humour seriously.

4D.   GENDER BASED VIOLENCE WITHIN THE ACADEMY AND BEYOND (Panel)

4D.1   Organizing For Survival: The role of broad-based feminist movements in changing perceptions of Gender Based Violence in South Africa - a case study of the Black Women Caucus in Johannesburg

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The prevalence of Gender Based Violence and Femicide (GBVF) has reached epidemic proportions in South Africa with high levels of intimate partner violence. The sources of the violence are multi-layered and are linked to patriarchy and the oppression and exploitation of vulnerable groups in society today. The crisis demands intergenerational responses rooted in feminist movement building and leadership. As a result, GBVF movements have become the centre of the "new," post-apartheid social movements in South Africa. Black Womxn Caucus (BWC) is one of the most prominent feminist movements in the fight against GBVF, a broad-based, cross-sectional, democratic feminist movement that presents new forms of organising against GBVF in South Africa. This study investigates feminist movement building and mobilisation interventions of BWC and their impact in South African institutions of higher learning and society. The study centres the feminist strategies used by BWC to expand its influence since the inception in 2017. The study also reflects on the pivotal contributions made by BWC in exploring alternatives forms of interventions against GBVF, using mass-based strategies that promote participatory action and providing an organic analysis of the crisis of GBV. Study seeks to support the necessity for feminist movement building and leadership, and mobilisation as a response and prevention tool to changing perceptions of GBVF in South Africa. The role of BWC and other feminist movements have been instrumental in advocating for legislation and policy reform, resource mobilization, and greater accountability in the fight against GBVF. Feminist movement building, and leadership are integral for the mobilization of women and vulnerable groups towards social action that will influence the fight against GBVF. Participatory action and active citizenship are crucial for strengthening the feminist movements to facilitate a violence free society for all. Feminist movement building, and leadership is important for ensuring the overall improvement in livelihoods for women and vulnerable groups by promoting solidarity to advance societal struggles such as GBVF. The study affirms the personal is political by ensuring there is a bridge between micro and macro practice in addressing GBVF.

4E   GENDER IDENTITY, PERFORMANCE AND REPRESENTATION

4E.1   Beyond the Turn of Madness: A Feminist Reading of Ojoniyi Our Wife Has Gone Mad

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Bode Ojoniyi *Our Wife Has Gone Mad* appears a rejoinder to the heated arguments on the contested space of gender relation/politics in Nigeria; depicting the apparent lapses, bias and uncritical poise of both patriarchal and matriarchal apologists towards ontological factors that suggest peace and harmonious living between sexes. The play does, in a subtle way, entrenches the true consciousness of feminism, or better put, what it ought to be, albeit several errors, weaknesses captured as, seemingly, inherent in female folks. It is towards the exposition of Ojoniyi discreetness in

repositioning feminism, as imbued in the play, that this paper attempts to critically examine the characters' disposition to the ensued conflict; their limitations in relation to certain existential crises and the eventual apprehension and triumph over crises through Daniela, the protagonist in the play; making her assume the prototype of a true heroine or an ideal feminist. It, however, sees the characters of the play in three forms; the emotional, the intellectual and the esoteric and submits that the understanding and appreciation of the ideal feminism can only be attained at the esoteric/spiritual level of apprehension of gender relation and cosmic realities.

Keywords: Feminism, Self, Madness, Gender relation.

4E.2   Patriarchy and women representation in drama

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The issues and challenges faced by women in certain African and particularly Nigerian communities have served as a medium for many dramatic presentations and representations in literature and other media of popular culture or genres of cultural entertainment. These representations have, in turn, generated critical examinations and discourses which are aimed at drawing significant attention as well as deepening discussions on the nature and impacts of such representations on contemporary societies. However, fundamental questions remain about the reliance on structures of patriarchy in examining women representation in Nigerian drama. As such, this study seeks to examine intersections between patriarchy as a dominant societal structure and the representation of women in select Nigerian drama. Humanist Feminist theory are employed here. This theory aim at achieving equal legal, political and social right for women. In this study, the descriptive survey and textual analysis were used which helped the researcher in understanding the psychological and sociological perspectives of the texts and subject matter as the findings show that patriarchy is an ideology that is not accepted by some individuals in the society. Rather than reinforcing social, political and economic inequality that will place some powerless set of individuals in the society in a disadvantaged position, one of the playwrights in this study is of the opinion that there is a need for every member of the society to strive for equity even though in all the plays, there seem to be no clear direction to which movement the society should adopt. Perhaps this may be due to the fact that the playwrights seek to allow the society see for itself the good and bad sides of patriarchy but using drama to ensure fair treatment for all Nigerian citizens is a significant achievement of the playwrights.

4E.3   Liberatory African Feminist Aesthetics: Envisioning a Decolonial Visual Representation of Black womanhood

Zama Dube and Zinhle Manzini, University of California Los Angeles, USA, Email: zamadb@yahoo.com

Due to the imposition of colonial histories and its afterlives, I argue that Black people have a series of emotional and expressive modalities that are inextricably tied to the proximity of the white gaze. Thus, the fundamental task of Black and African critical thinkers has been the struggle to break with the hegemonic modes of seeing, thinking and being that obscure our capacity to see ourselves oppositionally, to imagine, describe and invent ourselves in ways that are liberatory. If we are to consider the realm of visual arts as a space that has been westernized through an intentional lack of attention to alternative possibilities, then it is an appropriate response to consider the ways in which African women artists are able to produce images that subvert the discourses of gendered racism that often mar mainstream visual cultures. By privileging the works of Black women visual artists, I argue for their visual practices as being preoccupied with the articulation of a liberatory and

effectively decolonial Black feminist aesthetic. Therefore, I am invested in the potentiality of what I observe as the forms of refusal that are enacted through the subversive visual practices of Black women media-makers in the African diaspora. The objective of this project is to examine the work of South African woman artists who are playing decisive roles in reimagining the history of African expressive and visual cultures. I find it important to confer value to assessing the visual media practices of Black women as this becomes a form of redress in response to a long history that has insistently subjugated Black women to distorted visual media representations. Therefore, in placing African women creatives at the center of this research, I am intrigued by the ways in which they are using their art and themselves as subjects as a form of resistance. Therefore, by centering the visual practices of Blackwomen media-makers in the theorization of a decolonial African aesthetic, I am ultimately challenging discourse that has continuously erased African women intellectual contributions. In an effort to understand the world-making power of visual media, my research critically attends to the politics of representation and the potentiality of counter-hegemonic visual practices.

4E.4   Gender dynamics of Nation-wide Protests in Nigeria: New Media Perspectives

Dr. Helen Ufuoma Ugah, Elizade University, Nigeria, ugah.helen@gmail.com

Historically, citizens have used protests to demonstrate dissatisfaction with institutional decay of government's policies. Yet, protests, like other aspects of everyday life, is a gendered phenomenon. Literature has proven that mix-gender protests pave way for the performance of masculinity, Indeed, females are generally regarded as weak protesters and their roles in protests are usually marginalised. This study argues that Nigerian females are contesting socio-political stereotypes by creating new narratives to articulate the role of women in national struggles for development. Females, Äô participation in mix-gender national socio-political protests is not only germane for the performance of protests, but also contributes to their successes. The study adopts an explorative qualitative research methods that utilises Hudson-Weems, Äô (1993) Africana Womanism Theory and Lazaro (2005) Feminist Critical Discourse Analysis to investigate the linguistic and ideological framing and labelling of female protesters in tweets on the Nigerian #EndSARS (2020) protest. This would demonstrate how language is used to reinforce ideological, socio-cultural and socio-political perceptions of female participants of #EndSARS nationwide protests. The study suggests that the rhetoric gender equality during protests stems from collective efforts of all protesters and has significantly contributed to a change in the gender narrative of the Nigerian socio-political sphere.

4E.5   The semantics of rape. Socio-semiotic and linguistic analysis of media female portraits in rape cases.

Dr. Alice Migliorelli, University degli studi di Roma Tor Vergata, Italy, Email: alicemiglio@virgilio.it

Starting from an etymological analysis of rape in the Indo-European language family, we want to trace the historical and semantic roots of this lexeme, in order to review his semantic and pragmatic development, especially in Italian speakers perception. Our aim is to read and understand the rape victim socio-cultural stigma in the collective imagination. Recently UNESCO appealed to journalists to raise awareness about the mediatical practice of clickbait and victim blaming: dealing with gender violence means that we must turn to an extremely grave matter for all humanity, we must think about prejudices and stereotypes and break the silence to get violence out of the private sphere.

"Media are our windows to the world,", but equally they are fed by our cultural and cognitive-semantic parameters. So we look at the world from this window without "gender lenses," and our vision is nearsighted. We have tried to resort to applied sociolinguistics' tools along with media and cross-media categories to make critical analysis of some typical mainstream discourse about rape. What kind of woman, what victim is told by traditional and social media narratives? We'll try to describe it in view of our ancient mental habit's representation of male and female sexuality. There still a connection to the latin stuprum, linked to "abuse against a virgin,", as the "perfect victim,"?

4E. 6   The Emancipation of Nigerian Women in the 20th Century: The Suffrage Perspective
Dr. Lucky Igohosa Ugbudian, Alex Ekwueme Federal University Ndufu-Alike, liugbudian@gmail.com

The paper examines the emancipation of women focusing on suffrage in the Nigerian political space. Suffrage began in Nigerian in 1923 following the enactment of the Clifford Constitution a year earlier which was restricted to Lagos and Calabar. The exclusion of women from participation led to mass protest by women groups which laid the foundation for intense agitations. The paper reflecting on archival sources, newspapers, journals and interview of 21 respondents analysed qualitatively using historical approach revealed that the agitations of women paid off in 1954 when the Macpherson and Littleton Constitutions expanded franchise to women but the northern women were excluded based on religious and cultural grounds. The seemingly exclusion of northern women was resisted by women groups and associations in protestations, writings articles and creating awareness through the media thus by 1979, the Nigeria women were completely emancipated from disenfranchisement. The paper argues that the disenfranchisement of women was deliberate and carefully planned to restrict them to the ‚Äòkitchen‚Äô, however, the formation of women association, unions and alliance with political parties, media and trade unions ensured that the emancipation struggles succeeded and opened the political space for their participation. The paper concluded that the enfranchising of women in the country had given them voices in the democratic governance demonstrated in women election into legislative and executive offices which helped to project and protect the interests of women in the socio-cultural and political space in the 20th century.

4G.1   GENDER, IDENTITY, PERFORMANCE AND REPRESENTATION (Panel)

4G.1.1 Working with creativity, affect and embodiment to make a difference
PROF. TAMARA SHEFER AND CARMINE RUSTIN, University of the Western Cape, South Africa,
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Inspired by African literature and the need to build on a distinctive, decolonial future for the humanities and social sciences in Africa, Monique van Vuuren strives to contribute to innovative doctoral scholarship and a new generation of diverse Africa-based scholars who aim to work beyond conventional disciplinary boundaries. Her creative collaborative feminist decolonial research area unravels imaginative, "languages of the self," (https://www.tandfonline.com/doi/abs/10.1080/10130950.2018.1499307), collaborating with several grassroot activist movements which enables her to explore body-talk in tangible ways. In December 2020, the first video segment was released. !KH≈å|GARA: (persist)ance, resistance and creative collaboration as decolonial praxis, amplifies and engages with and theorises moments, activities, and movements, in particular, those that are located within the creative artivist movement and in public feminist activism (virtual and material). See: https://m.facebook.com/story.php?story_fbid=3602996036461751&id=100002541717841&sfnsn=

scwspmo By intentionally incorporating feminist theory as a creative site of theorization and praxis, she aims to archive research practices that are subversive to dominant forms of colonial, patriarchal scholarship through creative and visual methodologies, with emphasis on embodiment and affect. She worked in 2020 on the short film (link above) related to her film which will be developed further in 2021 and she is planning a public forum that will be hosted by the New Imaginaries Project in 2021. See:
https://www.facebook.com/1792375144190436/photos/a.1910920735669209/3996558930438702/

4G.2   FAMILY AND PARENTING (Panel)

4G.2.1 The Responsible Engaged and Loving (REAL) Fathers Initiative: Learnings and Scale-up for a Mentorship-based Parenting and Intimate Partner Violence in Uganda
JAMIE GREENBERG: Georgetown University. jg1992@georgetown.edu

Childhood experiences of both violence against children (VAC) and witnessing intimate partner violence (IPV) are linked to adverse health effects for children and an increased likelihood of experiencing or perpetrating violence in adulthood. This holds globally and in Uganda. Surveys show 75% of Ugandans report ever experiencing any form of VAC before age 18. IPV and VAC share common risk factors, and frequently occur in the same household, presenting a strong case for programs that address both forms of violence. The Responsible Engaged and Loving (REAL) Fathers Initiative does just this - building positive intimate partnerships and parenting practices for young fathers to reduce the incidence of IPV and VAC, through a mentorship model between young fathers and elder men in their communities.

The proposed panel will focus on the REAL Fathers initiative by looking at three aspects of the initiative: evaluation data, theory of change findings, and current initiative scale-up.

Presentation 1 will focus on evidence of the effectiveness of REAL Fathers, focusing on evaluation indicators related to parenting, including VAC, fathers' use of positive parenting, father-child interactions, and fathers' confidence in using positive parenting with their child.

Presentation 2 will focus on a 2020 activity to elucidate pathways of change for the REAL Fathers initiative through participatory consultation with young fathers, implementers, and other stakeholders. Findings from dialogue using a theory of change framework to understand the REAL Fathers sequence of change will be presented, with a focus on understanding factors that supported and limited REAL Fathers in changing parenting practices.

Presentation 3 will focus on the current scale-up of REAL Fathers in Uganda by the Impact and Innovations Development Centre, focusing on engaging adaptation, integration, government engagement, and the journey to institutionalization of the innovation to promote positive parenting practices. The panelist will share highlights from scale up efforts, including details of one district that has included REAL Fathers in their District Development plan.

Throughout this panel, and in moderated discussion, panelists will discuss future pathways and recommendations for research and programming that seeks to promote positive parenting and reduce VAC, in Uganda and throughout Africa.

4G.3 GENDER BASED VIOLENCE WITHIN THE ACADEMY AND BEYOND (Panel)

4G.3.1 Rethinking strategies for ending Sexual Harassment in Higher Education in Institutions in Uganda

Dr. Florence Kyoheirwe Muhanguzi, Pro. Grace Bantebya Kyomuhendo, Prof. Julius Kikooma, Makerere University, Uganda, Email: flora.muhanguzi@gmail.com

Sexual harassment in Higher Education Institutions (HEIs) is a widespread problem in Africa, creating a hostile education environment. In Uganda, sexual harassment remains a collective experience for many young women in HEI, making headlines weekly in the media. Evidence from the "Whole University Approach: Kicking sexual harassment out of Higher Education Institutions in Uganda implemented at Makerere University show that   the social construction of sexuality and its attributes, sense of entitlements over women bodies by men and norms and practices around courtship and love have contributed to the normalisation of sexual harassment. , The panel will present alternative strategies that are inclusive, safe and confidential build upon knowledge and life skills enhancement; safe space dialogues for men and online system for managing sexual harassment cases. Issues relating to the social construction of womanhood, dress code and masculinity and the relationship with sexual harassment will be discussed. The panel will be composed of 3 presentations namely; addressing the social construction of womanhood and sexual harassment; knowledge and skills enhancement for effective prevention and response to SH in HEIs and harnessing positive masculinities to promote education environment that is free of SH.

4G.4. GENDER AND CONTEMPORARY HEALTH CHALLENGES (Panel)

4G.4.1   Emerging findings from a decolonial, feminist research prioritization process for gender and health during the covid-19 pandemic

DR. MAMOTHENA CAROL MOTHUPI University of the Western Cape, mamothena@gmail.com

Background: The Gender and Health Hub at the United Nations University-International Institute for Global Health (UNU-IIGH) has developed a collaborative research agenda setting process to inform action and accountability for the gendered and intersectional effects of the covid-19 pandemic globally. The process involves stakeholders from different sectors and levels of the pandemic response including those on the African continent. It also uses feminist and decolonial theoretical approaches to conduct the agenda setting process. The aim of this panel is to discuss findings of the process and implications for implementation of the agenda in a regional, African context.
Method: The panel will be presented online and consists of three key events, which are
 a) an introduction presentation, "an overview of decolonial and feminist process for undertaking gender and covid-19 research prioritisation,", Dr Lavanya Vijayasingham
b) breakout rooms with discussions on emerging themes from the agenda setting process including,
i) the gendered susceptibility to COVID-19 (from a biological, social and structural determinants of health perspective), and the impact of the pandemic on the health behaviour and status of people, Dr Peace Musiimenta
ii) How gender influences the inputs for, quality of and utilization of health service delivery for covid-19 and non-covid19 health conditions, Dr Mamothena Mothupi
iii) Relationships across actors influencing and regulating power and decision making within gender and COVID-19 health systems, Mmabatho Motsamai
c) concluding plenary on the next steps for the collaborative process, including policy uptake and regional implementation within the African context, Dr Claudia Isabel Marques De Abreu Lopes

Discussion: This panel illuminates current questions on society, gender, and health, in the context of challenges such as widening inequalities, emerging diseases including the covid-19 pandemic and entrenched gender inequities in health systems. The main panel outcome is to collectively deliberate on research priorities that address the gender challenges posed by the pandemic which span both health systems and the effects of the pandemic on the broader social, political, and economic context.

Panelists: The panel includes a diversity of speakers involved in the agenda setting process and will be chaired by Prof Asha George.

5th PARALLEL SESSIONS

5A   GENDER FROM THE GLOBAL SOUTH –PAPER SESSION

5A.1   The importance of gender journals in theorizing from the South

Prof. Amanda Gouws, Department of Political Science; Stellenbosch University, South Africa, Email: ag1@sun.ac.za

The South locates you in a way that becomes an invisible marker of difference and often of inferiority. Those of us who are Southern feminists (inside and outside of the academy) have all experienced the lack of engagement with our work and ideas by scholars from the global North. The South is therefore more than a geographical location. It is also a relationship, ways of knowing and epistemological dislocation from a hegemonic canon of literature. What is integral to theorizing for African feminists is how theory is drawn from critiquing Western theory and transforming it to better explain phenomena in the global South. This can be viewed as the creation of hybrid theory. While there are some Southern scholars who believe that this is still Northern centric it shifts meaning and shows the shortcomings, lacuna and distortions of the exclusion of Southern knowledge production. Theorizing in the South also draws from lived experience, activism, art, poetry and novels that engage inter alia colonial dispossession, exclusions and invisibilities. Weaving theory from different perspectives gives voice to women who are often voiceless and enable us to capture the devastating impact of colonial legacies and neo-liberal globalism on lived experience. In order for feminist activist/scholars to claim their own knowledge production and theorizing feminist journals play an important role in generating and disseminating knowledge. Until the late 1980's there was a dearth of feminist journals (both popular and academic) in South Africa. AGENDA was the first feminist journal to attempt to accommodate popular and academic writing in the same journal in South Africa. This journal also now serves as an archive of feminist voices over a 33-year period. I will contextualize AGENDA in the context of settler colonialism, its history, the role of the editorial board, how issues of race and representation are integral to the development of South African feminism(s). Then I will focus on six issues (two trilogies) to show, through drawing from its content how theorizing originates from intersectionality and contributes to a canon of scholarship that is different from the global North

5A.2   A conceptual review of Islamic Feminism and Peace building

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Contrary to what the concept might suggest, Islamic Feminism does not merely describe a branch of feminism stemming from the Muslim world. It is also a more revolutionary form of feminism that

emerged in the late twentieth century as a reaction to the growing influence of political Islam in the Middle East. It challenges the patriarchal readings and interpretations of Islam with regards to the status of women in public and private domains, and asserts gender equality through utilizing feminist tools and methods to re-interpret the Quran and other Islamic texts from a gender-sensitive feminist lens. Since the end of the 1990s, peace building literature has been increasingly dedicated to the role of religion in promoting peace, both through its institutional role in what has come to be known as religious peace building and its role as a societal construct shaping the cultures and identities in given societies. However, with the persisting lack of participation of women in both secular and religious peace building, there is a need for a theoretical framework that utilizes religion to encourage the engagement of women in peace building in communities where religion plays a dominant constitutive role in their culture. In this regard, this paper conceptualizes Islamic feminism and examines its nexus with peace building with a view to explore its potential as an ideological basis for increasing women participation in peace building.

5A.3 Decolonizing Gender Studies: Re-imaging the role of African Indigenous Knowledge

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The works of some eminent scholars such as Oyewumi, Ifi Amadiume, SyliviaTamale clearly show that we miss correct representation and a balanced understanding of traditional African gender relations. Colonialism propelled gender constructs, enhanced the patriarchal systems and condemned cultural values of Africa. Santos termed this as an 'epistemicide' -where the existing knowledge of the local culture and alternative ways of knowledge was destructed in preference to the 'civilized' knowledges of the colonizers which explains the persisting problems of injustice and inequality. Oyewumi for example dismisses the concept of gender hierarchy in parts of pre-capitalist Africa by arguing that kinship roles and categories were not gender differentiated, instead seniority was based on relative age (1998; 2002). Oyewumi asserts; applying Western gender categories to most African societies is to erase the real lived experiences of the African people. This paper puts an inquiry: To what extent has this triggered the African gender scholars, educationists and activists to re-think different ways of knowing and providing meaning to their existence. How has the knowledge offered by epistemologies of the global south and ancient history been unearthed to help us understand or re-define characteristics of femaleness and maleness or even define oppression in different contexts? It is frustrating to learn that the many aspects of gender inequalities in Africa are the continuing legacy of colonialism; which altered the meaningful role that African women once had in traditional African societies. The study hence seeks challenge the assumption that; knowledge produced in the Euro-America is exclusively capable of achieving a universal status. This requires, locating common ground where new synergies can be developed for unearthing indigenous knowledge, re-positioning gender studies to understand society better and in context. ***Keywords***: Decolonization; indigenous knowledge; gender studies; repositioning

5A.4 Exploring the gendered effects on the COVID-19 pandemic on Academic Staff in Tanzania

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The outbreak of the COVID-19 pandemic marked a serious interruption in all sectors and on all communities during 2020. Like other spaces, university life, teaching and research activities were severely disrupted. Evidence quickly began to emerge of the differential gendered experiences of these disruptions, with indications that female publication rates stalled or declined, which males held

steady or increased during this period (Sills 2020, Pinho-Gomes et al. 2020), and that the care burden generated by the crisis accentuated existing gender inequalities (Power, 2020). This paper examines the effects of the COVID-19 lock-down on Tanzanian academics. Utilising a feminist relational framework, it draws upon evidence gathered through qualitative research methods to explore the lived experiences of academics around three themes -caring and coping; work-life balance; impact to research capacities. The findings provide insights into the differential gender effects of the crisis on male and female academics, and points to specific characteristics of the situated Tanzanian experience.

5A.5   Experiences of children in marriage with regards to Sexual and Gender Based Violence, case of Zimbabwe.

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While a lot of research on child marriages has been conducted, not much has been done to investigate the experiences of children in marriage in terms of their wellbeing and living conditions. To this end My Age Zimbabwe in 2019 conducted a qualitative research on the experiences of children in marriage with regards to SGBV and effective of the national response to child marriages. The overall goal of the study was to gather qualitative data on the experiences of children in marriage regarding sexual and gender based violence, the extent to which girls in union are empowered to safeguard their rights with particular interest on; knowledge levels regarding legislation and mechanisms in place to protect their rights should they be violated. The specific objectives of the study were to examine the following key issues:1)To explore the experiences of children in marriage with regards to sexual and gender based violence; 2) To investigate the barriers and challenges faced by children in marriage in accessing services on SGBV; 3) To document proposed solutions as recommended by the survivors of child marriages.

Key Findings: Lack of knowledge among young people on legislation focused on Child Marriage and Sexual and Gender based Violence; Corruption in the legal system: Some of the officers working in law enforcement are perpetrators of child marriages and Sexual and Gender Based Violence; Inadequate implementation of laws and policies: Child Marriages Act, Termination of Pregnancy Act; Children in marriage are at higher risk than any other population group of experiencing SGBV; Lack of balance between advocacy for law reform and interventions to support children already married; Lack of state and civil society capacity (financial, political will and know-how) to respond to child marriages and SGBV.

Recommendations: There is need for reinventing and reinvigorating the movement against child marriages; Recognition of children in marriage as a priority sector of focus with regards to investment and programming; Amendments of the current legislation on child marriages, SGBV and SRHR are critically needed; Meaningful engagement of Traditional Leaders to develop and implement Bi-laws in their constituencies on Child Marriage

5B   GENDER FROM THE GLOBAL SOUTH –PAPER SESSION

5B.1   Women perceived barriers to health seeking behaviour in contemporary health care.

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Women's self-esteem is largely an important aspect of their general wellbeing and has a direct trajectory to the state of many a woman's state of mental health. The advent of technological advancement has allowed a myriad advertisement messages on social media platforms that advocate

for the perfect healthy and beautiful woman. These messages have seen many women seek to achieve the perfect look at the expense of many risks to their health. The main objective of this paper is to interrogate the representation of women on social media platforms and the effects of the advertisement messages on their self-esteem through the following research questions: What are the motivating factors behind women's subscription to these social media advertisement messages? How can women discern the authenticity of these advertisement messages? Why do social media platforms target women in regards to health and beauty advertisements? The research design of this paper is an interpretive, qualitative approach that uses content analysis method. The sampling is purposive where the selected social media platforms are: Instagram and Facebook. This paper is underpinned in Feminist theory and female embodiment. The key findings of the paper include exploitative body politics in the light of unrestricted flow of information on social media platforms; risk factors to young women who find authenticity on social media platforms; and the need for a discerning eye to social media advertisement messages on health and beauty among women.

5B.2 Pseudo-Feminism: Engaging and Interrogating the State of Feminism in Nigeria

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The postmodern realities noticeable in the experiences of contemporary females in Nigeria and the pervasive cultural influence of their responses suggest that feminism in Nigeria has actually been a pseudo-activity; mouthed by elite women, shunned by rural women and perhaps promoted more for self-interest by women activists and scholars. The sociological development of feminism as an idea to aid the struggle for equality by African women has remained a mirage; more because of the disconnect that exists between the western women creators of the idea, the local consumers who are elites and activists and the large number of unconcerned grassroots women who are in the majority. In contemporary Nigeria, the culturo-political realities created by the trado-historical experiences of pre and early colonial women have become a phenomenal signifier of the ambiguous image of the female persona. The hegemonic cultural system is constantly being re-engineered and remodelled to maintain an overbearing influence to keep the sustenance and overlordship of the existing and persisting patriarchal system and its marginalisation and disempowering of the womenfolk. This paper, thus, traces the historical and literary development of feminism in Nigeria and interrogates the deconstructive and transcultural feminist encounters, especially in the area of trado-historical resistance and postmodernist engagements. It examines the views of a selected number of women interviewed on the subject-matter and also analyses selected female characters of three Nigerian female authors to highlight the ambiguous image of the females inherent in those characterizations. It concludes that, despite the popular notions of feminist acceptance and female societal empowering and liberating engagements through western-mediated agency and discursive processes, feminism in Nigeria has remained a pseudo tendency, mouthed more by attention-seeking elite women and a feebly concerned few, and generally despised by most culturally modelled and rural women. **Keywords**: Cultural system, Contemporary women, Feminism, Nigerian women, Pseudo-Feminism

5B.3 Men and Masculinity studies in Eastern Africa: Towards endogenous theoretical perspectives,

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Over the past thirty years, studies on men and masculinities-focused intervention programmes have mainly been informed by gender theories from the Global North, which don't adequately interpret

gender experiences of the Global South. The aim of this paper is an attempt to understand how gender regimes and institutions focused on men and masculinities can be informed by gender perspectives grounded in the Global South. This paper analyses the state of the art literature about men and masculinities, and the implications for men and gender studies in Eastern Africa. This paper is part of an ongoing doctoral study that focuses men involvement in achieving gender equality, with a specific focus on masculinities-focused interventions in Rwanda, Eastern Africa. It is imperative to theorise gender from the Global South, so as to reimagine relevant endogenous linkages between gender theories grounded in Africa with gender theories grounded in the Global North. African feminist and masculinity studies ought to focus not only on women, but also men, in order to take stock of the socio-economic freedoms for women, which cannot be achieved with men and masculinities-focused interventions for transforming gender relations.

5B.4   Demystifying parent-child communication gendering to improve Sexual and reproductive health outcomes in Busoga Region,

MR. VENANTIUS KIRWANA BBAALE, SRHR Alliance Uganda, venbbak@gmail.com

Gendering parent-child communication is common in Uganda, as the rest of Africa. Where it is done, there is evidence of gendering parent-child communication on SRHR. This practice is influential on sexual behavior and societal gendering. The Get Up Speak Out (GUSO: 2016-2020) mid-term review (2018) revealed that parent-child communication was a major hindrance to young people's access to SRHR information and services, especially for adolescent girls and young women. Three SRHR Alliance Uganda members (FLEP, STF, and RD) scheduled to engage parents in Parents-child communication skills workshops, organised in a dialogue format, in 2019 and 2020. The first set of workshops equipped parents with gender-transformative approaches of parent-child communication, demystifying gendering the communication and tasking them to cascade the information to others in the community. Thematic analysis , in a gender transformative approach, of parents' discussions examined the gendering differences in parent-child communication from both sets of workshops, with different parent groups, in comparison with young people's feedback. Parents delegated their relatives to communicate SRHR to their children. Those who did, exhibited differences in parent-child communication due to stereotypical characteristics, and others resulting from typical roles filled by males and females. Religion and culture were the major basis of parent-child communication gendering. Parent-son communication range widened significantly while Parent-daughter communication range remained the same. Father-daughter communication improved across religions. Fathers reported having more engagements with their daughters on their menstrual health. Fathers reported having had some sort of discussion with their sons on Menstrual Health, which improved brother-siter support. Ultimately, the Parent-Child relationship improved, irrespective of their gender. Demystifying gendering in Parent-Child communication can further accelerate the reach of SRHR information for young people, creating a safer and gender-just society for girls and young women. Capacity building on Parent-child communication on SRHR should be prioritized, for better SRHR outcomes.

5B.6   Legbeism: A Theory of Gender Activism in Nigeria

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According to McClintock "Nationalism is constituted from the very beginning as a gendered discourse and cannot be understood without a theory of gender power.," Legbeism is one such gender theory that can aid in analyzing Nigerian nationalism to draw out the unique contribution of women. The concept comes from the worldview, words, and actions of women as recorded in my sources, both

archival and interview based. In much the same way that Ula Taylor developed her theory of Trumping Patriarchy, I did not determine that the women at the center of my study fit neatly into the parameters of U.S. Black feminist or African feminist theories due to their lack of addressing the relationship between the cosmology and intellectual history of African women. As a result, I resorted to describing their philosophy of gender based on what I deduced from their words and actions. What resulted was an original African centered framework that has been derived from an African cosmology (worldview) of gender as interpreted by the women of the Federation of Nigerian Women Organizations. Legbeism, which embodies what I call relative perception (related to shared responsibility, cooperation), equity, collectivism, and radical negotiation as a premise from which to understand women actions, is purposed to give a more accurate understanding of Nigerian women nationalism in relation to their cultural perspectives on gender and society.

5C. GENDER BASED VIOLENCE WITHIN THE ACADEMY AND BEYOND

5C.1   Eradicating the Pandemic of Violence against Women (VaW) during COVID-19: the critical imperative for health

Mr. Ephraim K. Senkyire, University Cape Coast Teaching Hospital, senkyire88@gmail.com

Prior to COVID-19, the #The MeToo movement took the world by storm, exposing the extreme suffering of women at the hands of abusers. The United Nations (UN) has described Violence Against Women (VaW) as "perhaps the most shameful human rights violation,". VaW is a longstanding global public health problem which has been ignored despite the efforts of many. Survivors of VaW are facing disproportionate consequences due to COVID-19 and resulting lockdowns and economic hardship worldwide. As a result of COVID-19, the reality of significant morbidity and mortality is gaining more attention, particularly as VaW is increasing. In this policy brief, we address issues related to VaW and COVID-19 through a social justice lens that applies a feminist anti-racism analytical framework. We argue that this critical time period can be used to catalyze long lasting changes to prevent and mitigate VaW through comprehensive short and long term policy measures related to education, research, media coverage, legislation, policing, social work and so forth. It is urgent that governments everywhere make women and children safety an immediate priority through the provision of safe housing, food security, healthcare and retraining for livelihoods. The pandemic of VaW must never be silenced again and movements such as #MeToo ought to be supported to promulgate effective human right changes that lead to systemic and institutional justice. Because of the intensification of VaW during this time, Covid-19 offers the world the opportunity to eradicate VaW once and for all.Eradicating VaW is a complex endeavor which requires buy-in from all sectors. Here, we consider the complex intersection of issues creating the current climate of heightened violence against women during Covid-19. Global leaders in government, business, and other sectors, in addition to local community members, ought to make efforts to protect women's lives and shift the public narrative related to VaW. Empowering boys and men to prevent and combat VaW is a critical part of this work. Everyone on the gender spectrum has a role to play in ending the deadly pandemic of VaW.

5C.2   Gender based violence

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This paper examines gender based violence in academy and beyond with a focus on sexual harassment of female students in Nigeria. The paper sought to find out among others things, the causes of sexual harassment of female students in Nigerian institution of learning; how sexual harassment of female students can be stamped out of institutions of learning in Nigeria. School distance and lack of girl-friendly school environment were some of the causes of gender based violence in Nigerian institution of learning. The painful death of Vera Uwaila Omozuwa, a Uniben Undergraduate of Microbiology in October 2020 in Benin was exhaustively examined in this paper. Challenges identified in the paper to be hindering gender based violence in institution of learning in Nigeria included, poor implementation of laws protecting the victims, lack of communities to cooperate and expose perpetrators of gender based violence in Nigerian institutions of learning. It was recommended among other things that, parents should continually monitor their children's behavior to prevent them from falling prey to gender based violence. Also, educational managers and policy makers should facilitate the removal of culture and traditional norms that prevent victims of gender based violence from taking up litigation against their perpetrators.

5C.3   Analysis of Gender based violence in Nigeria

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Gender based violence has been characterized as the most pervasive yet least recognized human rights abuse in the world. Globally, the prevalence of violence against women, being the most common form of gender based violence constitute an obstacle to the achievement of the objectives of equality, development and peace. Viewing through the lens of social learning and feminist theoretical perspectives, this paper examines violence against women in Nigeria. Using secondary data, different forms of violence were identified in the study and they include beating, rape, humiliation, verbal abuse, widowhood practices, early marriage, sexual harassment and female genital mutilation. Consequences of the acts as identified in the study include depression, suicide, murder, sexually transmitted diseases, and physical injuries. Therefore, it is recommended that government, individuals, civil society and non-governmental organizations should act accordingly towards eliminating the menace.

Keywords: Gender Based Violence, Violence against Women, Domestic Violence, Intimate Partner Violence.

5C.4   Strengthening multisectoral approach during COVID-19 pandemic for sexual gender based violence survivors in Kisumu County, Kenya

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Background: World Health Organization (WHO) estimates that 150 million girls and 73 million boys experienced sexual abuse before reaching 15 years of age. In Kenya, one in every five women has undergo SGBV (KDHS, 2014). COVID-19 pandemic has aggravated gender based violence across the genders which can be attributed to destabilization of gender norms and social cultural practices due to restriction of movements, curfew, loss of economic sources and limited social engagements as measures to reduce spread of the disease. In Kenya, 23.6 per cent of Kenyans have witnessed or heard cases of domestic violence in their communities since the introduction of COVID-19

containment measures. National GBV Hotline 1195 received 810 cases in September 2020 compared to 646 cases in August, an increase of 25 per cent. All cases received psychosocial first aid and referral services (Kenya Sector Status: Protection -Gender Based Violence, 2020)

Objectives: To enhance access to GBV care among survivors during COVID-19 pandemic

Description: Formation of gender advisory boards at the ward level to promote GBV prevention and response. Conducted sensitization of health care workers and GBV service providers on GBV and COVID-19 pandemic. Community Health Volunteers were sensitized to enhance awareness creation, referral and linkage of survivors. Police officer issued curfew pass as well as escort for medical legal services. Creation of awareness through radio and social media on the need for reporting and timely access of care. Social media platforms such as WhatsApp group were developed for the multisectoral service providers to synergize GBV prevention, response and continuous review of performance during pandemic period

Results: A total of 2794 survivors identified, referred for comprehensive post GBV Care services in 14 facilities between Mar and Dec 2020. Online platform adopted by GBV multisectoral teams to fast track GBV survivors' access to comprehensive post GBV care.

Lesson Learnt: Multisectoral approach enhances access to comprehensive GBV care services during COVID-19 pandemic

Conclusions: There is need to scale up GBV multisectoral approach to prevention and response during COVID-19 pandemic

5C.5   "I would rather keep quiet!" Men as victims of Gender Based Violence: A qualitative study of Gender Based Violence in Bulawayo, Metropolitan.

Miss Beatrice Jera, Women University in Africa, Zimbabwe, beatricejproject@gmail.com

Many studies have documented the experiences of women as survivors of gender based violence (GBV). Statistics indicate that GBV is a global pandemic and 35% of women have experienced GBV worldwide (World Bank, 2019). Whilst the statistics of female survivors are alarming, this study sought to establish the experiences of men as victims of gender based violence. The public narrative surrounding GBV continues to focus primarily on female victims, thus the problematic construction of gender based violence that is translated to mean violence against women while excluding men. The study used a qualitative research design. Six men who have experienced GBV in intimate partner relationships and a key informant from a man's gender forum were purposively selected for the study. Connell's (1982) hegemonic masculinity was used to comprehend the effects and contribution of masculinity in the culture of silence amongst men. The findings of the study indicated that men do experience gender based violence and suffer in silence due to fear of humiliation, pride, ego, fear of being ridiculed and cultural factors. Men also let their masculinity attributes get in the way of reporting. The study also revealed some important factors that hinder men from reporting gender based violence cases which include lack of adequate knowledge about the organisations that handle GBV cases and fear of being belittled or perceived as not 'men enough' by police officers and society in general. The study showed that not all men are perpetrators of GBV but are also victims and need support. The study also established that there are very few bodies and platforms that assist male victims.

5D GENDER AND SEXUALITY

5D.1 Queering Black Middle-Class Men: Gender, Masculinities, Sexualities in Johannesburg

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Kagiso is a young 24-year-old man, born in a township and now living a middle class lifestyle in Johannesburg. He does not identify as 'gay' or straight' or 'bi' and engages in sex with men and women. For Kagiso the labels of sexual identity are not as important as his middle-class identity, consumption and lifestyle. Yet the often 'risky' sexual and gendered practices of Kagiso has implications for health, gender and wellbeing of his male and female sexual partners. In this paper, through ethnographically studying young men like Kagiso over several months of ground level fieldwork, this paper puts forward a nuanced understanding of gender and sexual politics amongst the Black middle-classes in South Africa. The paper will make both scholarly and policy contributions by presenting a grounded understanding of the lives of middle-class black men and their changing sexual and gendered practices today. The actions of these middle-class men have huge implications for the many women, children and men in their lives and poses important questions for the changing economic and social profile of African cities.

5D.2 Representations and discourses of gender and sexuality in popular music in Uganda.

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Sexualization is a dominant narrative in the entertainment industry through which Sexist songs are used to objectify women and portray them as a subordinate gender. This repeated consumption of sexualized music creates meaning by framing perceptions, attaching value, affirming beliefs, social constructions and creating varying identities among difference social groups. In Uganda, Sexuality is policed by belief systems that socially exclude and yet, remain silent about the gendered and sexual inequalities portrayed and promoted in popular music. This context, sets the backdrop for debate in this paper as I locate the undertones of sexuality and representations of gender identities beyond the song, with particular focus on objectification of women, dominant narratives and gender identities of women and men as represented in the music videos and lyrics of the songs analyzed. For this paper, Literature review and Foucauldian discourse analysis shape the conclusions on purposively selected songs that are popular in Uganda. The choice of popular songs analyzed include thematic content relating to sexuality, gendered meaning in the song, subject of the song and positioning of different gender as well as power relations reproduced. Emerging insights highlight complexities in the multiple face of popular music as such that can perpetuate and widen gender inequalities yet has the potential to transform gender norms. Critical reflexivity is necessary for challenging dominant narratives in sexist, popular music.

5D.3 New media technologies and the transformation of women's sexuality in Nigeria

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The patriarchal nature of most African societies have tied women's sexuality strictly to reproduction and family management and that the perfect woman is a virgin, mother material and not an active agent of sexual desire. The introduction of new information and communication technologies like the internet and smartphones in the 21st century have led to changes in the information flow between people, thus impacting on their social behavior, outlooks and exchanges. This advancement of new media technologies has also altered the patriarchal and traditional attitude towards female

sexuality as it exposed women to rapid changes in sexual behavior, leading them to seek greater sexual freedom and attitude. In contemporary times, women's sexuality has been made distinct from reproduction, a change that has been tagged as plastic sexuality. Despite the attention that women studies have received globally, female sexuality is still one aspect that that has not received sufficient scholarly attention. This paper attempts to analyze the role of new media enabled technologies in the transformation of sexuality, particularly its effects on the sexual behavior and sexual functioning of women in Nigeria. The importance of the study lies in the fact that a large percentage of women in Nigeria are sexually active, thus it is essential to how the various sexually explicit materials consumed by women through the use of these technologies have altered their sexual behavior, experiences and desires. This study is based on the historical and analytical approach drawing data from both primary and secondary sources. The findings from this study reveal that women's consumption of sexually explicit materials and products have changed their views of sexuality. The study concludes by stating that, far from being passive agents of sexual desires, women are now embracing their sexuality and seeing sex as a means of seeking sexual pleasure.

5D.4 Motherhood in Girlhood: Tracing Convergent pre-colonial, colonial and post-colonial powers on pregnant young bodies.

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Motherhood during girlhood has always been considered problematic across the diverse time trends including Pre-colonial, colonial, post-colonial and contemporary Uganda. What has been common and consistent across these shifting moments are the convergent powers which police, control and discipline the pregnant young bodies. In the face of patriarchy in pre-colonial Uganda, young pregnant bodies were grossly punished including death in some societies, the introduction of religion brought new disciplinary concepts like sin and evil in the eyes of God. The more recent debates, policies and programs on adolescent sexual and reproductive health in Uganda illuminate the morality discourse. These shifting paradigms and fluid discourses have reinforced the notion that adolescent girl sexualities are a danger, risky deserving to be controlled. In this study, I use the lens of colonialism to examine the long-standing patterns of power that have all converged to discipline and provide for young mother's sexual and reproductive health needs across moments as well as how young mothers have exercised their agency across the spectrum of time. I note that while young mothers are located in subsidiary positions in society as young, females and with sexuality assumed to be non-normative, and are constantly constructed by the social powers, they are agents of change and may either serve the hegemonic interests or challenge the existing power relations (Weedon 1997). This study is part of my larger PHD project and for this paper, I draw from literature sources.

5D.5 Why wait? Religion and the gender dynamics of waiting to engage in sexual intercourse until marriage.

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The concept of waiting to engage in sexual activity until marriage appears to have lost its luster in a contemporary hyper-sexualized society. With 40% of women and 26% of men in Zimbabwe having their first sexual debut by the age of 18 years (ZDHS, 2015) it appears fewer and fewer women and men wait until marriage. However, religion has over many centuries played a pivotal role as a powerful moralizing agent in society, that influences women and men to wait indulging in sexual intercourse until marriage. Through use of a robust ideological system, the church has continued to

implore on its members the need to wait engaging in sex until marriage. Using Bourdieu's (1977) social action theory, this study seeks to explore the gender dynamics involved in waiting and establish women and men's experiences throughout this process. Whilst the church is a powerful socialization agent in the waiting process, this study assumes that men and women are active participants in formulating their own waiting strategies to present themselves 'pure' before the marriage bed. The study also seeks to establish if there is differential treatment of women and men by the church in its teachings on waiting to engage in sex until marriage. The study will use a qualitative methodology to explore the agency of participants who wait to have sex until marriage.

5D.6   Surviving amidst Victimization: Sexual Harassment Experiences of young women in Kalerwe Market.

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Women constitute over 80% of the population in the markets (private and public) of Uganda, yet they highly face challenges of discrimination and exploitation that perpetuate sexual harassment from their male counterparts. The study carried out at Kalerwe market in Kampala, Uganda, focused on young women between the ages of 18-24, with 1-3 years working experience in the markets. This was a qualitative research conducted through individual in depth individual interviews and observation. The research revealed that most young women experience sexual harassment, mostly verbal and physical forms as they do their businesses, and disclosed that it is treated as normal in the market environment. Some young women have opted to abandon the informal work and languish in abject poverty, while some keep working regardless of the challenges they face. This paper looks at how those who have been victimized are surviving to earn a living, how they are coping with the aftermath of sexual harassment and how they mitigate the negative effects of this vice. ***Key words:*** sexual harassment, victimization, young women, markets, survival.

5E. GENDER IDENTITY, PERFORMANCE AND REPRESENTATION

5E.1   Child Solder Narratives and the Underrepresentation of Females in Fighting Forces

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The umbrella nomenclature for young people who are mobilized as soldiers is "child soldiers.," At a 1997 conference on child soldiers organized by BINGOs,* it was decided that a child soldier is "any person under 18 years of age who is part of any kind of regular or irregular armed force or armed group in any capacity, including but not limited to cooks, porters, messengers, and those accompanying such groups, other than purely as family members.," The UNICEF thereafter adopted this definition which has since become the conventional description in the discourse on child soldier. While different scholars have underscored the inadequacy of that concept for varied reasons, its inherently discriminatory implications against girl soldiers have not attracted the required scholarly attention. In literary representations of the child soldier, the privileged gender is often male, thus sustaining the "traditional perceptions of armed conflict as a phenomenon occurring between males," (Denov 11). Similar exclusionary practice abounds in the body of works detailing the experiences of the famous "Lost Boys of Sudan,," young people involving boys and girls displaced during the Second Sudanese Civil War. Thus, in this paper, I examine two select African child soldier narratives with a view to analyze their representations of the idea of the child soldier. The texts at the heart of my interpretive analysis are Uzodinma Iweala's "Beasts of no Nation" (2005) and Ahmadou Kourouma's "Allah Is Not Obliged" (2007). I argue that in these narratives the girl soldier is

both absent and present, but, in less significant manner. While Iweala's novel reinforces the notion that girls have no place in fighting forces, the child soldier in Kourouma's work encapsulates both boys and girls but its female combatants, despite their considerable roles, are subordinated to the male protagonist figure who tells their story. I conclude that these works, and some others like them in the African child soldier genre, participate in invisibilizing girl soldiers and promoting the flawed idea of the child soldier concept as mainly about males. Such a narrow privileging does not make for the creation of viable rehabilitation programs.

5E.2 Beauty by Size: A Critical examination of the Portrayal of the "Big" African Woman in Movies

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The notion of beauty has endured a worrisome history over the last few decades. Although for centuries beauty has been considered one of the fundamental values of art, there have also been times when it seemed erroneous to even mention the term. To be 'big', especially as a woman, is to belong to an exclusion, not because our society in Nigeria (Africa) traditionally believes that fatness is ugly but because we have inherited a foreign narrative that believes that skinny is beautiful. Suddenly a 'plus size' woman in present-day Nigeria (Africa) finds herself excluded from the class of 'hot babes' because she is no longer seen as beautiful and/or desirable. It is in this light that this paper proposes to examine and question the definition of beauty using the movie Skinny Girl, the story of a 'plus size' lady who did everything possible to lose weight and get into a relationship as it was believed by her and everyone else that her being single was due to her body size. The paper is a discourse on the psychological ordeal and social rejection experienced by certain women who are termed 'big' by some members of the society. The paper examines the African portrayal of beauty in a world that has become increasingly hostile to 'plus sizes' and perceives slimness as an index of beauty. It aims to explore the nature of beauty and propose the need for a better representation of the 'big' African woman by African film producers.

5E.3 Violence and Narrative Representation of Women, Experiences in Sefi Atta, Swallow and Chika Unigwe On Black Sisters Street

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Violence of diverse forms, often times, are metaphorized in some African literatures as semblances of culture. Sefi Atta Swallow and Chika Unigwe On Black Sisters' Street (OBSS) among other African literatures experiment such inclinations; depicting the Nigerian situation as typical of exploitation, hardship and death. Various themes coated in male-on-female violence such as sexual harassment, transnational mobility, and sex and drug trafficking are represented in both texts. In Atta Swallow, three kinds of women are identified: the resilient (Iya Alaro and Arike), brittle (Tolani, the protagonist), and the revile (Rose and Mrs. Durojaiye). The text is set in Lagos, with stench and hustling symbolizing moral decadence and insurrection of female dwellers. Lagos, a microcosm (city) of a microcosm (Nigeria) is depicted as a failing municipality where women struggle to survive but are sexually harassed and molested out of their jobs. The text even though expresses dissatisfaction on the female vulnerability to male over indulgences; it ridicules masculinity of Mr. Salako (the oppressor) and Sanwo (the weak man). Unigwe OBSS portrays sex slavery and female vulnerability of four Africans sharing an apartment in Antwerp red-light district. Sisi, who tries to rebel against their repressive state gets murdered. Dele, "the big man," whose wealth is got from trafficking women as sex slaves to brothels in Europe is a symbol of capitalist institutions where the weak and vulnerable

are exploited to the gains of the few male-elites. Both texts represent the psychological and physical mobility of the female; who moves from anonymity to self-actualization.

5E.4 Exploring gender identities of females from townships in Durban as represented and negotiated through stereotypes by South African soap operas

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This study explores gender identities and media culture of black African women through digital storytelling. The interpretive paradigm was employed to ascertain a deeper understanding of soap operas and the historical, social and cultural context of individual viewers and perspectives of those involved in the production. Data in this qualitative research were gathered not only from the perspectives of women viewers from townships around Durban where the study was carried out, but also incorporated the views on gender stereotypes of the soap opera production team. Reception analysis theory was used as the main theory for the study with social identity theory and the social representation theory subsumed under it. The data analysis suggested that viewers' awareness of gender stereotypes contained in South African soap operas did not only take place in their immediate encounter with soap opera text but was heightened when they discussed such text with other viewers. In other words, soap operas have a mixture of both active and passive viewers. Active viewers question and address gender inequality and stereotypes in television soap operas, whereas passive viewers' unawareness of gender inequality and stereotypes makes them susceptible to media influence. Stereotypes in soap opera storylines were seen to determine viewers' social practices and what was seen as acceptable behaviour within their social group(s). The results suggested that stereotypes portrayed in soap operas contribute to the suppression of black women, especially those who reside in townships. The results also suggest that soap operas are not a true reflection of society but are tainted with the subjective lived histories of the production team. In conclusion, it is essential that soap operas are not only entertaining but should also be informative and educational. If used correctly, this genre has the potential to educate societies about socio-economic, socio-political and other developmental issues. It is hoped that this research will add to the body of knowledge in the field of media representation of gender stereotypes and contribute to the empowerment of women in realising that the roles they adopt in real life are not limited to the options presented in soapies.

5E.5 Making sense of Black Women Sexual Agency through a review of Transactional Sex literature

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It could be said that in many countries which make up the Sub-Saharan region, the socialization of adolescents is premised on norms of sexual conservatism which forbid sexual intercourse between peers. There is a marriage of convenience at play whereby retrodicted traditional conservatism meets western religion based moral codes to arrive at the same destination; the standard aspired to regarding the sexual behavior of young women may be that they should not be having sex before marriage, in the first place, as it 'damages' them. At the turn of the Millennium, however, there emerged findings that young black women were more susceptible to HIV/Aids than their male counterparts as they engaged in age-disparate relations which have been defined as "transactional sex,". HIV/Aids causality literature in Sub-Saharan Africa has posited that participation in age-disparate relations hinges on gender and class, opening complex, multiple and disputed frameworks on the sexual behaviour of young black women. In trying to understand the dialectic between the repression on the ebb and flow of pubescent female sexual energy - which from its emergence is not

spoken of as a form of respect, there is an attempt to understand the emergence of black women sexual agency through reviewing the literature on transactional sex in Africa.

5E.6 Queering Institutional Culture: Challenging the Colonial Implications of Stellenbosch University Architecture through Co-design,

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Queerness does not exist as a polar binary to normative ideals of sexuality and gender; it is something entirely different. The reluctance of Queerness to be accepted and integrated in societal, cultural and political environments, such as Stellenbosch University, is partially informed by a lack of transformation within institutional culture. This study investigates the way in which new modes of identity, specifically queer identities, can be employed, practiced and celebrated through participatory design. This paper explores the ways in which co-design could facilitate in the social construction of queer spaces in Stellenbosch University's departmental and residential architecture. A post-colonial, queer theoretical framework is central to this research, combined with a 'design activism' methodology, in order to produce new forms of representation within a historically oppressive context. The pervasiveness of coloniality, embedded with cisheterenormativity, are surveyed to understand the implications of the university's colonial architecture. Data has been collected from a focus group of representational queer students through a series of co-design workshops that aim to challenge dominant ideologies within the space, achieved through democratic drawing processes. The study examines the extent to which the creation of queer space can disrupt normative public engagement within existing institutional apparatus. This research is vital due to gaps in research surrounding queer identity in the tertiary education context, even more so in the case of Stellenbosch University.

5F GENDER IDENTITY AND POLITICS

5F.1 First Ladies in Africa and the Eswatini (Swaziland) Exceptionality

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The concept of First ladies in Africa conveys the idea of leaders and women of power in the African public sphere by virtue of the positions of their husbands as Heads of State. The common denominator of such women is that they find themselves catapulted to the political scene although their relevance depends on their individual dynamism. But this first lady sinecure is not constitutionalized; it is transitional, terminating with the tenure of the first lady husbands in office. The concept of first ladies in African politics is also applied with difficulties for the simple reason that the polygamous marital regimes of some African presidents, like Buhari of Nigeria and former president Jacob Zuma of South Africa, complicated matters and this dampened the notion of the first lady in such cases. Another difficulty of the concept of first ladies as used in Africa is that it is not elastic enough to capture a special category of 'first lady," which is found in the Southern African Kingdom of Eswatini. This paper examines the case of the Queen Mother of Eswatini (Swaziland) who is constitutionally a co-Head of State thereby rendering the Eswatini monarchy a dyarchy. This rare political dispensation challenges the misconception that women often play second fiddle in politics in Africa and can be present, seen and heard in public space because of their husbands' positions. This paper dilates on the Eswatini model of another category of first lady who is constitutionally recognized and exercises powers as such.

5F.2 Gender-Based Violence (GBV) and Electoral Participation In Sub-Saharan Africa: A Study of Nigeria and Uganda

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The effective participation of women in elections is critical for gender equality, gender equity, democratization, and sustainable development in Sub-Saharan Africa. Elections in Africa have been characterized by large scale rigging, thuggery, and (pre and post) election violence which make participation difficult. Also, data from recent in (sub)national elections in West Africa and East Africa show declining voter turnouts in the region. Some scholars have attributed this development to (threats of) violence and vandalism. More worrying is the reduction in number of women participating in the electoral process in the continent. Women exposure to violence during election cycles provide strong impediments to women full participation in the electoral process. As a result of this, several studies have been devoted to establishing the link between violence, electoral participation and voter turnout with mixed results especially in sub-Saharan Africa. This paper, however, seeks to contribute to literature by establishing a model explaining the relationship between violence and women's participation in the electoral process in sub-Saharan Africa. One of the shortcomings of the violence-turnout-participation studies leading to mixed outcomes is the tendency to focus primarily on causation rather than the predictive power of models to verify results. This study, therefore, strengthens this model with subnational data in our case studies using regression analysis. Using data from databases including Afro barometer, Armed Conflicts Location & Event Database (ACLED) and Uppsala Conflict Data Program Georeferenced Event Dataset (UCDP GED); the feminist and gender literature, news reports, non-governmental organizations (NGOs) reports, and evidence from comparative analyses of recent elections and women experiences in Nigeria and Uganda, both in West and East Africa as case studies for our analysis. ***Keywords***: Gender, Women, Violence, Participation, Nigeria and Uganda

5F.3 Intersection of Gender, Practice, Leadership, and Representation in Nursing

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Background: Globally, women account for approximately 75% of the health workforce and more than 90% of the nursing labor force and yet they are underrepresented in positions of advanced leadership roles in policy, healthcare administration, academia and even entrepreneurship. In spite of their large numbers, women in nursing have been reported to experience occupational barriers in the interdisciplinary healthcare environment that impede their professional, academic and leadership advancement. The intersection of gender with factors such as paternalism, hegemonic cultural beliefs, roles and expectations, identity, power hierarchies and other related social constructs plays a crucial role in creating occupational inequalities in the healthcare environment. This gender inequality ultimately impacts nursing practice and the quality of patient care. Similarly, the few men in the predominantly female nursing profession have also reported occupational and patient-care related challenges. Consequently, some nurses are forced to seek better job opportunities in different professions to avoid such challenges. This in turn exerts additional occupational burden on an already overwhelmed healthcare workforce and weak public health system, especially in underserved settings. The purpose of this literature review was to explore the role of gender in professional, academic and leadership advancement of nurses, especially in under-resourced settings. To identify relevant literature on the topic, we searched databases; CINAL, EBSCO, Web of

Science, APA PsycInfo, Global Health and Science Direct using key words such as nursing, gender inequality, nurses in under-resourced settings, leadership development, and professional advancement. The search yielded over 150 articles, and 20 of those were included for review. Results of our literature review: 1) revealed the prevalence of gender bias, prejudice and discrimination in the nursing profession, and 2) highlighted the challenges experienced by nurses, especially those working in under-resourced settings. We provide recommendations for practice, policy, leadership, scholarship and research.

5F.4   The Politics of Pleasure: Kink, Pleasure Activism and Feminist Pedagogies

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Kink refers to a variety of consensual fetishes, preferences, lifestyles, identities and desires. It is often misunderstood and misrepresented. However, at its core kink is grounded in consent, negotiated power, the erotic, and care work. Kink also lends itself to pleasure activism. adrienne maree brown defines pleasure activism as "politics of healing and happiness that explodes the dour myth that changing the world is just another form of work.," I am curious about how the principles of kink and pleasure activism can be applied as a praxis for queer feminist pedagogies grounded in a liberatory politics of care. My research is about politicising pleasure, particularly for Black queer people, and thinking about why politics of pleasure are important for us. My intention is to engage with a liberatory politic grounded in care that takes seriously the power and potentialities of pleasure for Black queer people who, amongst others in South Africa, are continuously denied basic pleasures including the pleasure of accessing institutions of higher learning and then also experiencing the absence of affirming and diverse representations of ourselves within those institutions. Thus, I argue that applying the principles of kink and pleasure activism in feminist pedagogies is one way of facilitating processes of healing and inciting happiness through teaching. To explore what kink and pleasure activism can do for us with queer feminist pedagogies I apply a decolonial, intersectional, queer of colour feminist approach to analysing interviews with Black queer kinksters about their experiences of kink in relation to neglected ideas of learning, pleasure and freedom.

5F.5   The Politics of Teen Pregnancy and Schooling: A Decolonial Analysis of Readmission in Malawi and Zambia

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This paper conducts a decolonial analysis on the politics of the readmission of student mothers and pregnant learners into education systems in Malawi and Zambia. I conduct this investigation by putting together two frameworks of analysis that I have not seen jointly explored. According to Comaroff and Comarroff (2012), the Global South is rarely viewed as a birthplace of theory to explain global historical events. Linda Tuhiwai Smith (1999) concurs by stating that indigenous scholars struggle to theorize and research due to the Westernized nature of theorizing. As a form of resistance to challenge hierarchical and hegemonic modes of knowledge production, I draw from the lens of Paulo Freire (1968) critical pedagogy and Tamale (2020) framework on Afro feminism that centres on decolonial and emancipatory practices within education policy and practice in African contexts. Through these two lenses, I examine both countries' readmission/re-entry guidelines and aim to analyze the issue through different perspectives including the political, historical and cultural contexts. The analysis interrogates patriarchal norms and the legacies of colonialism, slavery, and imperialism that are present in today education systems and affecting girls' schooling experiences.

5F.6   Demystifying the charade behind gender politics. Reform Vs. Travesty

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Issues of gender impartiality, injustice & power imbalance continue to be at the forefront of each and every political campaign across the continent. The manifestos filled with idealistic avenues for change & development on matters pertaining to children and women. The failure to successfully deliver these objectives pauses the question, are gender issues tabled during campaigns for reform or is it candy coated facade of development? These calls for gender reform are often performative and characterized by the swinging pendulum of political travesty. The integral part of evaluating the nature and extent of gender reform within the context of political campaigns is evaluating the sustainability of gender reform between pre-colonial societies and current times. The political legacy of empty promises based on gender justice, gender representation and gender power imbalance depict the fact that political gender goodwill does not necessarily equate to gender reform or review. The panel discussion will offer a platform to discuss the synonymy between gender reform and performative intervention which often disrupts and restructures existing gender reform efforts. Additionally, the panel aims to discuss concrete avenues to address issues of gender by looking at the loopholes in the past and present within gender politics. Through the discussions and question and answer sessions, the panel will additionally highlight the reasons behind the performative gender intervention within the political class & the electorate. Lastly, the panel will use structured guided conversations to answer how to ensure sustainable & strategic gender reform in Kenya and other parts of Africa.

5G.1 GENDER, CLIMATE CHANGE AND NATURAL RESOURCES   Panel

5G.1.1 Gender transformative change and climate-change action

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This panel will address the transformative potential of gender equality to advance environmental sustainability as well as resilience, vulnerability, mitigation and adaptation to global environmental change. Approaching environmental understanding through a gender lens demands new and different questions, emphasizes different dimensions of human-environment relationships, and requires different methodological tools and approaches. This is ever more important for sub-Saharan Africa and amplified by the profound socio-economic transformations taking place in the region during the last few decades. There are many unresolved questions about equality and sustainability of the transformations.

Panelists and themes:
1. Stella Tereka, Phd fellow GEST. Gender Transformative Climate Proofing in Agriculture and natural resources in Uganda
2. Dr. Kenneth Balikoowa, Makerere University. Gender differentiated vulnerability to climate change Uganda.
3. Freda Amuron, Phd fellow GEST. Gender, vulnerability and climate change adaptation in East African drylands.
4. Emmanuel Likoya/Chikondi Manyungwa Phd fellows, Gender and Climate Change: Case from Malawi (tbc)
5. Dr. Jon Geir Petursson, University of Iceland. Building capacity for gender transformative change in local government climate actions in Uganda: Lessons learned.

6A. GENDER STUDIES, RESEARCH AND PRACTICE - Panel

6A.1   Pitching Social and Gender Norms: Putting A Stop To Patriachy Brakes For Gender Equality And Transformation

Prof. Grace Bantebya Kyomuhendo, Makerere University, Uganda, Email: grace.bantebya@gmail.com

Social norms - the often unspoken rules that govern social behaviour - shape almost every aspect of human life. Globally but more so in Africa, social and gender norms are pivotal in positioning and determining women, men, girls and boys life opportunities and outcomes. The impact of harmful social and gender norms related to gender-based violence, unpaid care work and women's economic autonomy, women's reproductive health and toxic masculinity has received increasing attention over the last decade. Beijing +25: Accelerating Progress for Women and Girls offers a comprehensive framework that calls for resetting gender norms, bridging gaps between law and practice, countering backlash to gender equality, fostering democratic inclusion and accountability, and harnessing technology as a means to empower women and girls. The need to tackle patriarchal brakes that are often invisible characterized by gender-based norms, values and stereotypes that uphold male power and privilege is more than ever before. The panel will discuss the narratives of change and resistance in confronting discriminatory gender norms in Uganda and the experiences of applying the gender and social norms approaches including, the POWER MODEL and SASA! (Start, Awareness, Support, and Action) community mobilization approach, the Social Norms tool, iDARE (Identify, Design, Apply/Assess, Record, Expand) approach   to address issues of gender-based or intimate partner violence, gender myths and misconceptions gender transformation

6B. FAMILY AND PARENTING

6B.1   COVID 19, Gender and Family Life Dynamics: Emerging Gender and New Family Life Experiences During COVID 19 Pandemic Lockdown in Selected Gweru Urban Residential Areas,

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The debate on the impact of COVID-19 pandemic is skewed towards health and economy. There is however, need to turn to broader, far reaching and hidden gendered effects of the pandemic at family level. Mandatory lockdowns, quarantines and self-isolations imposed by Government have had both positive and negative impacts on families. The incident of the pandemic has brought life changes, characterized by gender and family dynamics. The emerging family experiences have put to test livelihoods and sustainability of many families. The paper seeks to explore gender relations and also explores family life experiences during lockdown. It also sought to establish family coping strategies during this period and establishing lessons learnt from the pandemic and the lockdown. The design is a descriptive survey of 40 dynamic households, randomly selected from three purposively sampled residential areas in Gweru urban District. Instruments for data collection were questionnaires, in-depth interviews and family focused group discussions. The results revealed that some families experienced living as a family for the first time. Some children had their first experience of being parented by one or both parents or living with the extended family. Some spouses experienced varied parenting roles for the first time. Family and gender roles shifted from professional, formal and informal work in the public sphere to care work and household chores in

the private sphere. Family members who had become strangers to each other were re-socialized. Families were re-unified, re-defined and re-configured. Gender relations became more dynamic and complex. The paper recommends re-conceptualization of families, diversification of economic livelihoods, fore-cast on future disaster eventualities and family education on preparedness and risk management. There should also be gender education for flexibility and life transformations in the face of disasters.

Key words: Family life dynamics, gender relations, life transformations, disaster preparedness, motherhood, fatherhood

6B.2 The evolving nature of the family in Africa and the need for enhanced work-family policies,
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The family is the natural and fundamental group unit of society, entitled to protection by society and the State. The State responsibility extends to safeguarding the family in its evolving nature. In traditional African systems, practice ensured stable support through multigenerational households, which guaranteed that every individual would find protection in their extended families, and the community at large. However, certain social, economic and demographic changes have seen the traditional, close-knit family set-up slowly pave way for the modern family. This emerging family structure requires corresponding approaches to ensure its stability, and the effective performance of its role. One of the major changes is the marked presence of the woman in the labour market. Frequently, she needs to combine her work demands and desires for career growth with her family responsibilities. A suitable policy and legal framework is a compelling need, for the adequate protection of her family. Some of the strides that the law and practice has made to support the modern woman are paid maternity and paternity leaves, and non-discrimination laws in the workplace. However, one persistent, unaddressed gap stems from the fact that a woman's duties to her family permeate her entire working life, meaning she sometimes may require family leaves. The paper focuses on this pivotal role that women play in their households, and draws from the State's mandate to protect the family, advocating for annual paid family leaves for women. It argues that the work-family balance for women can only be truly achieved with the introduction of annual paid family leaves. The paper employs desktop research of both qualitative and quantitative data. It then undertakes a detailed study of New-York's Paid Family Leave Policy of 2016. This policy is premised on the fact that economic security must be compatible with caring for family and loved ones. The paper finds that in the presence of such a comprehensive paid family leave policy, women in formal employment would not have to be torn between making a living and making a home, thus leading to stronger families, and better output in the workplace as well.

6B.3 The Position of Midwives: what to make of research on obstetric violence in Africa
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Research on obstetric violence in Africa is a narrow but expanding area within public heath, sociology, and gender studies. A number of studies have been conducted on its prevalence and increasingly the topic has been taken up as a feminist issue across the continent. Obstetric violence is defined as disrespectful and abusive treatment that women may experience from healthcare providers and/or the health system during pregnancy, childbirth, and the post-partum period. Obstetric violence has been understood as a specific form of gender-based violence and is rooted in systemically enforced acts of patriarchy. Obstetric violence in the African context has most commonly been reported in government maternal health facilities. These clinics and wards are systemically and structurally

regulated by the state, everyday practices reflect the local and global bio-political landscape. This presentation is based on empirical data collected from nurses and midwives working at midwifery obstetric units in Cape Town, South Africa and explores the complexities and unpredictable nature of working within a low-resource maternity clinic and the impact this has on the ability to offer quality of care. Socio-economic inequalities and institutionalized racism structure access to quality health care within South Africa. Feminist theory has been used as a lens to frame and analyze such complexities. This presentation offers two main objectives, firstly, to briefly offer an overview of the current research and literature on obstetric violence in Africa, to set the context and secondly, to take into consideration the ways in which nurses and midwives, whom are often within this literature understood as the perpetrators of obstetric violence can also contribute to combatting obstetric violence and may do so in the challenging environment of a low-resource health facility. Midwives and nurses, as the people who experience the public health system on a daily basis, hold key knowledge in thinking through transformation on reproductive and maternal health in Africa. When thinking about the futures of gender work within South Africa as well as elsewhere, research on health care providers offers a needed perspective.

6B.4 Identity construction among remotely acculturated non-migrant Africans: Psychological and social implications

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The study examined how remote exposure to cultural elements and groups influence people in the major domains of their ethnic identity. The study was conducted online among a sample of 504 participants who responded to questionnaires on: remote exposure to foreign culture, ethnic identity and two other measures. Result showed that remote exposure to foreign culture partially predicted remote acculturation. The study also found a positive association between identity exploration and remote acculturation, furtherance, there was a significant relationship between identity affirmation and life satisfaction, as well as a significant relationship between perceived ethnic identity and interpersonal relationships. Finally, result revealed a significant difference in identity resolution of individuals who showed identification with a foreign culture and individuals who did not. This study discussed that loss of an (African) identity for a foreign one could undermine social harmony and perpetuate over-dependence on foreign forces with implications on people's progress.

6C. GENDER, IDENTITY, PERFORMANCE AND REPRESENTATION

6C.1 Gendered Theatricals

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Theatres can be described as "an action presented through role-playing to an audience. Using the concept of theatre, I explore how lobolo allows for negotiations and performances of gendered identities. I propose that although the customary practice of lobolo varies across geographic locations, cultural groups, and families it embedded within what I refer to as the lobolo scripts. Lobolo scripts outline the role of each actor and the limits of their performances within the lobolo process. There has been a tendency to reduce lobolo a multistage practice to the singular act of exchanging wealth between two families. There are several reasons for this focus on the monetary element, most notable amongst gender scholars is the implication of this exchange on gender dynamics. While I too

have explored this, I was interested in how these gendered dynamics play out beyond this single event. Using an African centred feminist narrative approach, I outline the different stages of lobolo as different stages of performance, that is Setting the scene, Rehearsals, and The main Act, highlighting the different roles individuals occupy to ensure a successful outcome of the lobolo performance. While the exchange of wealth brings to the fore questions of gender equality within the practice, the narrowed focus on the single event has resulted in the perpetuation of a single narrative of lobolo that does not leave room for more critical engagement with gender (and power) dynamics within the practice. In this paper, I argue mapping out of lobolo as theatre we can see serves to disrupt the single narrative that is perpetuated by a narrowed focus on the monetary component. A focus on the different stages of lobolo illustrates the continuities of negotiations at an intergenerational axis, between and amongst men and women around but not limited to the negotiation and offering of wealth. These negotiations that take place off stage speaks to contemporary constructions of gender within this evolving practice.

6D. GENDER BASED VIOLENCE WITHIN THE ACADEMY AND BEYOND

6D.1 Domestic Violence and its impact on Achieving Gender Equality in Nigeria by the year 2030
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Goal five of Sustainable Development Goals (SDGs) is to achieve gender equality and empower all women and girls by the year 2030. It is further expected that by the same year, all forms of violence against all women and girls in the public and private spheres, including trafficking, sexual and other types of exploitation would be eliminated. However, domestic violence is a challenge to achieving the above in Nigeria and many parts of Africa. The popular belief that it is acceptable to physically abuse a woman in most African culture has continued to encourage domestic violence in Nigeria. Women and girls are constantly being abused by non-members and members of their families. Many of these victims out of shame and neglect suffer from depression which has led to many committing suicides. This paper interrogates the rising spate of domestic violence in Nigeria and its impact on achieving gender equality by the year 2030. Both primary and secondary sources were utilized in this study. Primary source includes oral interviews with some female victims of domestic violence while secondary sources were mainly derived from media reports on the subject matter. The paper concludes that domestic violence is widespread and shows no sign of lessening in Nigeria before 2030 except the Nigerian government, Non-governmental organizations and other stake holders ensure that the perpetrators are duly prosecuted and punished.

Keywords: Abuse, Domestic, Gender, Violence, Sustainable Development Goals.

6D.2 Uganda's marriage bill and gender-based violence: A critical review during the COVID-19 lockdown
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At first glance, it seems as though the state of Uganda is progressive, and doing its job, in its legal efforts to protect women and girls from violence, but the effects the policies and the law have in reality, is quite different. The multitude of laws; customary, statuary, and religious laws, as well as local norms all hold power, for different groups of the country, and the laws can be quite different from one another, even contradictory. The Marriage Bill was presented to unify the different laws about gender relations, especially marriage, yet it has still failed to pass. In this paper I hypothesize that Foucault's interpretations and work around biopower and biopolitics are very relevant to the

institutions of marriage and gender in Uganda, where biopower over the woman and her body is placed in the husband in the case of marriage. The state of Uganda has a supportive role in this transaction, but I theorize that in the context of Uganda, the power is not based in the state. Violence is known to erupt to assert power over a person. The state has framed such a legal framework which does not work in practice, additionally it works to further challenge the victims of violence, meanwhile covertly supporting the perpetrators. Uganda experienced an increase in the gender-based violence cases during the lockdown caused by Covid-19, and the media was quick to frame the lockdown as the cause for the violence, nevertheless it cannot be the core reason for its existence as it has existed before the spring of 2020. Through content analysis of chosen media outlets and policy analysis on the Marriage Bill and the Domestic Violence Act, and through expert interviews I will present information on the usefulness of legal framework in combatting the various forms of gender-based violence, as well as seeking the core reasons of gender-based violence in Uganda.

6D.3   Domestic Violence in Ghana: Exploring the Lived Experiences of Incarcerated Male Perpetrators

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Although male perpetration of violence against female partners is a global concern, there continues to be insufficient research attention on this phenomenon. The current study aimed at exploring experiences of male perpetrators of violence against their female partners in intimate relationships. The specific objectives were to get an understanding of the reasons and beliefs contributing towards perpetration of domestic violence, explore the barriers that perpetrators encounter with regard to receiving support, and to suggest possible strategies that can be adopted to reduce or curb domestic violence. Adopting a qualitative approach, data were obtained through in-depth interviews and participant observations from 22 convicted male perpetrators in the Nsawam Prisons based in the Eastern Region of Ghana, followed by interviews with stakeholders at the offices of the Domestic Violence & Victim Support Unit (DOVVSU) of the Ghana Police Service. The Interpretative Phenomenological Analysis (IPA) was used to analyze the data. Each transcript went through a thorough analysis to extract emerging themes which were subsequently synchronized. Overall, the findings from the present study elucidated some theoretical and practical implications. It reveals the following themes; perception of inequality between sexes, bride price, childhood experience/witness of abuse, and victim blaming as contributory factors to the phenomenon of male violence against women.

6D.4   Mobilizing feminist rage: Hashtags as stitching new feminist protest repertoires against gender based-violence

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I reflect on the shifting protest repertoires emerging among young African women navigating the university space and digital life-worlds in democratic South Africa. I posit that the affective economies of rage and loss that emerge both as a response to violence against women but also as a mode of mobilization has become productive in African women-our-own imagination and realization of justice. Making reference to the anti-rape campaign under the hashtag #RUReferenceList from the University Known as Rhodes (UCKAR) in 2016 and most recently, the #AMINext movement on social media, I seek to share provocations on the rise of the hashtag as a metaphorical and literal stitch that weaves the emotional geographies, agency and power of women. Under both hashtags, women publicly name and shame their abusers in an attempt to hold perpetrators of violence accountable

but also to caution, by way of putting faces to names, other women who may cross paths with these violent men. These hashtags also become representative of the rage and loss felt as a result of being raped, victim-blamed and failed by the law. The #RUReferenceList and #AmINext hashtag are a means for us to both reclaim our stories and space. Now under the conditions of Covid-19, mobilizing by way of the hashtag has also made apparent the urgent need to recognize gender-based violence as the oldest and most stable pandemic. While we have been called to social distance and self-isolate, many of us remain engaged through digital life-worlds of which hashtags are resources for our community-building. As such, the hashtag as it appears also as a stitch, represents feminist rage and active contestation against patriarchal violence.

6D.5 Gender Based Violence as Structural Violence in 21st Century Nigeria.
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In spite of the overwhelmingly depicting evidence to support the claim the females are humans in the same fundamental regard to their male counterparts, females are still treated as sub-humans in the guise of religion, culture, and other nefarious tendencies. These unjust treatments which are perpetrated through gender discrimination and bias alienate them from that which ought to be their inalienable rights. Within the African continent, gender biases are also manifest in general inequalities and prebendalism. Specifically, in Nigeria, these biases are demonstrated in ills and disdains like female genital mutilation (FGM), rapes, and the commodification of the female folk through some bride price practices. For instance, overwhelming reported cases of rape in Nigeria in 2020 alone evidenced how women are treated in Nigeria. This paper thesis is that the actions and inactions of some in the class of male sex through gender biases can be labelled as violence. And the female experience in the Nigerian clime can best be shrouded as violent. This form of violence in this context is termed structural violence. This paper is an attempt to address that gap. Although several volumes of work have been done on the concept gender, development, and the Nigerian dimension of this experience as it regards gender-related anomalies, not much work has been done to demonstrate the violence that the female folks are being subjected to. Although prima facie evidence may suggest spots of seeming progress and goodwill towards the female folk, a critical perusal would contradict this fact. This work seeks to reveal the violent injustices meted against those of the feminine gender, while considering different approaches employed in solving this problem, with a view to showing how the female folk can contribute both as agents and as recipients of developmental strides. To achieve the goal of this paper, the descriptive-analytical method is adopted.

6D.6 Violence against Men: An Intermediate Analysis,
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Human and women's rights movements' agenda has had considerable success in drawing attention to the problem of Gender-Based Violence (GBV), especially domestic violence against women, but has been almost silent on the related problem of gender-based violence orchestrated by women and society against men. Quite recently, and with the help of social media, evidence has continued to grow through news, videos and photographs which reveal that even though under-reported, under-discussed, under-documented and under-acknowledged, domestic violence against men is a major issue around the globe that needs urgent redress. Using an African play, a documentary and an African movie produced in the Cameroonian, Ghanaian and Nigerian Art Industries as our case study, this article argues that gender-based violence is not experienced by the female gender only. Men too

are quite vulnerable: they are abused, violated, victimized and assaulted. While employing psychoanalysis, nego-feminism, and the interpretative approach to content analysis, this study hypothesizes that gender domination produces violence among men and women alike because anyone with an intention to dictate on, and/or suppress others in a relationship causes GBV. **Key words**: *Gender-Based Violence, Intermedia, Domestic Violence, Psychoanalysis, Gender Domination*

6E. GENDER, IDENTITY, PERFORMANCE AND REPRESENTATION

6E.1 Victims and Villains of Gender War: A Post-colonial Reading of Chinweizu, Anatomy of Female Power

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Gender issues have ignited great debates and contestations in Africa and the West over the years. Most popular and mainstream feminist ideologues present the society as a patriarchal system where the men-folk institute and maintain structures that ensure their domination of the women-folk. The nature of such arguments sound as if men at a point in human history connived among themselves and carried out a coup through which they dethroned women and took control of the society's socio-economic and political structures. Such feminist analogies project women as victims of men's paternal structural orchestrations. However, this paper while capitalizing on the views enunciated in Chinweizu's Anatomy of Female Power appraises his vocal masculinist dissenting view which sees the society as being sublimely matriarchal with men as victims of matriarchal chicaneries; thus positioning women as villains in the gender war. Applying the post-colonial theory where men see themselves as the "Oppressed," and the "Other," while women are the "Oppressor,", the paper posits that women seem not to be aware of their enormous latent powers. Reviewing Chinweizu's onerous role in balancing the gender discourse, it highlights some clandestine matriarchal machinations identified by Chinweizu while noting that women should utilize them the more rather than going about complaining and seeking powers where there seems to be none.

6E.2 Poetics of Peace Building and Reconciliation: A Socio-feminist Reading of Mabel Osakwe,
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Postcolonial Africa is bedeviled with socio-political strife which has endangered growth and development in most African countries. Nigeria chequered history is characterized by several conflicts ranging from intertribal feuds, religious incompatibilities to maladministration. In most of these upheavals which the men are usually the instigators, women and children usually suffer heavy losses as vulnerable groups. Besides using their art to expose the gimmicks of patriarchy in the society, female writers also turn their artistic grit to peace building and reconciliation as a means of ending the ever destructive tangle which often accompany national or regional crisis in Nigeria. This study explores the poetry of Mabel Osakwe as interventionist strategy of ending Nigeria's incessant traumatic eruptions. Four poems from Mabel Osakwe's Desert Songs of Bloom: "Jos Genocide,", "Amnesty October 2009,", "Searching for Patriots," and "Bloom and Bloom for Gloomy Nigeria at 50,", which explore peace building and reconciliation in Nigeria's fragmented and disorientated space were purposively selected for the study. The selected poems were subjected to qualitative and textual analysis. The poems were analyzed through the perspectives of feminist sociological theory which takes into consideration the academic and social change with respect to women and men within the paradigm of socio-conflicts. The selected poems resonate the perennial memory of Nigeria religious conflicts, the inter-tribal sentiments and the need for peace in Africa most populated nation.

Osakwe's poetry comes like a solemn voice of appeal against the masterminds of various dastardly acts against the Nigerian masses in which women and children are usually the most victims. As an advocate for peace and reconciliation, her artistic vision speaks for an end to the bloodbath and violence occasioned by the crisis between Nigerians of different religious and tribal orientations. Through her poems, Osakwe condemns the acrimonies that emanate due to religion affiliations which ordinarily should be catalyst for peace. Though her poetry chronicles the sour taste of Nigeria's endless socio-political crisis as a result of inebriated leadership, she nonetheless, recommends peace and reconciliation as viable options of stabilizing the Nigerian state and its people. **Keywords:** peace building, Mabel Osakwe, feminist sociological theory, patriarchy.

6E.3   Symbolic Violence Against Women in Newspaper Reportage during 16 Days of Activism in South Africa

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Since its adoption from the United Nations, the 16 Days of Activism campaign continues to raise awareness of violence against women amongst South Africans. The campaign aims to highlight the negative impacts that violence against women and children have on all members of the community. Among others, the objectives of 16 Days of Activism are aimed at, "combining technology, social media, the arts, journalism, religion, culture and customs, business and activism to draw attention to the many ways violence affects the lives of all people, in all communities around the world,". As a result, public and private institutions alike, join the world in this time of activism. The media as a social institution, is a vehicle in initiating and sustaining these conversations. Additionally, it holds the task of conscientizing society at large. News media constitutes social realities, meaning and power; and in many developing states, is the site of social and political struggle. However, some African feminist commentators argue that the way media represents violence against women politicizes this grave issue and is a barrier to people's engagement and knowledge around GBVF and social issues affecting women more broadly. This paper argues that the most popular newspaper publications in 2020, under represented women and issues of violence against women greatly. This, during one of the most important times of activism in the country and the world. Taking from Pierre Bourdieu's concept of symbolic violence, this paper argues that newspapers during this time, were complacent in violence against women. This is validated through the results of this study that indicate the lack of reportage on violence against women and representation of women during the world's time of activism. This too demonstrates how men's domination and violence are reproduced through suppressing women's voices in everyday news production and consumption in South Africa. These constitute as symbolic violence as they remove the women's voices and experiences of violence during 16 Days of Activism

6E.4   Mirroring community: Gender, Identity, Performance and Representation in the movie Arugba.

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This paper explores/examines the movie Arugba as it narrates the story about a ritual in an Osun worshipping community that requires a young female virgin to be a carrier while performing a cleansing rite in a community. The people belief and the performance that fosters it will be examined as well as symbolisms and metaphors identified in the movie. The responsibility of youth representatives juxtaposed with the corruption of elder representatives mirroring Nigeria, will be

discussed. The expectations from the community and responsibility of the role as portrayed in the movie is a re-/presentation, of the society at large. The heroin perpetually performing activities that prove her worthiness, also as an indicator that she has not compromised her purity, are themes central to the movie that will also be examined. The story of the Osun deity, who is female and her importance to the community with a view to determining that the responsibility of preservation of society, falls on the woman is also a posture put forward in this essay.

6E.5 Gender-Based Violence: Perception, Conception, Deception and Reality in Northern Nigeria

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The paper tries to make a survey on the issue surrounding the perception and deception of the gender-based violence as one of the prevailing situations in Northern Nigeria. It reveals that there are serious misconceptions on the concept of gender and its content and that is why the society is all getting it wrong. Culture, Norms Values and skills are the determining factors and means of identity of the people which has orchestrated instinct perception of major in Northern Nigeria. The paper also identifies each roles and responsibilities supposed to be played or have been playing by different sexes in different location of the region. Attempt have been made to distinguish between gender of each of the major tribe in the northern region. It has also portrayed that Gender based violence has become a norm in some community as most of them do not actually contextualize the concept in a more defining position with a different interpretation by various segment in of communities. This has given rise for the communities to take any advantage to the detriment of other sexes. The paper concludes that unless there is a good synergy among all and sundry otherwise it will continue to take another dimension, proper and continuous mobilization and community sensitization on the specific roles of everybody should clearly be identified. Community and religious leaders should continue as a matter of agency try to bring and go closer to the grassroots populace and give them good impression based on their feelings and understandings. **Key words:** *Gender-Based Violence, Deception, Perception, Reality*

6G.1 GENDER STUDIES, RESEARCH AND PRACTICE

6G.1.1 Situation of Muslim Women in Muslim majority areas of South wollo, Amhara Regional State, Ethiopia

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The Noble Qur'an and the prophets' hadith confirms that woman is absolutely equated with man in the sight of God in terms of her rights and responsibilities and the concept of gender equality in Islam is stressed by the un-superiority of either sex over the other. But because of rigid interpretations of Islamic texts and practices, many Muslim societies denied women's fundamental human rights across the globe irrespective of their nation. Though, the research is designed to explore the practical situation of Muslim Women focusing on Muslim majority areas of South Wollo, Ethiopia. A community-based cross-sectional descriptive research design and a mixed research approach would be used. All the research participants are Muslims and composed of Women, Religious leaders, Jugs of the sharia Court, Justice and security officers, and Women and youth officers. The research finding shows the harsh situation of Muslim women in the study area. Muslim women are highly oppressed and affected by varieties of violence and they accept the situation as it is. As a result, it needs the

effort of all the responsible stakeholders.

6G.1.2 Decent work and informal employment. The Case of Bulawayo Metropolitan Province (Central Business District) Zimbabwe

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Zimbabwe, similar to other developing countries experiences a high level of informal employment. However, most informal jobs are situated in very poor working conditions and are characterised by decent work deficits. Despite the fact that various studies have shown the importance of the informal economy in that it provides livelihood earning opportunities for the majority of people in the Global South; particularly for women, it has remained a largely forgotten sector in policy making in most countries. Furthermore, gender biases and inequalities have been cited as the root cause for the exclusion of informal women's work from the social protection agenda. The purpose of this study is to investigate on the self-reported experiences of informal workers to understand their perspectives surrounding the concept of decent work in the Zimbabwean context. The case study is the Bulawayo metropolitan province, and this study targeted informal workers who trade within the central business district. The study also aimed to measure the decent work deficit scores between two economic sectors (food and clothing traders). This was done by testing the suitability of the Edward Webster Decent Work Deficit Index as a methodology of measuring decent work at a micro level. The analysis is based on a mixed methods study which was carried out through the use of a semi-structured survey. The study revealed that decent work for the sampled informal workers meant work related improvements, insurances and risk management, right of expression and business advancement skills which closely resembles the International Labour Organisation's conceptualisation of decent work. The study also highlighted that childcare assistance and disability insurance are concepts which remained excluded in the current conceptualisation of decent work. The paper offers a new policy angle which shows that to promote decent work the concept of heterogeneity must be adopted because inequalities persist within the informal economy. The study also suggested that the Edward Webster Decent Work Deficit Index can be used as an appropriate methodology of monitoring the progress towards achieving decent work at the micro level i.e. industry or individual level.

6G.1.3 Feminist Participatory Action Research (FPAR) in Sex Work Studies Virtual South Africa

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What does it mean to be an African sex worker feminist? In answering this question, two qualitative studies were conducted with African sex worker groups in 2014 and 2015 - the South African movement of sex workers called Sisonke, and the African Sex Worker Alliance (ASWA). Based on their embodied lived experiences, each participant described what it meant to be an African, a sex worker and a feminist, and then collectively discussed these in relation to each other, and the social dimensions they occupy. Both studies concur that even though these three identities may appear incongruent, in certain embodiments, they actually inform each other. The purpose of the studies was to allow African sex workers to conceptualise what feminism means in relation to their continental identity. The main objective of this work was to encourage so-called 'mainstream feminists' and sex worker rights' feminists to start recognising each other as comrades in the struggle for gender and sexual liberation, thus strengthening solidarity for sex worker rights' activism across social justice movements, especially as some feminists still find it difficult to recognise selling sex as

a legitimate form of labour.

To this end, a Feminist Participatory Action Research (FPAR) methodology was employed. Colleen Reid and Claudia Gillberg describe FPAR as a 'participatory and action-oriented approach to research that centres gender and women's experiences both theoretically and practically' (2014: 343). While reflecting on both studies, this presentation largely focuses on the FPAR methods employed in the second study with the ASWA feminists (specifically body-mapping), in order to illustrate how this methodology can be used to unpack the embodied lived experiences of African sex worker feminists and help support sex worker rights' activism in the continent.

6G.1.4 Gender analysis of participation in community development activities in Kwara State

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People's participation in self-help projects is an age long approach to community development and gender disaggregated data is of paramount importance to sustainable development therefore; this study conducted a gender analysis of peoples' participation in community development activities in Kwara state Nigeria. Multi-stage sampling procedure was used to select 60 female and 60 male respondents for the study and duly validated interview schedule was used to collect information on the stated specific objectives of the study. Relevant descriptive and inferential statistics were used to analyse the data collected. Results of the study revealed that the mean age of male and female respondents was 43.57+9.22 and 40.03+8.41 years respectively. Also, the average household size of the respondents was approximately 8+2.5 and 4+1.6 for male and female respectively while the average year of formal education for the respondents were 7.98+3.11 and 6.68+2.42 years for male and female respectively. Some of the CDAs at different level of implementation in the communities studied included construction of schools, boreholes and religious centres, rural electrification, afforestation and organisation of vigilante group among others. Furthermore, participation of people in CDAs ranged from monetary support, advisory role, provision of labour to decision making. The finding of the study also showed that cosmopoliteness (b = 3.171, p<0.05), association membership score (b = 3.191, p<0.01) and total monthly income (b =0.000, p<0.05) are the gender specific factors influencing male participation in CDAs while association membership score (b =2.686, p<0.01) is the only gender specific factor influencing female participation. The study concluded that although different factors influenced the participation of male and female in CDAs yet, there is no significant difference in the participation (t =0.693, df =118) of male and female respondents in CDAs in the study area.

Keywords: Gender, Participation, Community Development Activity, Community Development

6G.1.5 Gender norms and social transformation of agriculture in Sub-Saharan Africa

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The African Union's Agenda 2063 premises the transformation of the African continent on the evolution of the agricultural sector, which is a key pillar in most countries in Sub-Saharan Africa. Translating global initiatives such as Sustainable Development Goals (SDGs) of the United Nations and Climate Change, agriculture and the related value chain linkages are perceived as contributing to food self-sufficiency for Africa and the modernization of Africa's economies. In all these discourses, gender, whilst highlighted, it is often not well embedded within the proposed solutions. This paper looks at gender norms within Africa, and how their better grasp will most likely result in creating the

commons-driven change which is socially inclusive and ensures that the vision of a better Africa will leave no one behind. The need for a just society has been further illustrated by the Covid-19 which has further exposed the deep-seated fissures of inequality that are highly gendered. This paper argues that the mantra of building back better will not yield positive outcomes if the underlying causes of gendered inequalities towards commons access are not strategically and meaningfully addressed.

6G.1.6   Gender and sports: Historical perspective of Kenya's sport

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For decades, Kenyans have dominated world athletics especially medium and long-range races. In mid twentieth century onwards, Kenyans were already gaining international recognition on the world stage. Unfortunately, the gender gap at the time was huge with only a handful of women participants. This paper attempts to interrogate historical factors that led to low representation of Kenyan women athletes in the past and how these disparities were corrected in subsequent years. The primary objective was to interrogate the factors that led to correction of gender disparities in Kenya sports with emphasis on athletics. The paper notes that cultural limitations and colonial policies which were highly patriarchal may have inhibited women participation in the colonial era and post - independence Kenya. However, in the 1980s, the number of women started to increase significantly in the sporting arena including athletics. The paper attributed this positive change to; advocacy, formal education and inclusivity through government policies that gave women a better platform to excel in sports and athletics, in particular. For instance, increase in institutions which act as nurturing areas for sports such as schools and incorporation of women in discipline forces, was instrumental in giving them an opportunity and resources to engage in sports activities just like their men counterparts. The study employed multiple theoretical frameworks in collection and subsequent data collection procedures. The patriarchal and feminist theories of gender were utilized to conceptualize the gender issues in sports. Furthermore, data was collected through ethnographic study, interviews, focus groups discussions, archival and secondary data.

Key words: *Athletes; Gender; Disparities, Inclusivity; Institutions; Patriarchy*

6G. 2 GENDER AND SPIRITUALITY

6G.2.1   Religiosity and Post-Divorce Experiences: Voices of Some Divorced Women in the Cape Coast Metropolis, Ghana

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The presence of affection through social support is acknowledged as a contributing factor to successful and peaceful coexistence in society post-divorce. However, in the absence of such social support, peace and tranquility among families, divorcees as well as the larger community is adversely affected. The social and psychological condition of divorced women after the break up is an area that has attracted little attention in Ghana. This study examines how the religious support received by divorced women help promote peace and stability in their homes and communities. The ABC-X model guided the study. The literature on Divorce and role of religion provided a theoretical framework for understanding the phenomenon and the issues related to post-divorce experiences among women in the Cape Coast metropolis. Fifteen divorced women with diverse backgrounds were selected purposively through the snowball technique. Information was obtained through in-depth interview using an unstructured interview guide. The participants discussed their post-divorce experiences in

relation to their religious lives and the social support received from religious groups. The study revealed that although the issue of divorce comes with a lot of consequences, most female divorcees relied on the support they received from faith groups as their major source of psychological stability and peace to overcome the tribulations typically associated with the post-divorce period. The study also noted the high frequency among post-divorcee women of moving from one religious congregation to the other in the face of hostility from some religious groups. Relocating to join new congregations emerged as a frequently used strategy to cope with post-divorce stress and achieve inner peace and forgiveness.

6G.2. "Neither female nor male" we are all priests before God
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In African culture and tradition there are many practices and stereotypes that undermine women and promote men. This also affects our beliefs as Christians, where most of the time women are excluded in church activities and church leadership. In addition, some biblical passages are badly interpreted and misused in the way that women are considered as the subordinate to men instead of complement each other. Therefore, a gender approach to spirituality reflects on the powerful consequences of divisive thinking and requests for solidarity and for a more prominent and positive place for experiences of corporeality in spiritual life attached in the daily life of men and women across the world. However, this paper is aiming to deal with gender and spirituality in Africa with the emphasis on the equal rights of men and women in the church where we are all the priests before God, we are all called to serve God with equal rights. So, this paper will show that there is neither Jew nor Gentile, neither slave nor free, nor is there a male and female for we are one in Christ, (Gal. 3: 28). Whether female or male, we have equal rights in church ministry. In fact, in African context and Christianity, women have so many years been denied the chance to express their feelings and experiences. Thus up to date that injustice is still seen in African church especially in church leadership. Therefore this paper is aiming to emphasize on the egalitarian of women and men in church leadership and church activities.

This study will respond to the following questions:
1.   Are women playing any role in church ministry?
2.   Are men and women given equal rights in church ministry?

Methodologically, this study will adopt a qualitative research approach and a descriptive research design. It will collect and analyze perceptions of Christians by the means of in-depth interview with key respondents purposely selected and focus group discussion. It will also look at both positive impacts and shortcomings to be addressed for improving future church ministry as an egalitarian and inclusive community.

6G.2.3   Death Do us Part: A Postcolonial Nigerian Women Interpretation of Ephesians 5:22-33
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Marriage is believed to be the first institution God created in the Garden of Eden. It is a union of commitment and taking of vows right from the Old Testament down to the New Testament. The scriptures support marriage to be a lifelong commitment such as in Ephesians 5:21-33. The phrase ,until death do us part, is common in substantial number of Christian wedding where the couples

take the oath either by saying after the person joining or they read it themselves. This begs for the question: what kind of death is the phrase ,until death do us part referring? Several marriages appears to be dead spiritually, socially, and emotionally, but not physically yet. For instance, there are many marriages suffering from gender based violence in the name of ,until death do us part. Many women are suffering and most churches in Nigeria preach perseverance in marriages due to many reasons which this paper seeks to address. It is from this backdrop that this paper will attempt to re-interpret the concept of vow taking through a postcolonial interpretation of until death do us part in connection with Ephesians 5:21-33. Such interpretation will help in understanding and defining the concept of until death do us part and how it will help in addressing gender based violence, subordination and the theology of perseverance within the Christian family in Nigerian.

6G.2.4   Masquerading Females: Gender and Power Relations in Nigeria Eegun,

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Eegun (masquerade) is a core feature of Yoruba religion and culture in south-western Nigeria. And like most core features of Yoruba and African cultural identities, the question of inclusion or exclusion based on age, class, location, gender, and identity has remained an important debate in the cult. With specific focus on gender, one of the debates is exclusion of women, especially, in fierce masquerades such as Oro. Drawing evidence from pre-colonial Akoko in eastern part of Yorubaland, this paper counters the well-received assumption that women were never allowed to participate in all eegun. This is done by discussing inclusion of women as trajectory to exclusion of other women. The central research question is: what is the symbolism of involving women in the rituality that excludes women? The politicised inclusion underpins masquerading female dialectics. The culture of female involvement for same sex prohibition makes this paper germane. While many scholars of Yoruba, gender, history, cultural and religious studies like Nathaniel Fadipe have highlighted the absence of women in eegun, others like Oyeronke Oyewumi, J. D. Y. Peel, Rowland Abiodun and Henry Drewal have also discussed their involvement in the cult. Nevertheless, scholars, who have acknowledged the involvement of women in eegun have not situated the reasons for the inclusion. Particularly, C.O. Akomolafe discussed religious experience of Akoko and affirm that women had no place in the religion. This paper, thus, advances existing scholarship by not only discussing heavy involvement of women, but also analysing the reasons for the involvement in the cult. Theories of historical feminism and womanism are used to emphasise diversity and richness of Akoko religious practices. Inter-textual approach is used to de-exorcise the practice and universalize it as a trajectory to identity formation of African women. Multidisciplinary approach like ethnography is used to investigate the indispensability of women in eegun. In all, non-homogenisation of gender practices is a trajectory to new ways of thinking about gender and the infrastructure of power that shaped women's history in Yoruba and Africa.

7A GENDER, CLIMATE CHANGE AND NATURAL RESOURCES (GCCNR) Physical

7A.1 **Building Resilience to Effects of Climate Change on Food Security: A Case Study of Female Headed Households in Arid Region of Buhera District-Zimbabwe**
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Climate change is increasingly recognized as a global phenomenon with potentially far reaching implications (Stern, 2006; IPCC, 2007; IPCC, 2014). Sub- Saharan Africa has already started experiencing climate change (Holmgren and Oberg, 2006). It is threatening food security with vulnerable groups who include female headed households most likely to suffer (Buvinic and Gupta, 1997) due to their heavy reliance on rain-fed systems to supplement household food security (Kotir, 2011). This study sought to establish strategies employed by female heads in building resilience to the effects of climate change on household food security. The study adopted a social work strength based perspective through application of the resilience theory as propounded by Van Breda (2001). A theory that emphasizes the ability of humans to adapt to changing circumstances. A critical dimension to the climate change adaptation debate for smallholder farmers in developing countries particularly women who in most cases are portrayed as vulnerable with the limited inherent potential to cope. The study made use of the qualitative research approach using case study research design in which fifteen in-depth interviews with female heads, seven key informant interviews and six focus group discussions were used to collect data. Findings from the study reflect that whilst female headed households have adopted numerous resilience building strategies which include cultivation of small grains, shifting planting dates and diversifying livelihoods through participation in community savings groups and extraction of non-timber products for consumption and or sell,. female heads remain constrained in their ability to adopt a wide range of local available adaptation strategies due to existing socio-cultural barriers, lack of resources and gender imbalances. Hence, the importance of designing policies, programs and implementation strategies that are gender sensitive for maximum benefit by female heads.

7A.2 **Gender, Climate Change and Farming Livelihoods: the voices of Small-scale Farmers in selected farming communities in the South west Region of Cameroon**
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Climate change (CC) is a global, national and local preoccupation for all persons, particularly for small-scale farmers with the majority being women in Sub-Saharan African region, where Cameroon is found. CC remains a preoccupation because it, often disastrous and has differentiated impact amongst men and women farmers, livelihoods. These factors combine in a context rife with gender issues, inequalities and unequal opportunities. It is logical to approach climate change discourses and researching from a gender and not generic perspective. The voices and agencies of all stakeholders (women and men), especially in a rain-fed agricultural system like in the Southwest region of Cameroon, which is climate sensitive, is imperative, in order to formulate and implement policy measures and interventions that will sustain the adaptation of all farmers, women as well as men, to CC. The paper uses the works of three empirical researches in the South West region of Cameroon, a rich and dynamic agricultural region of Cameroon to critically explore women and men farmers, perceptions, knowledge, the effect of CC on their productivity and livelihoods, agency in coping with CC challenges and needed mitigating measures. With women and men as the units of analysis,

generated qualitative data collected through structured and unstructured interview guides was analyzed descriptively. The results confirm that both women and men farmers, experienced similarities and differences in how they perceive what CC is, and how CC manifests and affects their farming livelihoods. However, they have differential capability to address the felt effects of CC because of the gender inequalities in access and control of resources and differences to available support services from government and non-governmental organizations. No doubt, gender remains a vital variable in understanding and mitigating climate change. Effective adaptation, planning and designing of climate change mitigating interventions depends on making concerted effort to use the voices of women as well as men farmers.

7A.3 Condemned to the periphery: The lived experiences of women in artisanal gold mining activities in Karamoja sub-region, Uganda

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This paper explores the lived experiences of women in artisanal gold mining activities at Lolung and Chepkararat mines in Karamoja, north-eastern Uganda. It reports on the results of a study based on a qualitative research design, with data collected through key informant interviews, site observations, and focus group discussions. Although artisanal gold mining provides women with diverse opportunities, including employment and possibilities to earn an income, our results suggest that most of the lucrative mining opportunities are not available to them. Rather, the majority of women are engaged in undervalued, less-lucrative, and less-remunerated but labor-intensive support work that mirrors their domestic household routines. This contributes to their marginalization in society. Moreover, socio-cultural and customary moralities and practices are continually manipulated, thereby legitimizing the exclusion of women from specific mining activities. We suggest that broadening the everyday resistance mechanisms of women miners, alongside the formalization of artisanal and small-scale mining (ASM) activities, reinforced with affirmative action and education, could gradually reverse the marginalization of women in gold mines and contribute to their meaningful engagement in mining.

7A.4 Gender Roles in the Emerging Entomic Meat Value Chain in Central Uganda

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Gender roles are critical in the development and prioritization of emerging entomic meat value chains for food, feed, livelihood and public health safety. Few studies have documented the roles of women and men in the entomic meat value chain. We conducted a study to assess the gender roles in the entomic meat value chain in six districts in Central Uganda. A cross-sectional survey of 120 entomic meat consuming households was conducted, together with 12 gender-segmented focus group discussions (FGDs) and 20 key informant interviews (KIIs). Our findings indicate that the most consumed insects in the six study districts are grass hoppers, white ants and crickets in that order. Whereas grass hoppers and white ants are consumed by adult men and women, crickets are mostly eaten by young children. These insects are commonly consumed because they are a delicacy, are nutritious and many people simply grew up eating them. Both men and women do not eat some insects due to allergies, stomach complications or cultural, religious or tribal norms or taboos. In most communities, domestic animals such as dogs eat the insects on their own and are not directly fed by

their owners. Both men and women have misperceptions about the source or habitats of edible insects, some citing God, heaven, space and or the moon. Whereas all gender groups harvest insects domestically, commercial harvesting is dominated by men due to restrictive gender norms as well as women triple roles. Women are largely responsible for the storage and processing of entomic meat in households. Men control and benefit more from the sales or marketing of insects especially grasshoppers. Our study demonstrates that women play crucial and yet unrecognized roles in the entomic value chain, especially harvesting, preparation, storage and processing of insects at household level. The study further shows that grasshoppers are vital to household diets and can be an essential source of livelihood for men.

7A.5   Women, Climate Change and Sustainable Development in Africa

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This study examines women, climate change, and sustainable development within and around the Africa forests. The encroachment has led to drastic and considerable land fragmentation, deforestation of the headwater catchments, and destruction of wetlands previously existing within the fertile upstream parts. The increase in environmental degradation has led to the escalation of structural and violent conflict. In this regard, forests in Africa countries have undergone serious destruction as a result of the growing population. However, the complex faces many threats mainly due to large-scale anthropogenic activities leading to climatic changes. The main objective of the study is to critically examine the relationship between women's climate change and sustainable development. Both secondary and primary data were employed to study the links between population growth and climate changes around the forest. The study findings reveal that climate changes led by human actions such as population pressure, political motives influencing occupation of the forest land, growth of subsistence agriculture, logging, charcoal making, and rural-urban development. The study concludes that the areas around the forests are experiencing rapid climate changes, including recurrent and persistent drought periods and rainfall variability. These changes in the local climate pose unprecedented implications to the sustainable development of the country and the region that depends on the forest complex. The study recommends that while dealing with climate change issues, national policies are guided by taking consideration of addressing population growth dimensions as a major threat to forest lands. ***Key words:***   women, climate change, sustainable development, forests, Africa

7A.6   Gendered Resource Access and Control for Resilience in the face of Climate Change in Karamoja Sub-region, North Eastern Uganda

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Climate change is a major global threat affecting people and the planet. It is predicted to have irreversible impacts on humans, their livelihood and their environment. The Intergovernmental Panel on Climate Change (IPCC) claims that global, regional and national efforts are underway to find solutions for mitigating climate change impacts. For example, promoting more sustainable uses of resources and adoption of renewable energy sources. This paper examines how men and women in the Karamoja sub-region, in North Eastern Uganda, access and control natural resources. It also asseses the implications of their relations towards climate change and drought resilience. Drawing on the Feminist Political Ecology and the Natural Disasters Risk Theories, the study utilized a mixed-

methods approach involving both quantitative and qualitative methods. Data were collected from a random sample of 161 men and 231 women in Nabilatuk District using a combination of survey questionnaires, key informants, focus group discussions and observation. The findings indicate gender influence on resource access and control for different purposes. While women had access to natural resources like water for domestic use, men controlled natural resources like rangelands for livestock production. Women and young girls decided to use wind to winnow sorghum. However, men used the wind resource for livestock production. This increased resilience of the small hold farmers in Nabilatuk district. Therefore, gender sensitive interventions are essential in management of natural resources for dual benefits that enhance women and men, as well as adaptive capacity to drought in the Karamoja sub-region. The paper contributes to the ongoing efforts to generate evidence to understand the gender impacts of climate change.

Key words; Gender, drought, resources, resilience, Karamoja

7B. GENDER AND PEACE BUILDING IN AFRICA

7B.1   Mitigating Violence And Insecurity In Nigeria's Middle Belt: Realities Of A Gendered Approach To Peace building

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This article examines the current developments regarding ethno-religious and herder/farmer conflicts that continue to ravage Nigeria's Middle Belt region. The conflicts' intractability is causing colossal revenue deficit for the Nigerian state that already saddled with Boko Haram crisis in the North East and the IPOB secessionist in the Eastern part of Nigeria. Since 2010 over 850 recorded violent clashes recorded over 6,500 deaths with over 2 million displaced people from their villages in the Middle Belt. In addition to a brief discussion of the causes, evolution, and dynamics of these conflicts, the article focuses on how the Nigerian state has responded to identity conflicts' menacing threat. Additionally, a critical engagement with current debates in Nigeria, supporting women taking prominent roles in peacebuilding or women taking marginal or no roles in sustaining peace will be the researcher's focus. In conclusion, the article offers some fresh and multifaceted recommendations on effectively addressing the Middle Belt conflicts.

7B.2   The Role of Women in Post-Insurgency Peace Building in Borno State, Nigeria

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Over the last decade the Boko-Haram insurgency has impacted negatively on the social, economic, political and cultural practices of the people of Northeastern Nigeria particularly Borno State which is considered to be the birthplace of the insurgency. Recently, there have been relative peace particularly within the Maiduguri metropolis. However, it has been observed that research in this area have often ignored or neglected the roles women play in the peace building process in Borno State, Nigeria. This research therefore unravels the efforts and contributions of women towards peace building in Borno State. The study is qualitative in nature drawing data from both primary and secondary sources. Familiarization visits to several Boko-Haram affected communities in Maiduguri which is the state's capital was done by the researcher so as to gain the trust and confidence of the respondents. The primary data was collected using interviews and FGDs. Thematic analysis of the findings was done based on the objectives which the study sets out to achieve. The research found that women have been salient agents giving early warning signals to traditional rulers and other relevant authorities like the Civilian Joint Task Force (CJTF) within their communities. It was also

found that women associations in the markets and IDPs camps in Maiduguri have been very effective in detecting strange elements within their vicinities. Lastly, as gender roles are gradually taking a new dimension in the state, women especially in worst affected communities and IDP camps have resorted into economic coping strategies to feed their families hence preventing their children from engaging in anti-social activities which makes them vulnerable to contemplate taking part in the insurgency movement. Based on the findings of the research, the researcher recommended amongst others that women's effort as it relates to peace building should be encouraged and recognized by authorities as this will serve as a motivation that paves way for other women to follow suit.

7B.3 A Glimpse at Gender and Peace-Building Activism in Northern Nigeria 1994-2020, Mr. MUBARAK TUKUR

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The emerging trends in conflict, violence and terrorism in the last decade has compelled women in Nigeria to embrace peace-building activism. This is one of the transformations and changes in the emergence of Gender studies in Nigeria since the 1994 Beijing women conference, which served as a catalyst for their struggle. Women became active agents in peace struggle and peace movement, but their voices were always perceived from below. Many of them loss their lives and the lives of their love ones, they became refuges within their land as displaced citizens, they were victims of conflict trauma, rape and sexually abuse by terrorist, bandits and kidnappers in the last decade. The Boko Haram has succeeded in destabilizing the Northern region and women and young girls have suffered in their hands as they forcibly kidnapped them into force marriage as the ,"Jihad brides" as well as suicide bombers during their attacks. Another compelling issue which forced the women into peace-building activism was the continued Banditry and kidnapping in Northern Nigeria. Women have risen up to have a spare of influence in the peace process and peace-making. This was evident when the women took different dimensions of their activism through peaceful protest as seen during the 'bring back our girls' campaign from 2014, by some women nationwide and across the globe. Other process peace-building activism was how some women stage a naked protest in order to raised up against the lingering of killings as a result of ethno-religious conflict and farmers- herders' conflict in both Kaduna, Plateau and Benue states. It is against this background; the paper will look the level of readiness in the implementation of the 1325 UN resolution on the inclusion of women in peace and security in Nigeria. ***Key words:*** Peace-building, terrorism, ethno-religious conflict, and women movement.

7B.4 United Nations Radio and Women's Agency in the Democratic Republic of Congo's Armed Conflict

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In December 2018, Dr. Denis Mukwege, a Congolese gynecologist, was awarded the Nobel Peace Prize in recognition of his work treating survivors of sexual violence in the Democratic Republic of the Congo (DRC). Though a proud moment for him and the DRC, the Nobel shorn a spotlight on the despicable situation of women in the vast country. However, since July 1999, the United Nations has run a peacekeeping mission in the DRC to among other roles protect citizens, particularly the vulnerable women. To support their mobilization and sensitization work, the UN Mission operates the Radio Okapi national network. This conference paper uses Cheris Kramarae's muted group theory

in conversation with standpoint theory expounded by Sandra Harding and Julia Wood, to scrutinize the agency of Congolese women and other women actors within the broadcasts. We use a cluster sampling technique to analyze, using the Nvivo software, all stories over 12 months selected per interval of three months starting with August 2019. The key Nvivo query terms within each of the 2,590 stories analyzed were "female", "feminine", "woman", "girl". The related actions attached to the node/query were then analyzed based on the postulates of the above theories to construct a narrative of women's agency through UN radio in DRC.

7C. GENDER AND TECHNOLOGY

7C.1   Digital Financial Inclusion and Intra-Household Decision-making: Evidence from Mobile Money Use in Kenya

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Using secondary data from the 2016 Kenya Financial Inclusion Insights survey and 2015 Fin Access geospatial mapping, we study effects of active mobile money use on intra-household decision-making. To establish changes in household decision-making attributable to mobile money use, we instrument mobile money usage with individual proximity to a mobile money agent. We find mobile money increases women role in intra-household decision-making; this is however limited to domains related to personal finances only and not household finances. Suggestively, increased decision-making role in personal finances is almost entirely driven by privacy of mobile money. Our results are robust against possibility of weak instruments, non-random expansion of mobile money agents, alternative definition of intra-household decision-making power and adjustments for multiple hypotheses. JEL classification:D13,D14,D82,J16.

7C.2   Patriarchy as an influence on how women use information technologies : A Case of Women in Uasin Gishu County , Kenya

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The aims of this paper are to empirically analyses and theoretically reflect on how the appropriation of new information and communication technologies (ICT) in everyday life interrelates with patriarchy in Kenyan families. Kenya like most African countries is predominantly patriarchal. There has been a tremendous revolution on the Information Communication Technologies due to increased opening of international markets. This has led to a myriad of technologies being adopted by Kenyans. This study focused on how gender and patriarchy influences how women use ICT technologies. A closer focus was on the appropriation of social media by married educated women in Uasin-Gishu County. The study reflected on theories on patriarchy, power and communication ecologies. Data was generated through semi-structured ethnographic interviews and observations. Then analyzed thematically to establish the interplay between continuity, inertia, ambiguities and raptures and how they interrelate in women's appropriation of social media and uses of ICTs.
***Key words*:** Patriarchy, Information Communication Technology, gender.

7C.3 Gender disparity in the influence of buying behaviour by online shopping sites in Kenya: a case of Jumia and Kilimall

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The widespread use of internet and digital technologies has led to emergent of online shopping sites having a dramatic influence on consumer buyers' behaviour. Gender is one of the key factors that influence consumer buying behaviour. Gaining an understanding on how gender disparity influence purchase decision and recognizing gender specific tendencies is vital for online shopping sites. The main purpose of this study was therefore intended to compare the influence of buying behaviour of both male and female by online shopping sites in Kenya. It specifically sought to establish the influence of personal, psychological, social and economic factors of consumers by online shopping sites in Kenya. The study used online survey design targeting Jumia and Kilimall online shopping sites. Data collection approach was web-based questionnaires. The population for this study was online customers of Jumia and Kilimall stores and specifically in Nairobi City County. The study adopted purposive random sampling technique to take a sample of 30 customers of Jumia online store and 30 customers of Kilimall online store. The sample size for the study was therefore made up of 60 respondents. Descriptive statistics and inferential statistics were used for data analysis. A deliberately targeted consumer segment is vital in digital marketing; therefore, online companies need to understand which gender they are targeting in order to get immediate response and build lasting customer relationships. The findings revealed that a slightly larger percentage of women than men opt for online shopping. The study revealed that there was a positive and significant association between personal factors of consumers and buying behaviour ($r=0.576$, $p<0.05$), there existed a positive and significant association between psychological factors of consumers and buying behaviour ($r=0.548$, $p<0.05$) and that there was a positive and significant association between socio-economic factors of consumers and buying behaviour ($r=0.564$, $p<0.05$). The study concludes that gender is one of the key factors that influence consumer buying behavior on online shopping sites in Kenya. The study thus recommends that the managements of online shopping sites should be able to quickly attract the attention of their potential customers and make the shopping experience pleasant and easy for them.

7C.4 Use of the infection and treatment method in the control of East Coast fever in Kenya: does gender matter for adoption and impact?

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East Coast fever (ECF), caused by a protozoon and transmitted by ticks, is the most critical cattle disease in Eastern and Southern Africa. Farmers have used the Infection and Treatment Method (ITM) to control ECF in Kenya since 2012. Yet, the differences in terms of perceptions and benefits accrued between men and women remain unclear. This study sought to understand how men and women perceive ITM effectiveness and to evaluate its impact on their livelihoods. The study included 29 gender-disaggregated focus group discussions with cattle keepers, the transcripts of which were subjected to systematic text analysis. This analysis indicates that women are highlighting the cost of the vaccine and inadequate awareness as the main obstacles to ITM adoption, while men describe the package size of 40 doses as the greatest constraint. Women benefit from increased milk sales resulting from growing herds and shifts to dairy breeds, but their workload increases with more animals to manage. Men benefit from additional cattle sales and extend their involvement in milking and controlling milk sales. The results demonstrate that vaccinating with ITM has the potential to

transform the livelihoods of cattle keepers. However, appropriate gender-sensitive strategies should be put in place to enable both men and women to benefit from the vaccine while avoiding increases in women workload and intra-household gender competition.

7C.5 The Gendered Impact of Online Learning in Post COVID- Era: Experiences of Women Teachers and Students from the University of Nairobi's School of Law

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Climate change (CC) is a global, national and local preoccupation for all persons, particularly for small-scale farmers with the majority being women in Sub-Saharan African region, wherein Cameroon is found. CC remains a preoccupation because it's often disastrous and has differentiated impact amongst men and women farmers' livelihoods. This combine in a context rife with gender issues, inequalities and unequal opportunities it is logical to approach climate change discourses and researching from a gender and not generic perspective. The voices and agencies of all stakeholders (women and men), especially in a rain-fed agricultural system like in the Southwest region of Cameroon, which is climate sensitive is imperative to formulate and implement policy measures and interventions that will sustain the adaptation of all farmers, women as well as men, to CC. The paper uses the works of three empirical researches in the South West region of Cameroon, a rich and dynamic agricultural region of Cameroon to critically explore women and men farmers' perceptions, knowledge, the effect of CC on their productivity and livelihoods, agency in coping with CC challenges and needed mitigating measures. With women and men as the units of analysis, generated qualitative data collected through structured and unstructured interview guides was analyzed descriptively. The results confirm that both women and men farmers' experienced similarities and differences in how they perceive what CC is, and how CC manifest and affects their farming livelihoods. However, they have differential capability to address the felt effects of CC because of the gender inequalities in access and control of resources and differences to available support services from government and non-governmental organizations. No doubt, gender remains a vital variable in understanding and mitigating climate change. Effective adaptation, planning and designing of climate change mitigating interventions depends on making concerted effort to use the voices of women as well as men farmers.

Keywords: Gender, Perception, Climate change effect of, voice, Small-scale farmers, Farming communities in Cameroon.

7C.6 Africa and Gender Studies: Celebrating 30 Years of Transformation and Repositioning for the Future.

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Technology has made the world a global village and has also affected the way men and women conduct their day to day activities. Technical skills and domains of expertise draw the line in gender abilities, where basically the female gender is expected to be of less technological skills. The quest to understand technology is not emphasized for women as operations of most technologies are seen as a responsibility of the male gender both in the house and the market place. Technology is seen as a driving force in daily routines and limiting progress where male gender is involved due to factors like historical backgrounds, employment practices, level of education, and emergence of new technologies and distribution of positional power in market place. The link between gender relations is a key to technological developments. The main gap lies on recognition, promotion and coordination

of the female gender with technological development. Most institutions in developing countries have the male gender control most of the technological jobs in various institutions. Learning institutions also have imbalance of both genders pursue technological courses hence affecting the career world. The emergence of new technologies in learning institutions are led by male gender in most case. The ultimate goal to pursue equality on technological careers should start from the learning institutions. Societal expectations should be pursued by both private and Government initiatives on empowerment of the female gender and career opportunities in the market place. Dismissal of historical backgrounds on technology and the male gender should be disregarded as women get more involved in new technologies.

7C.7   Gender and ICTs: The Emerging Reality and Measures for Achieving Equality in Uganda

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According Telecommunication Union's Report (ITU), the extent of gender digital divide and access to Information and Communications Technology in many countries is still alarming and far from being reached; this gap prevents many countries from reaching the sustainable development goal (5) which talks about gender equality, particularly in the aspect of ICT. In Uganda, the overall picture of the situation relating to gender, and Information and Communication Technologies (ICTs), just as the case with mathematics, has so far been male-dominated and females left behind. This has also been the point of departure for policymakers in their efforts to make plans and activities in the field. But, as shown in this paper, the male domination of the ICT field is not the case anymore. This paper sought to investigate and present an overview of the existing evidence relating to gender and ICT, elaborate and discuss possible new approaches on how to nuance the ICT, gender and education picture. Methods: We used Desk research, our experience, local consultation, and document search of post-application forms of students from Academic registrar's office and Department of Computer Science, Gulu University, which revealed the gender-based number of applicants and number of students, and members of staff respectively. Microsoft Excel was used to analyse gender differences, using the concept of digital inclusion. Results: Results show a male-dominated workforce, i.e., 72.2%. Male-dominated enrolment in computer science and information and communication technology at Gulu University has declined between 2008, 2018. The ICT workforce, including academia, is unfairly distributed between men and women, especially for specialized areas of computer science, and software engineering that are still male-dominated. However, there is increased interest among females on the use of ICT use, suggesting that male dominance may no longer be the case with the younger generation. Conclusion: To bridge current inequality in both use of ICT and in specialized ICT disciplines, this paper proposed factoring Female/Girls Interests and User patterns in the design of ICT programmers, work and artifacts, understand the socio-cultural factors that inhibit or encourage the engagement of women in ICT and digital literacy training of women

7D. DISCIPLINING GENDER STUDIES: PRACTICAL REALITIES FROM THE ACADEMY, ACTIVISM AND ADVOCACY, INCLUDING DECOLONIZING THE CURRICULUM

7D.1 Reclaiming Herstory in Nigeria. The Role of Activism in Building Gender Social Responsibility

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In 2020 human rights campaigners have raised awareness about violence against women in Nigeria. In response to several attempts to interfere in the most intimate spheres of women's lives, grassroots resistance groups and many social initiatives began to emerge (e.g. Feminist Coalition). Petitions, internet campaigns, demonstrations are just some of the acts of opposition to the restriction of women's autonomy or inviolability. What is more, while similar attempts have been made many times over the past decades (women protesting played an essential role in Nigeria's history), never before has public media coverage been so broad and influential. Creativity and expression of the narrative discourse (e.g. Justice for all Nigerian girls and women, No means no, or Enough is Enough) are undoubtedly the hallmarks of individuals and the activities or phenomena they represent. From the perspective of the theory of social movements, all protests might develop in accordance with the new logic, which, thanks to the use of modern communication and social media, become connective actions, decentralized and networked. Will activist mobilization be a source of further changes, contributing to the stimulation of a new debate on the situation of women, sense of dignity, and agency? Could the protests be interpreted as one of the effects of cultural changes, including increasing acceptance of gender equality and greater diversity in family practices? How the notion of gender is (re)produced here in order to delegitimize the system of hierarchy and exploitation? My intention is to present the mechanisms of anti-violence manifestations that have been inherent in traditional theories and practices. I see feminist considerations on citizenship as a powerful tool against gender oppression. The analysis of postulates, specific "herstories,", offer particularly interesting and complex research material, determining the development of gender thought in Africa. Moreover, it can be noted as part of the global movement of Black Lives Matter, which sparked debate worldwide and intensified in 2020. Given the recent voices against gender research in some countries, it is vitally important to revive joint efforts to promote gender equality, build a frame of reference for social life, one that extends beyond Academia.

7D.2 Reimagining girls' education through gender-responsive STEM education,

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Although there has been an increase in focus on women and gender, and numerous studies on the gender gap in STEM fields, there is still a low response to the gender divide, and a realization of the transformative potential of STEM education to meet the needs of girls is paramount. Research on an equal future shows that there is still learning and skills crises leaving girls ill-prepared to develop critical knowledge in STEM, a risk that might reverse gains in women participation in the science workforce. A gender-responsive and integrative approach to teaching gives girls skills and knowledge they need to interact with the science world. Here, we draw special attention to key measures that could accelerate girls' progress from education to practical and accomplished specialists in STEM industries.

7D.3 Disciplining Gender Studies: Decolonizing the Curriculum; A Case of School Music Curriculum in Kenya

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A glimpse into the various aspects of the curriculum the world over reveals a systemic sidelining of women in its different developmental stages. This is in spite of the many roles they play in the society. For instance, their active participation in all the day to day music making activities cannot be overlooked. In both the African traditional and contemporary societies, music plays a functional role. There is music for birth, naming, initiation, work, religious and funeral ceremonies; and in each of this, women have their equal participation. However, the school curriculum in Kenya, made up of classroom and out of class activities is foreign based and chauvinistic in nature. Aspects like prescribed composers works have always had male composers, musicians and works composed by men to be studied both for coursework and for examination purposes. The out of class music related curricular activities range from more structured ones to others that may not be do structure. One notable structured activity is the Kenya Music Festival that involves learners from Pre-primary level to the University. A curious observation in this festival is the predominance of male trainers and music directors. This psper proposes to critically examine this phenomenon with a view to suggesting ways to encourage more presence and representation of women in curricula matters pertaining to school music. This is crucial especially at a time when the country is gearing itself for a major curriculum change. An exploration of the theory of disruptive innovation will provide a theoretical basis for the proposed study. Data will be drawn from the 8 regions in Kenya during regional workshops where participants in the study will be selected through purposive sampling. Data will be collected through questionnaire, interviews and observation schedules. ***Key Words:*** Gender Music School, Classroom Inclusivity

7D.4 Re-writing the women: A manual for gendered revisionism in Northern Nigeria

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Philosophy like other branches of scholarship of scholarship has been largely the creation and confines of men over time. This non-inclusion culture has been a source of concern especially for feminist critics and philosophy which present an arguably more adequate theory of knowledge. In defiance of this maleness of philosophy, feminist vehemently challenge the traditional premise that limit women to object instead of historical subjects. From the 1960s and 70s feminist produced a radical revision of socially (or sometimes religious constructed views in history, social science politics and literature. They demos treated that much that passes as accepted views are product of sexist lenses, leaving women out of the story and consequently devaluing their achievements and lives. This biased intellectual and socio-cultural system led to distorted and partial understanding of women. This paper seek to examine this state of things by exploring protest and reaction of women against exclusion and how such forced a seismic shift in the literary and philosophical sphere (globally and locally), providing an exploratory tools (set of lenses) for women and gender studies. In this paper the concern will be with the exploration of the lives and protest of lesbians and prostitutes in the patriarchal Muslim society of Northern Nigeria using cutting-edge methods and without which understanding the thought belief and aspirations of these subjects cannot be conveniently brought to the fore.

7D.5 Transdisciplinary, Transgressive and Transformative: Pedagogical Reflections on Sexual Ethics, Religion, and Gender

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Over the last four years student movements in South Africa have demanded the "fall," of normative systems of power in government and higher education. These "fallist," movements have called for decolonized curricula and pedagogies. However, there is debate surrounding what decolonial means and what it looks like. In this paper, we argue that decolonial ways of teaching and learning, involves trans-pedagogies, in that it seeks to transcend prevailing norms which maintain the heteropatriarchal epistemologies of the academy. Our reflections on our teaching experiences and the curriculum reform process of an undergraduate Ethics module taught at the University of the Western Cape (UWC) from 2017 to 2020, is facilitated through critical, queer, liberatory and feminist theories. In this module we explored the ways in which religious and cultural discourses form and transform understandings and experiences of gender and sexuality. This paper will reflect on the ways in which we made use of a transdisciplinary co-teaching method which drew on sociology, biblical studies and ethics in the classroom. We also engage with how the classroom became transgressive as we destabilised the taken-for-granted separation between the academic and the popular. Last, by allowing space for students to bring their experiences to bear on the various case studies and theories introduced in class, we argue that the classroom became a transformative space.

7D. 6 Decolonising the Curriculum in Africa: The Felasophic Explorations

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One of the primary concerns of every human society is how to formulate principles of running peaceful and developmental relationship between members. The main thesis here is that of the man and the woman. A deep study of the history and socio-economic relationship, and reality of experience have proved that problems of African woman's rights are not coherent within the conception of women in African culture but rather of a problem of Western concepts and Euro-centric politics of men-to-women relationship in African societies. This paper will primarily decolonize the concept of Gender studies and different narratives of feminism. The paper employs the Felasophy concept and the principles of indigenous knowledge in decolonizing the problems of African woman's rights and Gender studies. The paper recommends that indigenous knowledge systems should form the core of Gender studies curriculum in African institutions.

7E GENDER BASED VIOLENCE WITHIN THE ACADEMY AND BEYOND -Panel

7E.1 Implementation, COVID-19 Adaptations, Evaluation, and Lessons Learned from Commitments, an intervention to shift teachers social and gender norms to reduce GBV and gender inequities in schools in Uganda,

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Violence against children (VAC) in schools is common, over 261 million children worldwide report abuse from peers or teachers at school. Many students, particularly girls, also experience gender inequity in the classroom. These acts are rooted in harmful social and gender norms. According to the Uganda VAC survey, in a 12-month period, 25% of girls and 21% of boys skipped school due to violence, 90% perpetrated by teachers. Additionally, these issues have been heightened during COVID-19; teachers heading back to school face additional challenges including increased

responsibilities, stress and lack of institutional support. Despite motivation on the part of governmental and non-governmental agencies to address these issues in Uganda and other areas of Africa, there is a dearth of evidence on norms-shifting interventions engaging teachers to reduce student experiences of punitive and gender-based violence and gender inequities, especially given the unique contextual challenges. The proposed panel will focus on the Commitments intervention and evaluation in Uganda implemented by Save the Children to shift teachers' social and gender norms to reduce punitive and gender-based violence and inequities against students in 4th-6th grade. We propose a four-presentation panel. To open, **presentation 1** will review the Commitments theory of change and study design, including the combination of school-based and online approaches to shift teacher norms and behaviors. **Presentation 2** will highlight measures and findings from the Commitments baseline evaluation in 40 schools including the prevalence of gender-based violence and classroom gender inequities among students (N=1400) & reported perpetration and norms held by teachers (N=200). **Presentation 3** will discuss adaptations of Commitments during COVID-19, including experiences and lessons learned to continue teacher engagement on social media. Finally, **presentation 4** will share the evaluation of Commitments online and school-based components including evaluation strategies and findings. Throughout this panel, we will discuss implications for future research and programs seeking to shift social and gender norms among teachers to reduce punitive and gender-based violence and gender inequities in Uganda and broader Africa.

7G.1 WOMEN IN AFRICAN ECONOMIES; HOW WOMEN ARE MAKING A DIFFERENCE

7G.1.1   Beninese female labor migrants and their impact on sustainable agricultural development and food security in Ogun state, Nigeria 1960-2000

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Migration among African people is as old as man itself; as a result, it is challenging to establish the exact dates regarding the beginning of Beninese Labor migration into Nigeria. Studies have revealed that migration is not limited by gender. In time past, women migration was basically associated with family reunification; however, in recent times, many women are migrating alone today and leaving their families behind and many reasons can account for this. The business of farming and engagement of agricultural workers for clearing of land and cultivation of crops traditionally is ascribed to the male folks owing to the strenuous and physical strength required in farming activities. This notion of male dominating agriculture labor force is not peculiar to Nigeria and Ogun State alone. During the course of the research the researcher observed that there was an upsurge in the number of male Beninese labor migrants in Ogun State between 1995-2005, while the number of female Beninese labor migrants began to swell between 2002-2017. Furthermore, studies also revealed that majority of these female migrants have resided in Ogun state for more than ten years. Even though the labor force in agricultural sector is a male dominated one. What struck the researcher however is the high number of Beninese female labor migrants engaged in agricultural work in Ogun State. Some of them have been able to acquire land through leasing for planting of crops, some are engaged in marketing of agricultural products, while some are engaged by indigenous large farm owners in processing of agricultural products on the farm such as palm oil, cassava processing, rice mills, palm cannel processing, harvesting of crops. This research examines the contributions of Beninese female labor migrants toward the sustainability of agricultural development and food security in Ogun state, Nigeria, their mechanism of adaptation to their new environment, and the challenges they face. The research employs oral interview and literature search in the conduct of the research. The finding

reveals that the Beninese female labor migrants have contributed immensely to the sustainability of agriculture and food security in Ogun State Nigeria through their entrepreneurial skills.

7G.1.2 Pushing beyond patriarchal boundaries: Women contribution to the economic growth and development of Zimbabwe

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Women have been marginalized in the economic development of African countries from time immemorial yet they represent half the population of Africa and are considered internationally as one of the main pillars of economic development. Religious-cultural beliefs and practices, lack of policy enforcement as well as existing laws reinforce discrimination against women, and perpetuate their marginalization in the economic sphere. While some progress has been made in an attempt to address women in Africa and their role in economic life, there are still social and economic challenges that prevent African Women in general and Zimbabwean women in particular from being empowered. Despite the challenges, women in Zimbabwe have been pushing beyond the limitations of patriarchy and lack of supportive statutes. Though scholarship on gender studies has made strides in highlighting the plight and roles played by Zimbabwean women in various sectors, not much attention has been paid at making women in business visible, neither has the role they have played so far in the growth and development of the Zimbabwean economy been adequately acknowledged. This paper, therefore, seeks to investigate the contribution of women in Zimbabwe to its economic growth and development. It focuses on how women are making a difference to the economy of Zimbabwe through activities in the formal and informal sectors, despite the challenges they encounter. The research is largely qualitative. Hence, data for the paper will be gathered through structured and semi-structured interviews, with women in business, as well as through informal discussions and observation. The data will be analyzed through descriptive data analysis. The paper utilizes the theoretical framework of empowerment and visibility to inform the gender power dynamics at play in Zimbabwe economic turf.

7G.1.3 Coverage of prof. Jane Naana Agyeman as vice presidential candidate for 2020 elections on selected online news portals

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Women Empowerment and Gender Equality are major concepts that generally aid in women participation and involvements in decision making all over the world. These further encourage women to take up high positions in certain aspects of life such as politics which were originally believed to be male-dominated and male-qualified arenas. The United Nations Development Program (UNDP) stipulates that, globally, women hold just about 10% percent of leadership positions within their political parties. Ghana, though, a multi-partisan state has seen its political landscape being dominated by two major political parties - National Patriotic Party (NPP) and National Democratic Congress (NDC). These two parties together are able to garner 75% of votes in the country during elections which has contributed to all the five presidents who have been in power since the beginning of the Fourth Republic (1993) coming from either one of the two. During the 2020 electoral period, the country received its first ever female vice presidential candidate, Prof. Jane Naana Agyeman from one of the two major parties- NDC to serve as the running mate for their presidential candidate. This indicates that the country had a high probability of having the first female vice president had NDC won the elections. The news, which gained both international and local coverage, raised a lot of discussions among the media and its audiences since it was history in making.

The current paper investigates the Ghanaian media coverage of Prof. Jane Naana Agyeman on selected online news portal during the first one month she was introduced to the nation by her political party. Employing a qualitative content analysis and anchored on feminine theory, agenda setting theory and framing theory, the study reveals that with the total of 1330 political news stories shared by the three online news portals within the period of study, 181 were about Prof. Jane Naana Agyeman. The study further concludes that even though there were some unfavorable stories about her on the selected online portals, 80 per cent of them were favorable, which is a major source of motivation and empowerment to other females in politics.

7G.1.4 Women and Livestock breeding in Donga Mantung Division, Cameroon from Colonial to Post Colonial: Pathway to Sustainable Development

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For over the years, women have vested more interest in agriculture as a whole and Livestock breeding in particular. This economic activity (agriculture and livestock) besides farming is considered as the back bone in sustaining the lives of the people involved in it as well as having the ability to empower women and their immediate families, thus making them autonomous and self-employed. However, these diverse perspectives have an imprint in portraying gender specific groups such as the Fulani as well as the indigenous Wimbum women in enhancing socioeconomic changes in the Donga Mantung division in Cameroon. It is against this backdrop that the paper attempts to critically examine the roles and contributions of women in livestock breeding during the colonial and post- colonial periods. Even though colonial experiences of agro-pastoral women have been largely ignored in the history of Africa, some scholars have portrayed the impact on the role of women in livestock production using the example of the Borana women of northern Kenya. According to some studies, it has been proven that the colonial women did not enjoy full status like men while post colonialism has reinforced the changing roles and abilities of women in contributing to Sustainable development in livestock production. In addition, it brings to fore gendered analysis of self-employment within the study locale as well as mutations orchestrated by women involved in this activity. Concurrently, the paper argues that women involvement in this sector is still very challenging and cannot be undermined, taking into consideration, the lack of adequate facilities such as grants/ subventions, lack of access to assets, working tools, and available capital just to name a few. Garnered from both primary and secondary sources, as well as, quantitative and qualitative data, the paper concludes that there is absolute need for the government of Cameroon in collaboration with stakeholders both at the national and international level, to put in more efforts geared towards empowering women in this sector, in order to ensure a good path to Sustainable development.

7G.1.5 Trading in feminism and neoliberalism: Women entrepreneurs and their organizations in Uganda

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Women entrepreneurs have featured heavily in the international development discourse of the last 20 years. As women, their participation in the economy is understood to be an important step towards gender equality. As entrepreneurs, their work is thought to produce economic growth and reduce poverty. Because of the dual space that women entrepreneurs inhabit, large multinational institutions such as the World Bank as well as small community-based organizations have created programming to advocate for and support them. Drawing as it does from both the feminist movement and the neoliberal world order, the global development community emphasis on women

entrepreneurship raises many questions about the ways these two epistemologies interact in practice. My research explores organizations which promote entrepreneurship in Uganda, and how these organizations engage both feminist and neoliberal ideas in their intentions, practices, and consequences. Rather than conceptualize feminism and neoliberalism as distinct, exclusive entities, my research shows how these ideologies are negotiated within the context of women entrepreneurship projects. Additionally, it acknowledges that there are varieties of feminism, including Afro-feminism (Tamale, 2020) and hegemonic Western feminism. Through a comparative case study of three entrepreneurship-promoting organizations in Uganda, my work shows how these organizations and the women entrepreneurs within them strategically engage concepts drawn from feminist and neoliberal ideologies, using them to pursue their interests with different audiences. I interviewed organizational representatives, did participant observation, and reviewed documents to understand the intentions and practices of entrepreneurship-promoting organizations. I also interviewed women entrepreneurs to learn about how these ideologies impact their practice as business owners. Rejecting the theory that the forces of neoliberalism have co-opted the global feminist movement, this project demonstrates that these epistemologies exist alongside each other in certain spaces, like the contested field of women entrepreneurship. Additionally, it shows how feminism - and Ugandan feminism in particular - influences women entrepreneurs' personal and professional development and the decisions they make as business leaders.

7G.1.6   Women in African economies

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In order for development to take place, humanity is central to it and gender issues should be addressed. Gender mainstreaming has a crucial role to development of any nation. Women have diverse roles in economies from bearing the workforce that is active in the economy, to working with communities and even to performing the productive roles. African economies are mostly supported by subsistence farming whereby women play a crucial role in the productivity whilst they perform other roles again. Although the issue of women in development dates back before the popularization of the social media, concerns over its gender-bias and other adverse concomitant ramifications have recently attracted immense attention from a human rights' perspective. While it has been widely acknowledged that women perform triple roles as stipulated by Moser triple framework, yet some of their productive roles are often unrecognized and not paid like their male counterparts, this has not been met with radical policy reformations that the challenge demands. Using a qualitative approach, this paper shall explore the dynamics surrounding women in economics as a phenomenon of what women can contribute towards their own wellbeing as well as national development.

7G.2 GENDER AND THE SUSTAINABLE DEVELOPMENT GOALS

7G.2.1 Black Women in STEM Transitioning from Doctoral Studies to Academia: Intersectionality, Lived Experiences, Policy Gaps and Interventions

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One of the 12 critical areas for change highlighted in the Beijing Platform for Action (BPA) is the education and participation of women, in particular, in Science, Technology, Engineering and Mathematics (STEM) disciplines. While South Africa has introduced several policies to address the low enrolment and graduation of women in STEM, women and in particular Black-African women, continue to be under-represented in these disciplines. Furthermore, Black-African women in STEM

disciplines, a traditionally White male dominated field, report facing intersectional oppressions linked to their race, gender, culture and class , which impacts both their progression and retention. In the South African context, this problem is exacerbated by the history of apartheid which constructed Black women as minors and continues to position them as outsiders within academia. Drawing on the experiences of nineteen Black female doctoral students at two universities in South Africa and underpinned by the theory of intersectionality, this paper critically interrogates the factors that influence the participation, progression and transition of Black Female doctoral students in STEM fields into academic careers. In so doing, the paper reveals the gaps in the current policy and intervention climate with regard to the progress and retention of women in STEM disciplines. Such interrogation will provide insight into the mechanisms needed to be altered and/or put in place to actively recruit Black female doctoral students and retain them in academic positions.

7G.2.2   Gender gaps in household food security: Evidence from maize farm households in southern Ethiopia
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Using primary data collected from 560 farm households in Dawuro zone, southern Ethiopia, this study analyzes the gender gaps in food security among male, female, and joint decision-making farm households. It examines the factors inducing gender gaps among the households of those three categories. The results show that female decision-making households have a lower probability of ensuring food-security and a higher probability of being transitionally and chronically food-insecure. Joint decision-making households showed a higher probability of falling into the chronically food-insecure category. The decomposition results show significant gender gaps between male and female decision-making households in terms of food-secure, transitory food-insecure, and chronically food-insecure categories. Overall, both the endowment and return effects account for the gaps; however, the magnitude of the effect from the return is higher than from the endowment on significant gaps in the food-secure, transitory, and chronically food-insecure categories. Hence, there is a need for policies that not only ensure equal levels of productive resources but also help households build their capacity in order to improve both transitory and chronically food insecure situations.

7G.2.3   Women in STEM education and its implications on their involvement in Climate Change: A case study of female students' enrolment and completion rates at Maasai Mara University
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In this study we determine the level of uptake of STEM courses by female students at Maasai Mara University in Kenya. The study employed the cohort study technique to check the female enrollment rate, graduation rate, and completion rate at the university in the past ten years. The results show that less than 40% of the students get to enroll and eventually graduate in STEM courses. The enrollment and graduation rate of female students was determined to be significantly lower than that for the male student (p-value<0.001). Despite the low enrollment of female students in STEM courses, the results show a positive increase in female students' completion rate. This factor illustrates that if more women can be enrolled in STEM courses, then many of them graduate and assist in making policies that can assist in curbing climate change. The results confirmed the initial assumption that few women take up STEM courses, limiting their involvement in climate change issues. The small number of females with STEM knowledge implies that women cannot effectively share their expert opinions to curb climate change. The study recommends that the campaign be

scaled up to promote the uptake of STEM courses by women. ***Keywords***: Science education, Climate Change, STEM courses, University education, Women in STEM, Enrollment rate.

7G.2.4 Gender Mainstreaming of The Prevalence and Factors Of Child Labour In Enugu Metropolis, Enugu, Nigeria

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This paper investigates gender mainstreaming of child labour in Enugu Metropolis with particular focus on its prevalence and factor. This paper will help to promote awareness of child labour and how it affects the girls involved. This is important as it helps to achieve SDG goal 5 and 1 which is to achieve gender equality by empowering all boys and girls and No poverty as this is the real reason why children are labourers/workers in the first place. The following objectives will be pursued to achieve the aim; to ascertain the current status and nature of child labour, to determine the factor and prevalence of child labour, the effects of child labour and to adopt a gender mainstreaming strategy that best suit the situation in the study area. The research will use both primary and secondary data: primary data will include Oral interview and Focus Group Discussion with 10 female child labourers/workers and 10 male child labourers/workers below the age of 18 (age below 18 is categorized as a child in Nigeria). 250 copies of the questionnaires will be distributed to the parents/guardian of the study area. Secondary data will include already published articles and Archives. The paper will thrive on the children's right and business principles and gender equality theory. The research recommends strategies that will contribute to giving both boys and girls involved in child labour their right to education and protection.

8TH PARALLEL SESSIONS:

8A.   GENDER STUDIES, RESEARCH AND PRACTICE (Panel)

8A.1   Interrogating the contribution of gender and masculinities in SRHR programming in Uganda
Dr. Doris Kwesiga, Center for Health, Human Rights and Development (CEHURD), Email: kwesiga@cehurd.org

The Center for Health, Human Rights and Development (CEHURD) is an indigenous, non-profit, research and advocacy organization which is pioneering the enforcement of human rights and the justiciability of the right to health in Eastern Africa. CEHURD focuses on critical issues of human rights and health systems in East Africa such as sexual and reproductive health rights (SRHR), trade and health, and medical ethics which affect vulnerable populations including women, children, sexual minorities, people living with HIV/AIDS, persons with disabilities, internally-displaced persons, refugees, among others. Currently in its 12th year of existence, a lot of CEHURD's work has used gender concepts to advocate for recognition of SRHR, maternal health, legal empowerment and social accountability, in addition to research on masculinities. It is on this basis that CEHURD is applying to constitute a panel session during the ICGSA conference at Makerere University. CEHURD proposes a panel that will provide a platform for sharing experiences and lessons learned in SRHR programming in Uganda and beyond, challenges therein and discussions on the future of gender and SRHR in a changing environment. We propose a mixed approach to this two-hour panel session. This will include short presentations sharing CEHURD's work on advocacy and improving service delivery for SRHR by addressing gender issues. We shall also present CEHURD's research on masculinities and SRHR realization in Uganda. Furthermore, we propose an innovative plenary session with external experts to discuss the influence of culture, religion, education and how these link to masculinities and SRHR. The audience will include; SRHR advocates; policy makers; SRHR service providers; researchers, students and other interested stakeholders. After our panel session, participants will be able:
- To learn, identify and adapt strategies, best practices, lessons and tools that can be used to address gender related barriers for access to SRHR.
- To identify and consider collaborative work and partnerships in the further improvement of access to SRHR and the gender dynamics involved.
- To understand the need for SRHR programming that takes the role of masculinities into consideration and importance of further engagement on the same.

8B. GENDER STUDIES, RESEARCH AND PRACTICE (Panel)

8B.1   Gender-responsive agricultural research systems
Dr. Margaret Najjingo Mangheni, Makerere University
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Linkages between gender and agriculture are evident. In sub-Saharan Africa (SSA), differences in experiences based on gender are felt at the individual, intrahousehold, and community levels, and

within agricultural research for development (ARD) organizations. Development efforts that do not address persistent inequalities of various gender categories miss opportunities for greater impact, and rectifying historical social injustice. Organizations have implemented various capacity-building models to contribute to closing gender gaps at individual and institutional levels, yet the gaps persist. There is a need to critically reflect on these interventions, major trends and recent activities in addressing these inequalities in agriculture, especially in SSA so as to learn from the past and re-imagine the future. This panel on gender-responsive agricultural research systems will present experiences from some of the organizations working in such capacity development contexts, and share key messages/recommendations from their recent work, including strategies, common challenges and lessons learned. Panelists will represent Gender-responsive Researchers Equipped for Agricultural Transformation (GREAT), a project that focuses on gender training for agricultural researchers; African Women in Agricultural Research and Development (AWARD), a project whose niche is empowering women researchers and transforming agricultural research institutions; and Uganda's National Agricultural Research Organization (NARO), which will share about their experiences institutionalizing gender-responsive agricultural research. The discussion will be opened up to engage with the participants. The event will increase visibility around the need for gender-responsive agricultural research across key agricultural stakeholders within and amongst academia, research organizations, and policy makers globally, as well as inform funding priorities to close gender gaps in the sector.

8C. GENDER STUDIES, RESEARCH AND PRACTICE (Panel)

8C.1   Gender considerations in SSA Food Systems: Experiences, progress and innovations along the value chains

Dr. Alessandra Galie, International Livestock Research Institute, Kenya, Email: a.galie@cgiar.org

The food system is a complex web of activities involving production, processing, transport and consumption across various commodities and nodes of value chains. Women make strong and significant contribution to the food systems throughout SSA agricultural landscape as primary producers or as players in value chains. Gender dynamics within households and communities, and across formal and informal institutions (e.g. norms and policies) affect who accesses resources (e.g. land, innovations, information), who invests (e.g. labour or finances) in the food systems across value chain nodes, and who is able to enjoy the benefits of such investments. Such a balance between investments and benefits along the food system value chains has consequences on the equity of food systems outcomes. The benefits that accrue to women from this involvement are lower compared men while their labour contribution is higher. This gender gap has been documented to increase significantly in the current COVID-19 pandemic season and it will continue to increase until a new post-COVID-19 normal is established. This is in the backdrop of heightened investments in empowering women through gender responsive programming in agricultural research and development as well as other sectors and a strong drive to attain equality in the food systems. Gender analysis of value chains examines how men and women experience unequal costs and benefits as products or services move from production to processing, marketing, consumption, and disposal in a globalized food system (Rubin and Manfre, 2014). Applying a gender lens to value chain analysis helps to identify how gender-based opportunities and constraints and systems of gender relations affect how women and men participate in and benefit from value chains (Farnworth et al., 2015). In this panel, we propose to bring together Gender Research Leaders from four CGIAR centres, working

in SSA to share their experiences, innovations and progress in engaging and empowering women in their work.

8D. GENDER BASED VIOLENCE WITHIN THE ACADEMY AND BEYOND

8D.1   Challenging Domestic violence among women in Chamwino District Council: Qualitative analysis from Education and income perspectives

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The demographic characteristics are globally linked with reduction or increase of domestic violence. However few studies have scrutinized the individual demographic characteristics notably age, race, sex, education, income, marital status to mention a few. This paper is stemming from education and income perspectives to see as whether they relate positively or negatively with domestic violence. This paper employs qualitative approach in data collection techniques and analysis, including focused group discussions and life histories. Snowball sampling technique was used to select the informants. Audio recorder was used to collect data from a total of twenty women informants. Due to the sensitivity of the topic under study it was important to ask the respondents for their consent to share their life history and also to use their names in this report. Data were analyzed through content analysis techniques. It was found that despite of difficulties in indicating any correlation between increased scrutinized demographic characteristics (income and education) and decrease of domestic violence, it appears that having these resources helped women to move out of their circumstances, and in this process, rid themselves of the violent relationships. It is therefore concluded that there is no linear relationship between the researched demographic characteristics and domestic violence. Its implication is that economic independence does not shield women from violence. However access to economic resources has in some cases enhanced women's capacity to make meaningful choices, including escaping violent situations and perhaps accessing mechanisms for protection. It is recommended that a comprehensive intervention should be done towards all groups of domestic violence survivors regardless their demographic status notably education and income. It further recommends that legal, social, educational and health approaches be used by the local government authorities to empower the survivors of domestic violence.

8D.2   Gender Selective Drivers of Parity Variations on Secondary School Graduation: - the Case of Selected Secondary Schools of Kamashi Zone, Western Ethiopia

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This study delved on gender specific drivers of inequalities limiting graduation of female students from secondary schools of Kamashi Zone, Western Ethiopia. The objectives specifically addressed gender differential perception of parents and gender based violence contributing for low secondary school graduation of females. A mixed-method research design with quantitative and qualitative approaches of data collection and analysis was used. Relevant data was collected through questionnaire ((94 female students and 75 parents), interview (male students and stakeholders) and document analysis. The survey result found statistically significant association (at $p<0.001$) between students' gender and parents' attitude, motivation and perceived returns from education. Moreover, gendered home activities and higher opportunity cost of girls' education were found to aggravate female students' frequent dropouts. About 60% of the students cover a distance of more than 35 kilometers on foot to reach secondary schools. School distance was found to necessitate boarding

which was perceived by most parents (90%) to be unsafe for female students eventually abstaining from secondary schools. Relative importance index analysis (RII) shows that sexual harassment, rape and abduction were the first three sexual abuses with severity index of 4.12, 3.37 and 2.71 respectively. Document analysis further confirmed that only 47% of females attend day-one-class-one in secondary schools compared to 88% of males. And also 25% of the registered female students drop from secondary schools compared to only 7% of males. The authors conclude that, despite the government effort, the study reflects that still a far way is to be gone in closing gender parity differences in scaling up the role of women in sustainable development and to this end, alternative ways of improving their secondary school graduation need to be sought.

8D.3   Gender based violence; a deterrence for women in Nigerian politics?
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Women's representation in politics has become a focal point for gender studies throughout the world. In Nigeria, Africa's largest democracy, women have had a minimal participation in politics, despite boasting huge numbers in every aspect of political participation except occupying political positions. Democracy in developing countries is often characterized by electoral violence, of which women are greatly affected. Recent research works in gender works have focused on the increasing role and importance of women in all aspects of global politics including terrorism. No doubt, there is a huge level of violence affecting women in politics, particularly in Nigeria, whether as spectators or as active participants. This violence is more pronounced during elections and tensions are often heightened. This research thus seeks to examine whether this could or not be a deliberate attempt by the patriarchal political elite to deter and keep women away from politics. It will further seek to examine gender-based violence in Nigerian politics and the various forms and effects it has on the country's political structure. The study will adopt a quantitative method of research drawing from secondary sources like books, internet sources and previously held interviews by relevant stakeholders. Conclusions and recommendations will be made based on research findings.

8D.4   Writing Her In: An African Feminist Exploration Into The Life History Narrative of Dimakatso, A Woman Participant in the Expanded Public Works Programme (EPWP) At Leratong Hospital In Gauteng, South Africa
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This paper conducts an African Feminist exploration into the life history narrative of one woman beneficiary in South Africa's Expanded Public Works Programme (EPWP) at Leratong Hospital in Kagiso situated in Gauteng province. In South Africa, poverty has a face, she is young, black African and poorly educated but we are reliably informed that her access to the EPWP and other government programmes is steadily increasing. Once you move past the demographics, little is known about this woman, she is encrypted under a veil of invisibility, her identities, her relationships, her gendered negotiations of daily life and her agency or ability or inability to grasp opportunities and influence her life course is gapingly absent from the noisy discourse - the narrative is aborted. This study addresses the divide in the literature through the study goal of visibilising woman's life herstory back into the narrative. This paper begins to fill the lacuna in the literature through the chronicling of the life history scenes that have led the participant to join this EPWP intervention within the infrastructure sector. Moreover, it strives to voice her work life experiences and negotiations within the infrastructure sector of the EPWP. This study is grounded in the epistemology of African Feminism

but recognises that the voice of the African woman needs to resonate throughout the globe in her own words. The qualitative approach this study takes to research is operationalised through the life history narrative technique and contextualises the research firmly within the perspective of African feminism. Misty is the eldest participant in this study. She describes herself as, a big body mom. This widowed, Gauteng born, mother of three resides in Krugersdorp and is a beneficiary of the EPWP Zivuseni Reloaded project working as a food aid. Misty identified several critical scenes in her life which have shaped her life herstory narrative. These scenes include marriage, ill health of her mother, leaving her husband's home, widowhood and her admission into Zivuseni Reloaded.

8D.5 Gender Based Violence among Female Students at the University of Dar es Salaam: Need for Intervention

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This paper discusses Gender Based Violence (GBV) experienced by female students at the University of Dar es Salaam (UDSM), Tanzania. Specifically, the paper explored female students' awareness of different forms of GBV, their causes and strategies that could help combating GBV at UDSM. The study employed a qualitative research approach and used a case study design. Purposive sampling was used to select 30 participants from UDSM. Data collection methods included in-depth interviews, documentary review and focus group discussions (FGDs). Thematic analysis was used to analyse the data. The findings revealed that female students experienced various forms of GBV including economic, sexual, psychological and physical violence which were rooted in limited access to financial support, poverty, dependency, lack of confidence, cultural misdirection, rigid reporting channels and limited accommodation services as well as forced and unhealthy relationships. The study found out that UDSM had in place several strategies aimed to reduce the incidence of GBV. However, holistic and transformative strategies are needed to supplement the existing strategies.

8D.6 Changes in Perceptions of SGBV Among Community Leaders and Health Service Providers in Ngozi Province, Burundi

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In Burundi, certain gender stereotypes and beliefs remain entrusted within the population. In response to this context, the Ministry of Public Health in partnership with EngenderHealth, initiated Burundians Responding Against Violence and Inequality (BRAVI) project. To assess the five-year project, EngenderHealth implemented a mixed method evaluation in 2019, including facility assessment, provider interviewers and a community survey. At end-of-project, 87% of providers reported having received SGBV training, compared to 46% at baseline. These shifts helped to bolster SGBV identification and response in facilities, including the addition of confidential treatment spaces (24% vs. 36%, $p<0.05$), increased reporting of SGBV services provided (100% at endline), availability of psychosocial counselling (46% vs. 71%), and choice of female provider (+41% from baseline). At the community level, leaders' awareness of different types of SGBV increased significantly in all categories except that of emotional violence, where the change was not significant. Specifically, the evaluation found a 26% increase among community leaders working to educate others on SGBV and a 30% increase in community leaders stating they have assisted a woman or a girl who had been a survivor of violence (both increases were significant at $p<0.05$). Community leaders also reported an improved sense of openness around the topic of SGBV, with only 26% of respondents believing violence is a private matter at end-of-project, compared to 41% at baseline ($p<0.05$). This

demonstrates that BRAVI interventions helped improve leaders' ability to engage and work with community members on issues of SGBV. We concluded that changes in attitudes and beliefs among service providers helped to strengthen SGBV treatment and support response for survivors. However, although results were positive, they were lower than among other groups. Psychosocial support remains a challenge for providers, particularly in facilities with low human resource capacity. Although technical capacity is important for appropriately treating SGBV survivors, our results show that increasing awareness and sensitization around such culturally-embedded issues is a key component to successful SGBV programs. Through these efforts, we even saw a clear sense of determination on the part of stakeholders to carry forth this important work after the BRAVI project shuts its doors.

8E. GENDER AND THE STATE

8E.1 Queen/EtegeMintiwab and her place in Ethiopian History

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Ethiopian historiography, as in the other parts of the world, has until our own times been male-dominated. It has little to offer insights even about influential women of our past who had contributed so much in different realms of the country's history. Queen or Etege Mintiwab (also known as Birhan Mogesa in her crown name) had been among these heroines of Ethiopia's past about whom the historical record is almost silent. This study, therefore, attempts to fill in this lacuna. The study demonstrates that Mintiwab (meaning 'how beautiful') was born somewhere in Quara in Gondar region in the late 18th century from her mother Woizero Enkoyye and her father Dejjazmach Menber. It seems that she spent her youth in the house of her parents and studied religious education of the Ethiopian Orthodox Church. She then appeared in the court at Gondar as a wife of King Bekafa (r. 1722-1730). Upon the death of her husband in 1730, she began to rule the kingdom in the name of the reigning monarch- Iyasu II who by then was just a minor. She continued to rule as a regent also during Iyoas's reign till 1769. Besides her role in politics, Mintiwab was also famous for patronizing the arts. Her influence especially in the painting and architecture of the 2nd Gondarine art style is worth mentioning. Under her auspices, the castle of Iyasu II, the churches of Debre Tsehay in Gondar and Narga Sillase on Lake Tana, and her residence and audience hall at Qusquam were constructed, all in Gondar-style architecture. The surviving structures possess charm and refinement in their decoration, for which Mintiwwab is surely responsible. Her influence on icon-painting and manuscript illumination, while doubtless substantial, is more difficult to assess, but the wall-paintings in Narga Sillase most probably reflect her tastes. This has employed several source materials, both local and foreign in origin. Chronicles written in the Ge'ez language of Ethiopia and traveler reports especially that of James Bruce's have been of particular importance in reconstructing the story of this influential woman of Ethiopia's past. **Keywords:** *Qusquam, Narga Sillase, Gondar style architecture*

8E.2 'Who Will Open the Door?': Women in Parliament and Cabinet in Ghana

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During the 19th and 20th centuries some women were at the center, if not in the lead, of struggles against the imposition of colonial rule and for political independence in Gold Coast/Ghana. Yaa Asantewaa waged a last fight against the British from among the Asante; later Hannah Cudjoe and other women mobilized support for the Convention People's Party and Mabel Dove Danquah served

as the first woman member of parliament, followed by 10 more women under one of Africa's first electoral gender quotas. Women's roles in formal political office diminished under military rule during which, however, Ghana (like Nigeria) experienced femocracy and the First Lady Syndrome (via the 31st December Women's Movement), both of which rely upon some mobilization of women for political purposes. Since the transition to democracy, Ghana has moved from center to bottom in terms of women's representation in parliament, though women's presence in cabinets has been higher. This paper focuses on the Fourth Republic. Using a feminist institutionalist approach and drawing on ongoing research, including dozens of interviews with MPs, ministers, party leaders and women activists, this paper explores the formal and informal rules surrounding the parliamentary election process and the cabinet appointment process. Echoing the women's advocacy organization NETRIGHT, the paper suggests that interventions by political parties and officeholders like the president could make a significant difference in enhancing women's representation in government.

8E.3   No Patience, No Jonathan: Presidents And Powerful First Ladies In Africa.
Dr. Ifeanyi Onwuzuruigbo, University of Ibadan, Email: maziify2@gmail.com

In military or democratic governments of developed or developing societies, First Ladies or Wives of Presidents have acted as trusted confidantes, key supporters and advisers to their husbands. Most First Ladies participate actively in the electoral campaign train and organizations of their spouses. And when elected, they become pillars of support of the regimes. They might be formal or informal members of the cabinet but, in most cases, belong to the kitchen cabinet and inner circle of the presidency. First Ladies are also known to have played major roles in shaping key global development policies. Given their ,Pillows' - intimate partners of the president - and political positions, First Ladies wield enormous clout. Yet, the study of First Ladies as a strand of critical political actors and leaders in African democracies have been neglected. Hence scholarship on African First Ladies has remained unfashionable, undeveloped and consequently scanty. But the tide is changing. Beginning with Amina Mama and later van Wyk's study of Southern Africa First Ladies, the literature on African First Ladies is growing. Nevertheless, a dominant approach in the emerging literature is that which projects First Ladies as instrumental to the sustenance of their husbands' regimes. Even though a few studies have critiqued the activities of African First Ladies, what has been scarcely theorised and empirically proven, however, are the ways in which powerful First Ladies generate political tensions and crises that contribute to the collapse of their spouses' administration. This is the gap in knowledge this paper aspires to fill. The paper focuses on Patience Jonathan, former First Lady of Nigeria. Drawing on secondary sources of information, it captures the ways in which Patience contributed to the collapse of the regimes of former Presidents Goodluck Jonathan in Nigeria. The paper departs from the conventional discourse which portrays African First Ladies as pillars and supporters of their spouses' regime and draws attention to the scarcely explored cases where utterances and actions of powerful First Ladies contribute to the weakening and collapse of regimes in Africa.

8E.4   Women Political Representation in Local Decision-Making Structures for Community Development: Enhancing Performance and Representation in Local Government Authorities, Tanzania
Lily Bogohe Makalanga and Dr. Zacharia S. Masanyiwa, The University of Dodoma, Email: lilybogohe@gmail.com

Ensuring performance and representation of women in different sphere of human life has been the great concern to many development scholars at the globe. Worldwide, representation of women is

said to be achieved through many approaches; one of them being representation of women in decision-making organs. Globally, there are many studies dealing with representation of women in decision-making organs in different countries, however few of them are directly linking women political representation and the extent to which participation as important social group in bringing community development. Thus, the aim of this paper is to exchange findings in a scholarly interactive manner, representation of women in decision-making organs for community development in selected local authorities in Dodoma Region. Specifically this paper examines the role of women political leaders in representing community needs for the needs to be addressed in Dodoma Region in Tanzania. Data were collected by using household survey, Focus group discussion (FGDs), semi-structured interviews, non-participant observation and documentary reviews. Quantitative data were analyzed using the statistical package for social science (SPSS) while qualitative data were thematically analyzed. It was found that, women political representatives are able to attend in local meetings for discussing issues affecting community members. This enable women as an important social group to participate in decision- making organs and represent community needs in meetings. Also women leaders influenced some decisions affecting the accessibility of community services to meet the gender needs as a cross cutting issue in the society. Thus, gender, identity, performance and representation of women is well achieved by recognizing the roles played by women political representatives into community development. This study recommends that women political representatives should be given enough spaces to represent community needs through local government structures. *Key words:* Women political representation, Gender, identity, performance and representation and community development

8E.5 Women Participation in Politics in Nigeria: Beyond Legality and Rhetoric

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Nigeria transited from a prolonged military rule to fairly stable democratic governance in 1999. However, women are yet to take up to 15 percent of the elective positions even though the voting population in Nigeria is adjudged to be almost at parity for both men and women. Statistic's clearly reveal that there has been no record of any women elected as President, Vice president or a Governor, in this uninterrupted 21 years of democratic rule. Women have however never enjoyed this numerical strength in elective positions. The 2015 general elections recorded only 6.2 per cent (seven female senators) of seats in the Senate in that election while men constituted 93.8 per cent, with 469 Legislators in the National Assembly: 109 and 360 in the Senate and House of Representatives respectively. Only 7 women are in senate while only 22 are in the federal House of Representatives. While female lawmakers are 6.2%, their male counterparts are 93.8%. The various state house of Assemblies records 51 women out of 990 members constituting 5.2% representation. Similarly, the 2019 elections recorded the worst in terms of women that showed up for elections and actual victories at the polls. The outcome of 2019 elections was the poorest since the commencement of the Fourth Republic in Nigeria. This demonstrates clearly a lack of inclusiveness and representation of women .In spite of the clamor for 35 percent affirmative action, constitutional provisions that guarantees the rights of every citizen to vote and be voted for, the electoral laws all have remained mere legalities and speech making This paper reviewed some of the legal frame works and factors responsible for its inability of the principles to project and ensure greater participation of women in politics. The paper recommends electoral reforms, constitutional amendment and greater advocacy

by women groups to ensure tangible representation of women in politics in Nigeria. **Keywords**: Women, Politics, Representation, Legality and Rhetoric

8E.6   Can Special Mechanism "Quota System" in the Local Government Augment for Women's Empowerment and effective Participation? Experience from Tanzania.

MUTSIGWA V. LILLIAN
No abstract

8F. GENDER STUDIES AND PRACTICE (CIVIL SOCIETY)
Organised Civil; Society Panel

9th PARALLEL SESSIONS

9A. GENDER AND THE STATE

9A.1   Exploring Gender Roles in Civil Military Relations in Contemporary Politics of Uganda

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An examination of gender and civil-military relation is essential because militarisms entrench destructive forms of masculinity and femininity yet the instrumental roles of women are not acknowledged. Gender and civil-military relations can be vividly stressed from colonial and postcolonial times. In 1962 Uganda attained independence until 1971 Milton Obote served as president of Uganda amidst being scorned of conflicting civil-military relations, women jubilated when Obote was overthrown in 1971 by Idi Amin. When President Museveni took over in 1986 women jubilated again including those who participated in the five-year struggle. Amin's regime attempts to engage the women in political space and civil-military relations positioning his wives as mothers of the nation to help build social-cultural legitimacy for the military regime. Some women assumed political power or become successful entrepreneurs after the expulsion of Asians in 1972 while others endured sexual assault or experienced the trauma of watching their brothers, husbands or sons disappeared by the state security forces. Nonetheless, Ugandan women's retrospective appreciation of president Amin period has less to do with approval for Amin and the horror women went through during his regime because men and boys presumed to be enemies of the state were kidnapped by the military and never seen again. Such disappearance was a meditated strategy to ignite fear and expand oppression amongst civilians and not necessarily as a performance of hyper-masculine military violence. Uganda's 1995 Constitution paved the way for women's inclusion in government decision-making structures including armed forces. However, strategies to promote gender equality, women's political and social agency remains significantly low with a limited definition of women roles. Gender can be seen as both an arena where tensions over the change in the relationship between armed forces and societies unfold, and a sensitive indicator of change in civil-military relations. This paper will, therefore, explore the role of gender in civil-military relations, how gender is vital and how constrained civil-military relations to re-enforce gender roles, and the associated effects on women and girls. Keywords: Gender, Civil-Military Relations, Gender Roles, Political space.

9A.2 Women's Rights and the Challenge of Insecurity in Nigeria

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Women and children bears the brunt of conflicts and insecurity. Most conflicts in history ended with more women and children casualties. At the end of the 1994 Rwandan genocide, women and children were reported to have been the most hit. A concrete directive from the Rwandan genocide is that the effects of breakdown in law and order are always momentous on women, during both the pre-violent and the post-violent periods. This hypothesis indeed is relevant in understanding the lingering oppression of the rights of Nigerian women. Evidently, statistics on the peripheralization of the socio-economic and political rights of postcolonial Nigerian women are outrageous. Under the current neoliberal state of Nigeria, women are only charged with the responsibility of bearing and rearing the next generation of workers, for the sustainability of capital. Although the struggle against these sexist challenges have gained expression through a number of platforms, the situation is further worsen with the high rate of insecurity in the country. With the use of primary and secondary sources, this study will examine how the rights of Nigerian women are presently being battered through the ongoing Boko Haram and herders-farmers crises. In the final analysis, this study, motivated by the Marxist materialist interpretation, resolved that since the rights of women are inextricably link to insecurity, it is only a class struggle aimed at ending antagonism and hostilities that can reinstate global women's rights. **Keywords:** Women's right, insecurity, Nigerian state, boko-haram crisis, and herder-farmer crisis.

9A.3 Ebenezer! This far in including all of us, exploring intersectional invisibilities across Anglophone West Africa: A case of females with disabilities in National Data Capturing.

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In Africa, it is estimated that between 10% to 20% of people live with some form of disability, with females with disabilities constituting 75% (Human Rights Watch, 2021). Females with disabilities face intersectional invisibility within marginalised groups due to their identity category. Whenever the category of females in developing countries are mentioned the prototypical group "females from poor rural backgrounds," are referred to. Similarly, when the category "persons with disabilities," is referenced, the experiences of males with disabilities are highlighted and dominant. This, therefore, casts a blanket on the visibility of females with disabilities. This paper explores this (in)visibility by travelling across Anglophone West African countries using population census data as a passport to appreciating how females with disabilities are captured. This paper also unravels the importance of data disaggregation by harnessing the progress made concerning capturing marginalised groups, particularly, females with disabilities and the learning in ensuring their full inclusion in the national development agenda.

9A. 4. Women Soldiers, Officers' Wives and the Nigerian Civil War1967-1970

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The outbreak of the Nigerian Civil War few years after the attainment of Independence from Britain further deepened the interest of international keen observers and nations around the world concerning Nigeria. Scholars of disciplines such as history, political science and international relations through their works, have examined the nature and dimensions of Nigeria's relations with Britain and

the rest of the world during the civil war. Foreign Policy formulation, colonial legacies, economy ties are typical examples of the nature of Nigeria's demonstration of its sovereign status after Independence in 1960. Similarly, scholars have interrogated how the Nigerian state prosecuted the civil war against the Niagra secessionists, the Biafra propaganda against the Nigerian state which won international sympathy and the multilateral efforts of the international actors in bringing the war to an end through the United Nations Organization, Organization of African Unity and the Common Wealth of Nations platforms. However, comprehensive intellectual attention has not been paid to how the Nigerian state catered for the welfare of women Soldiers and the wives of the Nigerian soldiers used in prosecuting the war. It is against this backdrop that this paper interrogates the nature and dimensions of how women Soldiers and Officers 'Wives of the Nigerian side fared during the war. The paper argues in its conclusion that the challenges of protecting the interests of women folks during the war further served as an additional burden for the Nigerian state. Key Words: Nigeria, Women, Soldiers, Civil War.

9A. 5 Gendering Cross Border Crime in Northern Nigeria :The surge of Geron- Hajiya phenomenon Along Katsina - Niger Border

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The involvement of women in to various forms of border crimes is an aged debauchery. The porousness of Nigeria - Niger Border in the last two and half decades tantalize many to partake in to border related crimes. The drastic measures introduce by Buharis' dispensation to curb influx of contraband goods across Nigerian borders, forced a seismic shift in the way and manner through which rice and other related food items are smuggled in to Nigeria. In Katsina, these measures paved way for the involvement of women in to rice smuggling. Their involvement in to this act of economic sabotage precipitated the development of a (very) lucrative - illegal economic endeavor called Geron Hajiya across Katsina - Maradi borders. In their attempts to break various security check points the smugglers devicce series of dubious practices to ensure a hitch-free delivery. This act which entails among others :re-bagging, remeasuring, resealing and mixing is what is feminine called Geron Hajiya, Thus, This ethnographic exploration seeks to unravel the participation of women in border crime along along Katsina-Niger borders. The investigation deplos rational choice theory which assumed that Ann actor chooses an alternative that he/she believes brings about a social outcome that optimize his/her preference under subjective conceived constrain. The study seek to adopt qualitative approach viza-viz oral history and participant field observation in actualizing the set goal.

9B GENDER AND THE STATE

9B.1   The Legal Frameworks Regulating Gender Based Violence in Ethiopia

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The objective of this article is to investigate how legal frameworks address gender based violence in Ethiopia. The research adopted a qualitative approach that utilized secondary sources and reviewed national legal frameworks promulgated and international instruments ratified by Ethiopia. According to this study, Ethiopia, where gender based violence persistently exists, has adopted different legal frameworks that address specifically gender based violence. But gender sensitive legal frameworks in Ethiopia overly empower religious and customary laws as arbiters of family matters such as divorce and inheritance. They did shy away from giving holistic definition and did not show the scope of the term violence against women in full spectrum. Gender-related laws adopted by Ethiopia are

inadequate to give civil remedies to those affected by gender based violence. There are also neither separate domestic violence acts nor any kind of laws adopted to give specific civil remedies for the victims. This is attributable to the absence of comprehensive anti-violence laws in Ethiopia that affects law enforcement from pursuing incidents of violence within marriage and cohabitation on the premise that there are no clear legal provisions.

9B.2   Parties Politics and Gender Preference in Nigerian Legislature

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Law makers on the legislative houses in Nigeria are elected by party member and the electorate. The members of legislative chambers are constituted through competitive periodic elections to represent different interests recognised by the electorate. Interest desiring representation has included gender, environment, economic, religion, political party, ethnic, and many more. While there are diverse interests requiring representation, the issue of gender representation forms the basic interest of the study. The reason is due to the observed predominance of male over female in gender representation in elective governmental positions while the constitution allows for equal opportunity in democracy. The study appraised the role of political parties in gender representation on the Nigerian legislative chambers and gender preference by the electorate for political parties' performance in legislative elections was analyzed. The study adopted qualitative research design in which data were sourced from secondary sources. The study revealed that political parties do not have any reservation for gender in the presentation of candidates for election. The study noted that the choice of voter is beyond gender. The study concludes that gender issues in election maybe one of the many factors influencing voter's decision.

9B.3   M-Governance for Countering Police Corruption In Nigeria , A Phenomenological Study of the Public Complaint Rapid Response Unit, An Impact on Female Complainants

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In 2016, the Nigerian Police Force launched a mobile governance initiative known as the Public Complaints Rapid Response Unit (PCRRU) to combat the country's issue with widespread police corruption and brutality. The platform leverages the accessibility and prevalence of mobile phones to make reporting corrupt officers easier for civilians and to streamline the process of investigation. However, the Nigerian population still shows intense distrust of the police, coming to a head in 2020 with the #EndSars protests. Furthermore, studies have shown that women are disproportionately affected by police corruption and brutality compared to other population groups. This study examines how women have interacted with the PCRRU, and how their perceptions of the PCRRU and the NPF have been influenced in various ways. Additionally, the study compares how women view and perceive the impact of the PCRRU to the actual impact that the platform has had on rates of police corruption in Nigeria. The goal of the study is to understand how m-governance can be used both as a tool for improving governance in the hands of the state, as well as how civilians feel about m-governance in its capacity to improve governance, with specific focus on women as a group that is disproportionally targeted by the state. Lastly, the study makes policy recommendations for how the PCRRU and m-governance as a whole can be improved and better utilised to aid women and improve governance in Nigeria, as well as other African countries with high levels of access to mobile technologies.

9B. 4 Leadership and Women's Inclusion In Local Governance: A Case study of the City of Johannesburg Metropolitan Municipality, South Africa.

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The participation of women in decision-making and leadership positions is a central subject in debates across the globe on gender equality and women empowerment. But what seems to make the gender transformation project difficult is the prevalence of gender bias embedded in cultures, economies, political and social institutions around the world. Research has noted the continued discrimination and abuse of women in the home, the workplace, and the society, which prevents women from playing a fundamental role in society and decision-making. This paper feeds into this debate by exploring factors that promote or impede the participation of women in local governance, making use of the City of Johannesburg (COJ) Metropolitan Municipality, in South Africa as a case study. It is widely argued that South Africa has some of the most progressive policies, for example Affirmative Action Policy, Employment Equity Act 55 of 1998 and Gender Equality, which are aimed at advancing women empowerment and gender equality. However, it seems that the country's obstacle remains its capacity to translate such policies into implementation. Making use of qualitative research methods the paper brings to the fore underlying factors that foster the exclusion of women from participating in decision-making and leadership roles at the metro municipality, which has male dominated governance structures and in the past 74 years has only had one female appointed to the mayoral position.

9C. GENDER AND CONTEMPORARY HEALTH

9C. 1 Transforming and reimagining policies, programs and health systems for adolescents: what can we learn from gender and health research in sub-Saharan Africa?

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Gender inequality, compounded by other forms of discrimination on the basis of class, race, religion, sexual orientation, (dis)ability, location and other axes of marginalisation, are central to the experiences and health of adolescents and how health policy, programs and systems are shaped. The purpose of this panel is to critically examine and discuss the role of gender in adolescent health, with implications for transforming and reimagining programs, policies and systems, contextualised in the Sustainable Development Goals. Panellists will present evidence and experiences in gender research from South Africa and sub-Saharan African, and from the Global Early Adolescent Study. In addition, presentations will include a gender analysis of adolescent health policy documents, describing the dominant and marginalised discourses as well as the 'silences' and also an analysis of commitments to adolescent health by the Global Financing Facility and implications for transformation.
Key themes will include:
a) Theories and conceptual frameworks for researching gender, and adolescent health policy and programmes within broader systems
b) Experiences of researching gender and intersectional axes of inequality and marginalization
c) Recommendations for gender-transformative policies, programmes and systems

Discussions will include reflections and suggestions for the contemporary research agenda to strengthen health policy and programmes by integrating a gender lens, and address emerging

challenges, including the current COVID-19 pandemic. The panel will be interactive and consist of a brief opening session, five short and interactive presentations, and a closing panel discussion.

Panel Chair: Prof. Marisa Casale

Panelists:

1. Dr. Mamothena Mothupi: Operationalising gender norms and attitudes that shape health and well-being in early adolescence for health policy and action in South Africa
2. Rinko Kinoshita: Gender norms and sexual and reproductive health in early adolescence implications on violence and early pregnancy in South Africa
3. Tanya Jacobs: Policy foundations for transformation: A gender analysis of adolescent health policy documents in South Africa
4. Dr. Oluwaseyi Somefun: Gender and adolescent intervention acceptability: selected findings from a systematic review of studies with African adolescents
5. Mary Kinney: Content analysis of commitments made to adolescent health in the first African countries in receiving funds from the Global Financing Facility

9D.   GENDER BASED VIOLENCE WITHIN THE ACADEMY AND BEYOND

9D.1 Intersectionality of Work Place Sexual Harassment in Kampala's Informal Economy
Dr. Victoria Namuggala, Makerere University, Uganda, Email: vnamuggala@gmail.com

For the past decade, Uganda has topped Africa's unemployment levels. With a population of over 75% people below 30 years of age, research varies on the exact figure. Generally, youth unemployment rates are within range of 70-83 %. The informal sector employs over 90% of the youth-majorly female youths. This is largely after they fail to get employment form elsewhere. Unfortunately, informal sector employment is faced with workplace sexual harassment especially against young women. Based on a qualitative study, this paper examines the intersectional nature of workplace sexual harassment experienced by young women (18-24 years) as factory and domestic workers within Kampala. While women suffer sexual harassment, young women are more vulnerable. Being young and female is a double entangle for young women in informal sector. Gender and age interface with other critical identity markers including class, education, job experience and motherhood to multiply disadvantage young women. Informal sector jobs are precarious- largely without binding employment contracts issued, paid leave, or anti- sexual harassment policies. Management structures in informal sector are male dominated thereby marginalizing young women voice and agency. Findings indicate that consequently, men sexually harass female workers. The culture of silence and notions of victim blaming and stigmatization all work to hinder women's voice towards self-care and social justice.

9D.2   Designing For Support Against Workplace Harassment For Low-Income Women in Pakistan
Dr. Hadia Majid, Lahore University of Management Sciences, Pakistan, Email: hadia.majid@lums.edu.pk

This paper focuses on understanding the potential of technology to provide women in Pakistan equitable access to employment opportunities and safe spaces for their personal narratives of workplace violence and harassment. Sexual violence in particular reproduces inequalities of gender, race/ethnicity, class, age, sexuality, and is made more effective by the silencing of its usage. At 22 percent, female labor force participation in Pakistan is the lowest in the region barring Afghanistan

(World Bank, 2020) . Among those who work, only about 12 percent work in the manufacturing sector with nearly 80 percent working from their own dwelling (Majid, 2020) . Although the concentration of women working out of their homes is driven by several factors including mobility restrictions placed by the family and childcare burdens, a major reason why women work out of their home relates to harassment both en route and at work. This paper aims to provide a detailed qualitative study of female factory workers to understand their experiences of harassment and marginalization, their access to safe spaces to seek support and share their narratives and their current access to technologies with a specific focus on mobile phones. Given the patriarchal nature of Pakistani society, the lack of implemented laws protecting women's bodies and rights coupled with low-literacy and poverty there is no safe space for support and redress for sexual, verbal or physical violence experienced at work. Our research aims to explore these challenges and to create a working prototype to explore privacy, anonymity and digital safe spaces for women to connect and provide/seek support. The goal of our research is to think about what designing for women in patriarchal context entails, the specific challenges and constraints that must be circumnavigated and in particular to modify western methodologies of participatory design to fit our very unique context.

9D.3 An Analysis of Gaps in Sexual and Gender-Based Violence Interventions in Refugee Communities: The Case of Nakivale Refugee Settlement in Uganda

Veronica Nakijooba, Makerere University, vnakijoba@yahoo.com

Globally there is increasing public awareness and denunciation of the horrors of Sexual and Gender Based Violence (SGBV) in armed conflict leading to significant progress in crafting interventions for SGBV prevention and response in emergency situations. There remains a general lack of evidence regarding the effectiveness of these efforts. Using qualitative research, this paper analyses the gaps in the SGBV response interventions in Nakivale Refugee Settlement. Findings indicate that while the SGBV redress framework in Nakivale Refugee Settlement is multi-sectoral with prevention and response interventions by key sectors including health, legal, psycho-social counseling, safety and security, and economic empowerment, there are also big gaps in the referral pathway due to lack of a streamlined reporting system. The efficacy of SGBV prevention interventions is affected by the limited scope and duration of the activities of most humanitarian actors in the settlement. ***Key Words:*** sexual and gender-based violence, Nakivale Refugee Settlement, intimate partner violence, response interventions, Uganda

9D.4 Transitional Enabling Environment: Implication on Violence Against Female Students In Public Universities, Kenya,

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Universities are globally entrusted with responsibilities to nurture, mentor, and advance careers opportunities for all the students, yet un-enabling environment may challenge this course. Female students are generally vulnerable but the severity of this intensify when counteractive measures are unknown. Upon the drastic change of environment from high schools to university, female students become exposed to several violence ranging from social, economic, academic, spiritual, political and physical. Proper mitigation strategies if entrenched into universities would provide guidance to continually focus the female students in their transition, progression, and career prospects. However, one wonders what systems are in place to support this course? This project aims at exploring female students' perceptions on enabling environment for transition to public universities in Kenya. The project intents to gauge the female students' perception on the laid down strategies which have been

developed, and are used in the universities to mitigate the transitional challenges that transforms into forms of violence against the female students at the universities. The perceived strategies will counteract against violence and support the transition, progression and career prospects for the female students in Universities in Kenya. This baseline survey research will target 70 fourth year female students who will be purposefully selected from 13 schools in a public University, and 2 Deans of students. Qualitative method in a case study design will adopt interpretivist paradigm. The study will be anchored on Havighurst theory of developmental tasks. An interview, and Visual participatory methods will be used to generate relevant data in this case study. This methodology relent to social change and dynamism involved in studying perceptions. The trustworthiness and research ethics will be safeguarded. The collected data will be transcribed, triangulated and presented through narration. Findings of this study, will benefit the universities to review the transitional environment from high school to the universities for the Female students. Ministry of Education policies on equal and quality education as aligned to SDGs. No. 4, will be addressed to provide a framework for development of mitigation program to support female students in their transitional, progression, and career prospects in the world of employment.

9D.5   Gender based violence; a deterrence for women in Nigerian politics?;
MR. IBRAHIM AKINOLA SALAWU, Summit University Offa- Email: salawuibrahim@ymail.com

Women's representation in politics has become a focal point for gender studies throughout the world. In Nigeria, Africa's largest democracy, women have had a minimal participation in politics, despite boasting huge numbers in every aspect of political participation except occupying political positions. Democracy in developing countries is often characterized by electoral violence, of which women are greatly affected. Recent research works in gender works have focused on the increasing role and importance of women in all aspects of global politics including terrorism. No doubt, there is a huge level of violence affecting women in politics, particularly in Nigeria, whether as spectators or as active participants. This violence is more pronounced during elections and tensions are often heightened. This research thus seeks to examine whether this could or not be a deliberate attempt by the patriarchal political elite to deter and keep women away from politics. It will further seek to examine gender-based violence in Nigerian politics and the various forms and effects it has on the country's political structure. The study will adopt a quantitative method of research drawing from secondary sources like books, internet sources and previously held interviews by relevant stakeholders. Conclusions and recommendations will be made based on research findings.

9D.6   Gender Based Violence in the South African Academy: Key Concepts, responses and responsibilities for Higher Education Institutions.
DR. SISA NGABAZA, University of Western Cape, sngabaza@uwc.ac.za

Gender based violence remains a major concern in South Africa, with national statistics showing a continued escalation of incidents in the country. As microsystem, higher education institutions mirror this violence. The government and multiple civil society organisations continue to escalate measures and strategies to contain violence, but these attempts are yet to translate into tangible gains. This paper draws on an emerging body of work on gender-based violence at higher education institutions in South Africa in the last decade and a half. The main concern of this work is to explore emerging key discourses on GBV in the academy, and the responses of higher education institutions to GBV. The paper ends with reimagining possibilities for GBV in higher education institutions in South Africa.

9E. WOMEN WRITERS AS THE VOICES OF CONSCIENCE (Panel)

9E.1   Gender Dimension of crisis in Africa: A Social-Cultural Perspective

DR. CATHERINE ARREY-NGANG, University of Buea, ateogork@yahoo.com

Numerous African nations have been plagued by different types of crisis, most of which result in conflicts that lead to human displacement, economic destabilization, and infrastructural damage. Such far-reaching socio-economic and cultural consequences impact negatively on the lives of both men and women, yet women and children have always suffered most because of their gender. The impact of crisis on African women has been severe: women are raped, maternal deaths and infant mortality upswings, domestic violence becomes unbearable, female unemployment upsurges and school dropouts with resultant unwanted pregnancies become the new order. This paper examines the socio-cultural effects of crisis on African women, with particular focus on Nigeria and Cameroon. It peruses the plight of women in these two Sub-Saharan countries, and some recommendations on how to cope in society. Using two African plays written by female playwrights to showcase the effect of crisis on women, the paper also examines the various strategies used by African women to resolve crisis. ***Keywords:*** Human displacement, economic destabilization, socio-cultural, African women.

9G.1   GENDER BASED VIOLENCE WITHIN THE ACADEMY AND BEYOND (Panel)

9G.1.1   Gender Based Violence in Kenya: A Critical Assessment of the Pentecostal Assemblies of God Churches, A Rejoinder in Vihiga County

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Gender-based violence is a phenomena being experienced globally. Religion has confined to studies like justice, peace building, conflict management and rights of human beings in the past decades. Violence against women comprises of a social, economical educational, human rights, physical and mental issues. Gender based violence has remained a problem that has affected relationship between violence against women and mental illness which has not been adequately solved. Despite the social and religious approvals against   all cultures and traditions, it has not stopped. Balzer at al. (1994) Noted that unlike women of European descent, the violence that permeates the lives of today's Native North American women is not rooted in their traditional religious or cultures. Rather, it is directly linked to the sexualized by Christian ministries and colonial leaders during the colonial era. The scope of study is Vihiga County in Western Kenya which for a long time has experienced gender-based violence. The main objective of this study is to determine the mechanism the Pentecostal Assemblies of God churches have put in place to curb gender based violence rejoinder in Vihiga County.   The specific objectives of this study include, to ascertain the forms of gender-based violence in Vihiga- County, to identify the causes of gender-based violence in Vihiga County, to determine the challenges encountered by the Pentecostal Assemblies of God churches in curbing gender-based violence in Vihiga County, and to assess the measures the Pentecostal Assemblies of God church has taken in curbing gender- based violence in Vihiga county. The justification of this study is necessary because other studies that have been conducted have not addressed the Pentecostal Assemblies of God churches' curbing gender based violence in Vihiga County. This is the main gap that this study is going to carry out. This research will be guided by conceptual framework

model borrowed from the Feminist theory guided by R. Tong international Encyclopedia of the social and Behavioral Sciences (2001) and the Divine Command Theory (DCT) by John E.

9G.2 GENDER AND SPIRITUALITY