

# **University of Swaziland**



## **Faculty of Education**

**(DEPARTMENT OF CURRICULUM AND TEACHING)**

**SPECIAL EXAMINATION PAPER – MAY 2016**

**TITLE OF PAPER : THE GENDER-SENSITIVE CURRICULUM**

**COURSE CODE : EDC 614**

**STUDENTS : M.ED 2**

**TIME : THREE (3) HOURS**

**INSTRUCTIONS : 1. There are THREE (3) questions in this  
Question paper**

**2. Answer ALL QUESTIONS**

**3. Marks are indicated against each question**

**DO NOT OPEN THIS PAPER UNTIL PERMISSION HAS BEEN GRANTED BY  
THE INVIGILATOR**

**INSTRUCTIONS: Answer all Questions**

**QUESTION 1**

**Read the following passage to answer the questions in 30-50 words. (4 x 5 = 20 marks)**

Feminist analyses of the juridical and social discourses on rape have amply demonstrated that in law the bodily autonomy of all women has not been its chief concern. If we take a cursory look at the manner in which the statute in rape frames its object, we see that it does not include all forms of rape. In 1983 when the rape clause was renamed as 'sexual offence' the emphasis on 'heterosexual' rape which is defined by the forceful penile penetration of the vagina remained unchanged. Rape by sticks, fingers, other sharp objects does not constitute rape. This emphasis on heterosexual rape based on penile penetration may be understood in the way in which patriarchal descent is traced in patriarchal social structures, to which the control of female sexuality is central. Patrilineal mechanisms of tracing kinship in patriarchal societies place emphasis on the purity of descent, so much so that rape of the woman is constructed as the defilement of the descent group itself. In such cultures the emphasis on the regulation of women's sexuality makes it necessary to criminalise some forms of heterosexual rape in everyday contexts. ✓

The gendered exchange of violence in society which poses men as subjects of violence and women as objects of violence is made intelligible by the discourses of shame and honour. Rape as an offence of honour and as stigmatic or shameful for the woman is a powerful construct since the stigma is transmitted from the woman to the woman's family, community or even nation, depending on the political context [Das 1995]. In this discourse the honour of men is traced through the purity and chastity of women. The template that rape is worse than death or that rape must be experienced as shame on one's self is where

the disciplinary power of the discourse articulates itself. In the internalisation of the discourse, it is made invisible, naturalised. Pratiksha Baxi, P. (2000) *From 'Rape, Retribution, and State: On Whose Bodies'*

- i) What does the author mean by the phrase “the bodily autonomy” of women?
- ii) What is the author’s critique of the 1983 rape reforms?
- iii) Why does the author think that the control of female sexuality is necessary for patriarchal societies?
- iv) How is women’s ‘honour’ always a substitute for men’s honour and/or community honour and/ or national honour?

**Answer the questions that follow, on the basis of the stated assigned readings: Sellnow, D. (1993) *Teaching Strategies for a Gender Equitable Classroom*, and Amruthraj, R.M. (2004) *Gender Issues in School and Class room Practice*)**

## **QUESTION 2**

“...Although we might like to believe that gender stereotypes no longer exist in the 1990's, gender stereotypes continue to pervade our society (Borisoff and Merrill,1992). Specifically, we might choose to believe that sexism is no longer an issue in educational institutions. However, Sadker, Sadker, and Klein (1986) discovered that most of the gains in equality achieved in the 1970's have gradually eroded and schools are again becoming more sex-role stereotyped”.

- i) How does the Author detail these stereotypical characteristics and their negative effects on students?

- ii) Using the Author's suggestions, discuss teaching strategies which may help reduce gender bias in the classroom setting in the Swazi school context. (5x5=25) **[35 marks]**

### **QUESTION 3**

“...Increasing concern has been expressed about the role of the formal education system in reproducing gender differences and inequalities. Research studies indicate that issues that impact girls' education include discrimination against girls in class rooms, interaction between boys and girls, effect of gender on education and other submerged hidden curriculum...”

In light of the above claim and based on assigned readings, what suggestions would you make that may be considered for a gender sensitive education in the Swaziland schools? (5x5) **[25 Marks]**

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**END OF EXAMINATION**

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