

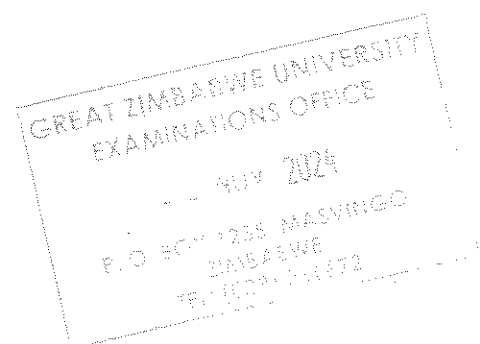


JULIUS NYERERE SCHOOL OF SOCIAL SCIENCES
NEHANDA CENTRE FOR GENDER AND CULTURAL STUDIES
MASTER OF SCIENCE DEGREE IN GENDER AND POLICY STUDIES
LEVEL I SEMESTER 2
EXAMINATION QUESTION PAPER

MODULE CODE: GPSM 523
MODULE NARRATION: GENDER AND PEACEBUILDING IN AFRICA
DATE: 2024
DURATION: 3 HOURS

INSTRUCTIONS TO CANDIDATES:

- 1. Answer 3 questions**
- 2. Question 1 is compulsory**



GPSM523: Gender and Peacebuilding in Africa Paper A

QUESTION ONE: COMPULSORY (40 MARKS)

Read the following passage: Feminist Dialogue

About ten years ago, while pursuing my undergraduate degree in journalism and media studies in Zimbabwe, our class took a compulsory course on gender and feminism. For most of the semester, we went through the works of feminist scholars and activists such as Simone de Beauvoir, Germaine Greer, and Gloria Steinem. We learnt about the different waves of feminism within a context of a history very removed from our own, but which our studies universalized. And as a result – at least in my own mind – feminism had nothing to do with me beyond helping me pass a course to get closer to completion of my studies. I carried on this way for the greater part of my early to mid-20s, working in civil society and identifying myself as a ‘gender activist’, conforming many of my emotions to agreed standards of what I’d like to think of as polite anger. It would be some years later, during a fellowship in feminist studies, that I would come to the deep realization that I still didn’t know what feminism really was. For a long time, I had been resistant to what I then considered external ‘labelling’, with the following words from a 1994 interview with Nigerian writer Buchi Emecheta resonating deeply with me; among other responses to the question of whether she considers herself a feminist, Emecheta states: “I have never called myself a feminist. Now if you choose to call me a feminist that is your business...” I also mused over other works such as the poem ‘Sisterhood’ by Nkiru Uwechia Nzegwu, which narrates the conversation between a black maid and her white ‘madam’ – supposedly united in solidarity against patriarchy – which ends as follows: “I’ll looked up from my chore on the kitchen floor where, new found sister had ordered me to be on knees to scrub the floor clean for the pittance she paid: on knees to scrub the floor clean for sister archy”(Adapted from Fungai Machirori, Feminist Dialogue Series:2016)

Required:

1. Using evidence from the above narrative, discuss the reasons preventing global sisterhood in feminist struggles **(20 marks)**.
2. Discuss the reasons for women like Fungai Machirori’s reluctance calling themselves feminists **(20 marks)**.

QUESTION TWO

With the aid of practical examples distinguish between unitary, pluralist and Marxist theories of conflict in gender and policy studies (30 marks).

QUESTION THREE

With the aid of a case study of your choice discuss the gendered characteristics of war reparations (30 marks)

QUESTION FOUR

Compare and contrast the women as victims and the women as survivors perspectives in conflict and post-conflict situations (30 marks).

QUESTION FIVE

Analyse the contributions of the UNSC 1325 and its subsequent modifications to peace and conflict resolution (30 marks).