



CODESRIA

Council for the Development of Social Science Research in Africa
Conseil pour le développement de la recherche en sciences sociales en Afrique
Conselho para o Desenvolvimento da Pesquisa em Ciências Sociais em África

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2018

Training, Grants and Fellowships Programme
Programme Formation, bourses et subventions

GENDER INSTITUTE / INSTITUT SUR LE GENRE

*Feminist Scholarship, Universities and
Social Transformation in Africa*

*Recherche féministe, universités et
transformation sociale en Afrique*

Bibliography / Bibliographie

CODESRIA

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INTRODUCTION

Every year since 1994, the Council for the Development of Social Science Research in Africa (CODESRIA) has organized a Gender Institute which brings together between 12 and 15 researchers for two (2) weeks of concentrated debate, experience-sharing and knowledge-building. Initially aimed at promoting widespread awareness of the concept of gender and its related issues, the institute has subsequently been organized around specific themes designed to strengthen the integration of gender analysis into social science research in Africa and encourage the emergence of a community of researchers versed in the field of gender studies.

The 2018 session of the institute has chosen the theme: “**Feminist Scholarship, Universities and Social Transformation in Africa**” seeks to provide an opportunity for participants to reflect on gains made and persisting challenges. This is especially in respect to the ways in which the engagements have made universities in Africa better institutions to spearhead the project of social transformation.

In this framework, the CODESRIA Documentation, Information and Communication Centre (CODICE) has compiled this bibliography. Various sources of bibliographic data have been used among which the CODESRIA data bases.

The bibliography is in three sections; the first and the second list the documents in hard copy and in electronic format specifically on the theme of the institute and the third part, more general, on CODESRIA’s production on Gender. Classified alphabetically by author, the selected references are either in French or in English.

The Call for application for the Gender Institute is in the annex of this bibliography.

We hope that this bibliography will be useful, and suggestions for its improvement are welcome.

Have a fruitful Institute.

Le CODESRIA organise, depuis 1994, un institut sur le genre qui réunit, entre 12 et 15 chercheurs pendant deux (2) semaines de débats intenses, de partage d’expériences et de construction de savoir. Visant à ses débuts la promotion d’une conscience généralisée du genre dans la communauté de recherche en sciences sociales, l’institut a par la suite été organisé autour de thèmes spécifiques destinés à renforcer l’intégration de l’analyse de genre dans la recherche en sciences sociales en Afrique et à favoriser l’émergence d’une communauté de chercheurs dans le domaine des études sur le genre.

La session 2018 dudit Institut qui porte sur le thème : « **Recherche féministe, universités et transformation sociale en Afrique** » permettra aux participants de réfléchir aux progrès réalisés et les défis persistants. Un accent particulier est porté sur la manière dont cet engagement a fait des universités en Afrique de meilleures institutions dans la direction du projet de transformation sociale.

Dans cette perspective, le centre de documentation, d’information et de communication du CODESRIA (CODICE) a élaboré cette bibliographie. Différentes sources d’information bibliographique ont été utilisées parmi lesquelles les bases de données du CODESRIA.

La bibliographie est divisée en trois parties, une première et une deuxième constituées de documents sous format papier et électronique portant spécifiquement sur le thème de l’institut et une troisième partie plus générale sur la production du CODESRIA dans les domaines du genre. Les références sélectionnées sont classées alphabétiquement par auteur et sont soit en anglais soit en français.

L’appel à contributions lancé pour les besoins de l’institut est annexé à la bibliographie.

Nous espérons que cette bibliographie vous sera utile et le CODICE est à l’écoute de toutes suggestions permettant son éventuel enrichissement.

Bon institut.

CODESRIA Documentation, Information and Communication Centre
Centre de documentation, d’information et de communication du CODESRIA (CODICE)

PART I / 1ère PARTIE

DOCUMENTS IN HARD COPY

DOCUMENTS PAPIERS

I – Documents in Hard Copy / Documents papiers

1. ARMSTEAD, Cathleen

Writing Contradictions-Feminist Research and Feminist Writing
Women's Studies International Forum, Vol. 18, N° 5-6, 1995, p. 627-636

Subject(s): *women, social sciences, research, writing, methodology, political aspects, feminism*

2. ASSIE-LUMUMBA, Ndri Therese

Les africaines dans la politique : femmes Baoulé de Côte d'Ivoire
Paris L'Harmattan, 1996. - 207 p.
ISBN: 2738440487

Subjects: *femmes, colonialism, marginalité, rôles des femmes, rôles sexuels, politique, participation politique, société, condition de la femme, domination masculine, Cote d'Ivoire*
Call N°: 14.02.03/ASS/15297

3. ASSIE-LUMUMBA, N'Dri Therese

Higher Education in Francophone Africa: Assessment of the Potential of the Traditional Universities and Alternatives for Development
Washington: World Bank, 1993. - X-72 p., 27cm

Subject(s): *higher education, financial resources, teaching, educational research, social services, international cooperation, universities, college students, access to education, decision making, French Speaking Africa*
Call N°: 06.03.06/ASS/8704

4. BOSERUP, Ester

La femme face au développement économique
Paris PUF, 1983. - Description: 315 p.
ISBN: 213037719X

Subjects: *rôle des femmes, aspects économiques, conditions de la femme, industrie, éducation des femmes, travailleuses, migration rurale-urbaine, développement économique, femmes rurales, polygamie, femmes urbaines*
Call N°: 05.03.03/BOS/7788

5. CGREGOR, Elizabeth; BAZO, Fabiola

Gender Mainstreaming in Science and Technology: a Reference Manuel for Governments and other Stakeholders
London: Commonwealth Secretariat, 2001. – 103 p.
ISBN: 0850926548

Subject(S): *gender roles, government, reference materials, policy-making, science and technology, gender equality, decision making, governance*
Call N°: 05.03.03/MCG/12621

6. CHACHAGE, Chachage Seithy L.

Academic Freedom and the Social Responsibilities of Academics in Tanzania
Dakar: CODESRIA, 2008. - iv-94 p.
ISBN: 9782869782433

Subject(s): *academic freedom, higher education, universities, state, basic research, social responsibility, Tanzania*
Call N°: 04.02.02/CHA/14357

7. CLOETE, Nico; MAASSEN, Peter; FEHNEL, Richard; MOJA, Teboho; GIBBON, Trish -- PEROLD, Helene, Ed.

Transformation in Higher Education: Global Pressures and Local Realities
Dordrecht: Springer, 2002. - xii-322 p., 24 cm

Subject(s): *higher education, teachers, leadership, curriculum, research, educational reform, educational systems, college students, educational grants, South Africa*

Call N°: 06.03.06/CLO/14451

8. COOMBE, Trevor

A Consultation in Higher Education in Africa: a Report to the Ford Foundation and the Rockefeller Foundation
New York: Ford Foundation, 1991. – 75 p., 28 cm

Subject(s): *higher education, government, financing, universities, research, employment, management, Africa South of Sahara*

Call N°: 06.03.06/COO/5662

9. DORSEY, Betty Jo

Academic Women at the University of Zimbabwe: Career Prospects, Aspirations and Family Role Constraints
Zimbabwe Journal of Educational Research, Vol. 1, N° 3, 1989, p. 342-376

Abstract: The study looks at the status and under-representation of academic women at the University of Zimbabwe. It precisely focuses on gender differences with regard to academic rank, academic qualifications, productivity, involvement in University governance, and attitudes towards an academic career. It further shows the extent to which home and family responsibilities affect academic careers. The main finding is that University remains a male-dominated establishment. The few ambitious women that intrude into the sector are, entitle men, handicapped by their home and family duties.

Subject(s): *higher education, women's participation, women's status, academic women, Zimbabwe*

10. GERARD, Etienne

Savoirs, insertion et globalisation : vu du Maghreb
Paris : Publisud, 2006. – 403 p.
ISBN : 2866009193

Subject(s): *éducation, enseignement supérieur, recherche, savoir-faire, connaissance, formation, mondialisation, travail, insertion professionnelle, insertion sociale, Tunisie, Maroc, Algérie, Maghreb, Afrique du Nord*

Call N°: 06.02.01/GER/14439

11. HOWE, Gillian; TAUCHERT, Ashley, Ed.

Gender, Teaching and Research in Higher Education: Challenges for the 21st Century
Burlington: ASHGATE, 2001. - XIII-263 p., 24 cm

Subject(s): *women, teaching, higher education, research, gender, feminism*

Call N°: 14.02.03/HOW/14633

12. JAHAN, Rounaq

The Elusive Agenda: Mainstreaming Women in Development
London: Zed Books, 1996. - XIV-144 p.
ISBN: 1856492745

Subject(s): *women, economic and social development, population, women's movement, gender*

Call N°: 14.02.03/JAH/8270

13. LENEY, Katya

Decolonisation, Independence, and the Politics of Higher Education in West Africa
Lewiston: The Edwin Mellen Press, 2003. -xiv-541p.

Subject(s): *higher education, college students, blacks, universities, politics, decolonization, state, nationalism, independence, West Africa, Ghana, Senegal*

Call N°: 06.03.06/LEN/14453

14. LULAT, Y. G-M.

A History of African Higher Education from Antiquity to the Present: a Critical Synthesis
London: Praeger, 2005. - xii-624 p.
ISBN: 0313320616

Subject(s): *higher education, history, Africa*

Call N°: 06.03.06/LUL/14479

15. MAMA, Amina

Setting on Agenda for Gender and Women's Studies in Nigeria
Zaria: Tamaza Publishing Company, 1996. - VI-90 p., 20 cm
ISBN: 978210409

Subject(s): *education of women, research centres, research programmes, educational policy, women, universities, higher education, research, curriculum development, gender, women's studies, intellectual resources, Nigeria*

Call N°: 06.03.05/MAM/10158

16. MANUH, Takyiwaa; GARIBA, Sulley; BUDU, Joseph

Change and Transformation in Ghana's Publicly Funded Universities: a Study of Experiences, Lessons and Opportunities
Oxford: James Currey, 2007. - xvi-175 p.
ISBN: 9780852551714

Subject(s): *universities, information technology, communication engineering, teaching, women's participation, educational reform, educational systems, educational financing, economic and social development, political development, higher education, research, public universities, knowledge production, ICT, Ghana*

Call N°: 06.04.05/MAN/14014

17. MICHIEKA, Ratemo Waya

Trails in Academic and Administrative Leadership in Kenya
Dakar: CODESRIA, 2016. - 303 p.
ISBN: 9782869786424

Subject(s): *college management, higher education institutions, universities, academic freedom, leadership, academic leadership, Kenya*

Call N°: 06.04.08/MIC/16292

18. MORLEY, Louise; WALSH, Val, Ed.

Feminist Academics: Creative Agents for Change
London: Taylor and Francis, 1995. - vi-203 p.
ISBN: 0748403000

Subject(s): *feminism, research, writing, women, higher education, teaching, learning*

Call N°: 05.03.07/MOR/14490

Feminist Scholarship, Universities and Social Transformation in Africa

19. MONK, Janice; BETTERIDGE, Anne; NEWHALL, Amy

Introduction: Reaching for Global Feminism in the Curriculum
Women's Studies International Forum, Vol. 14, N° 4, p. 239-247

Subject(s): *women, higher education, schooling, scholarships, feminism*

20. MORLEY, Louise

Organising Feminisms: The Micropolitics of the Academy
London: St. Martin's Press, 1999. - VIII-215 p.
ISBN: 0312216769

Subject(s): *feminism, gender roles, gender discrimination, gender equality, higher education, United Kingdom, Sweden, Greece*

Call N°: 05.03.07/MOR/14707

21. MOSER, C.O.N.

Gender planning in the Third World: meeting practical and strategic gender needs
World Development, Vol. 17, N° 11, 1989, p. 1799–1825

Abstract: Recognition of the important role that women play in Third World development has not necessarily been translated into planning practice. This paper describes the development of gender planning, which in identifying that women and men play different roles in Third World society and therefore often have different needs, provides both the conceptual framework and the methodological tools for incorporating gender into planning. These relate to the categorization of the triple role of women and the distinction between practical and strategic gender needs. The paper illustrates the capacity of different interventions to meet gender needs, and provides a critique of different policy approaches to “women in development” from a gender planning perspective.

22. MURANGA, Florence I.

Etude comparative de la culture et de son impact sur l'aspiration académique des filles en Ouganda
Nairobi : AAS, 1997. - III-23p.
ISBN: 9966240101

Subject(s): *enseignement supérieur, recherche, rôles sexuels, femmes, aspiration académique, Ouganda*

Call N°: 05.02.01/MUR/11280

23. MYERS, Kristen A.; ANDERSON, Cynthia D.; RISMAN, Barbara J., Eds.

Feminist Foundations: Toward Transforming Sociology
Thousand Oaks: Sage Publications, 1998. - xvi-439 p.

Subject(s): *feminism, sociology, social stratification, gender equality, sexuality*

Call N°: 05.03.07/MYE/14238

24. PARPART, Jane L.

Who is the 'Other'?: A Postmodern Feminist Critique of Women an Development Theory and Practice
Development and Change, Vol. 24, N° 3, 1993, p. 439-464

Subject(s): *women, economic and social development, development theory, feminism, postmodernism, gender*

25. RWOMIRE, Apollo

The Role of the University in Regional Integration and Cooperation: An African Perspective
Eastern Africa Social Science Research Review, Vol. VI, N° 1, 1990, p. 61-72

Subject(s): *higher education, universities, regional integration, economic and social development, Africa*

26. SALMI, Jamil; VERSPOOR, Adriaan M., Eds.

Revitalizing Higher Education
Bingley: Emerald, 1994. - xii-422 p.
ISBN: 9780080419480

Subject(s): *higher education, research, educational financing, government, educational reform, universities, economic and social development, technological change, training*

Call N°: 06.03.06/SAL/14444)

27. SOW, Fatou

Femmes, valeurs et socialité africaine
Notes africaines, N° 168, 1975, p.195-112

28. SOW, Fatou

La recherche féministe francophone : langue, identités et enjeux
Paris: Karthala, 2009. – 680 p.
ISBN: 9782811102777

Subject(s) : *féminisme, société, sexualité, recherche sociale, langues, égalité des sexes, politique, recherche féministe, francophonie*

Call N°: 05.03.07/SOW/14795

29. STANLEY, Liz

Recovering Women in History from Feminist Deconstruction
Women's Studies International Forum, Vol. 13, N° 1/2, 1990, p. 151-157

Subject(s): *women, social change, research*

30. UNESCO-BREDA, Dakar

Higher Education in Africa: Trends and Challenges for the 21st Century
Dakar: UNESCO-BREDA, 1992. – 334 p.
ISBN: 9290910186

Subject(s) : *higher education, educational innovations, educational reform, educational financing, educational research, educational sciences, information technology, trends, labour market, women, access to education, women's participation, Ghana, Africa*

Call N°: 06.03.06/UNE/7348

31. VERSCHUUR, Christine, ed.

Quel genre d'homme ? Construction sociale de la masculinité, relations de genre et développement.
Genève: - IUED, 2000. – 190 p.

Subjects: *hommes, violence contre les femmes, relations entre les sexes, circoncision, santé reproductive, sexualité, masculinité*

Call N°: 14.02.03/VER/12369

32. VERSCHUUR, Christine. 2010c.

Diversité des mouvements de femmes, des pratiques et des théories féministes. La contribution des études de genre aux études de développement, p. 15-27

In : *Genre, postcolonialisme et diversité des mouvements de femmes. Cahiers Genre et Développement* / Sous la direction de Ch. Verschuur. – Paris : Harmattan, 2010. – 500 p.

File : VERSCHUUR_Christine_Diversite des mouvements de femmes.pdf

Call N°: 05.03.07/VER/15288

33. VERSCHUUR, Christine

Genre, postcolonialisme et diversité des mouvements de femmes

Paris : L'Harmattan, 2010. - 500 p.

Subjects: *féminisme, histoire, nationalisme, relations entre les sexes, analyse des rôles sexuels, mouvements sociaux, relations raciales postcolonialisme, sexisme, Chine, Inde, Asie, Palestine, Egypte, Moyen-Orient, Afrique du Sud, Etats-Unis, Brésil, Amérique Latine, Europe*

Call N°: 05.03.07/VER/15288

34. VERSCHUUR, Christine; HAINARD, François

Femmes et politiques urbaines: ruses, luttes et stratégies

Paris UNESCO, 2004. – 103 p.

ISBN: 9232038854

Subjects: *politique urbaine, relations entre les sexes, femmes, villes, autonomisation, Brésil, Argentine, Sénégal, Roumanie, Bulgarie, Burkina Faso, République Dominicaine, Santo Domingo, Sao Paulo, Ouagadougou, Lambol, Bucarest, Dakar*

Call N°: 14.04.03/HAI/12811

35. VERSCHUUR, Christine; BISILLIAT, Jeanne

Genre et économie: un premier éclairage

Paris l'Harmattan, 2001.- 82 p.

ISBN: 2747519082

Subjects: *relations entre les sexes, travail des enfants, femmes rurales, croissance économique, division du travail, rôles sexuels, développement économique, économie, macroéconomie, division sexuelle du travail*

Call N°: 05.03.01/BIS/12532

36. VERSCHUUR, Christine ; BISILLIAT, Jeanne

Le genre : un outil nécessaire: introduction à une problématique

Publisher: Paris Harmattan, 2000. – 263 p.

ISBN: 2738488552

Subjects: *analyse des rôles sexuels, politique de développement, relations entre les sexes, développement économique et social, participation des femmes, rôles des femmes, travail des femmes*

Call N° : 05.01.02/BIS/12562

37. VERSCHUUR, Christine ; REYSOO, Fenneke .

Genre, pouvoirs et justice sociale

Paris : L'Harmattan, 2003. - 283 p.

ISBN: 2747557278

Subjects: *relations entre les sexes, élite, participation des femmes, société civile, féminisme, droits de la femme, justice sociale, pouvoir politique, gouvernance, développement économique, analyse des rôles sexuels*

Call N° : 05.03.01/VER/15307

38. WILSON-STRYDOM, Merridy

A Framework for Facilitating the Transition from School to University in South Africa: a Capabilities Approach

Bloemfontein: University of the Free State, 2012. - xxii-325 p., 30 cm

Thesis PhD University of the Free State, School of Higher Education Studies

Subject(s): *Higher Education -- Universities -- Social Justice -- Research Methods -- South Africa -- Access To University -- Capabilities Approach -- Pragmatism -- Mixed Methods*

Call N°: TH-16074

PART II / 2^{ème} PARTIE

ELECTRONIC DOCUMENTS

DOCUMENTS ÉLECTRONIQUES

II – Electronic Documents–Documents électroniques

1. ABDI, Ali A.; CLEGHORN, Ailie, Eds.

Issues in African Education: Sociological Perspectives
New York: Palgrave Mammillan, 2005. – 320 p.

Source:

http://s3.amazonaws.com/academia.edu.documents/31072470/Issues_in_African.pdf?AWSAccessKeyId=AKIAIWOWYYGZ2Y53UL3A&Expires=1498579507&Signature=W%2BnIGlCwbaYefU6VbwgnzAUCJsU%3D&response-content-disposition=inline%3B%20filename%3D Womens_Education_and_Social_Development.pdf#page=176

File: ABDI_Ali A_Issues in African Education.pdf

2. ADJAMAGBO, Agnès ; ANTOINE, Philippe

Être femme « autonome » dans les capitales africaines: les cas de Dakar et Lomé

In : *Du genre et de l'Afrique : Hommage à Thérèse Locoh* / Édité par Jacques Vallin

Paris : Ined Éditions - Institut national d'études démographiques , 2009. – 666 p.

Source : <https://slides.tips/etre-femme-autonome-dans-les-capitales-africaines-les-cas-de-dakar-et-lome.html>

3. African women form a united front in the battle for equality – podcast

Source: <https://www.theguardian.com/global-development/audio/2017/jan/19/african-women-form-united-front-battle-for-equality-podcast>

4. AHMED, Sara

Feminist Killjoys (And Other Willful Subjects)

The Scholar & Feminist Online, Vol. 8, N° 3, Summer 2010, p. 1–8

Introduction: It can be hard to remember becoming a feminist if only because it is hard to remember a time that you did not feel that way. Is it possible to have always been that way? Is it possible to have been a feminist right from the beginning? A feminist story can be a beginning. Perhaps we can make sense of the complexity of feminism as an activist space if we can give an account of how feminism becomes an object of feeling, as something we invest in, as a way of relating to the world, a way of making sense of how we relate to the world. When did "feminism" become a word that spoke not just to you, but spoke you, that spoke of your existence or even spoke you into existence? The sound of it, your sound? How do we gather by gathering around this word, sticking to each other by sticking to it? What did it mean, what does it mean, to hold onto "feminism," to fight under its name; to feel in its ups and downs, in its coming and goings, one's own ups and downs, one's own comings and goings?

What is my story? Like you, I have many. One way of telling my feminist story would be to begin with a table. Around the table, a family gathers. Always we are seated in the same place: my father one end, myself the other, my two sisters to one side, my mother to the other. Always we are seated this way, as if we are trying to secure more than our place. A childhood memory, yes. But it is also memory of an everyday experience in that quite literal sense of an experience that happened every day. An intense everyday: my father asking questions, my sisters and me answering them, my mother mostly silent. When does intensity become tension?

Source : http://sfonline.barnard.edu/polyphonic/print_ahmed.htm

File : AHMED_Sara_Feminist Killjoys.pdf

5. AINA, Tade Akin

Beyond Reforms: The Politics of Higher Education Transformation in Africa

African Studies Review, Vol. 53, N° 1, April 2010, p. 21-40

Abstract: In spite of over a half century of interventions and waves of "reforms," higher education in Africa today consists of institutions, systems, and practices that lack distinct values and goals, or a mission and vision connecting them to the major challenges of their local and global contexts. What is needed in African higher education is true transformation, which will involve practical and epistemological ruptures with previous ways of doing things and a reconstruction of structures, relations, cultures, and institutions. Of particular importance are initiatives that will ensure gender equity, changes in the organization and process of knowledge production, and a reenvisioning of universities' funding sources and mechanisms.

Topics: *Higher Education, Political Reform, Educational Reform, African Culture, Research Universities, Authoritarianism, International Politics, Politicians*

Source: <http://www.jstor.org/stable/40863101>

File: AINA_Tade Akin_Beyond Reforms.pdf

**6. AMPOFO, Akosua Adomako; BEOKU-BETTS, Josephine; NJAMBI, Wairimu
Ngaruiya; OSIRIM, Mary J.**

Women's and Gender Studies in English-Speaking Sub-Saharan Africa: A Review of Research in the Social Sciences

Gender & Society, Vol. 18, 2004, p. 685-714

Abstract: This article seeks to broaden understanding of issues and controversies addressed in social science research on women's and gender studies by researchers and activists based in English-speaking sub-Saharan Africa. The topics covered were selected from those ratified by African women in the Africa Platform for Action in 1995 as well as from current debates on the politics of identity. The common feminist issues the authors identified were health; gender-based violence; sexuality, education, globalization and work; and politics, the state, and nongovernmental organizations. In addition, the authors address theoretical and methodological trends. All four coauthors are feminist sociologists: One scholar is based in an African academic institution, two are Africans based in U.S. academic institutions, and one is an African American based in a U.S. academic institution.

Source: http://repository.brynmawr.edu/soc_pubs/7

File: AMPOFO_Akosua_Adomako_Womens and Gender Studies.pdf

7. ASSIÉ-LUMUMBA, N'Dri; SUTTON, Margaret

Global Trends in Comparative Research on Gender and Education

Comparative Education Review, Vol. 48, N° 4, November 2004, p. 345-352

Introduction : In 2002, we were invited by Nelly Stromquist, then Comparative Education Review (CER) associate editor for special issues, to guest edit a special issue on gender. However, the schedule had to be revised, and we have finalized the issue while also serving as current associate editors of CER . We would like to thank Nelly for her intellectual leadership in the field and her consistent support throughout the process. We also thank the CER coeditors Mark Ginsburg and David Post for their patience and support through the process of assembling this issue.

This special issue of CER brings together analysis of two vectors of cultural and economic change that have deeply affected education around the world and, in so doing, have affected the theory and practice of comparative and international education. The first change includes the post-cold war processes of accelerating economic, cultural, and political interconnections known as "globalization." The second is the locally inflected and worldwide transformation of gender roles in the late twentieth century, which has been shaped in part through education. The topics of globalization and education, on the one hand, and gender and education, on the other, are not strangers to the pages of this journal. As discussed below, theorizing on both subjects within comparative education has been rich and has matured over time. We hope that this special issue can serve as a springboard for further efforts to understand how education around the world does or does not contribute to advancing human capabilities and dignity...

Source: <http://www.jstor.org/stable/10.1086/423396>

File: ASSIE-LUMUMBA_NDri_Global Trends in Comparative Research.pdf

8. BACCHI, Carol; EVELINE, Joan, Eds.

Mainstreaming politics: Gendering practices and feminist theory

Adelaide: University of Adelaide Press, 2010. – 390 p.

Introduction: This book is about change and how it happens. It draws upon the research and experiences of its contributors to provide glimpses into the challenges facing those who care to produce more egalitarian relationships between and among women and men, and into the 'spaces' found within constraints to advance such an agenda. Its specific topic is gender analysis, a form of policy analysis associated with the equality policy initiative called gender mainstreaming. The setting for the production of the book involved a large Linkage Grant project funded by the Australian Research Council (ARC), entitled 'Gendering impact assessment: A new framework for producing gender-inclusive policy'. The authors of this volume, Carol Bacchi and Joan Eveline, located in South Australia and Western Australia respectively, were the Chief Investigators for the project. Our Linkage partners included, in South Australia, the Office for Women (OFW) and, in Western Australia, the Office for Women's Policy (OWP) and the Health Department. A number of other public sector agencies in both states were participants (for details see Chapter 3). The project involved a PhD student, Karen Vincent, and several Research Associates (Jennifer Binns and Susan Harwood in

Feminist Scholarship, Universities and Social Transformation in Africa

Western Australia; Katy Osborne, Zoe Gordon and Catherine Mackenzie in South Australia), who became co-authors of some papers and reports, some of which are published here. ...

Source: <http://www.doabooks.org/doab?func=search&query=rid%3A14794#.WTyLazzGqro.gmail>

File: BACCHI_Carol_Mainstreaming politics.pdf

9. BARNES, Teresa

Politics of the mind and body: gender and institutional politics in Africa Universities

Feminist Africa, N° 8, 2007, p. 8-25

Introduction: The national university is a unique institution in post-colonial Africa. Regardless of the standard or volume of its output, the African university is the premier, deeply subversive symbol of the colonial-era “hewers of wood and drawers of water” actually writing, thinking and theorising for themselves.

There is an increasing literature on African higher education, matched of late by increasing international and comparative interest. This builds on a small but durable body of work from Africans and others who have examined higher education on the continent since the ending of colonial rule. As feminists looking at these works, we ask, “Who has hewn the wood, drawn the water – and who is now being paid to think? Where are the lines of power and exclusion?”

This article seeks to situate the study of gender and culture in the context of the African university. The areas of convergence in the literature on gender, organisational culture, organisational management, post-colonial political history and educational theory have, largely, been neither described or theorised. The subject of gender and institutional culture in African higher education remains largely unmapped – and a fruitful target of enquiry...

Source:

http://www.agi.ac.za/sites/default/files/image_tool/images/429/feminist_africa_journals/archive/08/fa_8_feature_article_1_0.pdf

File: BARNES_Teresa_Politics of the mind and body.pdf

10. BAUDOUIN, Marie-Ange

Genre et développement: la place de la femme en Afrique rurale et dans les projets de développement agricole

Introduction : Dans un contexte de dégradations environnementales et d'ouverture des marchés, la diversification des stratégies de survie est devenue indispensable aux villages ruraux africains. Les ONG peuvent jouer un rôle fondamental sur ce plan grâce à l'introduction de techniques nouvelles et à l'appui qu'elles peuvent offrir aux populations. Cependant, la prise en compte du contexte dans lequel leurs projets prennent place sera déterminante dans la réussite de leurs activités. Or, dans le milieu rural africain, l'importance des statuts peut constituer un frein au développement. La femme est souvent confinée dans son rôle de mère nourricière, et il sera alors vain de tenter de la faire prendre part à d'autres tâches qui ne relèvent pas de ses fonctions maternelles. Au contraire, si ce statut traditionnel est respecté, il pourra constituer un levier utile pour un projet de développement...

Source : https://www.habiter-autrement.org/31_sud-nord/contributions-31/Femmes-rurales-et-genre-Marie-Ange_Baudouin_2008.pdf

File : BAUDOUIN_Marie-Ange_Genre et développement.pdf

11. BEOKU-BETTS, Josephine; NJAMBI, Wairimū Ngarūiya

African Feminist Scholars in Women's Studies: "Negotiating Spaces of Dislocation and Transformation in the Study of Women

Meridians, Vol. 6, N° 1, 2005, p. 113-132

Introduction: The past decade has witnessed the publication of numerous feminist writings on issues of identity and difference in the analysis of women's lives (Anzaldia 1990, 2001; Collins 1990; hooks 2000; Imam 1997; Mama 1996; Mohanty 1991; Oyewumi 1997; Sandoval 2001). Previously, a homogenized notion of "women" was taken for granted, and the experience of white middle-class women was generalized to other categories of women, irrespective of race, ethnicity, class, sexual orientation, nationality, and cultural difference. This homogenization effectively ignored or dismissed the agency of historically marginalized groups of women whose modes of identity and self-definition did not fit into conventional discourses on gender. Feminist scholarship has more recently rethought this homogenization of women, and it has moved significantly toward a more complex analysis of women's differentiated lives, including those in the academic community...

Topics: *Feminism, Women's Rights, Women's Studies, Third World, African American Culture, White People, Whiteness Studies, Gender Identity, Cultural Identity, Stereotypes*

Source: <https://www.jstor.org/stable/pdf/40338687.pdf?refreqid=excelsior%3A24aa1137a6298598eb7b23808edc1eda>

File: BEOKU-BETTS_Josephine_African Feminist Scholars in Women's Studies.pdf

12. BEETHAM, Gwendolyn; DEMETRIADES, Justina

Feminist Research Methodologies and Development: Overview and Practical Application
Gender and Development, Vol. 15, No. 2, 2007, p. 199-216

Abstract: This article provides a background on the feminist frameworks at the foundation of research conducted from a gender perspective, showing that development research that ignores the complex aspects of gender relations results in incomplete and/or biased research, which in turn leads to the formulation of incomplete development policies and programmes. The article goes on to explore the ways that feminist methodologies have been used in the development of gender sensitive indicators and measurements of change, examining the methods currently available for assessing progress on gender equality and how gender methodologies can be used to ensure that indicators better reflect gendered experience.

Topics: *Research Methods, Gender Equality, Personal Empowerment, Economic Research, Gender Roles, Womens Rights, Violence Against Women, Feminism, International Development, Men*

Source: <http://www.tandfonline.com/doi/pdf/10.1080/13552070701391086?needAccess=true>

File: BEETHAM_Gwendolyn_Feminist Research Methodologies.pdf

13. BENNETT, Jane

“Circles and circles”: Notes on African feminist debates around gender and violence in the c21”
Feminist Africa, N° 14, 2010, p. 21 – 47

Introduction: The strategies opened for political activism through mobilization as “women” shift dramatically in different historical, social, economic, and cultural contexts (Geisler, 2004; Razavi and Molyneux, 2002; Ferree and Tripp, 2006).

Some analyses of such shifts privilege identity politics as a key resource in understanding differences, tensions, and alliances (so that religious identities, for example, or racialized ones, become central to the theorization of particular activist agendas or initiatives). Others are more interested in the contextual confluence of economic and political realities through which people gendered as “women” find themselves deprived of access to power, material resources, and/or political representation. In the past few years, there have been vibrant, critical discussions on the nature, shape and direction of “women’s movement” organizing, and in African contexts, I would suggest there are four overarching debates which have circled continually through intellectual writing on “women’s movements”, activist organization at several levels, and within numerous fora – workshops, conferences, World Social...

Source: <http://www.agi.ac.za/agi/feminist-africa/14>

File: BENNETT_Jane_Circles and circles.pdf

14. BOYCE-DAVIES, Carol

"Pan-Africanism, transnational black feminism and the limits of culturalist analyses in African gender discourses".

Feminist Africa, N° 14, 2014, p. 78- 93

Introduction: Feminism and pan-Africanism, as 20th century political positions, intersect in various ways but also follow different paths as they challenged entrenched systems of racial and gender domination. Because women have been consistently erased from the history of pan-Africanism, it is important to assert from the outset that there has been a presence of active women from the very start of pan-Africanism. Many of these women explicitly indicated women’s rights positions in their work and activism. Pan-Africanists who were feminists, (or feminists who were pan-Africanists), practised the art of navigating a variety of complex positions around race, gender, class, national origin and culture within the larger goal of the liberation of African peoples internationally. These political positions place them easily within current understandings of transnational black feminism...

Source: [http://www.agi.ac.za/sites/default/files/image_tool/images/429/feminist_africa_journals/archive/02/features_-_pan-](http://www.agi.ac.za/sites/default/files/image_tool/images/429/feminist_africa_journals/archive/02/features_-_pan-africanism_transnational_black_feminism_and_the_limits_of_culturalist_analyses_in_african_gender_discourses.pdf)

[africanism_transnational_black_feminism_and_the_limits_of_culturalist_analyses_in_african_gender_discourses.pdf](http://www.agi.ac.za/sites/default/files/image_tool/images/429/feminist_africa_journals/archive/02/features_-_pan-africanism_transnational_black_feminism_and_the_limits_of_culturalist_analyses_in_african_gender_discourses.pdf)

File: BOYCE-DAVIES_Carol_Pan-Africanism transnational black feminism.pdf

15. BRADLEY, Karen

The Incorporation of Women into Higher Education: Paradoxical Outcomes?
Sociology of Education, Vol. 73, N° 1, January 2000, p. 1-18

Abstract: Unlike the extensive cross-national research on occupational sex segregation, sex segregation within higher education has yet to be empirically examined comparatively. This article reports analyses for a wide range of countries from 1965 through 1990, using two measures of gender differentiation by field of study. The results indicate that gender differentiation has declined surprisingly little. Women are more likely to graduate from education, arts, humanities, social sciences, and law, and men are more likely to graduate from natural sciences, mathematics, and engineering. Few differences are found between more- and less economically developed countries. These findings echo those in the occupational sex segregation literature.

Topics: *Higher Education, Men, Gender Equality, Womens Education, Graduates, Liberal Arts Education, Gender Roles, Mathematics, Engineering*

Source: <http://www.jstor.org/stable/2673196>

File: BRADLEY_Karen_The Incorporation of Women into Higher Education.pdf

16. BUGAIN, Jeannine

La problématique du rôle des femmes dans le développement en Afrique : l'implication du CIFAD
Recherches féministes, Vol. 1, N° 2, 1988, p. 121-126.

Introduction : Dans les sociétés traditionnelles africaines, les femmes jouent un rôle prépondérant dans tous les domaines de la vie sociale. L'importance de ce rôle est d'ailleurs inhérente aux structures sociétales matrilineaires ou patrilineaires atténuées qui se chevauchent dans une dualité dialectique. Dans celles-ci, les Africaines participent pleinement à la gestion des affaires publiques et au développement. Ainsi elles assument des fonctions intégrées. Le passage à la société patriarcale lié à la maîtrise technologique des outils de chasse, de guerre et des moyens de production, transforme les rôles sociaux. Le régime patriarcal accentue la hiérarchisation sociale, et réagence la division sexuelle du travail; les inégalités matérielles et socio-culturelles s'aiguisent. Les femmes passent progressivement d'un rôle social global à un rôle partiel et plus marginal. Ce processus implique des transformations au niveau de la socialisation qui renforcent la structure sociétale inégalitaire. Au cours du temps, la femme commence à jouer un rôle plus effacé et devient de plus en plus une force tranquille. La société marchande, qui apparaît en Afrique suite à la colonisation, exacerbe la déstructuration des rapports sociaux et sexuels antérieurs. Les Africains et les Africaines se voient incorporés dans la division internationale du travail comme fournisseurs et fournisseuses de matières premières et également comme consommateurs et consommatrices. Les femmes sont particulièrement sollicitées et invitées à la consommation...

Source : <https://www.erudit.org/fr/revues/rf/1988-v1-n2-rf1638/057520ar.pdf>

File : BUGAIN_Jeannine_ La problematique du role des femmes.pdf

17. CAMPBELL, Rebecca; WASCO, M. Sharon

Feminist Approaches to Social Science: Epistemological and Methodological Tenets
American Journal of Community Psychology, Vol. 28, N° 6, 2000, p. 773-791

Abstract: This paper is a primer for community psychologists on feminist research. Much like the field of community psychology, feminist scholarship is defined by its values and process. Informed by the political ideologies of the 1970s women's movement (liberal, radical, socialist feminism, and womanism), feminist scholars reinterpreted classic concepts in philosophy of science to create feminist epistemologies and methodologies. Feminist epistemologies, such as feminist empiricism, standpoint theory, and postmodernism, recognize women's lived experiences as legitimate sources of knowledge. Feminist methodologies attempt to eradicate sexist bias in research and find ways to capture women's voices that are consistent with feminist ideals. Practically, the process of feminist research is characterized by four primary features:

(1) expanding methodologies to include both quantitative and qualitative methods, (2) connecting women for group-level data collection, (3) reducing the hierarchical relationship between researchers and their participants to facilitate trust and disclosure, and (4) recognizing and reflecting upon the emotionality of women's lives. Recommendations for how community psychologists can integrate feminist scholarship into their practice are discussed.

Source: http://s3.amazonaws.com/academia.edu.documents/38108978/AJCP_-_Campbell_Wasco.pdf?AWSAccessKeyId=AKIAIWOWYYGZ2Y53UL3A&Expires=1496773232&Signature=99bAkynK%2BIz%2FN8okobmrtjnLPi8%3D&response-content-disposition=inline%3B%20filename%3DFeminist_Approaches_to_Social_Science_Ep.pdf

File: CAMPBELL_Rebecca_Feminist Approaches to Social Science.pdf

18. CHADYA, Joyce M.

Mother Politics: Anti-colonial Nationalism and the Woman Question in Africa
Journal of Women's History, Vol. 15, N° 3, Autumn 2003, p. 153-157

Introduction: Anne McClintock's comment on nationalism succinctly captures the position of women during anti-colonial nationalism on the African continent. Across the continent, especially since World War II, women played a crucial role in the ousting of colonial/apartheid minority governments.

However, the top leadership of most, if not all, of the nationalist movements was exclusively male. There was, therefore, a gender bias right from the creation of nationalist movements. This scenario was to be replicated in independent Africa when most of the senior government posts were (and continue to be) held by men. Women still find themselves at the margins of political and economic decisions at party and government level.

Using examples from sub-Saharan Africa, I examine the role that African women played in the formation and building of African nationalisms and how those historical origins affected their position in the postcolonial state. I argue that African nationalism accomplished its objectives at the expense of women's subordination. African nationalists' support of women's causes was part of a tactic of social and political inclusion that was meant to yoke as many people as possible to the nationalist struggle.

I further suggest that women's position in the postcolonial African state is distressed by the origins of the woman question which continue to eclipse its outlook. Almost without exception, the struggle for women's rights in Africa rose alongside nationalist movements in the form of anticolonial resistance. Hence, as many feminists argue, colonial women were fighting a two-pronged struggle. For the most part, in these struggles, nationalist interests overshadowed women's issues as women were encouraged to focus on nationalist goals first. The rest would be addressed later. Consequently, women's movements have co-existed with these nationalist movements in a love-hate relationship in which nationalists dominate...

File: CHADYA_Joyce M_Mother Politics.pdf

19. CLOETE, Nico; MAASSEN, Peter; BAILEY, Tracy

Knowledge Production and Contradictory Functions in African Higher Education
Somerset West: African Minds, 2015. – 310 p.

ISBN: 9781920677855

(Book Series: African Higher Education Dynamics Series. Vol. 1)

Abstract: This volume brings together excellent scholarship and innovative policy discussion to demonstrate the essential role of higher education in the development of Africa and of the world at large. Based on deep knowledge of the university system in several African countries, this book will reshape the debate on development in the global information economy for years to come. It should be mandatory reading for academics, policy-makers and concerned citizens, in Africa and elsewhere.”– Manuel Castells, Professor Emeritus, University of California at Berkeley, Laureate of the Holberg Prize 2012 and of the Balzan Prize 2013.

Source: http://www.africanminds.co.za/wp-content/uploads/2015/03/9781920677855_txt1.pdf

File: CLOETE_Nico_Knowledge Production and Contradictory Functions.pdf

20. COLLINS, Patricia Hill

The Social Construction of Black Feminist Thought
Signs, Vol. 14, N° 4, 1989, p. 745-773

Topics: African American Culture, Black Communities, African Americans, Black Feminist Theory, Feminism, Epistemology, Ethical Epistemology, Feminist Ethics, Black White Relations, Social Epistemology

Source: <https://diversedynamics.files.wordpress.com/2007/01/collins.pdf>

File: COLLINS_Patricia Hill_The Social Construction of Black Feminist Thought.pdf

21. CROSS, Michael; NDOFIREPI, Amasa

Reconnecting the University to Society The Role of Knowledge as Public Good in South African Higher Education

Journal of Higher Education in Africa / Revue de l'enseignement supérieur en Afrique, Vol. 14, N° 1, 2016, p. 119-140

Feminist Scholarship, Universities and Social Transformation in Africa

Abstract: This article discusses the nature of university–society relations in response to the calls on South African universities for greater social and economic responsiveness driven by external stakeholders. The adoption of constitutional democracy and the provision of institutional autonomy have provided them with considerable freedom to pursue their goals in society. However, they have also left them under considerable pressure from competing interest groups, intensifying the levels of internal and external determination, very often in a conflicting manner. The article argues that current forms of determination (e.g. Constitutional framework, policy and stakeholder demands) on university operations cannot per se provide adequate options for university–society relations. Critical to effective university–society relations is the structure of production and distribution of knowledge. The problem in this regard stems from the failure to recognize the encroachment of the profit motive into the academy (the shift from a public good knowledge/learning regime to a neoliberal knowledge/learning regime). Under such circumstances, progressive virtues (self-development, positive human relations and informed citizenship), democratic principles (equity and social justice) and the commitment to social transformation guided by altruism and common good encapsulated in the South African higher education vision are under serious threat.

Source: <http://www.codesria.org/spip.php?article2819&lang=fr>

File: CROSS_Michael_Reconnecting the University to Society.pdf

22. DAGENAIS, Huguette

"La recherche féministe, en prise sur la réalité."

Recherches féministes, Vol. 10, N° 1, 1997, p. 1–4

Introduction: La pensée magique qui caractérise plusieurs adversaires du féminisme a valu maintes et maintes fois au mouvement d'être déclaré mort ou moribond, ou à tout le moins dépassé. Les médias, toujours à l'affût de nouveauté et si possible de sensationnel, ont généreusement prêté leurs pages et leurs ondes à ces discours. Le monde de la recherche scientifique n'a pas été en reste. Plusieurs étudiantes désireuses de réaliser leur mémoire ou leur thèse en adoptant une perspective féministe se font encore dire qu'«une thèse, c'est sérieux! L'approche féministe, c'est du militantisme, pas une approche scientifique». Pourtant, comme le démontrent les articles (et les comptes rendus) du présent numéro, les recherches féministes en cours, qu'elles soient réalisées au Québec, en France, au Bénin ou en Tunisie, au Nord ou au Sud, sont bien arrimées aux préoccupations sociales de l'heure, sur lesquelles elles fournissent à la fois de nouvelles données et de nouveaux éclairages...

Source: <https://www.erudit.org/fr/revues/rf/1997-v10-n1-rf1655/057908ar.pdf>

File: DAGENAIS_Huguette_La recherche feministe en prise sur la realite .pdf

23. DAMAMME, Aurélie

« Ayesha Imam, Amina Mama et Fatou Sow (Dir.) : Sexe, genre et société. Engendrer les sciences sociales africaines »

Nouvelles Questions Féministes, Vol. 25, N° 3, 2006, p. 140-143.

Introduction: Cet ouvrage au titre – et programme – audacieux, *Sexe, genre et société. Engendrer les sciences sociales africaines*, est édité par trois chercheuses africaines de renom, Ayesha Mei-Tje Imam et Amina Mama, Nigérianes, et Fatou Sow, Sénégalaise. Ce livre dense, treize articles, est le fruit d'un colloque du CODESRIA (Conseil pour le développement de la recherche en sciences sociales en Afrique) sur « l'analyse de genre et les sciences sociales en Afrique », qui s'est tenu en 1991 et a déjà fait l'objet d'une publication en anglais, en 1997. Cette traduction est particulièrement bienvenue pour appréhender, sous leurs multiples aspects, les études menées par les chercheurs africaines (dix femmes et trois hommes) sur les rapports sociaux de sexe, dans une approche renouvelée du concept de genre. En outre, la bibliographie, particulièrement abondante, constitue un outil indispensable à une meilleure connaissance des recherches qui sont menées à l'échelle du continent sur ces questions.

Il faut noter d'emblée la diversité d'approches disciplinaires (sociologie, histoire, économie, psychologie, sciences de l'éducation) et la richesse des exemples fournis, concernant des pays de l'Afrique aussi bien francophone qu'anglophone.

Source: <http://www.cairn.info/revue-nouvelles-questions-feministes-2006-3-page-140.htm>

File: DAMAMME_Aurelie_Ayesha Imam_Amina Mama_Fatou Sow.pdf

24. DAMARIS, Rose

Retour sur les méthodologies de recherche féministes : document de travail

6 juillet 2001. – 55 p.

Introduction: Le présent document est le prolongement d'une présentation effectuée par l'auteure pour un atelier réunissant des membres de la Direction de la recherche de Condition féminine Canada, en février 2000. L'atelier avait pour but principal de fournir des ressources aux membres de la Direction amenés à évaluer les projets

Recherche féministe, universités et transformation sociale en Afrique

de recherche soumis au Fonds de recherche en matière de politiques. La présentation s'appuyait sur les débats récents autour des méthodes de recherche dans les sciences sociales et, en particulier, sur l'évolution de la controverse quant à ce qui constitue des « méthodes de recherche féministes ». Le but était d'apporter une aide utile pour déterminer, d'une part, si les méthodologies et techniques de recherche envisagées dans les demandes de subventions pour projet étaient appropriées au sujet de la recherche et, de l'autre, si elles entraient dans le cadre du programme de recherche axé sur les politiques...

Source:

https://www.researchgate.net/profile/Damaris_Rose/publication/229023001_Retour_sur_les_methodologies_de_recherche_feministes_document_de_travail/links/004635152158792746000000/Retour-sur-les-methodologies-de-recherche-feministes-document-de-travail.pdf

File: DAMARIS_Rose_Retour sur les methodologies de recherche feminists.pdf

25. DAVID, Mariam

Diversity, Gender and Widening Participation in Global Higher Education: a Feminist Perspective
Learning and Teaching

The International Journal of Higher Education in the Social Sciences, Vol. 3, N° 2, Summer 2010,
p. 19-38

Abstract: This article is a critique of the expansion of higher education in global and national contexts. First I provide an analysis of the transformation of higher education as a form of 'academic capital ism' and how second-wave feminist critiques and pedagogies have become incorporated as have women, amongst other social groups, in increasingly diverse forms of post-compulsory education. Yet, the transformations in global higher education have not been in the direction of greater gender or social equity. Second, I provide evidence of the policies and practices of the U.K. government in widening participation to U.K. higher education, drawing on research, commissioned by the U.K. government, and conducted by the Teaching and Learning Research Programme. I provide detailed research evidence, from the seven projects, about the policies, practices and pedagogies within English higher education. I argue that, although neither gender nor social equality has been accomplished, there is evidence of practices that value and respect social diversity and inclusion of women's diverse perspectives and feminist pedagogies.

Topics: *Higher Education, Feminism, College Students, Universities, Vocational Education, Academic Learning, Academic Education, Student Diversity, Educational Research*

Source: <http://www.jstor.org/stable/23744838>

File: DAVID_Mariam_Diversity gender and widening participation.pdf

26. DESCARRIES, Francine

“Théories féministes : essai de typologie”

Communication présentée le 6 mai 1988 à l'UQÀM dans le cadre d'un séminaire organisé par le CRF "Théories -épistémologie - éthique féministes".

Source:

http://classiques.uqac.ca/contemporains/descarries_francine/theories_feministes_typologie/theories_feministes_typo.pdf

File: DESCARRIES_Francine_ Theories feministes : essai de typologie.pdf

27. DIAW, Codou

Gender and Education in Sub-Saharan Africa: The Women in Development (WID) Approach and its Alternatives

In: *Issues in African Education: Sociological Perspectives* / Ed. By Ali A. Abdi and Ailie Cleghorn.
– New York: Palgrave Macmillan, 2005, p. 175-192

Introduction: This quote is pertinent to this chapter in that it sets the scene for discussing the issues of education, gender, and culture in an international, rather than national perspective. It also recognizes both the key role played by international development institutions and the contribution of the academic field. Finally, it underscores the importance of using a gender framework to analyze policy issues that affect the education of girls and women...

File: ABDI_Ali A_Issues in African Education.pdf

28. EL-MALIK, Shiera S.

Intellectual Work 'In-the-World': Women's Writing and Anti-Colonial Thought in Africa
Irish Studies in International Affairs, Vol. 24, 2013, p. 101-120

Feminist Scholarship, Universities and Social Transformation in Africa

Abstract: This paper considers women's practices of thinking, writing and speaking less acknowledged part of the anti-colonial project. I argue that the colonial moment in history exposed, and continues to expose, how hegemonic epistemological structures are fundamentally racist and sexist, setting boundaries around who can speak and what can be said, even in the historical record. I posit that 'looking back' and asking 'where are the women?' reveals complexity in how women's intellectual energies and writing practices harnessed in defining the political problem and in devising a response. I present three examples of women's writing and intellectual work regarding colonialism in narrative form and suggest that too little attention is paid the value of what I call 'present-hind-sight'.

Topics: *Colonialism – Men – Nationalism – Oppression – Narratives -- Womens rights -- Womens studies – Racism -- Gender equality --Irish studies*

Source: <http://www.jstor.org/stable/42912416>

File: EL-MALIK, Shiera S_Intellectual Work In-the-World.pdf

29. FALQUET, Jules

Trois questions aux mouvements sociaux «progressistes» Apports de la théorie féministe à l'analyse des mouvements sociaux

Nouvelles Questions Féministes, Vol. 24, N° 3, 2005, p. 18-35

Introduction: C'est à la fois comme sociologue féministe et comme sympathisante ou militante de différents mouvements sociaux des deux côtés de l'Atlantique, que je voudrais partager les réflexions suivantes, ébauchées dans plusieurs travaux précédents sur différents mouvements sociaux réputés particulièrement « progressistes ».

Du côté des mouvements assez classiquement « redistributifs », pour reprendre la distinction établie notamment par Nancy Fraser (1997), j'interrogerai trois mouvements particulièrement significatifs par le nombre de personnes impliquées, leur durée (plus de vingt ans) et leur fort écho international. La guérilla du Front Farabundo Martí de Libération nationale (FMLN), au Salvador, a cristallisé l'un des principaux projets révolutionnaires et anti-impérialistes latino-américains des années 80. Le mouvement zapatiste, autour de l'Armée zapatiste de Libération nationale (EZLN), au Mexique, a joué un grand rôle dans le déclenchement de l'actuelle résistance à la mondialisation néolibérale. Enfin, le Mouvement des Sans Terre (MST), au Brésil, constitue une référence de lutte paysanne pour la terre et fait également partie des piliers de la lutte contre le néolibéralisme...

Source: <http://www.jstor.org/stable/40620322>

File: FALQUET_Jules_Trois questions aux mouvements sociaux progressistes.pdf

30. FLOOD, Michael

Men as Students and Teachers of Feminist Scholarship

Abstract: When men participate as students in Women's and Gender Studies (WGS) classrooms, they undergo feminist change. They adopt more progressive understandings of gender, show greater support for feminism, and increase their involvement in antisexist activism. Male students in WGS classrooms benefit to the same degree as female students, showing similar levels of change, although they start with poorer attitudes and thus the gap between them and their female peers persists. At the same time, male students' presence highlights critical challenges to feminist pedagogy: gendered patterns of interaction, resistance to feminist teaching, and limitations on women's critical reflections on personal experience. When men teach WGS, typically they are "graded up"—evaluated by students as less biased and more competent than female professors.

Male professors face distinct dilemmas in teaching about gender inequality from a position of privilege. Yet, like male students, they can adopt traitorous and antipatriarchal social locations and standpoints, developing pedagogies for and by the privileged.

Source:

http://s3.amazonaws.com/academia.edu.documents/30366567/Flood_Men_as_Students_and_Teachers_of_Feminist_Scholarship_2011.pdf?AWSAccessKeyId=AKIAIWOWYYGZ2Y53UL3A&Expires=1496831741&Signature=2Q1N2pCIQvZd9ubVTUr%2FM2uyAtk%3D&response-content-disposition=inline%3B%20filename%3DMen_as_Students_and_Teachers_of_Feminist.pdf

File: FLOOD_Michael_Men as Students and Teachers of Feminist Scholarship.pdf

31. FONTAN, Jean-Marc

“ De l'intellectuel critique au professionnel de service, radioscopie de l'universitaire engagé ”

Introduction : L'emprise de la civilisation capitaliste sur le devenir de la planète suscite actuellement une réflexion critique et entraîne un renouvellement des mouvements sociaux. Un certain nombre d'intellectuels de la

Recherche féministe, universités et transformation sociale en Afrique

communauté universitaire participent à cette réflexion et à ce renouvellement. Les modalités qu'ils proposent pour aborder les grands problèmes sociaux, politiques, économiques ou culturels empruntent différentes voies, plus ou moins complémentaires les unes par rapport aux autres. Si la majorité des intellectuels opte pour une approche réflexive positive non engagée, en se parant des habits de l'objectivité scientifique pour afficher une neutralité face au devenir...

Source : http://classiques.uqac.ca/contemporains/fontan_jean_marc/intellectuels_critiques/intellectuel_critique.pdf

File : FONTAN_Jean-Marc_De l_intellectuel critique au professionnel de service.pdf

32. GAIDZANWA, Rudo B.

The Experience of Women in Post-revolutionary Reconstruction: Women in Higher Education Administration

Harare: HRRC, 1989. - 24 p.

(Working paper / Human Resources Research Centre; no. 2)

Introduction: In most post-revolutionary situations, there is a need for reconstruction of institutions and infrastructure that are deemed necessary for the realization of the goals of the post-revolutionary societies. In the SADCC region, struggles for national liberation are taking place in South Africa and Namibia. Zimbabwe, Mozambique and Angola are engaged in reconstruction after their struggles against colonial regimes. Countries such as Tanzania and Zambia are continually trying to reconstruct their economies that have been stretched by support given to national liberation movements. The attempts at reconstruction are occurring in situations where the current struggles against colonialism and imperialism are intensifying. The potential for regional disruption socially, economically and political increases as these struggles intensify. It is within this context that the experiences of women in higher education administration will be examined. The major case for reference will be that of the University of Zimbabwe. The experiences of women in higher education administration will be discussed so that their policy implications can be assessed. Where possible, reference will be made to the other SADCC countries for comparative purposes...

Source : <http://opendocs.ids.ac.uk/opendocs/handle/123456789/7216>

File: Gaidzanwa_Rudo B_The Experience of Women in Post-revolutionary.pdf

33. GOEBEL, Allison; EPPRECHT, Marc

Women and Employment in Sub-Saharan Africa: Testing the World Bank and WID Models with a Lesotho Case Study

African Studies Review, Vol. 38, N° 1, Apr., 1995, p. 1-22

Introduction: This paper offers an empirical study of a weaving enterprise in the southern African nation of Lesotho. The objective of the study was to test the theory and prescriptions of the liberal women in development (or WID) approach within the World Bank model of development as a whole. That is, through the analysis of a real life situation for a specific group of women in a specific Third World context, we sought to determine whether employment "empowers" women (as WID predicts), exploits them (as some of its critics assert), or otherwise affects their lives and consciousness. Throughout the following discussion, we bear in mind that development strategies do not only succeed or fail, but can profoundly affect the political, social and economic structures in developing societies as they unfold, often in unwitting ways (Ferguson 1990, xiv). What effect does a WID-type business actually have in this specific instance, and what can it tell us about the relevance of mainstream development discourse and practice with regard to women's employment throughout Sub-Saharan Africa?

Topics: Working Women, World Bank, Sustainable Development, Business Development, Productivity, Economic Models, Entrepreneurs, Husbands

Source: <http://www.jstor.org/stable/525471>

File : GOEBEL_Allison_Women and Employment in Sub-Saharan Africa.pdf

34. HETHERINGTON, Penelope

Women in South Africa: The Historiography in English

The International Journal of African Historical Studies, Vol. 26, N° 2, 1993, p. 241-269

Introduction: The historiography of South Africa has been transformed since the 1970s of the work of neo-marxist historians who undermined the hegemony of liberal interpretation of the South African past, with its emphasis on race. The now well-established neo-marxist tradition interprets the economic history of South Africa in terms of a consistent and long-lasting attack fractions of capital on the black population, in the interests of capital and the creation and reproduction of a black working class. According political economy approach, this process has in the past been "mystified" "rationalized" as the natural outcome of race differences. The implication that liberal historians have taken the rationalizations of the dominant elite the "real" reason for the creation of a racist society. In so doing they have

Feminist Scholarship, Universities and Social Transformation in Africa

something of an apologia for South African apartheid. But the neo-approach, especially in its early stages, has also been criticized because it to economic reductionism and to insensitivity to the subtlety of the "discourses" in South African society.² It neglects the historical complexity political process and ignores the agency of the black...

Topics: *African history, Womens history, Womens studies, Capitalism, Black people, Feminism, Working women, Gender roles, Historians*

Source: <http://www.jstor.org/stable/219546>

File: HETHERINGTON_Penelope_Women in South Africa.pdf

35. JACOBS, Jerry A.

Gender Inequality and Higher Education

Annual Review of Sociology, Vol. 22, 1996, p. 153-185

Abstract: This paper reviews a diverse literature on gender and higher education. Gender inequality is more pronounced in some aspects of the educational systems than in others. The analysis distinguishes 1) access to higher education; 2) college experiences; and 3) post collegiate outcomes. Women fare relatively well in the area of access, less well in terms of the college experience, and are particularly disadvantaged with respect to the outcomes of schooling. Explanations of gender inequality in higher education should distinguish between these different aspects of education and should explain those contexts in which women have attained parity as well as those in which they continue to lag behind men.

Topics: *Women's Education, Higher Education, Colleges, Women's Studies, Men, Gender Equality, College Students, Net Income, School Enrollment, Working Women*

Source: <https://www.jstor.org/stable/pdf/2083428.pdf?refreqid=search%3Ad170eb07a370694961963b2db8c0b859>

File: JACOBS_Jerry A_Gender Inequality and Higher Education.pdf

36. EGBO, Benedicta

Women's Education and Social Development in Africa

In: Issues in African Education: Sociological Perspectives / Ed. By Ali A. Abdi and Ailie Cleghorn.

– New York: Palgrave Macmillan, 2005, p. 141-158

Introduction: Much has been written about the role of education as an important prerequisite for social development. Although there are competing claims to the contrary, there is indeed compelling evidence that mass education accelerated industrial revolution in much of the developed West. Following the same logic, postcolonial social policies in Africa and other less developed parts of the world have been premised on the assumption that there is an interdependence between education and social development. But, despite this recognition and massive educational expansions in the region over the last several decades, women's equal access to education is at best, ideational. An analysis of UNESCO's (2000) World Education Report, shows that while significant gains were made in school enrollments in Africa, women continue to trail behind men, with few exceptions, at all levels of education (see table 8.1). But, beyond disparities in educational enrollments and asymmetrical access to social rewards per se, women's education is of critical value to society in very important ways...

File: ABDI_Ali A_Issues in African Education.pdf

37. JACQUOT, Sophie

La fin d'une politique d'exception: L'émergence du gender mainstreaming et la normalisation de la politique communautaire d'égalité entre les femmes et les hommes

Revue française de science politique, Vol. 59, N° 2, Avril 2009, p. 247-277

Source : <https://www.jstor.org/stable/pdf/43120490.pdf?refreqid=search%3Ac13217b61cf7ae6ab4486c8184130c48>

File : JACQUOT_Sophie_La fin d_une politique d_exception.pdf

38. KANDE, Ndeye Mariama Angèle

Les facteurs déterminants de la carrière des enseignantes chercheuses: une approche genre organisation système (gos) intégrée : cas de l'UCAD.

Montpellier : 2014. Université de Montpellier 3 École normale supérieure de l'enseignement technique et professionnel, 2014. – 304 p.

Thèse de doctorat, Sciences de gestion

Résumé: Cette étude s'intéresse particulièrement à la construction de carrières des enseignants du supérieur et plus précisément de celle des femmes universitaires. Elle porte sur la manière dont les femmes pourraient s'intéresser plus aux carrières universitaires et participer au développement de la recherche scientifique.

Le cadre théorique fait référence à l'approche Genre Organisation Système de Fagenson (1990). Cette théorie a été mobilisée pour apporter des explications relatives à la progression limitée des femmes universitaires et aux différences de carrière constatées entre les enseignantes et enseignants. Cette recherche s'inscrit dans une logique épistémologique interprétativiste. Elle se veut qualitative avec à l'appui l'étude de cas de l'université Cheikh Anta diop. Parallèlement, à travers des entretiens semi directifs et des récits de vie, le vécu, les expériences et les histoires professionnelles des enseignantes chercheuses sont mis en relief.

Les résultats de cette recherche ont montré que les hommes évoluaient sur l'échelle hiérarchique plus rapidement que les femmes à cause des grossesses, des enfants et des pesanteurs socioculturelles. Cependant, certaines enseignantes chercheuses réussissent très bien leurs progressions de carrière.

Source : <http://www.biu-montpellier.fr/florabium/jsp/nnt.jsp?nnt=2014MON30089>.

File: KANDE_Ndeye_Mariama_Angele.pdf

39. HALVORSEN, Tor; NOSSUM, Jorun

North-South Knowledge Networks: Towards Equitable Collaboration Between Academics, Donors and Universities

Somerset West; African Minds, 2016. – 310 p.

Vol.1. - ISBN: 9781928331308

Abstract: Since the 1990s, internationalisation has become key for institutions wishing to secure funding for higher education and research. For the academic community, this strategic shift has had many consequences. Priorities have changed and been influenced by new ways of thinking about universities, and of measuring their impact in relation to each other and to their social goals. Debates are ongoing and hotly contested. In this collection, a mix of renowned academics and newer voices reflect on some of the realities of international research partnerships. They both question and highlight the agency of academics, donors and research institutions in the geopolitics of knowledge and power. The contributors offer fresh insights on institutional transformation, the setting of research agendas, and access to research funding, while highlighting the dilemmas researchers face when their institutions are vulnerable to state and donor influence. Offering a range of perspectives on why academics should collaborate and what for, this book will be useful to anyone interested in how scholars are adapting to the realities of international networking and how research institutions are finding innovative ways to make North-South partnerships and collaborations increasingly fair, sustainable and mutually beneficial.

Source: http://www.africanminds.co.za/wp-content/uploads/2017/01/AMT-South-North-Cooperation-Lighting-Source_LWed.pdf

File: HALVORSEN_Tor_North-South Knowledge Networks.pdf

40. HOOKS, bell

(1994): "Theory as Liberatory Practice, p. 59-75

In: Teaching to Transgress: Education as the Practice of Freedom

New York: Routledge, 1994. – 107 p.

Source: <https://academictrap.files.wordpress.com/2015/03/bell-hooks-teaching-to-transgress.pdf>

File: HOOKS_Bell_Teaching to Transgress.pdf

41. HUFF, Amber; DOWD, Caitriona; OKECH, Awino; MUTERU, Alfred; SHAHROKH, Thea; ZADI ZADI, Patrick; ALIDU, Seidu Mahama; ALLOUCHE, Jeremy

Violence and Violence Reduction Efforts in Kenya, Uganda, Ghana and Ivory Coast: Insights and Lessons towards Achieving SDG 16

Brighton: Institute of Development Studies 2016. – 95 p.

Source:

https://opendocs.ids.ac.uk/opendocs/bitstream/handle/123456789/12656/ER210_ViolenceandViolenceReductionEffortsinKenyaUgandaGhanaandIvoryCoast.pdf?sequence=1&isAllowed=y

File: HUFF_Amber_Violence and Violence Reduction Efforts in Kenya.pdf

42. KASENTE, Deborah Hope

Gender Studies and Gender Training in Africa

Development in Practice, Vol. 6, N° 1, Feb., 1996, p. 50-54

Introduction: There is no universally accepted definition of gender studies and gender training. Thus, in a regional gathering of scholars from Eastern and Southern Africa (Makerere University 1992), also attended by academics from Europe and the USA, the consensus was that to do women's studies is to do gender studies, and that the difference is a matter of terminology that depends on the social- cultural context. But the 1994 Bergen conference, whose purpose was to share experiences and to examine the effectiveness and impact of gender training worldwide (Cloud and Antwi-Nsiah 1994), identified three broad sets of objectives of gender training (Rao et al. 1991)...

Source: <https://www.jstor.org/stable/pdf/4029354.pdf?refreqid=search%3A2ac587ff821af47ae259ae828060326f>

File: KASENTE_Deborah Hope_Gender Studies and Gender Training in Africa.pdf

43. KORIEH, Chima J.

The Land Has Changed: History, Society, and Gender in Colonial Eastern Nigeria

Calgary: University of Calgary Press, 2010. – 390 p.

ISBN: 9781552385456

Abstract: A century ago, agriculture was the dominant economic sector in much of Africa. By the 1990s, however, African farmers had declining incomes and were worse off, on average, than those who did not farm. Colonial policies, subsequent 'top-down' statism, and globalization are usually cited as primary causes of this long-term decline. In this unprecedented study of the Igbo region of southeastern Nigeria, Chima Korieh points the way to a more complex and inclusive approach to this issue. Using agricultural change as a lens through which to view socio-economic and cultural change, political struggle, and colonial hegemony, Korieh shows that regional dynamics and local responses also played vital roles in this era of transformation. British attempts to modernize the densely populated Igbo region were focused largely on intensive production of palm oil as a cash crop for export and on the assumption of male dominance within a conventional western hierarchy. This colonial agenda, however, collided with a traditional culture in which females played important social and political roles and male status was closely tied to yam cultivation. Drawing on an astonishing array of sources, including oral interviews, newspapers, private journals, and especially letters of petition from local farmers and traders, Korieh puts the reader in direct contact with ordinary people, evoking a feeling of what it was like to live through the era. As such, the book reveals colonial interactions as negotiated encounters between officials and natives and challenges simplistic notions of a hegemonic colonial state and a compliant native population.

Source: http://www.doabooks.org/doab?func=search&query=rid%3A15168#.WTyNo_nfV_k.gmail

File: KORIEH_Chima J._ The Land Has Changed.pdf

44. LAGRAVE, Rose-Marie

Recherches féministes ou recherches sur les femmes ?

Actes de la recherche en sciences sociales, Vol. 83, juin 1990, p. 27-39

Résumé : Recherches féministes ou recherches sur les femmes ? Cet article analyse la genèse et les modalités de constitution du champ des études féministes dans ses relations au champ scientifique. Les clivages entre point de vue féministe et point de vue scientifique "orthodoxe" sont fonction des positions que les centres de recherche occupent dans l'espace social considéré, ces positions étant elles-mêmes structurellement déterminées par les propriétés sociales des membres de chaque centre et par les stratégies de ces centres visant à une légitimité institutionnelle ou à une reconnaissance par le mouvement social. On voit comment l'intégration institutionnelle qui a caractérisé l'ensemble des études féministes a détourné leur caractère subversif au profit de leur inclusion marginale et dévaluée dans le champ scientifique.

Abstract: Women's Studies or Studying Women? This article analyses the genesis and the processes of constitution of the field of women's studies in its relationship with the scientific field. The divisions between the feminist viewpoint and the "orthodox" scientific viewpoint depend on the positions that the women's studies centres occupy in the social space in question; and these positions are themselves structurally determined by the social properties of the members of each centre and by the strategies adopted by these centres in pursuing institutional legitimacy or recognition by the social movement. It can be seen how the institutional integration that has characterised women's studies as a whole has blunted their subversive character for the sake of their marginal, devalued inclusion in the scientific field.

Source: http://www.persee.fr/doc/arss_0335-5322_1990_num_83_1_2934

File: LAGRAVE_Rose-Marie_Recherches féministes ou recherches sur les femmes.pdf

45. LEBEAU, Yann

Les universités, espaces de médiation du global au local

Cahiers de la recherche sur l'éducation et les savoirs, N° 5, 2006, p. 7-14.

Introduction : Les réformes en cours des systèmes d'enseignement supérieur tendent, du Nord au Sud, à présenter une coloration similaire. Il n'est pas un pays où ne soit posée aujourd'hui la question de la "transformation" de l'université ou de l'enseignement supérieur. Un certain nombre de similarités sont observées dans ces processus de réforme qui laissent à penser qu'une sorte d'agenda global les stimule, et le regard se tourne alors inmanquablement vers les institutions multilatérales aujourd'hui déterminantes dans la réflexion et l'action sur les processus de réforme des politiques publiques (Banque mondiale, OCDE, Union européenne). Que des pays d'Afrique francophone discutent aujourd'hui de leur « arrimage au LMD » (Idiata, 2006) et que le "processus de Bologne" tende à être assimilé à un calendrier de réformes internationales des systèmes d'enseignement supérieur laisse en effet songeur quant à la capacité des États, notamment les plus pauvres, à gérer leurs relations avec leurs universités. Ces dernières semblent adopter partout des pratiques uniformes de gestion de leur ressources humaines et matérielles qui mettent en question la fonction de conversion du savoir et des compétences en bien public qu'elles ont prétendu assumer de par le monde depuis le XIXe siècle (Calhoun, 2006). Les Cahiers de la Recherche sur l'Éducation et les Savoirs souhaite apporter un éclairage critique et comparatif sur les transformations en cours des universités et des champs universitaires du Nord et du Sud, induites ou justifiées par ce mouvement "global"...

Source : <http://cres.revues.org/1067>

Fichier : LEBEAU_Yann_Les universites espaces de mediation du global au local.pdf

46. LEWIS, Desiree

African Gender Research and Postcoloniality: Legacies and Challenges

In: *African Gender Studies A Reader*. Palgrave Macmillan US, 2005. p. 381-395.

Introduction: Much African gender research draws extensively on the disciplines of anthropology, and the predominant emphasis in many gender initiatives on the continent remains technocratic and narrowly developmentalist. Alternatives to traditional anthropological and technicist methods and ideas have been developed by feminist scholars in a variety of fields. In historical research from the late 80s, for example, Fatima Mernissi (1988) and Bonlanle Awe (1991) explored the need for "herstory" in African historiography, with their comprehensive accounts of women's agency and subordination transcending the limitations of insular anthropology and developmentalism.

Developing these themes in more recent work, Cheryl Jonson-Odim and Nina Mba in *For Women and the Nation* (1997) link the texture of historical process to a Nigerian woman's narrative of her life to approach issues of gender and development from a holistic and humanist point of view.

Certain recent studies of the state have gone especially far in extending theoretical and empirical material for understanding women and African politics. Scholars like Azza Karam, dealing with Egypt (1998), and Sylvia Tamale (1999) and Ailai Tripp (2000), focusing on Uganda, examine postcolonial states in terms of gendered institutional structures, relations and cultures. In so doing they question restrictive notions of development and enlist a much wider range of theories and subjects than those examined in traditional anthropological accounts. In the sphere of economics Aderanti Adepoju and Christine Opong's *Gender, Work and Population in Sub-Saharan Africa* (1994) draws together a range of case studies in which women's work is explored with detailed reference to gender roles, kinship, conjugal relations and the connections between reproduction and production. Collectively showing how governments and donor agencies, ignoring the minutiae of women's labour, usually base development programmes on skewed notions of what this labour actually entails, this anthology offers a powerful critique of liberal women in Development approaches and also implicitly questions traditional anthropological biases.

File: LEWIS_Desiree_African gender research and postcoloniality.pdf

47. LEWIS, Desiree

Discursive Challenges for African Feminisms

Quest: An African Journal of Philosophy / Revue Africaine de Philosophie, Vol. XX, p. 77-96

Abstract: Discursive Challenges for African Feminisms. In what follows, I draw attention to the necessity for connecting national and continental feminist challenges to those that confront feminisms globally. Two main discursive manifestations of the neo-liberal co-optation of feminism are explored: the growth of moderate rights-based discourses; and secondly, the co-optation and adulteration of gender research and teaching. While there are important differences in the way that these trends have evolved and currently function in different parts of the world, I stress that they are politically connected. In the third and final section, I focus on ways in which some feminist commentators are invigorating the language and practice of feminism to contest our present context of hegemonised knowledge and information.

Source: <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.554.9411&rep=rep1&type=pdf>

File: LEWIS_Desiree_Discursive Challenges for African Feminisms.pdf

48. LY, Allou

"Promise and betrayal: Women fighters and national liberation in Guinea Bissau"

Feminist Africa, N° 19, 2014, p. 24 – 42

Introduction: Guinea Bissau presents an especially clear-cut case in which women's mass participation in the independence struggle was not followed by sustained commitment to women's equality in the post-colonial period. Amilcar Cabral of Guinea Bissau and his party, the Partido Africano da Independência da Guiné e Cabo Verde (PAIGC), realised that the national liberation war could not succeed without women's participation, not only as political agents but also as fighters. Cabral also understood, and attempted to convince his male Party members, that a genuine national liberation meant liberation not only from colonialism but also from all the local traditional socio-cultural forces, both pre-colonial and imposed by the Portuguese rulers, that excluded women from decision-making structures at every level of society. Sadly, many of the former women fighters also say that male PAIGC members did not fulfill promises of socio-political, economic and gender equality that were crucial to genuine social transformation. Because women participated in bringing about independence in very dramatic ways, because the Party that came to power actually promised equality, and because the Party then had women return to their traditional subordinate roles, Guinea Bissau provides an especially clear case for exploring the relation in Africa between broken promises to women and the unhappiness reflected in the saying "Africa is growing but not developing"...

Source: http://www.agi.ac.za/sites/default/files/image_tool/images/429/feminist_africa_journals/archive/02/features_-_promise_and_betrayal-women_fighters_and_national_liberation_in_guinea_bissau.pdf

Fichier: LY_Allou_Promise and betrayal.pdf

49. MCFADDEN, Patricia

2002. "Contemporary African Feminism: Conceptual Challenges and Transformational Prospects in Buwa, Open Society South Africa

Source: <http://www.osisa.org/buwa/womens-rights/regional/contemporary-african-feminism-conceptual-challenges-and-transformational>

File: MCFADDEN Patricia_Contemporary African Feminism.pdf

50. MAMA, Amina

Demythologising Gender in Development: Feminist Studies in African Contexts

IDS Bulletin, Vol. 35, N° 4, October 2004, p. 121-124

Introduction: Feminism – an international political and intellectual movement to challenge the subordination of women – has many roots and trajectories. The theoretical and practical aspects of this movement draw connections between the local and the global manifestations of women's ongoing subordination, across the various movements that seek to advance liberation and development, and across the various academic disciplines that organise social theory.

The impact of feminism on the global development industry has led to many things, only some of which are as radical and progressive as their instigators dreamed. The interaction between feminism and development has generated a series of approaches to development, a need for gender expertise – something of a travelling circus of experts – gender technocrats touting a new kind of export product, whose brand-name has shifted with the decades, from Women in Development (WID) to Women and Development (WAD) to Gender and Development (GAD) to gender mainstreaming....

Source: https://opendocs.ids.ac.uk/opendocs/bitstream/handle/123456789/8510/IDSB_35_4_10.1111-j.1759-5436.2004.tb00165.x.pdf?sequence=1&isAllowed=y

File: MAMA_Amina_Demythologising Gender in Development.pdf

51. MAMA, Amina; BARNES, Teresa; TSIKATA, Dzodzi Akuyo, Eds.

Rethinking Universities I

Cape Town: African Gender, Institute, September 2007. - iv, 136 p.

Editorial: Today, as ever, Africa desperately needs its universities. As the pace of technological and social change speeds up, the challenges of knowing ourselves as African people continue to change subtly. Where are the peoples of Africa in world development? What role can our cash-strapped universities play in Africa's fate and future? How do we make sense of global politics and power struggles? Are we at the dawn of a new age of oil-based imperialism, or

trapped in a continuing saga of vicious exploitation? What are the implications of the global spread of militarism and religious fundamentalism for Africa, for the women of Africa? Do indigenous knowledges, and indigenous crops and seeds of Africa, hold promise for the future? How can we withstand the consequences of global economic doctrines? What must we do to take advantage of contemporary political democratization processes, or the related opportunities for cultural change? These and many more questions face Africa's corps of comparatively underpaid and definitely overworked –but tenacious – academics, demanding new levels of resilience, tenacity and dedication...

Source : http://agi.ac.za/sites/agi.ac.za/files/fa_8_entire_journal.pdf.

File: Mama_Amina_Rethinking Universities I.pdf

52. MAMA, Amina; BARNES, Teresa; DIAW, Aminata, Eds.

Rethinking universities II

Cape Town: African Gender Institute, December 2007. – vi-151 p.

(Feminist Africa, ISSN 1726-4596; no. 9)

Editorial: Welcome to Feminist Africa 9, the second of two issues dedicated to Rethinking Universities, in which we continue the work first begun in FA1 to present and develop feminist perspectives on Africa's institutions of higher learning. The feature articles cover a range of countries, and we are especially pleased to bring work from Francophone Africa to this issue.

As we write this editorial from Cape Town in November 2007, feminist activists and scholars around South Africa are shaking their heads over the news that the ANC Women's League has chosen as their "preferred candidate" for the ANC presidency a man who embodies at best the conservative traditions of southern African patriarchy, and at worst its most cynically misogynist aspects. The ANC Women's League has never been a radical body, but its enthusiasm for this candidate still chills the heart. Given South Africa's electoral system, it is inevitable that the president of the ANC will become the president of South Africa following the next national elections. The supine support of women for masculinist hegemonic domination is not what we thought the mothers, daughters, sons and brothers of South Africa suffered, fought and died for. In this sentiment we join sisters on the continent more experienced with the depths to which the gender politics of newly democratic nations can plummet...

Source : http://agi.ac.za/sites/agi.ac.za/files/fa_9_entire_journal.pdf.

File: Mama_Amina_Rethinking universities II.pdf

53. MANION, Caroline J.

Gender and Academic Choice in National Capacity-building: the Case of the University of the Gambia

Halifax, Nova Scotia: Saint Mary's University, 2003. - 146 p.

Master of Arts, International Development Studies

ISBN: 0-612-83539-1

Abstract: The primary objective of this thesis is to provide an exploration of the dynamics of women's academic choice within the context of formal education at the tertiary level in The Gambia, West Africa. Using women's decision-making ability as an indication of empowerment, this thesis seeks to assess the impact of the Gambian Government's policy efforts to increase women's access to and retention in formal schooling as an important component of strategies aimed at improving the human capital resource base in the country. Of specific concern is the disproportionately lower engagement of women in science, math and technology training at the higher levels of education in the country. The study broadly addresses issues linked to, a) women's capacity to make relatively autonomous decisions concerning their education and b) the manner in which the early educational experiences of women shape and influence their performance and programs of study pursued at the university level. The explicit goals of the Gambian government to cultivate a science and technology culture and to include all citizens in national development processes provide the backdrop to the central discussion.

The research methodology was implemented over a three-month period and included participant observation, sixteen semi-structured interviews and two group interviews as well as the collection of primary source material and statistics from government ministries and NGOs involved in women's education.

While many of the findings are consistent with the literature on women, education and development, some amount of variation was discovered. First, it appears as though persistent patriarchy alongside economic considerations continues to constrain girls and women's access to and performance in formal education in The Gambia, particularly with respect to women's engagement in science, math and technology subjects. Socialization processes reflective of the patriarchal nature of Gambian society also negatively influence women's decision-making power. Subtle nuances were established with respect to career consideration, household dynamics, and the school environment itself that suggest important context-specific factors that need to be considered when designing and implementing strategies to facilitate women's

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empowerment through education as a means of providing women with the capacity to actively engage in national development processes.

Source : <http://mobile.library2.smu.ca/handle/01/22297>

File: MANION_Caroline J_Gender and Academic Choice.pdf

54. MAGAREY, Susan

Dangerous Ideas: Women's Liberation – Women's Studies – Around the World

Adelaide: University of Adelaide Press, 2014. – 322 p.

Abstract: *Dangerous Ideas* explores sex and love, politics and performance, joy and anguish in a collection of essays focused on the history and politics of the Women's Liberation Movement and one of its offshoots, Women's Studies, in Australia and around the world. These are serious matters: they are about tectonic changes in people's lives and ideas in the late twentieth century, too little remembered or understood any longer. 'Feminism', this book suggests, 'is always multiple and various, fluid and changing, defying efforts at definition, characterisation, periodisation'. Nevertheless, *Dangerous Ideas* tackles some hard questions. How did Women's Liberation begin? What held this transformative movement together? Would it bring about the death of the family? Was it reorganising the labour market? Revolutionising human reproduction? How could Women's Studies exist in patriarchal universities? Could feminism change the paradigms governing the world of learning? In the United States? In Russia? In the People's Republic of China. It is great fun, too. This book tells of Hobart's hilarious Feminist Food Guide; of an outburst of creative energies among feminists – women on top, behaving badly; of dreams and desires for an entirely different future. And, always unorthodox: it finds hope and cheer in a history of the tampon.

Source: <http://www.doabooks.org/doab?func=search&query=rid%3A16550#.WTyQ9UQQkyM.gmail>

File: MAGAREY_Susan_Dangerous Ideas.pdf

55. MAMA, Amina

'Challenging subjects: Gender and power in African contexts.', p. 9-18

In: Identity and Beyond: Rethinking Africanity / Souleymane Bachir Diagne et al. (eds).. Uppsala: Nordiska Afrikainstitutet, 2001. – 32 p.

Source: <http://www.diva-portal.org/smash/get/diva2:248958/FULLTEXT01.pdf>

File: MAMA_Amina_Challenging subjects.pdf

56. MAMA Amina

Is It Ethical to Study Africa? Preliminary Thoughts on Scholarship and Freedom

African Studies Review, Vol. 50, N° 1, 2007, p. 1-26

Abstract: This article explores the manner in which ethical concerns have been addressed within Africa's progressive intellectual tradition through the eras of anticolonial, pan-African, and nationalist struggles for freedom, and into the era of globalization. Africa is characterized as the region bearing the most negative consequences of globalization, a reality that offers a critical vantage point well-attuned to the challenge of demystifying the global policy dictates currently dominating the global landscape. Ethical considerations are conceptualized as being framed by considerations of identity, epistemology, and methodology. It is suggested that Africa's radical intellectuals have effectively pursued anti-imperialist ethics, and developed regional and national intellectual communities of scholars who have worked for freedom, often challenging and subverting the constraints of dominant and received disciplinary approaches and paradigms. However, it is suggested that the liberatory promise of the anticolonial nationalist eras has not been fulfilled. While the fortunes of higher education and research in Africa have declined, scholars have established independent research networks in and beyond the campuses to keep African intellectual life alive. However, it is argued that Africa's intellectuals need to engage more proactively with the methodological implications of their own liberatory intellectual ethics. To do so requires that we address the intellectual challenges of Africa's complicated and contradictory location in the world and ensure that our unique vantage points inform methodological and pedagogical strategies that pursue freedom.

Source: <http://muse.jhu.edu/journals/arw/summary/v050/50.1mama.html>

File: MAMA_Amina_Is It Ethical to Study Africa.pdf

57. MANNATHOKO, Changu

Theoretical Perspectives on Gender in Education: The Case of Eastern and Southern Africa

International Review of Education / Revue internationale de l'éducation, Vol. 45, N° 5/6, 1999, p. 445-460

Recherche féministe, universités et transformation sociale en Afrique

Abstract: In recent years, throughout Eastern and Southern Africa, there has been a proliferation of research on gender in education. It is possible to point to a wide variety of publications, courses and programmes planned and organized by universities, national governments, international organizations, non-governmental organizations and the private sector relating to this field. This article examines the feminist and gender theories underpinning all these endeavors. The theories are assessed for their potential capacity to assist in elucidating the complex relationship between gender and development within the region.

Résumé : Ces dernières années, on assiste en Afrique orientale et australe à une prolifération d'études scientifiques sur les questions d'égalité des sexes dans l'éducation. On peut énumérer une accumulation de publications, de cours et de programmes préparés et réalisés par des universités, des gouvernements nationaux, des organismes internationaux, des organisations non gouvernementales et des entités du secteur privé actives dans ce domaine. Cet article analyse les théories féministe et paritaire sur lesquelles reposent tous ces efforts. Il évalue ces théories par rapport à leur contribution potentielle à clarifier la relation complexe entre égalité des sexes et développement dans cette région du monde.

Topics: *Women's Rights, Educational Research, Men, Feminism, Oppression, Teacher Education, Women's Studies, Gender Roles*

Source: URL: <http://www.jstor.org/stable/3445096>

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58. MARTIN, Hélène; ROUX, Patricia

Recherches féministes sur l'imbrication des rapports de pouvoir : une contribution à la décolonisation des savoirs

Nouvelles Questions Féministes, Vol. 34, N° 1, 2015, p. 4-13.

Introduction: Bien que des écrits de féministes décoloniales, postcoloniales et du Black feminism aient déjà plus de trente ans, ils n'ont été traduits, lus et entendus que depuis peu dans l'espace académique francophone européen. Importées et utilisées, les approches de l'imbrication soulèvent beaucoup d'enthousiasme (comme l'a montré l'intérêt suscité par l'appel à communications du 6e Congrès), parce qu'en abordant ensemble des systèmes de domination, elles permettent d'objectiver les rapports sociaux de manière nouvelle et, en conséquence, de produire des analyses inédites. Par exemple, les questions liées aux migrations féminines peuvent être envisagées comme un objet de réflexion en soi, dégagées tant de l'androcentrisme des études sur les migrations que du sociocentrisme des études féministes ; de même, le recours aux approches de l'imbrication permet de constituer en objet de pensée des luttes féministes qui sont elles-mêmes traversées par des rapports de pouvoir.

Mais ce nouveau paradigme suscite également des résistances et des polémiques, ce que le déroulement du 6e Congrès a illustré, y compris en étant lui-même soumis à une analyse en termes d'imbrication des rapports de pouvoir. Très vite, en effet, pour le comité organisateur du congrès comme pour les participantes, la réalité des rapports de domination a posé question, puisque ces derniers ont affecté l'organisation même du congrès : sur le plan de l'organisation du travail au sein de l'Université – une institution fortement hiérarchisée dans laquelle tout le travail (non seulement le travail académique mais également le travail de maintenance, celui de restauration, etc.) est structuré par des rapports de pouvoir –, sur le plan de l'obtention de budgets via des instances de subvention académiques et politiques et de l'usage de ces budgets, sur le plan des limites imposées par la police des frontières, en particulier en ce qui concerne le délivrement de visas, ainsi que sur le plan du périmètre de nos réseaux. Parmi les controverses qui ont émergé lors de l'assemblée générale clôturant le Congrès, des participantes ont regretté l'invisibilisation, l'euphémisation, voire l'instrumentalisation, dans le cadre même du Congrès, de groupes opprimés, par le racisme d'abord, mais aussi par l'âgisme, par le classisme et par l'hétérosexisme – des groupes que quelques-unes affirmaient incarner, au risque, selon nous, de ré-essentialiser les catégories résultant de ces rapports sociaux ; d'autres participantes ont interrogé la capacité subversive d'un féminisme académique (entendez : institutionnalisé) ; d'autres encore ont exprimé leurs craintes que la lutte féministe qu'elles mènent, parfois depuis des décennies, ne se noie dans l'analyse des rapports de pouvoir imbriqués.

Source: <http://www.cairn.info/revue-nouvelles-questions-feministes-2015-1-page-4.htm>

File: MARTIN_Helene_Recherches feministes sur l_imbrication des rapports de pouvoir.pdf

59. MICKELSON, Roslyn Arlin; NKOMO, Mokubung; SMITH, Stephen Samuel

Education, Ethnicity, Gender, and Social Transformation in Israel and South Africa

Comparative Education Review, Vol. 45, N° 1, February 2001, p. 1-35

Introduction: The year 1948 was critical in the history of two multiethnic nations, Israel and South Africa. In 1948, the nation of Israel was created by a United Nations partition of the British protectorate of Palestine. The Israeli Declaration of Independence enshrined the principle of equal rights for all citizens irrespective of their race, religion, gender, or

nationality. In 1948, the Nationalist Party triumphed in the Republic of South Africa's elections and soon thereafter instituted the system of apartheid that enshrined white privilege as the law of the land. Unlike Israel, the Republic of South Africa made no pretense that it was a democratic state. During the last half-century, both Israel and South Africa have remained highly stratified by gender, ethnicity, and social class...

Source: URL: <http://www.jstor.org/stable/10.1086/447643>

File: MICKELSON_Roslyn Arlin_Education Ethnicity Gender.pdf

60. MKANDAWIRE-VALHMU, Lucy; KAKO, Peninnah; KIBICHO, Jennifer; STEVENS, Patricia E.

The Innovative and Collective Capacity of Low-Income East African Women in the Era of HIV/AIDS: Contesting Western Notions of African Women
Health Care for Women International, 34, 2013, p. 332–350

Abstract: Historically, African women have been viewed through a colonizing and Eurocentric lens emphasizing poverty, oppression, and suffering. A postcolonial, feminist approach to our two qualitative studies with human immunodeficiency virus (HIV)-infected women in Malawi and Kenya led us to depart from this discourse, highlighting women's capacity. Through this article, not only is a forum created for African women's voices to be heard as subaltern knowledge leading to transformational change, but also health care providers are made aware, through women's words, of how they might capitalize on grassroots women's movements, particularly in resource-poor communities, to implement effective HIV prevention and treatment strategies.

In sub-Saharan Africa, women often have been affected the most by the scourge of HIV, in not only acquiring the virus and living with HIV infection, but also in bearing the most responsibility for caring for the sick and for orphaned children. Yet the processes through which they engage in innovative and collective capacity in the midst of living with HIV infection and its aftermath have not been well articulated. The characterization of African women in the media as well as in the literature has been that of poor, illiterate women who lack agency and are victims of oppressive, patriarchal societies and traditions (Beoku-Betts & Njambi, 2005; Day, 2008; Win, 2004). This representation of African women is part of a broader Eurocentric and hegemonic discourse in which Third World women are viewed according to Mohanty (1991) within the context of "underdevelopment, oppressive traditions, high illiteracy, rural and urban poverty, religious fanaticism and 'overpopulation'" (pp. 5–6). In the twenty-first century where we value equality and are making strides to eliminate oppressive worldviews and practices, the philosophical underpinnings that guide the theorizing of women's experiences and their lives is critical to the formulation of health interventions that will make a difference in women's lives while valuing their autonomy and capacity and maintaining their human dignity.

Our analyses of findings of two separate qualitative studies are the basis of the feminist theorizing reflected in this article about the lives of women living with HIV in Malawi and Kenya. The findings of these studies show that African women indeed face challenges related to the HIV epidemic, scarce resources, and gender-based disparities, but they are by no means defined by these challenges, nor are they victims. Central to the findings of our studies is the capacity of African women to reach out to other HIV-infected women and to organize women's movements within their respective communities in an effort to promote positive health outcomes in spite of limited resources. In this write-up, we define women's capacity as their ability to take on various initiatives as individuals, and to engage in collective activities as a group that would have a positive and meaningful impact on their own health as well as on the health of others in their community. The specific aims of the Malawi study where a total of 72 women participated in focus group interviews with the first author follow: (a) to explore lifetime experiences of sexual, physical, and emotional violence among Malawian women living with HIV; (b) to engage them in dialogue about how they have been affected by violence; (c) to describe from their perspective the events leading up to and following their HIV testing; and (d) to analyze their accounts about what helps and hinders them in accessing HIV treatment, care, and support.

The Kenya study, conducted by the second author, engaged women in a longitudinal study with a total of 54 women participating in individual interviews. The specific aims of this study follow: (a) to explore gender roles and HIV transmission risks, (b) to examine personal and contextual factors that influence women's capacity to access HIV treatment on a consistent basis over time, and (c) to describe the daily behaviors women perform over time to manage HIV/AIDS and maximize their health and the health and well-being of their families.

File: MKANDAWIRE-VALHMU_Lucy.pdf

61. MOHANTY, T.C.

Under Western Eyes revisited: Feminist solidarity through anticapitalist struggles
Signs: Journal of Women in Culture and Society, Vol. 28, N° 2, 2002, p. 499–534.

Introduction: I write this essay at the urging of a number of friends and with some trepidation, revisiting the themes and arguments of an essay written some sixteen years ago. This is a difficult essay to write, and I undertake it hesitantly and with humility—yet feeling that I must do so to take fuller responsibility for my ideas, and perhaps to explain whatever influence they have had on debates in feminist theory.

“Under Western Eyes” (1986) was not only my very first “feminist studies” publication; it remains the one that marks my presence in the international feminist community.

I had barely completed my Ph.D. when I wrote this essay; I am now a professor of women’s studies. The “under” of Western eyes is now much more an “inside” in terms of my own location in the U.S. academy.

The site from which I wrote the essay consisted of a very vibrant, transnational women’s movement, while the site I write from today is quite different. With the increasing privatization and corporatization of public life, it has become much harder to discern such a women’s movement from the United States (although women’s movements are thriving around the world), and my site of access and struggle has increasingly come to be the U.S. academy. In the United States, women’s movements have become increasingly conservative, and much radical, antiracist feminist activism occurs outside the rubric of such movements. Thus, much of what I say here is influenced by the primary site I occupy as an educator and scholar. It is time to revisit “Under Western Eyes,” to clarify ideas that remained implicit and unstated in 1986 and to further develop and historicize the theoretical framework I outlined then. I also want to assess how this essay has been read and misread and to respond to the critiques and celebrations. And it is time for me to move explicitly from critique to reconstruction, to identify the urgent issues facing feminists at the beginning of the twenty-first century, to ask the question: How would “Under Western Eyes”—the Third World inside and outside the West—be explored and analyzed decades later? What do I consider to be the urgent theoretical and methodological questions facing a comparative feminist politics at this moment in history?...

Source: [http://www2.kobe-](http://www2.kobe-u.ac.jp/~alexroni/IPD%202015%20readings/IPD%202015_5/Under%20western%20Eyes%20revisited.pdf)

[u.ac.jp/~alexroni/IPD%202015%20readings/IPD%202015_5/Under%20western%20Eyes%20revisited.pdf](http://www2.kobe-u.ac.jp/~alexroni/IPD%202015%20readings/IPD%202015_5/Under%20western%20Eyes%20revisited.pdf)

File: Mohanty_T.C_Under Western Eyes revisited.pdf

62. MOISEYENKO, Olena

Education and Social Cohesion: Higher Education

Peabody Journal of Education, Vol. 80, N° 4, 2005, p. 89-104

Abstract: Social cohesion is understood as the social networks and the norms of reciprocity and trustworthiness that arise from connections among individuals.

When students attend higher education institutions, they go through a process of socialization, and it is vital to ensure that they acquire the core values that underpin the social cohesion. This article presents a preliminary understanding of how higher education institutions can influence social cohesion through curriculum content and the culture of their institutions, through fairness to students and faculty, and through procedures available for effective adjudication to members of the school community in order to achieve a consensus over what and how to teach. This article also presents a view on the role of higher education institutions in promoting social cohesion in local communities.

Topics: *Higher Education, Colleges, Universities, School Community Programs, Law Students, Graduate Students, School Campuses*

Source: <http://www.jstor.org/stable/3497054>

File: MOISEYENKO_Olena_Education and Social Cohesion.pdf

63. MOLYNEUX, Maxine

Mobilization without Emancipation? Women’s Interests, the State, and Revolution in Nicaragua

Feminist Studies, Vol. 11, N° 2, 1985, p. 227–254.

Source: <https://wantiterle1971.files.wordpress.com/2018/03/13043845.pdf>

File: MOLYNEUX_Maxine_Mobilization without Emancipation.pdf

64. MUKUDI, Edith

Gender and Education in Africa

Comparative Education Review, Vol. 46, N° 2, May 2002, p. 234-241

Introduction: Lessons from Mount Kilimanjaro and Women’s Agency and Educational Policy: The Experiences of the Women of Kilome are welcome contributions to the field of gender and education in Africa. They offer insight into the dynamics that yield differentials in the processes, outcomes, and socioeconomic effects of education. These works are important for those interested in gender issues and concerned about education as a tool to empower women. For the field of comparative education, they serve to help us understand why educational outcomes and effects sometimes differ across groups, communities, and nations.

Perhaps the most important contribution of the two works is the use that they make of ethnographic methodologies in researching their topics, making it possible for those more focused on positivistic and empirical approaches to view the

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dynamics behind the quantitative evidence presented and to provide explanations to observable outcomes and effects in the linkages between gender and education in Africa.

Topics: *Public Investments, Women's Education, Comparative Education, International Education, Cultural Education, Economics Education, Investment Return Rates*

Source:

<https://www.jstor.org/stable/pdf/10.1086/340478.pdf?refreqid=search%3A6a57464dc2a7addf82a0191c58460246>

File: MUKUDI_Edith_Gender and Education in Africa.pdf

65. MULINARI, Diana; SANDELL, Kerstin

Exploring the Notion of Experience in Feminist Thought

Acta Sociologica, Vol. 42, N° 4, 1999, p. 287-297

Abstract: Why is the notion of experience so relevant for feminist theory? How has the concept been used and by whom? What are the theoretical and political implications of postmodern theory for a re-thinking of the concept? In these pages we will explore the uses and abuses of the concept of experience in contemporary feminist thought through the works of influential feminist intellectuals. This article has two aims. The first is to create a theoretical space for reflection and re-appraisal of the concept of experience inspired by Dorothy Smith's contribution to feminist sociology. The second is to shift these debates from the periphery to the centre of sociology by taking into account the centrality of the concept for the discipline.

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File: MULINARI_Diana_Exploring the Notion of Experience in Feminist Thought.pdf

66. MUPOTSA, D.; MHISHI, L.

This little rage of poetry: Researching gender and sexuality

Feminist Africa, N° 11, 2008, p. 97–107.

Introduction: “Researching gender and sexuality” has come to represent the thing I do, my career prospects and the dream I have had for near a decade. Yet, I begin my doctoral studies with a sort of ambivalence: ambivalence best characterised by deep rage and deep resignation. This standpoint offers some thoughts about how I got here, how to strategize “in here”. Many of my peers (well, now former peers) at the African Gender Institute at the University of Cape Town – the mostly women with whom I studied my honours and master’s degrees - were bemused by my naïve love of everything that was academic. I was – I am – I was completely enamoured with all intellectual exercises, wanting to take all the passion of my feminist politics into serious scholarly practice. Although deeply flawed and patriarchal, I had viewed this place, the university, as the site best suited for the articulation of my freedom, the site where I could best express my rage and the site through which I would make my largest contribution towards a better world.

Source:

http://www.agi.ac.za/sites/default/files/image_tool/images/429/feminist_africa_journals/archive/11/fa_11_9_standpoint_2.pdf

File: MUPOTSA_D_This little rage of poetry.pdf

67. MUTUA, Makau

Typologies of Scholarship on Africa: Proceedings of the Annual Meeting of American Society of International Law

International Law in a Multipolar World, Vol. 107, 2013, p. 189-192

Introduction: Last but not least, Erika George analyzed the gender/human rights theme through a thorough review of Penelope Andrews’ new book, *From Cape Town to Kabul: Rethinking Strategies for Pursuing Women’s Human Rights*.⁹ One key insight in this book is the concept of conditional interdependence, which argues that women’s differences and the different cultural contexts in which they live their lives should be taken into account in rights advocacy.

Through this concept she demonstrates how commonalities across different cultures and histories in different transitional societies, such as Afghanistan and South Africa, result in similar challenges for women, e.g., poverty in the realization of rights. She shows that in this context community and shared resources are far more important than is sometimes assumed in approaches to women’s rights that emphasize individuality and autonomy. Professor George argues that Penelope Andrews’ book shows how scholarship on Africa and international law has gone beyond the traditional paradigms of international legal feminist literature and strategies.

Topics: *International Law, Human Rights, Women's Rights, Feminism, African Literature, Literature, Constituents, Normativity, African Studies, African Diaspora*

Source: <http://www.jstor.org/stable/10.5305/procanmeetasil.107.0189>

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68. NDASHE, Sibongile

"Seeking the protection of LGBTI rights at the African Commission on Human and Peoples' Rights".

Feminist Africa N° 15, 2011, p. 17 – 37

Introduction : Over the past four years there has been a steadily growing movement of organising for the protection of lesbian, gay, bisexual, transgender and intersex (LGBTI) rights at the African Commission on Human and Peoples' Rights ('ACmHPR').

The ACmHPR is seen as the ideal venue for the protection of rights of sexual minorities because of its mandate to protect human rights. The organising has focused on identifying activists who are interested in working in the regional human rights mechanism, expanding the circles of activism by reaching out to mainstream human rights organisations and finding ways of getting the ACmHPR to understand and respond to the violations of human rights of LGBTI people.

The 39th and 40th Session of the African Commission on Human and Peoples' Rights: The foundational meetings. Before May 2006 mention of LGBTI rights at the ACmHPR had only been in passing and not part of an organised civil society strategy.

Co-ordinated work for LGBTI rights at the ACmHPR began in May 2006 when the International Gay and Lesbian Human Rights Commission ('IGLHRC') in conjunction with the Coalition of African Lesbians ('CAL'), Behind the Mask ('BTM') and All-Africa Rights Initiative ('AARI') sought to investigate the opportunities for advancing activism using the regional human rights mechanism for the protection of LGBTI people. A conscious decision was initially made not to formally engage with the ACmHPR but to establish whether the space to engage with the ACmHPR existed. The meeting focused on providing information about African regional human rights mechanisms and the opportunities and challenges these presented and on looking at the manner in which international human rights has worked to protect LGBTI and sexual rights...

Source :

http://www.agi.ac.za/sites/default/files/image_tool/images/429/feminist_africa_journals/archive/15/2_case_study_sibongile_ndashe.pdf

File : NDASHE_Sibongile_Seeking the protection of LGBTI rights.pdf

69. NEWTON, Julie

Making Social Protection Gender Sensitive for Inclusive Development in Sub-Saharan Africa. Leyde : Plateforme INCLUDE.

Source: <http://includeplatform.net/wp-content/uploads/2016/01/INCLUDE-GRF-Newton-Making-Social-Protection-Gender-Sensitive.pdf>

File: NEWTON_Julie_Making Social Protection Gender Sensitive.pdf

70. NGUEMA, Isaac

Université, société et développement en Afrique centrale

Présence Africaine, Nouvelle série, N° 143, 3e trimestre 1987, p. 31-90

Introduction: Avant d'accepter de faire ce rapport introductif sur le « Rôle des universités dans le développement économique, social et culturel des pays d'Afrique » (1), nous avons tout d'abord été saisi par une vive hésitation, fondée sur trois raisons principales :

i) La préparation de cet exposé devait nous conduire à revivre les différentes erreurs et les nombreuses lacunes, dont nous nous sommes rendus responsables, lors de la création de l'université Omar Bongo en 1970, par une équipe d'hommes engagés, mais sans expérience, parmi lesquels certains ont déjà accompli l'inéluctable voyage commencé par nos ancêtres, tandis que d'autres ont retrouvé la chaleur apaisante de leur mère-patrie. Le souvenir de ces erreurs revenait à remuer, comme on dit, le couteau dans la plaie. C'était un exercice, pensons-nous, qui devait être des plus pénibles.

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ii) S'il est vrai que voici une dizaine d'années encore, nos fonctions nous conduisaient à réfléchir sur les missions du monde et de la vie universitaire en Afrique, il ne reste pas moins évident que les idées qui étaient alors en vogue sont probablement devenue aujourd'hui des idées périmées, pour ne pas dire dépassées ; nous craignons de devoir, devant un auditoire d'hommes aussi avertis qu'attentifs, que constitue la « secte » des recteurs, « enfoncer des portes ouvertes », pour ne pas dire prendre des lampions pour des lanternes...

Source: <http://www.jstor.org/stable/24351526>

File: NGUEMA_Isaac_Universite_societe_developpement en Afrique centrale.pdf

71. OKECH, Awino

Statecraft and Pursuing Women's Rights in Africa

Accra: AWDF, 2016. – 27 p.

Introduction: Let us remember that in the fight to empower women, we can accept no frontiers, only breakthroughs. Governance cuts across all spheres of representation and decision making, from the community to national levels. Full political participation will become a reality for us, as women, when quotas and set-asides become a relic of the past; when our access in participatory institutions at all levels is considered a right; and when we no longer feel compelled to wage campaigns and stage protests in order to have a say in the decisions that affect our lives – be it at the peace table or in the political and economic arenas.

Source: <http://awdflibrary.org/bitstream/handle/123456789/165/Primers-One-Statecraft-Persuing-womens-rights-in-Africa.pdf?sequence=2&isAllowed=y>

File: OKECH_Awino_Statecraft and Pursuing Womens Rights in Africa.pdf

72. OKECH, Awino

On Feminist Futures and Movement Imperatives

[https://link.springer.com/epdf/10.1057/s41301-017-0125-](https://link.springer.com/epdf/10.1057/s41301-017-0125-6?author_access_token=vL0LA9upBEZxI66PIUm9_VxOt48VBPO10Uv7D6sAgHuJZDfIV_RRbW760kmZP1uOrkyEqD7j8kyQUTZt5xwYysmMDkSK4VKS7L9UdNWG1u551693ZE1fFixV_SG)

[6?author_access_token=vL0LA9upBEZxI66PIUm9_VxOt48VBPO10Uv7D6sAgHuJZDfIV_RRbW760kmZP1uOrkyEqD7j8kyQUTZt5xwYysmMDkSK4VKS7L9UdNWG1u551693ZE1fFixV_SG](https://link.springer.com/epdf/10.1057/s41301-017-0125-6?author_access_token=vL0LA9upBEZxI66PIUm9_VxOt48VBPO10Uv7D6sAgHuJZDfIV_RRbW760kmZP1uOrkyEqD7j8kyQUTZt5xwYysmMDkSK4VKS7L9UdNWG1u551693ZE1fFixV_SG)
[aIK3Jt_idxLvgh2zrqJGUcOnxVw%3D%3D](https://link.springer.com/epdf/10.1057/s41301-017-0125-6?author_access_token=vL0LA9upBEZxI66PIUm9_VxOt48VBPO10Uv7D6sAgHuJZDfIV_RRbW760kmZP1uOrkyEqD7j8kyQUTZt5xwYysmMDkSK4VKS7L9UdNWG1u551693ZE1fFixV_SG)

73. OKEKE, Philomina E.

African/Africanist Feminist Relations: Restructuring the Agenda/Agency

Issue: A Journal of Opinion, Vol. 25, N° 2, 1997, p. 34-36

Introduction: The controversy surrounding African/Africanist feminist relations is neither a recent phenomenon nor one peculiar to this academic constituency. In the few odd years following the Second Wave, black feminists in the West have challenged the programs and direction of both the feminist movement and academia at every turn. In very succinct terms they rejected any alliance with a political project which, however well meaning, excludes them from the forums where women's oppression(s) should be named and confronted. As hooks (1988) points out in the case of African American women, in so far as the "authorities" who study them constitute themselves and forge along in "the absence of the voices of the individuals whose experiences they seek to address, ...the subject-object dichotomy is maintained and domination is reinforced." [H]ooks stresses the need to recognize the unique perspective of the subjects of study and to reflect this recognition in the knowledge they produce. Feminist scholars in many parts of the developing world have equally added their voices to a growing resistance.² But regardless of the claim these critics award to such knowledge bases, they clearly dissociate themselves from dissenters who might find inviting the prospects of a forum left solely for those whose experiences are the basis of any social inquiry...

Topics: *African Studies, Feminism, Constituents, Political Debate, Scholarship Funds, Academic Communities, African Culture, Social Sciences, Funding, Womens Studies*

Source: <https://www.jstor.org/stable/pdf/1166743.pdf?refreqid=excelsior%3A0a4801b9a4bc4eae358b9056d5eb6f6c>

File: OKEKE_Philomina_E_African_Africanist Feminist Relations.pdf

74. OKEKE, Philomina E.

African Women in the Age of Transformation: Voices from the Continent

Issue: A Journal of Opinion, Vol. 25, N° 2, 1997, p. 5-7

Abstract: I agreed to undertake the task of editing this volume, regarding such an opportunity as one more point larger academic discourse that must be forced to rethink the content and direction of its discourse. In a stressed the need to

Recherche féministe, universités et transformation sociale en Afrique

restructure existing relations among African and Africanist female scholars in order conditions of African women's lives as articulated by the former. I drew attention to the diminishing presence female voices, especially those in the continent, in shaping the study of African women and feminist scholarship Admittedly, the African case is, in part, a product of the social, economic and political trends which have both academic networks and infrastructures, distancing us from the very human situations and institutional define and mediate our research.

Topics: *Women, African Culture, Political Debate, Feminism, Poetry, Agriculture, Women's Health, Churches, Discourse, Economic Trends*

Source: <https://www.jstor.org/stable/pdf/1166735.pdf?refreqid=excelsior%3A960c6271f6dfa20f25654450e594bfb8>

File: OKEKE_Philomina_E_African Women in the Age of Transformation.pdf

75. OKEKE, Philomina E.

Female Wage Earners and Separate Resource Structures in Post Oil Boom Nigeria
Dialectical Anthropology, Vol. 22, N° 3/4, December 1997, p. 373-387

Introduction: In strict economic terms, development is defined as a rise in the per capita income of a country accompanied by a significant transformation of its productive base. This definition has often failed to adequately incorporate the crucial role women play in what remains a complex process. In the African case, for instance, the importance of women's economic activities to family subsistence went unnoticed until the emergence of gender in the 1970s as a major analytical category in development theory. This section takes a brief look at Nigeria's economic history as a backdrop against which the case of Igbo female wage earners will be examined...

Topics: *Women, Wage Earners, Gender Roles, Working Women, Economic Resources, Children, Employment, Husbands, Men, Families*

Source: <https://www.jstor.org/stable/pdf/29790465.pdf?refreqid=excelsior%3Ae269f680a9ef47363517da41d419df22>

File: OKEKE_Philomina_E_Female Wage Earners and Separate.pdf

76. OKEKE, Philomina E.

Postmodern Feminism and Knowledge Production: The African Context
Africa Today, Vol. 43, N° 3, 2000, Jul. - Sep., 1996, p. 223-233

Abstract: This article examines the implications of what may now be seen as a postmodern trend in feminist scholarship regarding the study of African women. It argues primarily that the rigorous critiques emerging from postmodern feminist debates have not only failed to confront in practice the politics of producing feminist knowledge but may push farther into the background (given the attention these debates presently claim) what remains an ongoing intellectual and political hegemony. If the African case is a reflection of the state of affairs in similar feminist constituencies, then we must call into question not only the potential of postmodern discourses to yield much-needed strategies for restructuring feminist relations but also the validity of feminism itself as a political project.

Topics: *Feminism, Women's Rights, Postmodern Feminism, Postmodern Philosophy, Political Debate, Literary Postmodernism, Women, Women's Studies, Postfeminism, Political Discourse*

Source: <http://www.jstor.org/stable/4187106>

File: OKEKE_Philomina_E_Postmodern Feminism and Knowledge Production.pdf

77. OKEKE-IHEJIRIKA, Philomina

Achieving Gender Equity in Africa's Institutions of Tertiary Education: Beyond Access and Representation

In: *Issues in African Education: Sociological Perspectives* / Ed. By Ali A. Abdi and Ailie Cleghorn.
– New York: Palgrave Macmillan, 2005, p. 159-174

Introduction: The analysis below attempts to extend the debate on African women's participation in tertiary education beyond the persistent appeals for equal representation across the disciplines, and in the proportion of teaching and administrative staff. The analysis here focuses specifically on sub-Saharan Africa. Hence, the references and proposals made exclude the countries north of the Sahara such as Egypt, Morocco, and Algeria. The chapter begins with a brief review of the reasons advanced by those who advocate African women's access to and representation in tertiary education. It also takes a cursory look at African women's progress at this level, highlighting the barriers they face. The primary purpose here, however, is to explore the ideological content of African women's training, and the various ways it might be implicated in the struggle to achieve gender equity at the tertiary level...

File: ABDI_Ali A_Issues in African Education.pdf

78. ONU Femmes, New York

Le progrès des femmes dans le monde 2015-2016: transformer les économies, réaliser les droits

Source: http://progress.unwomen.org/en/2015/pdf/UNW_progressreport_fre_06_05.pdf

File: ONU Femmes_Le progres des femmes dans le monde.pdf

79. OYEWUMI, Oyeronke

Conceptualizing Gender: The Eurocentric Foundations of Feminist: Concepts and the Challenge of African Epistemologies

Jenda: A Journal of Culture and African Women Studies, Vol. 2, n° 1, 2002, p. 1-9.

Introduction: The last five centuries, described as the age of modernity, have been defined by a number of historical processes including the Atlantic Slave Trade and attendant institutions of slavery, and European colonization of Africa Asia and Latin America. The idea of modernity evokes the development of capitalism and industrialization, as well as the establishment of nation states and the growth of regional disparities in the World system. The period has witnessed a host of social and cultural transformations. Significantly, gender and racial categories emerged during this epoch as two fundamental axes along which people were exploited and societies stratified. A hallmark of the modern era is the expansion of Europe and the establishment of Euro/American cultural hegemony throughout the world. Nowhere is this more profound than in the production of knowledge about human behavior, history, societies, and cultures. As a result, interests, concerns, predilections, neuroses, prejudices, social institutions and social categories of Euro/Americans have dominated the writing of human history. One effect of this Eurocentrism is the racialization of knowledge: Europe is represented as the source of knowledge and Europeans as knowers. Indeed, male gender privilege as an essential part of European ethos is enshrined in the culture of modernity. This global context for knowledge production must be taken into account in our quest to comprehend African realities and indeed the human condition...

Source: <https://www.codesria.org/IMG/pdf/OYEWUMI.pdf>

File: OYEWUMI_Oyeronke_Conceptualizing Gender.pdf

80. PEREIRA, Charmaine

Between Knowing and Imagining: What Space for Feminism in Scholarship on Africa?

Introduction: What does it mean to talk about the relationship between knowing and imagining? More than any apparently external frontier, it is the capacity to go beyond what is given, to fantasise, to create new possibilities that link what is desired with what is known, that will shape the content of knowledge production and its potential uses. In the quest to transcend existing intellectual frontiers, the sheer expanse of the human imagination and the ability to engage the emotions as well as the intellect in the process of knowledge production, become subjects for reflection and analysis. To do this is no easy matter; it involves addressing, rather than evacuating, ambiguities, innuendos, contradictions, silences and gaps as integral to the issues that warrant sustained study. As Marjorie Mbilinyi points out, creative and innovative work involves "more imagination, inspiration and guesswork" (1992: 53) than treading the well-worn paths of scientific orthodoxy.

Source: http://agi.ac.za/sites/agi.ac.za/files/fa_1_feature_article_2.pdf

File: PEREIRA_Charmaine_Between Knowing and Imagining.pdf

81. PEREIRA, Charmaine

‘Zina and transgressive heterosexuality in northern Nigeria.’

Feminist Africa, N° 5, 2005, p. 52–79.

Introduction: Contextualising zina in Nigeria post-1999 requires some attention to recent changes in Sharia, the system of Muslim laws practised in the country. This article focuses on the sexual politics of zina and the selective recognition by Sharia implementers of some expressions of illicit sex, and not others, as a sexual crime. Zina is transgressive according to Sharia criminal law. While the Sharia does not explicitly name zina as transgressive heterosexuality, it is clear from significant elements of its conceptualisation, that is, its status as consensual sex between a man and a woman who are not married to one another, that zina involves heterosexual sex and that the source of its transgression is its occurrence outside marriage...

Source:

http://www.agi.ac.za/sites/default/files/image_tool/images/429/feminist_africa_journals/archive/05/fa_5_feature_article_3.pdf

File : PEREIRA_Charmaine_Zina and transgressive heterosexuality.pdf

82. PIETTE, Christine

"Vingt ans de Recherches féministes"

Recherches féministes, 211, 2008, p. 11–37.

Introduction: La revue *Recherches féministes* est née à l'Université Laval, il y a vingt ans, dans un contexte que l'on peut qualifier de favorable, du moins si on le compare à celui d'aujourd'hui. Depuis l'Année internationale des femmes (1975), le féminisme prenait son élan un peu partout dans le monde occidental. En Amérique du Nord et dans le monde anglo-saxon, en particulier, la recherche féministe était déjà riche de milliers de travaux de recherche dans de multiples disciplines et le concept de « rapport entre les sexes » était déjà au cœur des questions soulevées. À l'Université Laval, un comité ad hoc composé de femmes de tous les milieux de l'établissement (professeures, professionnelles, employées de soutien et étudiantes) avait été formé par le recteur Jean-Guy Paquet en 1979 afin d'étudier leur situation dans l'établissement et un rapport comportant de nombreuses recommandations en avait résulté; dans sa suite, une coordonnatrice à la condition féminine était nommée. Puis, en 1983 naissait le Groupe de recherche multidisciplinaire féministe (GREMF), regroupement de professeures et d'étudiantes dont le mandat concernait d'abord la recherche. Quelques années après, une chaire d'étude consacrée à la condition des femmes voyait le jour. Lorsque paraît le premier numéro de la revue *Recherches féministes*, revue créée par le GREMF la même année, soit en 1988, celle-ci n'est pas toute pionnière dans la francophonie quant à son intérêt pour les femmes. Elle comble toutefois un grand vide dans le domaine de la diffusion des publications scientifiques féministes dans le monde francophone...

Source: <https://www.erudit.org/en/journals/rf/2008-v21-n1-rf2309/018306ar.pdf>

File: PIETTE_Christine_Vingt ans de Recherches feminists.pdf

83. PILLAY, Venitha

Searching for Balance but Finding Guilt A Story of Academic Mothers in South Africa

Journal of Higher Education in Africa / Revue de l'enseignement supérieur en Afrique

Vol. 10, N° 2, 2012, p. 139-156

Abstract: This article draws on the data from a larger ethnographic study which tracked the lives of three academics who had just become mothers. In it, I respond to the question I have repeatedly encountered, in a variety of forms: How can I be an academic and a mother without going insane? Two linked thematic issues emerge from the data: (a) the search for balance between academic work and motherhood is elusive; and (b) academic mothers are torn apart by guilt. In using Grosz's idea that feminists need to consistently critique and construct, I make a case for academic mothers seeking to 'let go' in order to 'let in' more liberatory ways of being 'academic' and 'mother'. I argue too that Grosz's idea should be extended to include ways of destructing paralyzing notions of what it means to be an academic and a mother, simultaneously.

Résumé : Ce papier s'appuie sur les données d'une vaste étude ethnographique qui a suivi la vie de trois nouvelles mamans universitaires. Dans cet article, je tente de répondre à la question qui m'a été posée à plusieurs reprises, sous différentes de formes, au cours des présentations du livre : « comment puis-je être universitaire et mère, sans perdre la tête ? ». Deux questions thématiques liées découlent des données : a) la recherche de l'équilibre entre le travail universitaire et la maternité est insaisissable ; et b) les mères universitaires sont déchirées par la culpabilité. En utilisant l'idée de Grosz selon laquelle les féministes doivent constamment critiquer et construire, je prends le cas des mères universitaires qui cherchent à « lâcher prise », afin d'« adopter » lus de moyens émancipateurs pour être universitaire et mère. Je démontre aussi que l'idée de Grosz devrait être élargie pour inclure les moyens de détruire les notions qui bloquent la signification d'être universitaire et mère.

Source: <http://www.jstor.org/stable/jhigheducafri.10.2.139>

File : PILLAY_Venitha_Searching for Balance but Finding Guilt.pdf

84. RATHGEBER, Evra M.

Wid, Wad, Gad: Trends in Research and Practice. – March, 1999

Introduction: During the past few years, the term "women in development" has become common currency both inside and outside academic settings.

But while "women in development" or "WID", is understood to mean the integration of women into global processes of economic, political and social growth and change, there often is confusion about the meaning of two more recent acronyms, "WAD" and "dAD".

This paper will begin with an examination of meanings and assumptions embedded in "WID," "WAD" and "GAD" and then will look at the extent to which differing views of the relationship between gender and development have

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influenced research, policymaking and international agency thinking since the mid 1960s. It is suggested that each term has been associated with a varying set of assumptions and has led to the formulation of different strategies for the participation of women in development strategies.

File: RATHGEBER, Evra M_ Wid Wad Gad.pdf

85. RENN, Kristen A.

Roles of women's higher education institutions in international contexts

Higher Education, Vol. 64, N° 2, August 2012, p. 177-191

Abstract: Women's colleges and universities persist around the world, even as the vast majority of tertiary institutions are open to men and women. In nearly every nation, women can attend even the most elite formerly all-male universities, and in several nations women are the majority of all college students. Questions therefore arise about the continued need for a single-sex sector in the 21st century. In this study I examined the contribution of these institutions to their national systems of education and society. I used a qualitative, comparative, multiple case study approach to understand 14 diverse women's colleges and universities in nine nations on five continents. Five key roles emerged: access, campus climate, gender empowerment, leadership development, and cultural paradox. I make recommendations for research and practice.

Topics: *Women's Education, Higher Education, Colleges, College Students, Universities, Gender Roles, School Campuses, Feminism, Men, Personal Empowerment*

Source: URL: <http://www.jstor.org/stable/23255275>

File: RENN_Kristen A_Roles of womens higher education institutions.pdf

85. Rethinking Universities

Feminist Africa, N° 8, 2007

Source: <http://www.agi.ac.za/agi/feminist-africa/08>

86. Rethinking Universities II

Feminist Africa, N° 9, 2007

Source: <http://www.agi.ac.za/agi/feminist-africa/09>

87. ROMACK, Katherine

Women's Studies in the "PostFeminist" University

Feminist Formations, Vol. 23, N° 1, spring 2011, p. 235-256

Abstract: Although there is a sizeable body of evidence to suggest that women's social and economic status in the United States has been steadily eroded in recent years, pundits celebrating the dawn of the age of "post-feminism" abound. The article examines three of the most popular arguments launched against women's studies programs in the wake of some recent and, hopefully, precipitous announcements of the decline of such programs in the United States and Great Britain. Women's studies rejects the idea that knowledge can be reduced to a set of individual outcomes, in favor of a vision of knowledge production that is holistic, historically situated, particularist, and pragmatic - working through collective and conversation and debate across disciplines and between the university and its wider public. As such, women's studies, far from ancillary, is central to the mission of the university. The challenge now facing feminists dwelling in the ruins of the "post-feminist" university is how to begin to generate approaches to the study of women that insist upon the distinctly "feminine" and "qualitative" dimensions of human experience across the disciplines - approaches that do not simply counter women's exclusion from dominant regimes of knowledge, but that actively work to create new standards of intellectual.

Topics: *Women's Studies, Feminism, Universities, Gender Equality, Postfeminism, Men, Higher Education, Political Discourse, Economic Liberalism*

Source: <https://www.jstor.org/stable/pdf/41301646.pdf?refreqid=search%3A799dc4bf43ec0b2e90edc37205e77286>

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88. ROPERS-HUILMAN, Rebecca; WINTERS, Kelly T.

Feminist Research in Higher Education

The Journal of Higher Education, Vol. 82, N° 6, 2011, p. 667-690

Introduction: Feminist theory and methodology have yet to find fertile ground in mainstream higher education publications. As Jeni Hart (2006) notes, even though women have made advances in higher education on multiple levels, research that is explicitly feminist is underrepresented in mainstream higher education academic journals. Michael Parsons and Emily Ward (2001) caution that this gap in feminist research has potentially far-reaching implications for the formation of both higher education policy and practice, as a lack of understanding about the gendered nature of educational experiences may be related to ineffective responses to both problems and opportunities. For example, despite much effort, women and men are unevenly positioned as students and faculty in different academic disciplines, and a disproportionate number of white men are in positions of power within higher education (Almanac, 2008). Further, current shifts in academic staffing patterns affect women and men differently (Bousquet, 2008; Glazer-Raymo, 2008), and many educational approaches commonly associated with student success may, in fact, have opposite effects for women and men (Sax, 2008). While feminist research is not a panacea for all issues in higher education, it has much to contribute to understanding and addressing the gendered contexts of colleges, universities, and educational policy...

Topics: *Feminism, Higher Education, Educational Research, Feminist Theory, Men, Gender Identity, Observational Research, Epistemology, Research Studies*

Source: <https://www.jstor.org/stable/pdf/41337166.pdf?refreqid=search%3A8ef415cb94c3db70354318d3ffcd133b>

File: ROPERS-HUILMAN_Rebecca_Feminist Research in Higher Education.pdf

89. SADER, Saajidha B.; ODENDAAL, Marie; SEARLE, Ruth

Globalisation, Higher Education Restructuring and Women in Leadership: Opportunities or Threats?

Agenda: Empowering Women for Gender Equity, N° 65, 2005, p. 58-74

Abstract: In this article we explore how processes of globalisation and restructuring higher education (HE) appear to be impacting on the work of women in leadership and gender equity in HE in South Africa today. We also aim to problematise the apparent effects of the complex interrelationship between globalization (corporatisation - managerialism and marketisation), HE reform and gender equity. Globalisation is perceived as holding both opportunity and threat to higher education - it defers redress in terms of gender equity. In some instances, fast tracking women into leadership positions has raised questions about sustainability, support and commitment to change. We have chosen to frame the issues through a small exploratory case study drawing on the experiences of five women in leadership' at one South African university.

Topics: *Globalization, Higher Education, School Restructuring, Universities, Women's Education, Middle Management, Demand, Social Justice, State Universities*

Source: <http://www.jstor.org/stable/4066653>

File: SADER_Saajidha_B_Globalisation Higher Education Restructuring.pdf

90. SANYA, Brenda Nyandiko, LUTOMIA, Anne Namatsi

"Archives and Collective Memories: Searching for African women in the pan-African imaginary"
Feminist Africa, N° 20, 2015, p. 69 -76

Introduction: In July 1985, Nairobi hosted a meeting of over 14,000 women at the United Nations' Third World Conference on Women Domestic and international women's rights activists held a concurrent meeting, dubbed Forum 85 Organised by non-governmental organisations, Forum 85 served as a space for activists to oppose capitalist exploitation, patriarchal subjugation and racist oppression, and to build coalitions and develop more nuanced critical views of patriarchy, capitalism and racism in postcolonial and post-slavery societies.

The event brought women from all over the world to Kenya. Notably, African women contributed directly to its planning, an action that resulted in a shift in understandings of power within the global women's rights movement.

Scholars and activists who were present spoke about Nairobi as momentous not only because "it was here, unfettered by formal responsibilities, that feminists openly expressed ideas, analysed experiences, and set forth expectations for the future" (O'Barr et al, 1986: 584), but also because of the inclusion of women from Kenya and the African continent. The forum was significant, too, for the embrace of transnational black feminist frameworks, and for disrupting (if only momentarily) the notion that women's roles in national building were solely domestic and reproductive.

Source :

http://www.agi.ac.za/sites/default/files/image_tool/images/429/feminist_africa_journals/archive/20/6_fa20_feature_5.pdf

Fichier : SANYA_Brenda_Nyandiko_Archives and Collective Memories.pdf

91. SHARMA, Nandita; WRIGHT, Cynthia

Decolonizing Resistance, Challenging Colonial States
Social Justice, Vol. 35, N° 3, (113), 2008-09, p. 120-138

Introduction: In a Recent Article in *Social Justice*, "Decolonizing Antiracism," Bonita Lawrence and Enakshi Dua (2005) argue that antiracist theory and practices have historically excluded the concerns of Aboriginal peoples. The result, they claim, is twofold: Aboriginal people "cannot see themselves in antiracism contexts and Aboriginal activism against settler domination takes place without people of color as allies."¹ They further argue that antiracist praxis has actually contributed to the active colonization of Aboriginal peoples (pp. 122-123). Indeed, they contend that "antiracism is premised on an ongoing colonial project" (p. 123, emphasis added) and on "a colonizing social formation" (pp. 129-130).² Examples of antiracist complicity, according to Lawrence and Dua, include postcolonial critiques of national liberation strategies and social constructivist critiques of nationhood or nationalisms. They maintain that such analyses further secure the colonization of indigenous people by contributing to "the ongoing delegitimization of Indigenous nationhood" (p. 128). Moreover, since indigenous "nationhood" is understood in ethnicized terms, Lawrence and Dua also claim that critiques, such as those of Stuart Hall, against ethnic absolutism are destructive of indigenous national identity and struggle (p. 131).³ Like other nationalist arguments that read the existence of contemporary nationalized polities back into time immemorial, Lawrence and Dua maintain that such critiques are attacks against both the pre-colonial identity of indigenous people and of their contemporary efforts at achieving sovereignty.

Topics: *Nationalism, Decolonization, Racism, Indigenous Peoples, Capitalism, Nationhood, Economic Liberalism, Social Interaction*

Source: <https://www.jstor.org/stable/pdf/29768504.pdf?refreqid=search%3A8ef415cb94c3db70354318d3ffcd133b>

File: SHARMA_Nandita_Decolonizing Resistance.pdf

92. SKACHKOVA, Penka

Academic Careers of Immigrant Women Professors in the U.S.
Higher Education, Vol. 53, N° 6, Jun., 2007, p. 697-738

Abstract: The article draws on the narratives of 34 immigrant women professors from 22 different countries who teach in a major research university in the U.S. First, the article presents immigrant women professors' voices of experiencing traditional academic activities in terms of teaching, research, and administration/service. Second, the paper voices women's stories of social climate prevailing in their departments and institutions that affects their academic careers. Third, the article narrates women's expressions of their efforts to balance academic life and family life.

Topics: *Narrators, Higher Education, Working Women, Academia, Feminism, Universities, Students, Men*

Source: <https://www.jstor.org/stable/pdf/29735083.pdf?refreqid=search%3A8ef415cb94c3db70354318d3ffcd133b>

File: SKACHKOVA_Penka_Academic Careers of Immigrant Women.pdf

93. SOW, Fatou

Femmes, état et mondialisation en Afrique
Dakar : CODESRIA,

Introduction: La question du politique et de l'État occupe une place majeure dans l'étude de la situation des femmes en Afrique et dans le monde. Elle permet de relier leurs problèmes généralement associés à la sphère familiale à la sphère publique auxquelles elles appartiennent comme citoyennes. On élargit ainsi l'espace familial dans lequel sont confinés leur statut et leur pouvoir dans des conditions et des règles socialement définies par la communauté et juridiquement par l'État. L'État fixe les cadres juridiques, économiques et politiques dans lesquels se déroulent les activités humaines et codifie les relations entre individus en société. Il légifère donc sur la position des femmes, à travers notamment la Constitution, le Code de la famille, le Code du travail et d'autres dispositions qui sont souvent vecteurs d'inégalités entre les sexes et sont, pour cette raison, remises en cause.

Cette communication participe d'une réflexion féministe entamée, par divers groupes de recherche en Afrique et à l'étranger, sur le sexe de l'État en Afrique et la nature de ses rapports avec les citoyens comme êtres 'sexués'. Sa dimension masculine et patriarcale a été largement critiquée, malgré l'institutionnalisation politique et administrative progressive des programmes en direction des femmes : Protection maternelle et infantile et Animation féminine des années d'indépendance ; Femme et développement et Genre et développement des années 1970-1990, avec les deux décennies des Nations Unies en direction des femmes. Le souci de promotion des femmes en vue du développement était évident ; celui d'assurer l'égalité entre les sexes pour les femmes elles-mêmes l'était moins. C'est cette position ambiguë de l'État qui engage le questionnement sur le sexe de l'État et de ses politiques. Comment la nature actuelle de

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l'État en prise avec les nouvelles exigences du marché mondial conditionne t'elle l'avancement ou le recul des droits des femmes revendiqués comme droits humains ? Face aux diverses transformations sociales, économiques et politiques liées à la mondialisation, les dilemmes observés et les fractures sociales notées partout, comment réfléchir la cause des femmes ?

Source: <https://www.codesria.org/IMG/pdf/SOW-1.pdf>

File: SOW_Fatou_Femmes, état et mondialisation en Afrique.pdf

94. SOW, Fatou

Les femmes, le sexe de l'État et les enjeux du politique : l'exemple de la régionalisation au Sénégal
Clio, histoire, femmes et sociétés, numéro spécial « Femmes d'Afrique », N° 6, 1997, p. 127-144.

Introduction: En Afrique, les pouvoirs politiques à l'indépendance ont généralement accordé peu de place aux femmes dans la hiérarchie du pouvoir, alors que leur position a été cruciale dans l'histoire précoloniale¹, dans les premiers rapports avec les colonisateurs et dans les luttes de libération². 2 Au Sénégal, l'apparition des femmes dans la politique intervient dans les quatre communes coloniales qu'étaient Gorée, Rufisque, Saint-Louis et Dakar. Ces premières citoyennes de droit français ne se mobilisèrent ni contre la polygamie, ni contre l'excision ou contre d'autres droits plus personnels. Elles revendiquèrent au plus le droit d'accéder à l'école au sein d'une élite urbaine de fonctionnaires et de traitants qui, de Durant Valentin (1848), François Carpot (1900), Blaise Diagne (1914), à Ngalandou Diouf (1934), Lamine Guèye (1945) et Senghor dans les années 50, voulaient assimiler la culture française, sans être eux-mêmes assimilés. Là comme ailleurs, les grandes mobilisations des femmes africaines dans l'espace politique prirent tout leur sens face au travail forcé et toute leur ampleur à la fin de la Seconde Guerre mondiale, sous la houlette du Bloc africain ou des National Congress anglophones. 3 Les femmes ont été à la fois sujets et objets des projet nationalistes. Elles ont été des actrices dans la mesure où leur appui et leur engagement étaient indispensables au mouvement nationaliste qui a accepté qu'elles quittent leurs rôles traditionnels. Mais elles ont été, dans le même temps, réifiées, comme symboles de l'identité nationale, comme objets de compétition entre groupes (colonisés/colonisateurs par exemple) dont le contrôle des femmes, de leur corps, de leur sexualité et de leur fécondité est une manière de signifier la domination et d'en jouir. Avec les indépendances, elles ont disparu des hautes sphères du pouvoir national, tout en maintenant une présence constante dans le mouvement politique et syndical africain comme masse de manœuvre. Elles ont joué

Source: <https://journals.openedition.org/cliio/379>

File: SOW_Fatou_Les femmes le sexe de l_état et les enjeux du politique.pdf

95. STEADY, Filomina Chioma

An Investigative Framework for Gender Research in Africa in the New Millennium

Introduction: Introduction: Africa - a continent in Crisis The majority of African countries are in crisis. Economic domination through corporate globalization is the primary global strategy for economic growth. The resulting development paradigm is re-colonization through the reproduction of hegemonic tendencies that facilitate the movement of trans-national capital. Protracted recession, the debt burden, Structural Adjustment Programmes, externally-controlled privatization and an emphasis on exports are creating a cultural crisis of major proportions. The marginalization of Africa through corporate globalization has led to widespread poverty, the destruction of many African economies, social dislocation and civil strife. This is compounded by the erosion of the life-supporting capacities of many African ecosystems. Authoritarian regimes and gender-based discrimination complete the picture.

Global economic processes are producing new dimensions of structural racism through North/South and Black/White polarizations. The United Nations conference on racism held in Durban, South Africa last year recognized the correlation between corporate globalization and racism and emphasized the gendered dimensions of this correlation. Racialized women, become recruited into the international labor force as cheap sources of unprotected and migratory labor and as objects of sex tourism, trafficking and domestic servitude. The overwhelming evidence seems to suggest that gender-based hierarchies and gender subordination combined with structural racism are being reinforced by globalization African women are among the most severely affected. (Steady, 2002)...

Source: https://link.springer.com/chapter/10.1007/978-1-137-09009-6_17#page-1

File: STEADY_Filomina Chioma_An Investigative Framework.pdf

96. STROMQUIST, Nelly P.

Gender Studies: A Global Perspective of Their Evolution Contribution, and Challenges to Comparative Higher Education

Higher Education, Vol. 41, N° 4, June, 2001, p. 373-387

Abstract: The incorporation of new fields of study in the university tends to be a contested process. This has been the case for women's studies despite its many conceptual, theoretical, and methodological contributions. Moreover, these

Feminist Scholarship, Universities and Social Transformation in Africa

programs have constantly suffered financial vulnerability and struggled for academic recognition and autonomy. Comparative data about women's studies programs exist but could be enhanced by explicit cross-national studies. At the crossroads today, women's studies can choose to adopt more feminist political concerns and engage in socially transformative research projects or succumb to forces of globalization that, in making the university increasingly entrepreneurial, preempt concerns for equity and social justice.

Topics: *Women's Studies, Feminism, College Students, Higher Education, Research Universities, Educational Research, Globalization*

Source: URL: <http://www.jstor.org/stable/3448130>

File: STROMQUIST_Nelly P_Gender Studies_A Global Perspective .pdf

97. SUBOTZKY, George

Alternatives to the Entrepreneurial University: New Modes of Knowledge Production in Community Service Programs

Higher Education, Vol. 38, N° 4, December 1999, p. 401-440

Abstract: Globalisation has significantly altered patterns of research and development, and production. In turn, this has generated new organisational forms and practices in higher education knowledge production. As a result, a strong trend towards the 'entrepreneurial' university has emerged, characterised by increasing market-like behaviour and governance. Within the dominant neo-liberal global consensus, this primarily serves the market and the private good.

However, this is a growing counter concern for higher education's contribution to equity, community development and the public good. Drawing from various case studies, focusing on South Africa, this paper identifies the higher education-community partnership model as a complementary alternative to the entrepreneurial university. It is shown that knowledge production in these partnerships closely resembles so-called "mode 2", applications-driven knowledge production. Potentially, however, the partnership model integrates and mutually enhances experiential learning, relevant research and community development.

Topics: *Higher Education, Collaboration, Information Production, Globalization, Volunteer Labor, Educational Research, Service Learning, Research Universities, Economic Development*

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File: SUBOTZKY_George_Alternatives to the Entrepreneurial University.pdf

98. TEFERRA, Damtew; ALTBACH, Philip G.

African Higher Education: Challenges for the 21st Century

Higher Education, Vol. 47, N° 1, Jan., 2004, p. 21-50

Abstract: African higher education, at the beginning of the new millennium, faces unprecedented challenges. Not only is the demand for access unstoppable, especially in the context of Africa's traditionally low postsecondary attendance levels, but higher education is recognized as a key force for modernization and development. Africa's academic institutions face obstacles in providing the education, research, and service needed if the continent is to advance. Generalizing about a continent as large and diverse as Africa is difficult. Yet there are some common elements - and there are certainly some common challenges. In our discussion, we are not generally optimistic either in analyzing the current reality in much of Africa or in pointing to future prospects. The fact is that African universities currently function in very difficult circumstances, both in terms of the social, economic, and political problems facing the continent and in the context of globalization, and the road to future success will not be an easy one. Based on Africa-wide research, this article discusses such topics as access to higher education, the challenges of funding, the growing role of private higher education institutions in Africa, governance and autonomy, management challenges, gender (including the access of women to higher education and the problems faced by women students and academic staff), the role of research and the problems of scholarly communication, language issues, and the brain drain. These issues are at the heart of Africa's future academic development.

Topics: *Higher Education, Universities, College Students, Handbooks, Academic Freedom, School Enrollment, Women, Funding, Academic Education*

Source: <https://www.jstor.org/stable/pdf/4151555.pdf?refreqid=search%3Ad170eb07a370694961963b2db8c0b859>

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99. TOUPIN, Louise

"Une histoire du féminisme est-elle possible?."

Recherches féministes, 61, 1993, p. 25-52.

Introduction: Serait-ce, comme le dit Marie-Jo Bonnet, parce que nous arrivons toujours très mal à déterminer historiquement « ce qui, de la femme, a rompu les amarres » et à mettre en évidence ce que sont ces amarres à larguer, que l'histoire du féminisme se butte à la définition même de son objet de recherche : qu'est-ce que le féminisme, et comment peut-on caractériser les courants qui l'ont traversé? Voilà en effet le sujet d'un débat historiographique qui a cours aux États-Unis depuis au moins 30 ans. À l'un des pôles du débat, on trouve une définition large du féminisme, alors qu'une définition plus restreinte anime l'autre pôle. Ainsi: doit-on chercher à inclure sous le grand chapeau du féminisme à peu près tout ce que les femmes ont fait et dit dans l'histoire ou, plutôt, chercher à comprendre et à établir la variété de leurs faits et gestes, et à ne qualifier de féministe qu'un type d'agir parmi bien d'autres possibles: c'est-à-dire l'activité publique des femmes? Récemment encore aux États-Unis, l'échange entre deux historiennes, Karen Offen et Nancy Cott (Offen 1989b; Cott 1989a) a réactivé la querelle. Plus près de nous, au Québec, Yolande Cohen a tenté, sans grand succès à ce jour, de « brasser la cage » en affirmant que les cercles de fermières, dont elle a écrit une histoire, sont à l'origine du féminisme québécois (Cohen 1990: 270), alors que c'est notoirement au Montréal Local Council of Women, puis à la Fédération nationale Saint-Jean-Baptiste que l'on a reconnu jusqu'ici ce droit d'aînesse. Derrière ce débat se profile en filigrane un cadre d'interprétation: celui de l'égalité-différence et la typologie des féminismes qui en est issue. Ce cadre d'analyse fausse-t-il le débat?

Source: <https://www.erudit.org/en/journals/rf/1993-v6-n1-rf1647/057723ar.pdf>

File: TOUPIN_Louise_Une histoire du feminisme est-elle possible.pdf

100. TRIPP, Aili Mari

Rethinking Difference: Comparative Perspectives from Africa
Signs, Vol. 25, N° 3, Spring, 2000, p. 649-675

Introduction: s of Western feminist discourse on difference is that a discussion that attempted to break down universalizing tendencies ended up theorizing difference in universalizing ways. The discussion often made it seem that the Western understanding of difference was applicable not only globally but even temporally. In this article, I argue that the way in which gender is conceptually related to other identities such as race, ethnicity, and religion differs very much from place to place and across time. Regardless of whether those conceptualizing the relationship are African-American feminist academics, leaders of the Ugandan women's movement, or women participants in the Irish peace movement, all of their reflections are political constructions, and these constructions vary according to divergent political, social, and economic conditions and histories. Some articulate the relationships between gender and other identities explicitly, while others work with implicit understandings of the connections...

Source: <http://www.jstor.org/stable/3175412>

File: TRIPP_Aili Mari_Rethinking Difference.pdf

101. UN WOMEN, New York

Progress of the World's Women 2015-2016: Transforming Economies, Realizing Rights
New York: UN WOMEN, 2015. – 342 p.

Source: http://progress.unwomen.org/en/2015/pdf/UNW_progressreport.pdf

File: UN WOMEN_Progress of the Worlds Women.pdf

102. UNECA, Addis Ababa

Conflicts in the Sahel Region: The development costs and consequences
Addis Ababa : UNECA, 2017. – 152 p.

Executive Summary: Over the past 25 years, the Sahel has attracted international research and policy attention, on account of the environmental challenges it faces, which are often linked to factors such as drought, famine and desertification. Secondly, the effects of environmental change have impoverished the region. Thirdly, the scale and scope of security issues and the challenges linked to ethno-nationalist irredentism is increasing, as is the spread of small arms and light weapons, organized crime and criminal network activities and radical armed groups.

The research focuses on frontline States in relation to two conflict corridors, namely Northern Mali and Northeast Nigeria (Lake Chad Basin), where large-scale armed conflicts and violence are rife. Some generic features and characteristics define these two corridors. First, they directly or geographically manifest the impact of armed conflict and large-scale insecurities. Second, governments are responding to the insecurity by deploying troops, increasing patrols or combating with armed groups. Third, tensions occur between host communities and displaced or refugee communities. Fourth and last, the corridors crisscross national boundaries.

When superimposed on the corridor that begins in Northern Mali, which has been the scene of major armed conflicts, these same features and characteristics extend into the border areas of Mauritania, Niger and Burkina Faso – countries

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most impacted by the attendant insecurities. Likewise, the corridor from north-east Nigeria extends into Niger, Cameroon and Chad, which all have been impacted by the Boko Haram crisis. However, this study primarily focuses on what it calls the five frontline States - Burkina Faso, Mali, Mauritania, Niger and Nigeria. The study was limited to these frontline States because of the short time available for research and also for the sake of analytical simplicity and coherence, and the opportunity for in-depth empirical assessment and analysis of the root causes and impacts of armed conflicts and insecurity on economic and governance-related themes.

The emphasis on these frontline States does not preclude tangential focus and gathering of data and use of examples from other Sahelian States. Countries of secondary focus include Algeria, Cameroon, Chad and Guinea Bissau. When the study began, Cameroon and Chad had not yet acquired their current status as significant extensions to the Northeast Nigeria conflict corridor. Nonetheless, the choice of Niger as the main extension of that corridor is significant. The country is at the intersection of both corridors – from Northeast Mali and Northeast Nigeria – and has been at the receiving end of the insecurity caused by the armed conflicts.

Source: <https://repository.uneca.org/bitstream/handle/10855/23474/b11580410.pdf?sequence=3>

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103. UNESCO, Paris

Les femmes et la paix en Afrique

Paris : UNESCO, 2003. -

Introduction : Ces études de cas sur la contribution des femmes à une culture de paix en Afrique ont été conçues et entreprises dans le cadre du Projet UNESCO « Vers une culture de la paix », plus précisément par le Programme Femmes et Culture de la Paix qui portait un intérêt particulier à l'Afrique. L'UNESCO et l'UNIDIR sont fiers de s'associer pour cette publication qui paraît durant la première décennie du millénaire, déclarée « Décennie internationale pour une Culture de la Paix et de la non-violence au profit des enfants du monde » et ce, pour donner la parole aux femmes qui veulent être des partenaires à part entière dans les processus formels et informels de résolution des conflits et de négociations de paix. Ces études confirment les rôles essentiels et déterminants qu'ont joués et que peuvent jouer les femmes du Burundi, du Cameroun, de la République centrafricaine, de Namibie, de Tanzanie et de Somalie dans la prévention et la résolution des conflits comme dans la promotion d'une culture de la paix en s'appuyant sur des méthodes traditionnelles. Bien que différentes en raison des contextes géographiques et culturels, elles n'en démontrent pas moins l'existence de tendances universelles inhérentes à la contribution des femmes en faveur de la paix et de la résolution des conflits. Nous sommes, par conséquent, convaincus que ces études de cas seront utiles non seulement aux femmes africaines, mais également aux femmes et aux hommes d'autres continents qui luttent courageusement et fructueusement pour trouver des alternatives à la violence et à la guerre. Dans ces études de cas, les femmes sont souvent perçues comme des vecteurs transmettant des valeurs culturelles à leurs enfants et aux générations futures, notamment au moyen d'expressions artistiques telles que la chanson, la danse et les récits folkloriques. Elles sont les intermédiaires dans des situations de conflit, participant à des missions de reconnaissance pour évaluer les possibilités de paix et faciliter par la suite la communication et les négociations. Elles sont également, ou acceptent de l'être, des « passerelles » entre des communautés...

Source : <http://unesdoc.unesco.org/images/0013/001332/133274f.pdf>

File : UNESCO_Les femmes et la paix en Afrique.pdf

104. UNESCO, Paris

Gender and EFA 2000-2015: Achievements And Challenges

Paris: UNESCCO, 2015. – 57 p.

Introduction: The vision agreed upon at the World Education Forum in Dakar, Senegal, in 2000 was clear and transformational: long-standing gender bias and discrimination undermine the achievement of education for all (EFA). Until all girls and women exercise their right to education and literacy, progress in achieving EFA will be stymied, and a dynamic source of development and empowerment will be squandered. Fifteen years later, the road to achieving gender parity and reducing all forms of gender inequalities in education continues to be long and twisting. This report provides detailed evidence of how much has been achieved in the past 15 years but also where considerable – some quite intractable – challenges remain. It highlights notable progress in gender parity in primary and secondary education, particularly in South and West Asia, while underscoring the persistent barriers to achieving gender equality in education. The lack of progress in literacy among adult women is especially stark: in 2015 an estimated 481 million women, 15 years and over, lack basic literacy skills, 64% of the total number of those who are illiterate, a percentage virtually unchanged since 2000.

What can be done to eliminate gender-specific obstacles in education and create a more gender-just world? This report describes an array of country efforts, some quite effective, to achieve and go beyond gender parity in education. Many of these policies and programmes focus on the immediate school environment in which girls learn. Others focus on the informal and formal laws, social norms and practices that deny girls their right of access to, and completion of, a full

cycle of quality basic education. The analyses and key messages in Gender and EFA 2000–2015 deserve careful scrutiny as the world embarks on a universal, integrated and even more ambitious sustainable development agenda in the years to come.

Source: <http://unesdoc.unesco.org/images/0023/002348/234809E.pdf>

File:UNESCO_Gender and EFA 2000–2015.pdf

105. VERSCHUUR, Christine ; DESTREMAU, Blandine

Féminismes décoloniaux, genre et développement: histoire et récits des mouvements de femmes et des féminismes aux Suds

Revue Tiers Monde, N° 209, janvier-mars 2012, p. 7-18

Introduction : Les études postcoloniales désignent un domaine de pensée critique né surtout dans les universités étasuniennes dans les années 1980. Focalisées sur la constitution et l'institutionnalisation des savoirs, des énonciations, des catégories, des représentations et systèmes de pensée, leur essor s'inscrit dans le cadre d'une remise en cause des grands récits qui ont structuré et donné du sens à l'histoire mondiale des cinq derniers siècles, depuis les « découvertes » d'autres continents par des Occidentaux : la modernité, la race, le patriarcat et la famille, la lutte des classes, mais aussi la démocratie, la liberté (ou le libéralisme), l'universalisme.

Il s'agit d'un champ contesté, d'une nébuleuse aux frontières poreuses, qui se démarque de l'anticolonialisme par son orientation épistémique.

Si le livre d'E. Saïd, *L'Orientalisme*, paru en 1978, est fréquemment évoqué comme point de départ à ces courants, bien des pensées et philosophies antérieures ont « contesté à l'Europe et à l'Amérique leur intention de dominer le monde », déconstruit leurs discours de légitimation, et mis « en question leur prétention à l'universalisation » (Amselle, 2008, p. 7). Ces pensées et philosophies émanent de différents espaces intellectuels et politiques critiques, notamment le poststructuralisme et le postmodernisme, ce qui a été désigné comme French Theory...

Source : <http://www.jstor.org/stable/23593739>

Fichier : VERSCHUUR_Christine_Feminismes decoloniaux genre et developpement.pdf

106. WAGHID, Yusef

Knowledge Production and Higher Education Transformation in South Africa: Towards Reflexivity in University Teaching, Research and Community Service

Higher Education, Vol. 43, N° 4, Jun., 2002, p. 457-488

Abstract: The central question this article addresses is whether the emergent shift in knowledge production can transform higher education in South Africa to the extent that it becomes socially more relevant. It is my contention that higher education transformation in South Africa can become socially more relevant if guided by the idea of a reflexive praxis which allows for the integration of "Mode 1" and "Mode 2" forms of knowledge production. I argue that Mode 1 or disciplinary knowledge should be supplemented by Mode 2 socially distributed knowledge which would cause academics to engender community service which integrates their research at universities and its application in the broader community. In other words, a reflexive praxis needs to be charted out on the part of academics which would not cause their service to be disengaged from the real problems in society, but rather, opens up possibilities for greater social relevance - a matter of "Mode 2" supplementing "Mode 1".

Topics: *Higher Education, Volunteer Labor, Research Universities, College Instruction, Information Production, Educational Research, Communities, Academic Education, Social Reflexivity*

Source: <https://www.jstor.org/stable/pdf/3447535.pdf?refreqid=search%3A8360082cb15e90a1bc7d211bb5353892>

File: WAGHID_Yusef_Knowledge Production and Higher Education.pdf

107. WENDOH, Seniorina; WALLACE, Tina

Re-Thinking Gender Mainstreaming in African NGOs and Communities

Gender and Development, Vol. 13, N° 2, Jul., 2005, p. 70-79

Abstract: This article examines research on gender mainstreaming initiatives, undertaken by a sample of local NGOs in four African countries. This research explores where resistance to gender equality comes from in some African organisations and communities. It shows that for gender mainstreaming processes to be effective they need to address the complex realities of people, and be sensitive to the values of communities in their implementation. The more successful gender mainstreaming initiatives have worked with local people's beliefs and realities, and allowed sufficient time for attitudinal change in both local people and NGO staff.

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Topics: *Nongovernmental Organizations, Gender Equality, Men, Communities, Women's Rights, Government Officials, Poverty, Community Associations, Funding, Gender Roles*

Source: <https://www.jstor.org/stable/pdf/20053150.pdf?refreqid=search%3Ae104bcd3179d8d65028f97add7f96c05>

File: WENDOH_Senorina_Re-Thinking Gender Mainstreaming in African Ngo.pdf

108. WILSON-TAGOE, Nana

'Representing culture and identity: African women writers and national cultures.'

Feminist Africa, N° 2, 2003. – p. 25–41

Introduction: The problem with the notion of culture in African literature is that it is often embedded in representational narratives of the nation and shaped by the politics of national emergence. In such narratives, "culture" becomes part of a political process of constructing the distinctive identity of a national collective through the representation of its history and the creation of new knowledge about its place in world history. When culture is so determined by the exigencies of anti-colonial discourse, the linking of nation and culture runs the risk of presenting culture as coherent and homogenous, rather than as continually contested and renewed. As prominent twentieth-century commentators on African culture, both Frantz Fanon (1967: 166-199) and Amilcar Cabral (1993: 53-65) recognise this risk when they reject tendencies to define culture in terms of concrete behaviour patterns and customs, and focus instead on people's fluid movements throughout the course of their political and economic history. Fanon also anticipates the paradoxes that we confront in representing culture in literature. On the one hand, he sees culture as "the whole body of efforts made by a people in the sphere of thought to describe, justify and praise the action through which that people has created itself and keeps itself in existence" (1967: 188). On the other hand, he recognises that this "body of efforts" can never be stable and fixed, that it is from the "instability of cultural signification that the national culture comes to be articulated as a dialectic of various temporalities - modern, colonial, postcolonial, native" (Bhabha, 1994: 152). Fanon's warning against the reification of culture stems from his sense of culture's contemporariness and its continually transforming and contested aspects...

Source: <http://www.agi.ac.za/agi/feminist-africa/02>

File: WILSON-TAGOE_Nana_Representing culture and identity.pdf

109. ZALEWSKI, Marysia

'I don't even know what gender is': a discussion of the connections between gender, gender mainstreaming and feminist theory

Review of International Studies, Vol. 36, N° 1, January 2010, p. 3-27

Abstract: In this article I discuss some of the connections between gender, gender mainstreaming and feminist theory. As a global initiative, gender mainstreaming is now established; but the role of feminism and feminists in achieving this success is questionable. Some, including Harvard Law Professor Janet Halley claim that feminists, particularly realm of governance feminism, have been extremely successful. Yet despite this Halley invites us to 'take a break from feminism'. I consider this political and intellectual invitation in this article in order to shed some light on the relationship between mainstreaming and feminism but also to probe what Robyn Wiegman refers to as 'incomprehension' around feminism. My discussion includes a brief analysis of the used in documentation relating to the United Kingdom's Gender Equality Duty Legislation; the latter a contemporary example of a legislative attempt to properly mainstream. In conclusion I return to the Halley's invitation to 'take a break from feminism' introduce, by way of contrast, Angela McRobbie's recent discussion of post-feminism ultimately suggesting that we might see Halley's call, as well as the popularity (and 'failures') of gender mainstreaming as examples of post-feminist

Topics: *Feminism, Gender Equality, Men, Feminist Theory, International Politics, Gender Discrimination, Governance, Feminist Literary Theory*

Source: <https://www.jstor.org/stable/pdf/40588102.pdf?refreqid=search%3A8d49b82909d704153e9e691cd505f255>

File: ZALEWSKI_Marysia_I dont even know what gender is.pdf

PART III / 3^{ème} PARTIE

CODESRIA's PUBLICATIONS ON GENDER

PUBLICATIONS DU CODESRIA SUR LE

GENRE

III – CODESRIA's Publications on Gender – Publications du CODESRIA sur le genre

1. AHONSI, Babatunde A.

Gender Relations, Demographic Change and the Prospects for Sustainable Development in Africa
Africa Development / Afrique et Développement, Vol. 20, N° 4, 1995, p. 85-114

Résumé: Cet article examine les interconnexions entre les relations de genre, les changements démographiques et les perspectives de l'Afrique pour un développement durable dans un contexte plus large des forces écologiques, économiques et socio-politiques qui déterminent les conditions de vie en Afrique au sud du Sahara. En commençant par censurer la critique du développement durable, il réfléchit sur la manière dont les aspects de l'actuelle crise économique et écologique africaine sont affectés par des facteurs démographiques, la subordination des femmes et les relations inégales de genre. Il termine par un ensemble de propositions comportant d'importantes démarches pour assurer un développement durable en Afrique basé principalement sur la transformation et l'amélioration des relations de genre existantes et d'autres inégalités.

Topics: *Sustainable Development, Population Growth, Agricultural Land, Sustainable Agriculture, Food Crops, Ecological Sustainability, Men, Socioeconomics, Natural Resources, Population Density*

Source: <https://www.jstor.org/stable/pdf/43657993.pdf?refreqid=search%3A9cc1b7016ef75dabf67155e1ec0c920b>

File: AHONSI_Babatunde A_Gender Relations.pdf

2. AJAYI, Kunle

The Concept of First Lady and Politics in Nigeria.

Dakar, CODESRIA, 2010, 72 p.

ISBN: 978-2-86978-304-1

Source : <http://www.codesria.org/spip.php?article793>

3. ALUBO, Ogoh

The Public Space in Nigeria: Politics of Power, Gender and Exclusion

Africa Development / Afrique et Développement, Vol. 36, N° 1, 2011, p. 75-95

Abstract: The public space often conveys a notion of *res publica*, owned by all members of the public, with equal access and participation. In reality, however, there are several publics, as indeed spaces at the local, state, national and international levels. Irrespective of levels, the public space is where decisions binding on all are taken, executed and evaluated. It is an arena where the various publics struggle to have control over and participate in. Access to and participation in the public space in Nigeria is frequently conceived as part of the national question and speak to the nature of integration in one country where all constituent units have a sense of belonging. It is here argued that Nigeria's public space is a contested terrain, access to which reflects all the known divides in society: gender, class, religion and ethnicity. These divides become the important determinants of access as well as the nature and quality of participation. Some of these contestations have led to explosions of violence, pitting indigenes against settlers, one ethnic group against the other(s), as well as Christians against Muslims. These experiences, including those of women's participation in the political process and struggles for a common citizenship in one Nigeria, are used as illustrations of the contest over public space. It is concluded that participation in and control of the public space must be recognized as part of the broader issues of citizenship rights and gender equality in society. The Nigerian experience has important lessons for the rest of the African continent which is stuck in several conflicts, most of them over access and control of national-territorial pub

Résumé: L'espace public véhicule souvent une notion de *res publica*, appartenant à tous les membres du public avec un accès et une participation sur un pied d'égalité. En réalité, cependant, il existe plusieurs publics, ainsi que plusieurs espaces, aux niveaux local, étatique, national et international. Indépendamment des niveaux, l'espace est le lieu où sont prises, exécutées et évaluées des décisions ayant obligation pour tous. C'est une arène dans laquelle les divers publics luttent pour le contrôle et la participation. L'accès et la participation à l'espace public au Nigeria sont fréquemment conçus comme faisant de la question nationale et soutiennent la nature de l'intégration un pays où toutes les unités constituantes ont un sentiment d'appartenance. Il est ici soutenu que l'espace public nigérian est un terrain contesté dont l'accès reflète toutes les divisions connues de la société : le genre, la classe, la religion et l'ethnicité. Ces divisions deviennent les déterminants importants de l'accès, ainsi que de la nature et la qualité de la participation. Certaines de ces contestations se sont soldées par des explosions de violence, dressant les indigènes contre les colons, un groupe ethnique contre l'autre ou les autres, ainsi que les chrétiens contre les musulmans. Ces expériences, y compris celles de la participation

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des femmes au processus politique et aux luttes pour une citoyenneté commune au Nigeria, servent d'illustration à la contestation autour de l'espace public. En conclusion, nous disons que la participation à l'espace public et son contrôle doivent être reconnus comme faisant partie des questions plus larges de droits liés à la citoyenneté et d'égalité des sexes dans la société. L'expérience du Nigeria comporte des enseignements importants pour le reste du continent africain qui s'enlise dans plusieurs conflits, dont la plupart portent sur l'accès et le contrôle de l'espace public national/ territorial.

Topics: *Public Space, Christianity, Muslims, Islam, Councils, Political Identity, Identity Politics, Violence, Ethnic Identity*

Source: <https://www.jstor.org/stable/pdf/24484042.pdf?refreqid=search%3A85a826df7c816e8b120ae30fcfc726b4>

File: ALUBO_Ogoh_The Public Space in Nigeria.pdf

4. ANNAN-YAO, Elizabeth, ed.

Gender, Economies and Entitlements in Africa

Dakar : CODESRIA, 2004. - ix-179 p.

Call N°: 05.03.01/ANN/12900

5. ARNFRED, Signe

Gender Activism and Studies in Africa

Dakar: CODESRIA, 2000 - ix-171 p.

Call N°: 04.02.03/ARN/12902

6. ARNFRED, Signe; BAKARE-YUSUF, Bibi; KISIANG'ANI, Edward Waswa; LEWIS, Desiree; OYEWUMI, Oyeronke

African Gender Scholarship : Concepts, Methodologies and Paradigms.

Dakar: CODESRIA, 2004. - vii-100 p.

ISBN: 2869781385

Subjects: *gender analysis, feminism, scholarships, gender research, gender studies, feminist knowledge, Africa*

Call N°: 05.01.02/ARN/12829

7. BENDJABALLAH, Souad

Quelles perspectives pour les femmes dans le cadre de la mondialisation

In: L'Algérie face à la mondialisation / Ed. by Tayeb Chenntouf. – Dakar : CODESRIA, 2008. –

p. 229-250

Call N°: 01.02.01/CHE/13946)

8. BHANA, Deevia; PILLAY, Venitha

How Women in Higher Education Negotiate Work and Home: A Study of Selected Women at a University in South Africa

Journal of Higher Education in Africa / Revue de l'enseignement supérieur en Afrique, Vol. 10,

N° 2, 2012, p. 81-94

Abstract: The Council for Higher Education notes the lack of women doing research in South African universities. Focusing on the experiences of South African women academics, this article highlights the ways in which inequitable gender relations fuel women's marginalized position in higher education.

The findings reported here include the gendered dimensions of negotiating home and work, pointing both to obstacles that limit women's agency and to prospects for hope by elucidating new possibilities for the development of women's agency.

Being women in higher education and mothers is at the same time is regulated by restrictive understandings of gender. But women are not simply victims of this discourse. Hence, greater care must be taken in understanding women's gendered roles that inhibit their greater participation in research. Transforming gender relations and working towards equity are, therefore, crucial to women's success.

Résumé : Le Conseil de l'enseignement supérieur relève que très peu de femmes font de la recherche dans les universités sud-africaines. En se basant sur les expériences des femmes universitaires sud-africaines, ce document démontre la façon dont l'inégalité de genre augmente la marginalisation des femmes dans l'enseignement supérieur. Les résultats présentés ici comprennent les dimensions genre qui consistent à allier maison et travail tous deux démontrant

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les obstacles qui limitent l'activité des femmes et les espoirs qu'elles gardent en perspective en élucidant de nouvelles possibilités pour le développement de leur activité. Des compréhensions restrictives du genre réglementent les femmes qui sont à la fois dans l'enseignement supérieur et mères, mais les femmes ne sont pas simplement victimes de ce discours. Cependant une plus grande attention doit être prêtée pour comprendre le rôle des femmes dans le genre et ce qui les empêche à participer grandement à la recherche.

Topics: *Higher Education, Gender Equality, Mothers, Gender Roles, Research Universities, Children, Womens Education, Gender Relations, Academic Education, Educational Environment*

Source: <http://www.jstor.org/stable/jhigheducafri.10.2.8>

File: BHANA_Deavia_How Women in Higher Education Negotiate.pdf

9. BAKARE-YUSUF, Bibi

'Yorubas Don't Do gender: A Critical Review of Oyeronke Oyewumi's *The Invention of Women: Making an African Sense of Western gender Discourses*', p. 61-81

In: *African Gender Scholarship: Concepts, Methodologies and Paradigms* / Ed. Signe Arnfred; Bibi Bakare-Yusuf; Edward Waswa Kisiang'ani; Desiree Lewis; Oyeronke Oyewumi

Dakar: CODESRIA, 2004. - vii-100 p.

Call N°: 05.01.02/ARN/12829

10. DIOP, Rosalie A.

Stratégie de survie et culture de jeunes dans les marchés urbains de Dakar : cas des adolescentes travailleuses (Sénégal).

African Sociological Review / Revue africaine de sociologie, Vol. 14, N° 1, 2010, p. 67-83

Résumé: Cet article porte sur la vie quotidienne des adolescentes travailleuses dans les marchés urbains et péri-urbains de Dakar, capitale du Sénégal. Elle vise à approfondir la compréhension et la connaissance sur les stratégies de survie et la socialisation des jeunes dans les rues des villes sénégalaises et sur les logiques de celles-ci dans un contexte social spécifique. Le travail des adolescentes recouvre des activités hétérogènes conçues sous l'angle des stratégies de survie. Plusieurs facteurs socio-démographiques et éléments sociologiques expliquent l'insertion précoce des adolescentes dans les activités de production et dans le petit-commerce, en particulier. Les raisons, les motivations et les intérêts des adolescentes d'exercer ce travail sont pluriels mais une logique importante et rationnelle apparaît et réside dans leur contribution à la survie familiale. Dans ce cadre, il représente pour elles une quête positive de sens construite autour de la recherche d'une survie instrumentale, de la satisfaction des besoins personnels et de la conquête d'un nouvel espace de réalisation. Les stratégies développées participent à la construction progressive de leur identité et permettent une reconnaissance sociale. Ces activités leur permettent aussi de se construire en tant qu'actrices et d'augmenter leur zone d'autonomie et de liberté. Cela exerce une influence positive sur la transformation de leur statut et sur la place qu'elles occupent dans la société.

Source : <http://www.codesria.org/spip.php?article1254>

File : DIOP_Rosalie A._Stratégie de survie et culture de jeunes.pdf

11. ENGLUND, Harri

Gender Relations in African-Language Literature: Interpretative Politics and Possibilities

African Sociological Review / Revue africaine de sociologie, Vol. 8, N° 1, 2004, 18 p.

Abstract: African novels can provide insights into history and society, but the risk, particularly when using them as learning materials in classroom, is that novels become mere illustrations of themes and conclusions already established by other means. The post-authoritarian era in some African countries, for example, appears to impose its own truths on interpreting literature. This article examines gender relations in Willie Zingani's Chinyanja novels and in Francis Moto's recent criticism of these novels. An alternative reading, pointing out the novels' potential for complex interpretations, suggests that Moto's dismissal of their gender relations as stereotypes must itself be understood as a literary product of a particular period. It is a period when the rhetoric of gender equality has emerged to support a form of state feminism in Malawi. Against its dichotomous view of gender the article shows how the complexity conveyed in Zingani's novels can be used to highlight class and generational contradictions obscured by the current rhetoric. The article concludes by recommending attention to narrative details as a measure against interpretations becoming mere reflections of teachers' and critics' own political preferences. The problems highlighted in the article are particularly germane to teaching and interpreting African-language literature. It often enters classrooms through literary criticism in metropolitan languages. When students and teachers cannot access the novel itself, it is important that they base their discussions on those interpretations that take into account as many narrative details as possible.

Source : <http://www.codesria.org/spip.php?article598>

File: ENGLUND_Harri_Gender Relations in African-Language Literature.pdf

12. FONCHINGONG, Charles C.; VUBO, Emmanuel Yenshu; BESENG, Maurice Ufon

Traditions of Women's Social Protest Movements and Collective Mobilisation: Lessons from Aghem and Kedjom Women

In: *Civil Society and the Search for Development Alternatives in Cameroon* / Ed. By Emmanuel

Yenshu Vubo. - Dakar : CODESRIA, 2008. - p. 125-141

Source: <http://www.codesria.org/spip.php?article222>

Call N°: 05.03.07/VUB/14191

13. IMAM, Ayesha M.

Gender Analysis and African Social Sciences in the 1990s

Africa Development / Afrique et Développement, Vol. 15, N° 3/4, 1990, p. 241-257

Introduction: Since the mid-70s, there has been increasing interest in what some still call "the woman question". From the (more-or-less) complete ignoring of women we now have a spectrum of interests ranging from courses on women in society to specializations on women in sociology, political science, economics, history, agriculture and geography, with even a whole (sub?) specialization to itself, Women in Development. Robertson states in her review of African women's history that: Much of the literature on African women is in the form of articles, but since 1976 over 30 monographs on women from Morocco to South Africa and half again as many collections of articles in book form, as well as special issues of journals have been published. As many commentators have noted, the situation has moved through several distinct phases: from the total neglect of women, or, (at most) treating women in brief asides or footnotes; to a sustained critique of this gap; to the "adding on" of women, and just occasionally to the recognition of gender relations as a category that requires not simply the tacking on of women at the end of analyses but the reconceptualization of other categories in order to be able to make adequate analyses of the whole...

Topics: *Men, Gender Roles, Farm Economics, Division of Labor, Gender Relations, Political Economy*

Source: <https://www.jstor.org/stable/pdf/24486825.pdf?refreqid=search%3A794cd81f7bfdc6f6597a6a31dd6ab128>

File: IMAM_Ayesha M_Gender Analysis.pdf

14. IMAM, Ayesha M.

Women and the Family in Nigeria

Dakar: CODESRIA, 1985. - 165 p.

Call N°: 2.01.01/IMA/63

15. IMAM, Ayesha M.; MAMA, Amina; SOW, Fatou, eds.

Engendering African Social Sciences

Dakar: CODESRIA, 1999. - 470 p.

ISBN: 2-86978-063-X

Call N°: 14.02.03/IMA/10258

16. IMAM, Ayesha M.; MAMA, Amina; SOW, Fatou, eds.

Sexe, genre et société : engendrer les sciences sociales africaines

Dakar: CODESRIA, 2004. - 461 p.

ISBN: 2-84586-111-7

Call N°: 14.02.03/IMA/12823

17. KAUDJHIS-OFFOUMOU, Françoise

Les Droits de la Femme en Côte d'Ivoire

Dakar: CODESRIA, 1996. - XI-230 p.

ISBN: 2-86978-058-3

Call N°: 04.02.01/KAU/9304

18. KAZEMBE, Joyce L.

The Women Issue

In: *Zimbabwe: the Political Economy of Transition: 1980-1986* / Ed. by Ibbo Mandaza. – Dakar:

CODESRIA Dakar – p. 377-404

Call N°: 04.03.01/MAN/5873

19. KITETU, Catherine Wawasi

Gender, Science and Technology: Perspectives from Africa

Dakar: CODESRIA, 2008. -177 p.

ISBN: 2-86978-221-1

Call N°: 05.03.03/KIT/14189

20. LACHHEB, Monia, ed.

Genre et Sport en Afrique : entre pratiques et politiques publiques

Dakar : CODESRIA, 2010. - vii-95 p.

Source: <http://www.codesria.org/spip.php?article1294&lang=fr>

Call N°: 13.08.01/LAC/14907

21. LE ROUX, Elizabeth; NDEDA, Mildred A.J.; NYAMNDI, George; SENKORO, F.E.M.K.; SSETUBA, Isaac

Gender, Literature and Religion in Africa.

Dakar : CODESRIA, 2005. – 108 p.

ISBN: 2-86978-157-1

(CODESRIA Gender Series, Vol. 4)

Source : <http://www.codesria.org/spip.php?article933>

22. LEWIS, Desiree

African gender research and post-coloniality: Legacies and challenges, p. 27-41

In: *African Gender Scholarship: Concepts, Methodologies and Paradigms* / Ed. Signe Arnfred; Bibi Bakare-Yusuf; Edward Waswa Kisiang'ani; Desiree Lewis; Oyeronke Oyewumi

Dakar: CODESRIA, 2004. - vii-100 p.

Call N°: 05.01.02/ARN/12829

23. MAMA, Amina

The Challenges of Feminism: Gender, Ethics and Responsible Academic Freedom in African Universities

Journal of Higher Education in Africa / Revue de l'enseignement supérieur en Afrique, Vol. 9, N° 1-2, 2011, p. 1-23

Abstract: Feminist theory and ethics have enormous potentials to transform and energize the discourse on academic freedom and social responsibility. As a theory of knowledge and an intellectual practice, feminism deconstructs the epistemological foundations of patriarchy and contributes to the emancipation of women as subjects and studies on and about women as critical intellectual engagements. Despite this potential, the discourse on academic freedom and intellectual responsibility in African universities has rarely yielded ground for feminist ethics, and feminist intellectuals within the universities have had to struggle for space. This article discusses these struggles to insert feminism as part of the intellectual discourse on academic freedom within Africa's scholarly community between 1990 – the year of the Academic Freedom Conference in Kampala – and 2010. The institutional and intellectual challenges that have been encountered by feminist-inspired academics are highlighted. Finally, the author discusses the imperatives to move the discourse on gender in African scholarly communities beyond the normative policy rhetoric to tackling the gendered configuration of academic institutions.

Résumé : La théorie et l'éthique féministes ont un potentiel énorme pour transformer et animer le débat sur les libertés académiques et la responsabilité sociale. En tant que théorie de la connaissance et pratique intellectuelle, le féminisme déconstruit les fondations épistémologiques de la patriarchie et contribue au discours de l'émancipation de la femme tout en étudiant son engagement intellectuel critique. En dépit de cette potentialité, le débat sur les libertés académiques et la responsabilité intellectuelle dans les universités africaines a à peine généré les fondements de l'éthique féministe,

Recherche féministe, universités et transformation sociale en Afrique

et les intellectuels féministes ont dû batailler dur pour trouver leur espace. Cet article discute de ces luttes pour la cause de l'insertion du féminisme dans le discours intellectuel sur les libertés académiques au sein de la communauté intellectuelle africaine entre 1990 – année de la Conférence académique sur les libertés académiques tenue à Kampala – et 2010. L'article met donc en relief les défis que les intellectuels féministes ont eu à affronter. In fine, l'article discute des impératives dictées par la nécessité de placer le débat sur le genre en milieu académique africain au-delà de la rhétorique politique normative pour la matérialisation d'une configuration basée sur le genre dans les institutions académiques.

Topics: *Feminism, Academic Freedom, Higher Education, Women's Rights, Universities, Feminist Ethics, Gendered Discourse, African Culture, Cultural Institutions, Feminist Cultural Studies*

Source: <http://www.jstor.org/stable/jhigheducafri.9.1-2.1>

File: MAMA_Amina_Challenges of Feminism.pdf

24. MAMA, Amina

Challenging Subjects: Gender and Power in African Contexts

African Sociological Review / Revue africaine de sociologie, Vol. 5, N° 2, 2001, 9 p.

Introduction: There is no word for 'identity' in any of the African languages with which I can claim any degree of familiarity. Perhaps there is good reason for this. In English the word 'identity' implies a singular, individual subject with clear ego boundaries. In Africa, if I were to generalise, ask a person who he or she is and his and a name will quickly be followed by a qualifier, a communal term that will indicate ethnic or clan origins (See Omoregbe 1999:6). To this day, African bureaucracies use forms which require the applicant (for a passport, a driving license, to gain to access to public education, housing or health services) to specify 'tribe'. The idea of identity is an interesting one to most Africans, largely because it has remained so vexed. We seem to be constantly seeking the integrity and unity that the notion implies, without succeeding in securing it, or coming to terms with it. We are being asked to think 'beyond identity', when for many of us, identity remains a quest, something in-the-making. I think that the reason that African thinkers - or indeed other postcolonial subjects - may balk at the prospect of working 'beyond identity' is clear. It relates to the contentious nature of the term in our upbringing, as a site of oppression and resistance. We recall distasteful colonial impositions that told us who we were: a race of kaffirs, natives, negroes and negresses...

Source : <http://www.codesria.org/spip.php?article687>

File : MAMA_Amina_Challenging Subjects.pdf

25. MAMA, Amina

Etudes par les femmes et études sur les femmes en Afrique durant les années 1990

Dakar: CODESRIA, 1997. -131 p.

Call N°: 14.02.03/MAM/9924

26. MAMA, Amina

Gender Studies for Africa's Transformation, Amina Mama

In : African Intellectuals: Rethinking Politics, Language, Gender and Development / Ed. by

Thandika MKANDAWIRE. – Dakar : CODESRIA, 2005, p. 94-116

Call N° : 05.03.05/MKA/12942

27. MAMA, Amina

Restore, Reform but do not Transform: The Gender Politics of Higher Education in Africa

Journal of Higher Education in Africa / Revue de l'enseignement supérieur en Afrique, Vol. 1, N° 1, 2003, p. 101-125

Abstract: This paper uses gender analysis to reflect on the emergence and development of higher education in Africa. The available statistical picture indicates that despite the absence of formal exclusions, women's entry into higher educational institutions—as students and as employees—has remained slow and uneven, suggesting the need to look beyond the numbers. The overall pattern of exclusion and marginalization is true for both administrative and academic tracks but is at its most extreme for senior academic and research positions. The persistence of extreme gender inequality is most easily and often attributed to external social and familial factors. Here, however, it is argued that there is sufficient evidence to suggest that, despite institutional and managerial claims of administrative neutrality, the institutional and intellectual cultures of African institutions are, in fact, permeated with sexual and gender dynamics.

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Résumé : Ce papier utilise l'analyse sur le genre pour montrer l'urgence du développement de l'enseignement supérieur en Afrique. Les statistiques existantes montrent que malgré l'absence d'exclusions formelles, l'insertion de la femme dans les institutions de l'enseignement supérieur—comme étudiants ou comme employés—est encore lente et inégale, d'où l'a nécessité de voir au-delà des chiffres. Toute forme d'exclusion et de marginalisation existe dans l'administration et dans le cursus universitaire mais c'est pire à un niveau supérieur universitaire et en position de chercheurs. Cette persistance d'une extrême inégalité du genre est pour la plupart du temps facilement et souvent attribuée aux facteurs socio familiaux externes. Il est cependant démontré ici, qu'il y a suffisamment de preuve pour dire que malgré les demandes institutionnelles et directoriales pour la neutralité dans l'administration, la culture institutionnelle et intellectuelle des institutions africaines est en fait, filtrer à travers une dynamique sexuelle et du genre.

Topics: *Higher Education, Universities, Gender Equality, Women's Rights, Working Women, School Enrollment, Academic Education, Countries, School Campuses*

Source: <http://www.jstor.org/stable/24486116>

File: MAMA_Amina_Restore Reform but do not Transform.pdf

28. MAMA, Amina

Women's Studies and Studies of Women in Africa during the 1990s

Dakar: CODESRIA, 1996. – 96 p.

Call N°: 14.02.03/MAM/9848

29. MBOW, Penda, Ed.

Men and Women between the Public and Private Spheres

Dakar: CODESRIA, 2005 - x-178 p.

ISBN: 9782869781412

Source: <http://www.codesria.org/spip.php?article1383>

Call N°: 05.03.01/MBO/12966

30. MANUH, Takyaiwaa

Women, the State and Society under the PNDC

In: Ghana Under PNDC Rule / Ed. by E. Gyimah-Boadi. – Dakar: CODESRIA, 1993. – p. 176-195

Call N°: 05.03.04/GYI/6354

31. NASONG'O, Shadrack W. ; AYOT, Theodora O.

Women in Kenya's Politics of Transition and Democratisation

In: Kenya: the Struggle for Democracy / Ed. by Godwin R. Murunga; Shadrack W. Nasong'o

. - Dakar: CODESRIA, 2007.- p. 164-196

Call N°: 04.02.02/MUR/13287

32. NIANG, Oumoul Khairy

Emploi des femmes dans les entreprises de transformation des produits halieutiques

In : Ajustement Structurel et Emploi au Sénégal / Ed. by Babacar FALL. – Dakar: CODESRIA,

1997. – p. 201-231

Call N°: 03.02.01/FAL/9846

33. NKENKANA, Akhona

No African Futures without the Liberation of Women: A Decolonial Feminist Perspective

Africa Development / Afrique et Développement, Vol. 40, N° 3, 2015, p. 41-57

Abstract: Coloniality of gender speaks to the perennial question of the liberation of women from various forms of oppression. The 'modern' world system and its global order have remained fundamentally patriarchal. This implies that any initiative aimed at creating African futures has to address the fundamental question of the liberation of women. Liberation of women does not speak to the incorporation of women within the patriarchal system. The first step, as Thomas Sankara said in his 1987 speech, is to understand how the patriarchal system functions, to grasp its real nature in all its subtlety, in order to work out a line of action that can lead to women's genuine emancipation. Decolonising gender therefore becomes a necessary task so that answers to what should be done are formulated from the perspective of asking correct questions. Decolonising gender is to enact a critique of racialized, colonial, and capitalist

heterosexualist gender oppression as a lived transformation of the social (Lugones 2010). As such, decolonizing gender places the scholar in the midst of people in a historical, peopled, subjective/intersubjective understanding of the oppressing-resisting relation at the intersection of complex systems of oppression. To a significant extent, it has to be in accord with the subjectivities and intersubjectivities that construct and in part are constructed by the situation. This article deploys decolonial feminist ideas of Thomas Sankara, among others, to push forward the frontiers of the struggle for the liberation of women as a constitutive part of initiatives of creating African futures. Its central argument is that women's liberation struggle should not be reduced to efforts of incorporation of women within the patriarchal, colonial and imperial modern system/s women seek to reject. Making use of Maria Lugones' theoretical framework, we should be able to understand that the instrumentality of the colonial/modern gender system is subjecting both men and women of colour in all domains of existence and therefore allows us to reveal that the gender transformation discourse is not just a women's emancipation discourse but rather efforts of both men and women to overcome the colonial global structure that is subjectifying in different ways.

The change of the system and its structures, which are essentially patriarchal, is the main mechanism that will bring about possible equal futures for women in Africa, as case studies of Rwanda and South Africa show in the article.

Résumé: La colonialité du genre traite de la lancinante question de la libération de la femme des différentes formes d'oppression. Le système du monde « moderne » et son ordre mondial sont restés fondamentalement patriarcaux.

Cela implique que toute initiative visant la création d'un futur africain devra régler la question fondamentale de la libération de la femme. La libération de la femme ne prend pas en compte l'incorporation de la femme dans le système patriarcal. La première étape, comme le disait Thomas Sankara dans son discours de 1987, consiste à comprendre comment le système patriarcal fonctionne, pour appréhender sa véritable nature dans toute sa subtilité, afin de mettre au point une ligne d'action qui conduirait à la véritable émancipation de la femme. Décoloniser le genre devient donc une tâche essentielle devant permettre que les réponses à la question relative aux mesures à prendre soient formulées dans l'optique de poser des questions correctes. Décoloniser le genre c'est promulguer une critique de l'oppression sexiste hétérosexualiste, racialisée, coloniale et capitaliste en tant que transformation vécue du social (Lugones 2010). Ainsi, décoloniser le genre place le chercheur au cœur de la population suivant une interprétation subjective/intersubjective historique et variée de la relation oppression-résistance à la croisée de systèmes complexes d'oppression. Dans une large mesure, il doit être en accord avec les subjectivités et les intersubjectivités qui construisent et sont en partie occasionnées par la situation. Cet article déploie, entre autres, les idées féministes anticoloniales de Thomas Sankara, afin d'étendre les frontières de la lutte pour la libération de la femme comme étant un élément constitutif des initiatives en faveur de la création d'un avenir africain. Son argument de fond est que la lutte pour la libération de la femme ne doit pas être réduite aux efforts d'incorporation de la femme dans le/les systèmes patriarcaux, coloniaux et impériaux modernes que les femmes rejettent. Faisant appel au cadre théorique de Maria Lugones, l'on devrait être en mesure de comprendre que l'instrumentalité du système de genre colonial/moderne est en train d'assujettir les hommes et les femmes de couleur dans tous les domaines de la vie. Par conséquent, il nous révèle que le discours sur la transformation sociale n'est pas seulement axé sur l'émancipation de la femme mais plutôt sur les efforts conjoints à la fois des hommes et des femmes à surmonter la structure coloniale globale qui est subjectivante de différentes manières. Le changement de système et ses structures, qui sont essentiellement patriarcales est le principal mécanisme qui entrainera un avenir juste pour la femme Africaine, comme l'ont démontré dans l'article les études de cas au Rwanda et en Afrique du Sud.

Topics: *Gender Equality, Gender Roles, Gender Systems, Men, Oppression, Emancipation, Patriarchies, Capitalism, Political Power*

Source:

<https://www.jstor.org/stable/pdf/afrdevafrdev.40.3.41.pdf?refreqid=search%3A5745a612afd873e865dafc0bc6ac2661>

File: NKENKANA_Akhona_No African Futures without the Liberation of Women.pdf

34. OANDA, Ibrahim Ogachi

New Frontiers of Exclusion: Private Higher Education and Women's Opportunities in Kenya

Journal of Higher Education in Africa / Revue de l'enseignement supérieur en Afrique, Vol. 3, N° 3, 2005, p. 87-105

Abstract: The semi-privatisation of public universities and the growth of private universities have been two important developments affecting higher education in Kenya in the last decade. The trend towards the privatisation of university education has been in tune with global neo-liberal policies that Kenya embraced from 1986. The policies were promoted for their potential to broaden opportunities for previously excluded groups. In higher education, private universities and programmes claim to offer more opportunities for women and a higher transition from college to employment. A close analysis however reveals that these claims are of limited validity. Rather than expanding opportunities for women, private universities in Kenya tend to create new subtle arenas for exclusion. This article analyses the ways in which the logic and practical working of private universities accentuate women's marginalisation in terms of access policies, academic cultures and disciplinary orientations.

Résumé : Au cours de la décennie passée, l'enseignement supérieur kenyan a été affecté par deux éléments majeurs : la semi-privatisation des universités publiques et l'essor des universités privées. Cette tendance à la privatisation de l'éducation universitaire est dans la logique des politiques globales néo-libérales menées par le Kenya dès 1986. Les politiques ont été vantées, entre autres, pour leur capacité potentielle à offrir davantage d'opportunités aux groupes jusque-là exclus. Au niveau de l'enseignement supérieur, les universités et programmes privés prétendent proposer davantage d'opportunités aux femmes ainsi qu'une meilleure transition de l'université au monde du travail. En effectuant une analyse précise, l'on réalise que ces affirmations sont d'une validité des femmes, les universités privées subtils domaines d'exclusion. Cet article analyse le fonctionnement pratique des femmes, en termes de politiques disciplinaires

Topics: *Private Colleges, College Students, Higher Education, Universities, Gender Equality, Personal Empowerment, Women's Studies, Women's Education, Working Women*

Source: <https://www.jstor.org/stable/pdf/43661439.pdf?refreqid=search%3A794cd81f7bfdc6f6597a6a31dd6ab128>

File: OANDA_Ibrahim Ogachi_New Frontiers of Exclusion.pdf

35. OBI, Regina

Women's Participation at Executive Level in Trade Unions in Nigeria (1985-1990)

Africa Development / Afrique et Développement, Vol. 23, N° 3/4, 1998, p. 163-182

Introduction: Gender issues are concepts which incorporate wage labour and domestic labour (Sow 1994:6). Most traditional societies, world-wide, perceive women as 'inferior' to men and men as 'superior' to women. In other words, women are seen as the weaker sex than men biologically. According to Berger (1986:216) the relationship between household labour, wage labour, and capitalism has been increasingly used scholars as part of feminist efforts to explain economic activities carried out by women. This has led to awareness of how household labour sustains the capitalist system of economic production and to depth understanding of the complexities in the relationships between women's dual spheres of experience as household workers and as wage earners. Despite the high level of concern this issue has raised, certain ideas continue to be accepted with insufficient examinations. One of these is the notion that because of the split in their lives, women industrial workers do not experience proletarianisation as totally or intensely as men do...

Topics: *Labor Unions, Men, Business Executives, Working Women, Obis, Women's Rights, Gender Equality, Gender Discrimination, Gender Roles*

Source: <https://www.jstor.org/stable/pdf/24482737.pdf?refreqid=search%3A794cd81f7bfdc6f6597a6a31dd6ab128>

File: OBI_Regina_Womens Participation at Executive Level in Trade Unions.pdf

36. OCHWADA, Hannington

Gender Analysis: The Stunted Discourse in Kenya's Historiography

Africa Development / Afrique et Développement, Vol. 20, N° 4, 1995, p. 11-28

Résumé: Dans cet article une critique et une analyse de l'historiographie récente du Kenya ont été amorcées à propos de l'ignorance apparente ou de la déformation des relations de genre. L'analyse des relations de genre dans l'historiographie kenyane est un discours controversé résultant non pas de l'absence de relations de genre ou d'importantes réalisations et contributions de femmes, mais de préoccupations, de traditions, de précédents et de méthodologies pleins de préjugés. L'auteur termine en rejetant l'historiographie «mâle» et en appelant à une historiographie basée sur les relations de genre dont il trace les grandes lignes.

Topics: *Gender Roles, Historiography, African History, Men, Capitalism, Literary History, Gender Relations, Marxian Economics, Nationalism*

Source: <https://www.jstor.org/stable/pdf/43657989.pdf?refreqid=search%3A794cd81f7bfdc6f6597a6a31dd6ab128>

File: OCHWADA, Hannington_Gender Analysis.pdf

37. ODIEMO-MUNARA, Lennox

Women Engagement with Power and Authority in Re-writing East Africa

Africa Development / Afrique et Développement, Vol. 35, N° 4, 2010, p. 1-18

Abstract: From the relative absence of serious women writing in the early mainstream East African literature in English, starting the last quarter of the twentieth century, women writing has flourished to gain deserved space in the East African literary canon. In the writing of Kenya's Marjorie Oludhe Macgoye, Uganda's Mary Karooro Okurut, and Tanzania's Elieshi Lema, literature in English by women has exponentially broadened, thematically and aesthetically, to

adequately carry and represent the East African woman person's socio-historical and economic experiences as well as her private/public narratives.

This literature perceives the woman in both the specific and broader historical and cultural realms of the East African society. It shows how she, with intellectual and emotional maturity, interrogates practices and institutions that are, in most cases, patriarchally constructed, in order to evolve a gender inclusivist and all-encompassing human space. Three works by these authors – Macgoye's *The Present Moment* (1987), Okurut's *The Invisible Weevil* (1998), and Lema's *Parched Earth: A Love Story* (2001) – clearly stand out in their contribution to the mapping of unique paradigms in (re)defining the East African woman's experience in her relation and engagement with the public sphere. This article demonstrates how these writers, through the women figures in the texts, subvert, actively resist, and engage with power/authority and, in the process, manage to re-evaluate the dominant zeitgeist, oppositionally establishing the East African woman as an active and speaking subject in the ongoing re-imagining and re-writing of the East African post-colonies.

Résumé: Partant de l'absence relative d'une écriture féminine sérieuse dans les premiers textes de la littérature anglaise dominante en Afrique de l'Est qui commence au dernier quart du XX^e siècle, la littérature d'expression féminine a proliféré pour se faire une place méritée dans le canon littéraire est-africain. Dans l'écriture de la kenyane Marjorie Oludhe Macgoye, de l'ougandaise Mary Karoro Okurut et de la tanzanienne Elieshi Lema, la littérature féminine d'expression anglaise s'est beaucoup élargie, aux plans thématique et esthétique, pour porter et représenter dûment les expériences sociohistoriques et économiques de la femme est-africaine ainsi que ses récits privés/publics. Cette littérature perçoit la femme dans les domaines historiques et culturels, à la fois spécifiques et plus larges, de la société est-africaine. Elle montre comment, avec sa maturité intellectuelle et affective, elle interroge les pratiques et les institutions qui, dans la plupart des cas, sont construites de façon patriarcale, afin de développer un espace humain inclusiviste du genre et global. Trois ouvrages de ces auteurs – *The Present Moment* de Macgoye (1987), *The Invisible Weevil* d'Okurut (1998), et *Parched Earth: A Love Story* de Lema (2001) – se détachent clairement de par leur contribution à la cartographie de paradigmes uniques dans la (re)définition de l'expérience de la femme est-africaine dans sa relation et son engagement avec la sphère publique. Cet article montre comment ces auteurs, à travers les personnages féminins des textes, subvertissent, résistent activement, et discutent avec le pouvoir/l'autorité et, ce faisant, parviennent à réévaluer le zeitgeist (esprit de l'époque) dominant, en établissant oppositionnellement la femme est-africaine comme un sujet actif et parlant dans la ré-imagination et la réécriture en cours des postcolonies est-africaines.

Topics: *African Literature, Narratives, Aunts, Novels, Mothers, Public Sphere, Men, Postcolonial Literature, Children*

Source: <https://www.jstor.org/stable/pdf/afrdevafrdev.35.4.1.pdf?refreqid=search%3A4859368b2783101f7e551b62c4dda5f1>

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38. OGBUAGU, Stella C.

Family Planning: A Human Right for Women

Africa Development / Afrique et Développement, Vol. 15, N° 2, 1990, p. 45-56

Résumé: D'après les résultats de la recherche menée dans ce domaine, le taux d'acceptation du planning familial est relativement bas en Afrique au Sud du Sahara en général et au Nigéria en particulier parce que les femmes n'ont pas conscience qu'il contribue un droit pour elles. Dans cet article, l'auteur cherche à déterminer les facteurs socio-économiques qui expliquent une telle situation (l'éducation, les revenus, la place des femmes dans les emplois rémunérés, la connaissance et l'abolition de la contraception, la prise de décision, etc). Le corpus qui a servi à l'analyse est le résultat d'une interview menée auprès de 164 femmes choisis au hasard à Cross-River State au Nigéria, site de la recherche. Les résultats indiquent que c'est parce que les femmes n'exercent pas librement leur droit & d'autres choses telles que l'éducation, l'emploi, la participation totale aux affaires de la communauté, etc.) qu'elles ont également des difficultés) exercer leur droit au planning familial car les droits de l'homme ne sont mieux exercés que s'ils sont considérés globalement et non pris isolément. En conclusion, l'auteur suggère, entre autres stratégies, que la position de la femme soit renforcée dans la société par le biais de l'emploi, de l'éducation et de la reconnaissance sociale afin, qu'elle puisse venir à bout de leur marginalité et ainsi jouir de tous les droits en tant que citoyennes de leur pays.

Topics: *Children, Birth Control, Female Fertility, Fertility Rates, International Cooperation, Working Women, Womens Rights, Men*

Source: <https://www.jstor.org/stable/pdf/24486768.pdf?refreqid=search%3A9cc1b7016ef75dabf67155e1ec0c920b>

File: OGBUAGU_Stella C_Family Planning.pdf

39. OGBUAGU, Stella C.

The Deteriorating Condition of Women in Nigeria

In: Dead-End to Nigerian Development / Ed. by Okwudiba Nnoli. - Dakar, CODESRIA, 1993. – p. 203-218

40. OKOYE, Chukwuemeka U.; OKOYE, Uzoma O.

Globalization, Women's Work Intensity and Household Well-Being in Nigeria

In: Globalization and Social Policy in Africa / Ed. By Tade Akin Aina; Chachage Seithy L.

Chachage; Elizabeth Annan-Yao. - Dakar, CODESRIA, 2004. – p. 162-190

Call N°: 02.02.01/AIN/12822

41. OLURODE, Lai

Gender, Globalisation and Marginalisation in Africa

Africa Development / Afrique et Développement, Vol. 28, N° 3/4, 2003, p. 67-88

Abstract: Abstract Globalisation is discussed as an all-encompassing historical process of change that has been with humanity for generations. Yet, it is a system of domination and disempowerment which impacts social groups differently and some detrimentally. Globalisation is altering gender relations in societies as well as distancing people from the very cultural resources within their societies. In the latter sense, globalisation deepens dependency in all its facets. The paper's main objective is to demonstrate how globalisation is producing marginalisation between gender groups. In its recent ramification, globalisation is portrayed as liberalisation of the economy (structural adjustment programmes) and of politics (démocratisation). But men and women differ in their responses to globalisation and in the strategies that are being employed to smuggle gender specific agendas into the state arena. As its methodology, the paper employs content analysis, observation, and personal interview to enrich the analysis. The paper, in its conclusion, cautions against an indiscriminatory consumption of the products (whether material or immaterial) of globalisation. It also describes the forms of resistance women have deployed in the face of globalization.

Résumé : La mondialisation est ici considérée comme un processus historique et global de changement, présent au sein de l'humanité depuis des générations. Il s'agit d'un système de domination et de dés-autonomisation qui agit différemment sur les groupes sociaux. En effet, la mondialisation transforme les relations de genre au sein de la société, et éloigne les individus des ressources culturelles de leur société. Dans ce sens, ce phénomène accentue la dépendance sous toutes ses formes. L'objectif principal de cette présentation est de montrer comment la mondialisation produit une certaine forme de marginalisation entre les genres. Une des récentes ramifications de ce phénomène est la libéralisation de l'économie (programmes d'ajustement structurel) et de la politique (démocratisation). Les hommes et les femmes ont des réactions différentes envers la mondialisation ; ces derniers déploient également des stratégies différentes de dissimulation de programmes de genre spécifiques, au niveau guise de méthodologie, cet article utilise l'analyse de contenu, la méthode l'observation, ainsi que les interviews personnelles, afin d'enrichir effectuée. Dans sa conclusion, cette contribution met en garde le lecteur une consommation discriminatoire des produits (matériels ou immatériels) mondialisation. Elle décrit également les différentes formes de résistance phénomène, déployées par les femmes.

Topics: *Globalization, Men, Marginalization, Crop Economics, Food Crops, Gender Roles, Subsistence Farming, Peasant Agriculture, Gender Relations, Farm Exports*

Source: <https://www.jstor.org/stable/pdf/24482695.pdf?refreqid=search%3A5745a612afd873e865dafc0bc6ac2661>

File: OLURODE_Lai_Gender Globalisation and Marginalisation.pdf

42. ONSONGO, Jane

The Growth of Private Universities in Kenya: Implications for Gender Equity in Higher Education

Journal of Higher Education in Africa / Revue de l'enseignement supérieur en Afrique, Vol. 5,

N° 2-3, N° 2007, p. 111-133

Abstract: The establishment of private universities in Kenya and Africa is relatively new. At independence (1960s) there were about seven universities on the continent. However, by 2005 there were 85 private and 316 public universities in Africa (Kihara 2005). Kenya is leading in this expansion of private higher education in East Africa with 16 in 2006 compared to three in 1980. This article examines the implications of the growth of private universities on gender equity in higher education in Kenya. The article is based on two studies conducted in Kenya in 2002 and 2004 on the participation of women in university management. These two studies and a survey of literature on student enrolment in private and public universities reveal that private universities are providing increased opportunities for women to access higher education both as students and staff. Increased opportunities are provided through flexible

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admission and recruitment criteria, a conducive working environment and the appointment of more women into senior management positions.

Résumé : La création d'universités privées au Kenya et en Afrique est relativement quelque chose de nouveau. Au moment de l'indépendance (1960), il y'avait environ sept universités sur le continent. Cependant, en 2005 il y'avait 85 universités privées et 316 universités publiques en Afrique (Kihara 2005). Le Kenya est à la tête de cette expansion de l'enseignement supérieur privé en Afrique de l'Est avec 16 universités privées en 2006 contre trois en 1980. Cet article examine les implications de la croissance des universités privées sur l'équité des genres dans l'enseignement supérieur au Kenya. L'article est fondé sur deux études menées au Kenya en 2002 et 2004 sur la participation des femmes dans la gestion des universités. Ces deux études ainsi qu'une enquête littéraire sur le nombre d'étudiants inscrits dans les universités privées et publiques montrent que les universités privées offrent aux femmes de plus en plus de possibilités d'accès à l'enseignement supérieur, en tant qu'étudiantes et membres du personnel. Ces possibilités sont offertes à travers des critères flexibles d'admission et de recrutement, un environnement de travail propice et la nomination de plus de femmes à des postes de direction.

Topics: *Private Colleges, Higher Education, Educational Administration, College Students, Men, Womens Education, Research Universities, Working Women*

Source: <https://www.jstor.org/stable/pdf/jhigheducafri.5.2-3.111.pdf?refreqid=search%3A8d49b82909d704153e9e691cd505f255>

File: ONSONGO_Jane_The Growth of Private Universities in Kenya.pdf

43. ONYENECHERE, Emmanuella Chinenye

The Constraints of Rural Women in Informal Economic Activities in Imo State, Nigeria
Africa Development / Afrique et Développement, Vol. 34, N° 1, 2009, p. 83-101

Abstract: The paper analyzes the constraints on rural women in the informal sector of Imo State, Nigeria. Lack of access roads, irregular means of transportation, inadequate credit facilities, inaccessibility to socio-economic facilities and land tenure are identified as among the factors that have adverse effects on the participation/activities of rural women engaged in informal economic activities in the rural areas of Imo State. The paper further reveals that a majority of rural women in Imo State, engaged in informal economic activities, do not have significant access to institutional finance, neither do they for socio-economic services that could enhance women's informal economic activities. The paper eventually makes policy recommendations to help alleviate women's difficulties in the informal sector.

Résumé : Cet article analyse les contraintes des femmes rurales dans le secteur informel de l'État d'Imo au Nigeria. Le manque de routes d'accès, l'irrégularité des moyens de transport, l'insuffisance des structures de crédit, l'inaccessibilité des structures socio-économiques et le régime foncier ont été identifiés comme étant parmi les facteurs qui ont des effets néfastes sur la participation/les activités des femmes rurales engagées dans des activités économiques au niveau des zones rurales de l'État d'Imo. L'article révélé aussi que la majorité des femmes rurales dans l'État d'Imo engagées dans des activités économiques informelles n'ont pas un accès considérable à des financements institutionnels ni à des services socio-économiques qui pourraient améliorer leurs activités économiques informelles. Cet article donne aussi des recommandations politiques quant aux moyens d'alléger les difficultés rencontrées par les femmes dans le secteur informel.

Topics: *Informal Sector, Communities, Socioeconomics, Farm Economics, Rural Areas, Finance, Computer Analysis, Women's Rights, Rural Economics, Proportions*

Source: <https://www.jstor.org/stable/pdf/24484648.pdf?refreqid=search%3A9cc1b7016ef75dabf67155e1ec0c920b>

File: ONYENECHERE_Emanuella_Chinenye.pdf

44. OYEKANMI, Felicia, ed.

Men, Women and Violence

Dakar: CODESRIA, 2000. - viii-187 p.

Call N°: 14.02.03/OYE/12067

45. PARSITAU, Damaris S. (191-200)

The Impact of Structural Adjustment Programmes (SAPs) on Women's Health in Kenya

In: *Governing Health Systems in Africa* / Ed. by Martyn Sama; Vinh-Kim Nguyen. – Dakar: CODESRIA, 2008. – p. 191-200

Source: <http://www.codesria.org/spip.php?article1299>

Call N°: 02.05.02/SAM/14384

46. PHALANE, Manthiba M.; OKOOSI-SIMBINE, Antonia T., eds

Gender Alternatives for Africa's Development: Method and Evidence

Dakar: CODESRIA, 2012. - xvi-138 p.

Call N°: 05.03.03/PHA/16008

47. RUTANGA, Murindwa

The Role of Women in Anti-Colonial Struggles

In: Politics, Religion and Power in the Great Lakes Region / Murindwa-Rutanga. – Dakar;

Kampala, CODESRIA; Fountain Publisher, 2011. – p. 165-188

Source: <http://www.codesria.org/spip.php?article1416>

Call N°: 04.04.02/RUT/15641

48. SAFFITZ, Jane

Understanding Gender-based Violence: Evidence from Kilimanjaro Assessment of Rombo and Moshi Rural

African Sociological Review / Revue africaine de sociologie, Vol. 14, N° 1, 2010, p. 84-101

Abstract: This paper presents findings from an empirical study on the prevalence and beliefs surrounding gender-based violence (GBV) in the Kilimanjaro region. The analysis and ensuing discussion is the result of a representative sample of adults (n=384) surveyed in two districts, Rombo and Moshi Rural, in Kilimanjaro, Tanzania. In contrast to previous research of a similar nature, which has focused primarily on the frequency of violence, this study devotes significant attention discerning the level of social acceptability among its victims and perpetrators situated in a legal and cultural framework. I find that alcohol consumption and the number of deceased children within a household have a direct correlation to incidences of GBV while an individual's level of education and degree of financial independence are inversely related to rates of violence. The influence of bride price and polygamy is inconclusive. finally, I find that although a portion of the population believes women should have decision-making capabilities, patriarchal institutions and a culture that relegates women as inferior have a significant impact on individual attitudes among men and women to preserve the status quo. These results suggest a greater need to promote a culture of egalitarianism in a sensitive and relevant manner.

Source : <http://www.codesria.org/spip.php?article1254>

File : SAFFITZ_Jane_Understanding Gender-based Violence.pdf

49. SAI, Fatima-Zohra

Les associations féminines en Algérie entre le politique et le socio-culturel

In: *L'Algérie face à la mondialisation* / Ed. by Tayeb Chenntouf. – Dakar : CODESRIA, 2008. –

p. 251-277

Call N°: 01.02.01/CHE/13946)

50. SALL, Ebrima, ed.

Women in Academia: Gender in Academic Freedom in Africa

Dakar: CPDESRIA, 2000. - xix-154 p.

ISBN: 2-86978-078-8

(The State of Academic Freedom in Africa Series)

Call N°: 14.02.03/SAL/12582

51. SHETTIMA, Kole Ahmed

Women's Movement and Visions: the Nigeria Labour Congress Women's Wing

Africa Development / Afrique et Développement, Vol. 14, N° 3, 1989, p. 81-98

Résumé : Dans les travaux de recherche, le rôle de la nigériane dans le développement économique, politique et social du pays est négligé. La lacune est encore plus évidente dans le cas de l'histoire du syndicalisme qui insiste surtout sur le syndicat des hommes au détriment des ouvrières. Cela ne fait que refléter l'idéologie patriarcale concernant la place de l'homme et de la femme dans la société. Le secteur public qui est le plus gros employeur des hommes au Nigéria l'est aussi pour les femmes. La plupart des nigérianes se sont auto-employées ou sont employées dans le secteur informel. Dans ce secteur les salaires sont bas et elles ne disposent pas de syndicats pour s'occuper des problèmes spécifiques

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auxquelles elles ont à faire face et mobiliser les femmes dans le syndicalisme. La création de l'aide pour les femmes de la Nigerian Labour Congress (NLCWA) cherche à s'attaquer aux problèmes spécifiques auxquels les ouvrières doivent faire face ainsi qu'à d'autres problèmes d'envergure nationale comme la privatisation et les programmes d'ajustements structurels. La discrimination dans le travail, l'éducation, les bourses, les tracasseries sexuelles, la discrimination sexuelle dans le ménage, l'absence ou l'insuffisance de congés de maternité, la discrimination dans la distribution des compléments de salaire, des pensions, avancement et formation sont autant de problèmes qui se posent aux femmes. Les responsabilités familiales, les temps de réunions, les attitudes négatives des collègues hommes et les traditions sociales plus larges empêchent les femmes d'assister régulièrement aux activités syndicales. Cependant, actuellement, le NLCWA n'a ni protection constitutionnelle ni autonomie financière.

Topics: *Labor Unions, Working Women, Gender Discrimination, Men, Employment Discrimination, Employment, Women's Rights*

Source: <https://www.jstor.org/stable/pdf/43657816.pdf?refreqid=search%3A6a841854b4b0786e3700be318bef7f08>

File: SHETTIMA_Kole Ahmed_Womens Movement and Visions.pdf

52. SIKOD, Fondo

Gender Division of Labour and Women's Decision-Making Power in Rural Households in Cameroon

Africa Development / Afrique et Développement, Vol. 32, N° 3, 2007, p. 58-71

Abstract: In most rural areas of Cameroon, women are incorporating a market-oriented dimension to their farming activities. This is an improvement from years before when food crop farming was almost exclusively for household consumption. This additional focus on food crop farming is mainly as a result of the need to supplement household incomes following the drop in salaries which came as a result of the economic crisis Cameroon and many African countries have been facing since the 1980s. Nominal incomes for salary earners in Cameroon, mostly men, were slashed by over 60 per cent in the early 1990s (Tehoungui et al., 1995). The agricultural sector was not spared either. Most of Cameroon's foreign earnings come from agricultural commodities - cocoa, coffee, cotton, whose production is largely in small-holdings owned mostly by men. In the 1980s, world prices for these commodities collapsed, and of course, the incomes of the small-holders dropped drastically. The burden of making up for this shortfall within households was placed on the backs of women. Considering that decision-making seems to be based on, among other factors, economic power, income earnings is likely to confer a certain degree of decision-making power on women (Ngome 2003). This paper looks at how change in the gender division of labour impacts women's decision-making power, and whether the traditional division of labour, which gives women very little access to labour-augmenting resources, leads to an inefficient allocation of resources that retard develop.

Résumé : Dans la plupart des zones rurales du Cameroun, les femmes ajoutent une dimension axée sur le marché à leurs activités agricoles. Cela constitue une amélioration par rapport aux années précédentes pendant lesquelles l'agriculture était presque exclusivement destinée à la consommation des ménages. Ce nouvel éclairage sur l'agriculture vivrière résulte essentiellement de la crise économique frappant le Cameroun et plusieurs autres pays africains depuis les années 1980. Des coupes sombres ont diminué les salaires nominaux des Camerounais de plus de soixante pour cent au début des années 1990 (Tchoungui et al., 1995). Les hommes constituent la majorité des salariés. Le secteur agricole n'a pas été épargné non plus. La plupart des recettes en devises du Cameroun proviennent des produits agricoles de base (cacao, café, coton). La production de ces denrées se fait principalement dans les petites exploitations détenues en majorité par des hommes. Dans les années 1980, l'effondrement des cours de ces produits sur les marchés mondiaux a évidemment entraîné une dégringolade des revenus des petits exploitants. La lourde charge de contrebalancer ce déficit a été déposée sur les épaules des femmes. Etant donné que la prise de décision semble reposer entre autres facteurs sur le pouvoir économique, gagner des revenus confère vraisemblablement aux femmes un certain degré de pouvoir décisionnel (Ngome 2003). Le changement intervenu en matière de division du travail est l'une des variables influant sur la prise de décision. Il s'agit ici de se pencher sur la manière dont la division sexospécifique du travail influe sur le pouvoir de décision des femmes, et de voir si la division traditionnelle du travail conduit à une affectation inefficace qui retarde le développement. Dans le contexte traditionnel, les femmes ont très peu accès aux ressources augmentées par le travail.

Topics: *Men, Division of Labor, Food Crops, Agricultural Land, Crop Economics, Economic Resources, Subsistence Farming, Sustainable Agriculture*

Source: <https://www.jstor.org/stable/pdf/24483895.pdf?refreqid=search%3A794cd81f7bfdc6f6597a6a31dd6ab128>

File: SIKOD_Fondo_Gender Division of Labour.pdf

53. SIMSA'A, Layla El Awad

Structural Adjustment Policies and Women in the Rural Areas in Africa: A Review of Some Major Issues

Africa Development / Afrique et Développement, Vol. 23, N° 3/4, 1998, p. 135-147

Introduction: Since the early 1970s most African countries have faced extremely unfavourable economic conditions. These countries have suffered from external imbalances (large deficits in the balance of payment), internal imbalances (large government budget deficits), high inflation rates, sluggish and very low growth rate of output and deteriorating living conditions. These problems were caused by a mixture of external and internal factors, e.g. rise in oil prices and manufactured imports, fall in prices of primary export, prolonged fall in terms of trade, drought and environmental degradation, civil wars, etc. To solve these problems these countries have resorted to foreign financing (borrowing on a large scale). However, in the face of a harsh external environment (continuous rise in oil prices, high interest rates on loans and increasing protectionism from the developed countries), the small-structured, dependent economies of these countries have become increasingly incapable of solving their problems. In fact, the massive borrowing of the early 1970s failed to increase productive capacity sufficiently and as a result, a huge external debt was accumulated. These countries, thus, have become more dependent on outside help and become less creditworthy. In such a position, these countries resorted to the International Monetary Fund (IMF) and World Bank (WB) for assistance. The assistance from these international institutions takes two forms: direct loan disbursement and giving seal of approval for other lend...

Topics: *Prices, Food Economics, Rural Areas, Economic Resources, Gender Roles, Agricultural Policy, Crop Economics, Men, Economic Costs*

Source: <https://www.jstor.org/stable/pdf/24482735.pdf?refreqid=search%3A9cc1b7016ef75dabf67155e1ec0c920b>

File: SIMSAA_Layla El Awad_Structural Adjustment Policies and Women.pdf

54. SINDJOUN, Luc

La biographie sociale du sexe: genre, société et politique au Cameroun

Dakar: CODESRIA, 2000. – 334 p.

ISBN: 2-84586-041-2

Call N°: 05.01.02/SIN/12380

55. SOW, Fatou ; GUEYE, Ndèye Sokhna, Ed.

Genre et dynamiques socio-économiques et politiques en Afrique

Dakar : CODESRIA, 2011. - 126 p.

ISBN: 9782869782976

Introduction : Cet ouvrage s'inscrit dans la Série sur le genre initiée par le CODESRIA, à partir du premier Symposium sur le Genre du Caire, en 2002. C'est un nouveau jalon, parmi les diverses activités et publications autour de ces questions, avec pour objectif de « capturer l'essence des débats actuels et élargir la contribution africaine aux réflexions sur les thèmes portant sur le genre, le féminisme et la société en général », comme l'indique la note de présentation de la série. Les débats couvrent un large spectre de thèmes touchant aux femmes et aux rapports sociaux entre les sexes, et expriment des opinions très variées, témoignage d'une grande liberté d'expression des intervenant(e)s. Cette liberté est certes indispensable pour que chaque protagoniste puisse créer/s'approprier, construire/déconstruire, accepter/ rejeter tout un corpus de savoirs, de stratégies et d'actions produit autour des femmes, de leurs situations et rôles dans leur société et dans le monde. Les Africaines ont longuement critiqué les perspectives féministes occidentales¹, d'où la mise en garde permanente dans la note d'introduction, mais aussi par de nombreux collègues, femmes et hommes, « d'encourager la production des connaissances basées sur le genre qui s'inspirent des réalités africaines ». Si cette observation est utile, elle devient à force problématique, comme l'ont montré les premières publications de cette série...

Subjects: *analyse des rôles sexuels, artisanat, céramique, droits de l'homme, gouvernance, comportement politique, changement économique, changement social, développement politique, mondialisation, Maroc, Sénégal, Afrique de l'Ouest, Afrique*

Source : <http://www.codesria.org/spip.php?article1263>

Call N°: 05.01.02/SOW/15061

56. TAMALE, Sylvia; OLOKA-ONYANGO, J.

Bitches at the Academy: Gender and Academic Freedom at the African University

Africa Development / Afrique et Développement, Vol. 22, N° 1, 1997, p. 13-37

Introduction: Who are these Bitches? The Title to this Essay is derived from an anonymous letter to one of the authors of this paper. Addressed to: 'You Bitch!!!!', and castigating her for being a bad role model, the letter was clearly a response to several recent critiques of gender insensitive articles in the local media: 'We don't need your views in the press or on the (sic!) radio', the nameless author wrote. The letter demanded that the author '... keep whatever nonsense you have in your head to yourself. Such a dispatch reflects the stark reality of gender struggles that continue to pervade the intellectual arena even in a relatively gender-progressive society such as Uganda has recently become (Boyd 1991; Harries 1994; Tamale 1996). Although the language of the protagonists within the staid walls of academia may be somewhat more civil, the antagonism towards issues relating to gender parity and feminism still abounds

Topics: *Academic Freedom, Women's Rights, Men, Gender Roles, Universities, Gender Discrimination, Women's Studies, College Students, Violence Against Women*

Source: <https://www.jstor.org/stable/pdf/24482781.pdf?refreqid=search:794cd81f7bfdc6f6597a6a31dd6ab128>

File: TAMALE_Sylvia_Bitches at the Academy.pdf

57. TSIKATA, Edzodzina

Women's Political Organisations: 1951-1987

The State Development and Politics in Ghana / Ed. By Emmanuel Hansen. – Dakar: CODESRIA, 1989. – p. 73-93

Call N°: 02.01.01/HAN/397

58. TOURE, Maréma

La recherche sur le genre en Afrique : quelques aspects épistémologiques, théoriques et culturels

In : Genre et dynamiques socio-économiques et politiques en Afrique / Ed. by Fatou Sow et Ndèye Sokhna Gueye, Dakar : CODESRIA, 2011, p. 105-128

Introduction : Les préoccupations philosophiques sur le statut secondaire assigné à la femme dans la société, ou humanistes sur les modalités relatives à son amélioration ont longtemps été au cœur des thématiques qui alimentent les sciences anthropo-sociales. Mais ce sont les publications des féministes qui, en produisant les fondements de la légitimité d'une problématique spécifique à l'analyse des « rapports sociaux de sexes » ont favorisé l'émergence et la reconnaissance de la nouvelle région épistémologique, fédératrice de théories et de pratiques, que constitue « la recherche sur le genre ». Ce passage heuristique est intrinsèquement lié au saut qualitatif qui a permis de dépasser les études féminines, au centre desquelles se trouvaient la femme et la description de sa condition sociale, pour interroger les causes profondes, les manifestations et les conséquences des relations de domination et de subordination qui unissent les femmes et les hommes dans toutes les sphères sociale, économique, culturelle et politique...

Call N°: 05.01.02/SOW/15061

Source : http://www.genreenaction.net/IMG/pdf/6-Marema_Toure.pdf

File : TOURE_Marema_La recherche sur le genre en Afrique.pdf

59. USMAN, Hajara

Reproductive Health and Rights: The Case of Northern Nigerian Hausa Women

Africa Development / Afrique et Développement, Vol. 22, N° 1, 1997, p. 79-94

Introduction: This paper looks at some of the socio-cultural and political factors that impact on women's reproductive health and rights and the context in which they can be exercised in Nigeria, with special emphasis on Northern Hausa women. The United Nations defines reproductive health as: a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity, in all matters relating to reproductive system and to its functions and processes. Reproductive health therefore implies that people are able to have a satisfying and safe sex life and that they have capability to reproduce and the freedom to decide if, when and how often to do so. Implicit in this definition is the right of men and women to be informed and to have access to safe, effective, affordable and acceptable methods of family planning of their choice, as well as other methods of their choice for regulation of fertility which are not against the law, and the right of access to appropriate health care services that will enable women to go safely through pregnancy and child birth and provide couples with the best chance of having a healthy infant (ICPD para. 7:2)...

Topics: *Women's Health, Women's Rights, Reproductive Rights, Female Genital Mutilation, Female Fertility, Imams, Muslims, Women, Children*

Source: <https://www.jstor.org/stable/pdf/24482784.pdf?refreqid=search%3Ad5c006b3f337e40956701cafa3aecea8>

File: USMAN_Hajara_Reproductive Health and Rights.pdf

60. WILLIAMS, Pat

State, Women and Democratisation in Africa: The Nigerian Experience (1987-1993)
Africa Development / Afrique et Développement, Vol. 22, N° 1, 1997, p. 141-182

Preliminaries: For some people, it is presumptuous or, to be mildly put, too ambitious for one study to attempt to examine the position of African women in the on-going democratisation processes in the continent. To some extent, one could agree with the above observation given the vastness of the continent. But in terms of the actual recording of events, one would not be taking on too much once the general pattern of 'non-event' within the continent with regard to women's empowerment has been established. Hence, one dares say without any fear of contradiction, that having observed the chain of events unfold in one state, one could claim to have seen it all and therefore, one could safely employ the data used to discuss a few states to discuss the rest of the states in Africa. From findings, African women have been playing the role they have*always played from time in memorial, whether it was in the case of countries like Ghana and Nigeria which got 'flag' independence on a platter of gold, or those like Algeria and Kenya which won theirs through sweat and blood, they are the producers and reproducers of the society. The out-come for women remains the same (Arnfred 1988; Urdang 1984; Rudebeck 1988). In times of dire need such as in independence, women are allowed to participate in public matters. However, as soon as the objectives have been achieved, women were discarded like a bad penny.

Topics: *Democracy, Civil Society, Men, Oppression, Women's Rights, Feminism, Gender Roles, Political Parties, Women's Studies, Political Power*

Source: <https://www.jstor.org/stable/pdf/24482787.pdf?refreqid=search%3A794cd81f7bfdc6f6597a6a31dd6ab128>

File: WILLIAMS_Pat_State Women and Democratisation in Africa.pdf

61. ZANGAOU, Moussa

Femmes en uniforme dans les secteur militaire et para-militaire au Niger

In : *Armée et politique au Niger* / Sous la direct. de Kimba Idrissa. – Dakar : CODESRIA, 2008. – p. 255-284

Call N°: 01.02.06/IDR/14153

62. ZELEZA, Paul Tiyambe

Academic Freedom in the Neo-Liberal Order: Governments, Globalization, Governance, and Gender

Journal of Higher Education in Africa / Revue de l'enseignement supérieur en Afrique, Vol. 1, N° 1, 2003, p. 149-194

Abstract: This paper seeks to examine the meanings and challenges of academic freedom for African universities and intellectuals as they confront old and new pressures from globalization, governments, and the general public. It is argued that as the "development" university of the 1960s and 1970s shifted to the "market" university of the 1980s and 1990s, threats to academic freedom became less political and more economic. The essay begins by discussing various definitions of academic freedom in Western and African contexts, then proceeds to explore the role of governments, the impact of globalization, the dynamics of internal governance, and finally the gender dimensions of academic freedom.

Résumé: Ce texte cherche à circonscrire la signification et les défis que pose la liberté académique pour les universitaires et les intellectuels africains. Ces derniers subissent des pressions de tout genre et de tout âge nées de la mondialisation, des gouvernements ou de l'autorité publique. L'argument de taille qui est mis en avant ici consiste à reconsidérer la nature de ces pressions: sachant que la notion d'université de « développement » des années 1960 et 1970 a cédé la place à la notion d'université de « marché » au cours des années 1980 et 1990, les menaces qui pèsent sur la liberté académique sont devenues moins politiques et plus économiques. Le texte débute sur une revue critique de plusieurs définitions de la liberté académique selon qu'elles sont produites dans des contextes occidentaux et africain. Dans un deuxième temps, on assiste à une analyse du rôle des gouvernements, de l'impact

Topics: *Academic Freedom, Higher Education, Universities, College Students, Human Rights, University Administration, Academic Education, State Universities, School Campuses, Student Movements*

Source: <https://www.jstor.org/stable/pdf/24486118.pdf?refreqid=search%3A794cd81f7bfdc6f6597a6a31dd6ab128>

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PART IV / 4^{ème} PARTIE

ANNEXES

Announcement / Annonce

IV - Annexes: Announcement/Annonce

CODESRIA 2017 GENDER INSTITUTE

Theme: Feminist Scholarship, Universities and Social Transformation in Africa

Date: 14-25 May, 2018

Venue: Dakar, Senegal

Call for Applications

The Council for the Development of Social Science Research in Africa, CODESRIA, invites applications from academics and researchers from African universities and research centers to participate in the 2017 session of the Gender institute, which will take place in Dakar, Senegal from May 14-25, 2018.

Over the last two decades, CODESRIA has convened an annual gender institute to fortify efforts at integrating gender research and scholarship into the mainstream of social science in Africa. The overall objective of the gender institute continues to be to contribute to a greater awareness about gender issues in African social research milieus, the integration of gender analysis into social research undertaken in Africa, and the inclusion of gender approaches in the agenda of social science debates on methodology. Besides, the institute has served as a strategy to catalyze efforts by feminist academics in the universities to create space for women's studies as a new epistemology in the study of the disciplines and challenge the prevailing androcentric view of society and culture. Ultimately, these efforts were not meant to be ends in themselves. They were part of the broader efforts to make universities in the continent much better and entrench them as critical spaces for the continent's transformation.

After slightly over two decades of CODESRIA's engagement with issues of gender scholarship using various fora, including the Gender Institute, the 2017 session of the institute seeks to provide an opportunity for participants to reflect on gains made and persisting challenges. This is especially in respect to the ways in which the engagements have made universities in Africa better institutions to spearhead the project of social transformation.

Universities in the continent have grown tremendously. New continental, regional and national level development blueprints such as the African Union's vision 2063 place higher education and gender dimensions as central to realizing the visions articulated in different policy documents. At the institutional levels, enrollments are surging, institutional diversity is growing and missions have been reviewed to refocus the teaching and research functions of universities to better address societal needs. Feminist scholarship now flourishes in a number of institutions compared to the situation two decades ago. Revised curricular, new access policies and funding interventions have increased the number of women participating in the institutions.

At the same time, there is a sense that the institutions continue to operate in a manner that does not engage more organically with emerging problems in society. Increased graduate unemployment has, for example, been blamed on lack of better preparation at the institutions; growing pressures for curriculum reform and decolonization, including pressures to decolonize feminist scholarship abound; new challenges in graduate education are emerging, including the urging to connect graduate level teaching and research to global trends; among others. These issues bring into focus the need to re-examine how the various developments, including a greater embracement of feminist and gender scholarship, have contributed or limited the potential of the institutions to connect more organically with society.

Universities have since their establishment been conceived as critical drivers of social transformation and change. At the very least, this conception implies that universities have to work in ways that trigger fundamental changes in society's core institutions, the polity and the economy, with major implications for relationships between social groups or classes, and for the means of the creation and distribution of wealth, power and status. This means going beyond the reproduction outcomes that have often been more apparent to examining the potentials that academic discourse creates to fundamentally reshape social relations for the common good. The immersion of feminist scholarship into all aspects of university life in Africa therefore logically creates an expectation of alternative outcomes. Indeed, transformation is at the very core of feminist praxis. As a theory of knowledge and an intellectual practice, feminism deconstructs the epistemological foundations of patriarchy and contributes to the emancipation of women as subjects, but also in the transformation of institutions as sites for critical intellectual engagements.

Feminism and gender discourses have potential to create alternative visions of society by challenging structural obstacles to progressive social change. While past scholarship has focused on examining how the institutions have been made receptive to feminist scholarship and to the female gender in a physical and epistemological sense, it is time

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reflections were made on the extent that feminist scholarship has made universities in Africa better institutions for society; for the transformation project. How empowering has gender scholarship been in imagining better approaches to studying and producing knowledge on and about Africa?

Candidates submitting proposals for consideration as laureates should critically interrogate the outcomes of feminist and gender scholarship in connection to the broad debate on the role of higher education in social transformation; understood more generally as the radical and fundamental changes in society's core institutions, the polity and the economy, with major implications for relationships between social groups or classes, and for the means of the creation and distribution of wealth, power and status. Proposals should more specifically interrogate issues revolving around trends in knowledge production and consumption, its content, quality, utility and demand for Africa's transformation and its fit with regards to sustainable development concerns in Africa.

Laureates

Candidates submitting proposals for consideration should be PhD students or early career academics in the social sciences and humanities and those working in the broad field of gender and women studies. Scholars outside universities but actively engaged in the area of policy process and/or social movements and civil society organizations are also encouraged to apply. The number of places available for laureates of this Institute is only twenty (20). Africa-based academics and non-African scholars who are able to support their participation are also encouraged to submit proposals for consideration.

Applications for Laureates

Applications for consideration as laureates for the Institute should include:

1. One duly completed application form in a World format (see attached document);
2. An application letter indicating institutional or organizational affiliation;
3. A curriculum vitae;
4. A research proposal of not more than ten (10) pages, including a descriptive analysis of the work the applicant intends to undertake, an outline of the theoretical interest of the topic chosen by the applicant, and the relationship of the topic to the problematic and concerns of the theme of the Institute;
5. Two (2) reference letters from scholars or researchers known for their competence and expertise in the candidate's research area (geographic and disciplinary), including their names, addresses, telephone numbers and e-mail addresses;
6. Copy of the Applicant's passport.

Deadline

The deadline for the submission of applications is 15 March 2018. All applications should be sent by email to: gender.institute@codesria.sn

CODESRIA Gender Institute
Tel. (221) 33 825 98 21/22/23
E-mail: gender.institute@codesria.sn
Website: <http://www.codesria.org>

INSTITUT SUR LE GENRE DU CODESRIA, session 2017
Thème : Recherche féministe, universités et transformation sociale en Afrique
Date : 14-25 mai 2018
Lieu : Dakar, Sénégal

Appel à candidatures, session 2017

Le Conseil pour le développement de la recherche en sciences sociales en Afrique (CODESRIA) invite les candidatures d'universitaires et chercheurs africains à la session 2017 de l'Institut sur le Genre qui se tiendra du 14 au 25 mai 2018 à Dakar, Sénégal.

Au cours des deux dernières décennies, le CODESRIA a organisé un Institut annuel sur le Genre afin de renforcer les efforts d'intégration de la recherche et des études sur le genre dans les sciences sociales en Afrique. L'objectif général de l'Institut sur le Genre reste de contribuer en Afrique à une meilleure prise de conscience des questions de genre dans les milieux de recherche ; à l'intégration de l'analyse de la problématique du genre dans la recherche sociale menée ; et l'inclusion des approches de genre dans les débats sur la méthodologie. En outre, l'Institut est un catalyseur des efforts de féministes dans les universités afin de créer un espace d'études féministes en tant que nouvelle épistémologie, et remettre en question la vision androcentrique dominante de la société et de la culture. En fin de compte, ces efforts ne sont pas une fin en soi. Ils participent d'efforts plus larges d'amélioration des universités du continent et leur ancrage comme espaces de réflexion critique pour la transformation du continent.

Après un peu plus de deux décennies d'engagement du CODESRIA sur le genre à travers divers fora, notamment l'Institut sur le Genre, la session 2017 dudit Institut permettra aux participants de réfléchir aux progrès réalisés et les défis persistants. Un accent particulier est porté sur la manière dont cet engagement a fait des universités en Afrique de meilleures institutions dans la direction du projet de transformation sociale.

En effet, le nombre d'universités sur le continent a considérablement augmenté. De nouveaux plans continentaux, régionaux et nationaux de développement tels que la Vision 2063 de l'Union africaine placent l'enseignement supérieur et les dimensions sexospécifiques au centre de la réalisation des visions de divers documents de politique. Au niveau institutionnel, les effectifs augmentent, la diversité institutionnelle croît et les missions sont revues et recentrent les fonctions d'enseignement et de recherche des universités afin de mieux répondre aux besoins de la société. Par comparaison à la situation d'il y a deux décennies, la recherche féministe se développe actuellement dans un certain nombre d'institutions. La révision des programmes d'études, les nouvelles politiques d'accès et les interventions de financement ont augmenté le nombre de femmes participant aux institutions de recherche.

Dans le même temps, on a le sentiment que ces institutions continuent à fonctionner d'une manière qui ne répond pas, de façon plus organique, aux problèmes émergents dans la société. Par exemple, la hausse du chômage des diplômés a été attribuée à une mauvaise préparation des institutions. Les pressions croissantes pour la réforme et la décolonisation des programmes d'études, y compris celles de décolonisation des recherches féministes abondent. De nouveaux défis se posent dans l'enseignement supérieur, notamment la nécessité de connecter l'enseignement supérieur et la recherche aux tendances mondiales, entre autres. Ces questions mettent en lumière la nécessité de réexaminer la façon dont les différentes évolutions, notamment plus d'adhésion à la recherche féministe et sur le genre, ont accru ou limité le potentiel des institutions à brancher plus organiquement à la société.

Depuis leur création, les universités sont conçues comme des moteurs essentiels de la transformation et du changement social. À tout le moins, cette conception implique que les universités travaillent à susciter des changements fondamentaux dans les principales institutions de la société, notamment les institutions politiques et économiques, avec des implications majeures pour les relations entre groupes ou classes sociales, et pour les moyens de création et de distribution de la richesse, du pouvoir et du statut. Cela signifie de transcender les résultats de la reproduction, souvent plus apparents que l'examen du potentiel créé par le discours académique dans le remodelage fondamental des relations sociales pour le bien commun. L'immersion de la recherche féministe dans tous les aspects de la vie universitaire en Afrique crée donc logiquement une attente de résultats alternatifs. En effet, la transformation est au cœur même de la praxis féministe. En tant que théorie de la connaissance et de la pratique intellectuelle, le féminisme déconstruit les fondements épistémologiques du patriarcat et contribue à l'émancipation des femmes en tant que sujets. Il transforme également les institutions en milieu d'engagement intellectuel critique.

Les discours sur le féminisme et sur le genre ont le potentiel de créer des visions alternatives de la société en défiant les obstacles structurels au changement social progressif. Alors que les recherches antérieures ont porté sur la manière dont les institutions ont été rendues réceptives à la recherche féministe et au genre féminin au sens physique et épistémologique, il est temps d'analyser dans quelle mesure les études féministes ont fait des universités en Afrique de

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meilleures institutions pour la société et ont mis en œuvre le projet de transformation sociale. Comment la recherche sur le genre a-t-elle permis d'imaginer de meilleures approches d'étude et de production de connaissances sur l'Afrique ?

Dans leurs propositions, les candidats devront examiner de manière critique les résultats de la recherche féministe et sur le genre dans le cadre du vaste débat sur le rôle de l'enseignement supérieur dans la transformation sociale. Les propositions devront plus particulièrement examiner les questions relatives aux tendances de la production et de la consommation de connaissances, leur contenu, leur qualité, leur utilité et leur exigence pour la transformation de l'Afrique et leur pertinence en matière de développement durable en Afrique.

Les lauréats

Les candidats doivent être des étudiants en doctorat ou des universitaires en début de carrière spécialisés en sciences sociales et humaines ou travaillent dans le domaine élargi des études sur le genre et féminines. Les chercheurs en dehors des universités qui sont actifs dans le processus politique et/ou dans les mouvements sociaux et les organisations de la société civile sont également encouragés à se porter candidats. Le nombre de places offertes par le CODESRIA pour cette session est limité à vingt (20). Les chercheurs africains et non-africains qui peuvent financer leur participation peuvent également faire acte de candidature.

Les dossiers de candidature

Les dossiers de candidature doivent comprendre :

1. Un formulaire de candidature dûment rempli en format World (voir document attaché) ;
2. Une lettre de motivation attestant de l'affiliation institutionnelle ou organisationnelle ;
3. Un curriculum vitae ;
4. Une proposition de recherche de dix (10) pages au plus, comprenant une analyse descriptive du travail que le candidat veut entreprendre, un résumé exposant l'intérêt théorique du thème choisi par le candidat, ainsi que les relations entre le sujet, la problématique et les centres d'intérêt pris en compte par le thème de l'Institut ;
5. Deux (2) lettres de référence provenant d'universitaires ou de chercheurs connus pour leur compétence et leur expertise dans le domaine de recherche du candidat (du point de vue géographique et concernant la discipline), avec leurs noms, adresses, numéros de téléphone et adresse électronique ;
6. Une photocopie du passeport du candidat.

Date limite

La date limite de soumission des candidatures est fixée au **15 mars 2018**. Toutes les demandes de candidature doivent être envoyées par voie électronique à : gender.institute@codesria.sn

CODESRIA

Institut sur le Genre

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