



**UNIVERSITY JOHANNESBURG**

**November 2014**

**COURSE: GENDER, FAMILY AND THE WORKPLACE**

**TIME: 3 Hours**

**MARKS: 200**

**SUBJECT CODE: SOC 8X06**

**EXAMINERS:**

1. Prof G Khunou

2. Dr M Tshoaedi (External

Examiner: University of Pretoria)

**THIS QUESTION PAPER CONSISTS OF TWO (2) PAGES**

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1. YOU MUST ANSWER ONE QUESTION FROM SECTION A AND ONE QUESTION FROM SECTION B.
  2. BOTH SECTIONS ARE COMPULSORY.
  3. AT THE END OF YOUR EXAM YOU SHOULD HAVE ANSWERED 2 QUESTIONS IN TOTAL.
  4. INDICATE THE NUMBERS OF THE QUESTIONS THAT YOU HAVE ANSWERED ON THE FRONT PAGE OF THE EXAMINATION BOOK.
  5. ALLOCATE SUFFICIENT TIME FOR EACH QUESTION.
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**Section A: You must answer ONE of the Questions in this section**

1. How does the notion of a “happy organisation” as presented in Canham (2014) lead to the exclusion of some women? Your response must take into account employment equity and its challenges for women and racial minorities. **[100]**
  2. How does working women’s narratives of the double burden, which results from their caring responsibilities and work pressures relate to gender theory and the concepts of ‘lean in’ and ‘lean out’? **[100]**
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**Section B: You must answer ONE of the questions from this section**

3. “[G]ender is first and foremost a socio-cultural construct”. What does Oweyumi (1997) mean by this statement? Your response should engage with the implications of this statement for women’s different life experiences and early feminism. **[100]**
4. Provide a critical discussion of the following extract:

“[R]epresentation serves as the operative term within a political process that seeks to extend visibility and legitimacy to women as political subjects; on the other hand, representation is the normative function of a language which is said either to reveal or to distort what is assumed to be true about the category of women. For feminist theory, the development of a language that fully or adequately represents women has seemed necessary to foster the political visibility of women. This has seemed obviously important considering the pervasive cultural conditions in which women’s lives were either misrepresented or not represented at all” (Butler, 1990: xii) **[100]**

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