

MA GENDER STUDIES
AMBEDKAR UNIVERSITY DELHI, KASHMERE GATE CAMPUS

Entrance Test, 2013
(75 marks)

Duration: 2 hours (2:30 - 4:30 pm)

All sections are compulsory.

No extra answer-sheet will be provided, so please stick to the word limit, provided for each question.

Do not answer the test with a pencil. Please use a pen.

An unmarked copy of the assigned readings will be permitted in the examination venue for reference.

Name:

Enrollment Number:

Signature of the Invigilator:

Marks Awarded:

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|-------------------------|--|
| Section I (out of 10) | |
| Section II (out of 15) | |
| Section III (out of 25) | |
| Section IV (out of 25) | |
| Total (out of 75) | |

Section I - 10 marks

1. **Match the following** list of texts to the list of authors. **(5 marks)**

A

1. *India By Design*
2. *Scandal of the State*
3. *Sexual/Textual Politics*
4. *Erotic Justice*
5. *The Sexual Contract*

B

- a. Rajeswari Sunder Rajan
- b. Toril Moi
- c. Saloni Mathur
- d. Carole Pateman
- e. Ratna Kapur

Circle the right answers for the following. (5 marks)

2. When was the POCSO (Protection of Children from Sexual Offences) Act passed?

- a) 1983
- b) 2004
- c) 2012
- d) 2013

3. What does the Autonomous Women's Movement stand for?

- a) State-funded women's organisations.
- b) All-women wings in left political organisations.
- c) Politically independent women's organizations.
- d) NGO's working for women's health.

4. Which was the first feminist publishing house in India?

- a) Kali for Women
- b) Zubaan
- c) Women Unlimited
- d) Tulika Books

5. What was the primary demand of first-wave feminism?

- a) Right to Contraception
- b) Women's Suffrage
- c) Dissolution of the English Empire
- d) Education for Women

6. What was the feminist position on the ban on bar dancing in Maharashtra?

- a) That the ban was destroying the livelihood options of many women, and that it must be revoked in the interest of women's labour conditions.
- b) That the ban recognised the objectification of women and must be upheld.
- c) That all states in India must ban bar dancing.
- d) That the ban on bar dancing must be revoked, but sex work should be prohibited.

Section II - 15 marks

Read the following passage to answer the questions in 30-50 words. (3 x 5 = 15 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, From 'Rape, Retribution, State: On Whose Bodies', 2000

7. What does the author mean by the phrase “the bodily autonomy” of women?

8. What is the author’s critique of the 1983 rape reforms?

9. Why does the author think that the control of female sexuality is necessary for patriarchal societies?

10. How is women’s ‘honour’ always a substitute for men’s honour and/or community honour and/or national honour?

11. “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.” Explain.

Section III - 25 marks

12. Write short notes of 100-150 words for *any five* of the following. (5 x 5 = 25 marks)

a) Feminine Mystique

b) *Ecriture Feminine* or Women's Writing

c) Gender as Performance

d) "Madwoman in the Attic"

e) Masculinity Studies

f) South Asian Feminisms

g) "Indian Army, Rape Us"
