



**Strathmore**  
UNIVERSITY

**SCHOOL OF HUMANITIES AND SOCIAL SCIENCES**  
**BACHELOR OF ARTS IN INTERNATIONAL STUDIES**  
**END OF SEMESTER EXAMINATION**  
**BIS 2204: GENDER, PEACE AND CONFLICT STUDIES**

**DATE: Wednesday 13<sup>th</sup> March 2019**

**Time: 14:15 – 16:15**

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**Instructions**

- This examination consists of **FIVE** questions.
- Answer **Question ONE (COMPULSORY)** and any other TWO questions.
- Marks will be awarded for correct grammar usage.

**Question one (Compulsory question)**

- Explain the United Nations Security Council Resolution (UNSCR) 1325 and evaluate its **four** pillars  
**(11 marks)**
- Give three reasons that explain why the Women, Peace and Security Agenda is Important  
**(9 marks)**
- Explain the goals and consequences of Radical feminism  
**(6 marks)**
- Briefly evaluate the consequences of Radical feminism in terms of their contribution to women's empowerment and holistic development in societies  
**(4 marks)**

## Question two

*Read the excerpt below and answer the questions that follow:*

Domitila Barrios de Chungara, a women's leader and miner's wife in Siglo XX the most important tin-mining in Bolivia, came to the International Women's year Conference in Mexico (1975) with a long history of union struggles alongside her husband, and experiences of army massacres and a lifetime of work and poverty. Her 20-hour working day and the labor of her children, she argues benefits mainly the mining company, because her husband's wage does not cover the necessities of the family. So she has to make small pies to sell in the street and her children must help her by standing in line to get the supplies from the company store. She believes that:

*The first battle to be won is to let the woman, the man, the children participate in the struggle of the working class, so that the home can become a stronghold that the enemy can't overcome. Because if you have the enemy inside your own house, then it's just one more weapon that our common enemy can use towards a dangerous end.*

Barrios de Chungara was invited by the UN to participate in the International Women's Year Tribunal, a forum for NGOs representatives taking place simultaneously with the official conference. Many of the feminist concerns – about the rights of prostitutes, the rights of lesbians and the scourge of patriarchy in general – gave her a rude shock. We spoke very different languages, no? Together with other Latin American representatives, Barrios de Chungara set out to make.....

*...our common problems known, what we thought women's progress was all about, how the majority of women live. We also said that for us, the first and main task is not to fight against our compañeros (meaning in this context husbands) but with them to change the system we live in for another, in which men and women will have the right to live, to work, to organize (Barrios de Chungara 1982).*

This line of argument raised criticism from some North American feminists who interpreted it as a sign of being manipulated by men and ignorance of women's problems. As well, Barrios de Chungara recounts how this also interconnected from her point of view with class differences among women from the South.

And a lady, who was the president of the Mexican delegation came up to me, she wanted to give me her own interpretation of the International Women's Year Slogan, which was 'Equality, Development, and Peace'. And she said:"

"Let's speak about us Señora." We are women. Look Señora, forget the suffering of your people. For a moment, forget the massacres. We've talked enough about that. We've heard you enough. Let's talk about us....about you and me....well, about women."

So I said:

"All right, let's talk about the two of us. But if you'll let me, I'll begin, Señora. I've known you for a week." Every morning, you show up in a different outfit and on the other hand, I don't. Everyday you show up all made up and combed like someone who has time to spend in an elegant beauty parlor and who can spend

money on that, and yet I don't. I see that each afternoon you have a chauffeur in a car waiting at the door of this place to take you home and yet I don't. And in order to show up here like you do, I'm sure you live in a really elegant home, in an elegant neighborhood, no? And yet we miners' wives only have a small house on loan to us and when our husbands die or get sick or are fired from the company, we have 90 days to leave the house and then we're in the street. Now Señora, tell me: is your situation at all similar to mine? Is my situation at all similar to yours? So what equality are we going to speak of between the two of us? If you and I aren't alike, if you and I are so different? We can't at this moment, be equal, even as women, don't you think?"

### **Question two**

Identify and discuss four important ideas from the excerpt in Question two above which should inform any policy or programme that seeks to promote gender equality. Justify your answers. **(15 marks)**

### **Question three**

- a. Giving three reasons, explain how and why men are critical change agents in achieving gender equality and sustainable peace in conflict resolution. **(9 marks)**
- b. Define gender ideology. **(2 marks)**
- c. Explain two contemporary manifestations of gender ideology. **(4 marks)**

### **Question four**

With the aid of **six** examples, explain the differential impact of armed conflict on both women and men. (Give three examples for women and three examples for men). **(15 marks)**

### **Question five**

Assess the following justice mechanisms used in enhancing accountability to women affected by war crimes. (Give practical examples where applicable) **(15 marks)**

- a. The International Criminal Court
- b. Ad hoc Tribunals
- c. Truth and Reconciliation Commissions
- d. Traditional Justice