

Quiz 15

Gender Diversity – Introduction

1. T/F All cultures construct their sex and gender lives following binary thinking of male/female and man/woman
2. What is the difference between sex and gender?
3. T/F For many cultures anatomical sex is not the dominant factor in constructing gender identity.
4. T/F The labels *heterosexual* and *homosexual* are cultural universals.
5. T/F In most non-Western cultures people who cross sex/gender boundaries are considered to hold spiritual powers.
6. T/F In most non-Western cultures transgendered peoples are treated with respect.
7. T/F The “sex” in transsexualism refers to anatomy, not sexuality.
8. Which cultures assess gender by the role one plays in sexual intercourse.
9. Where is occupation considered the means by which gender is assessed?
10. T/F Transgendered males are more likely to be sex workers than transgendered females.
11. T/F Most non-Western societies do not recognize Euro-american categories of Gay, Bi and Queer.
12. Why has there been more focus on gender non-conformity of males than females?

Gender Diversity ch. 1

Multiple Genders among North American Indians

1. T/F There were dramatic differences between the sex/gender systems of the New World and those of the 15th-17th century European conquerors.
2. What is the meaning of the word berdache? How was it used by the Europeans conquerors?

3. T/F Berdache were often the shamans of their societies.
4. T/F The heterosexual/homosexual dichotomy existed amongst both the Europeans and the native North American Indians.
5. Why might the Europeans have considered the berdache to be transvestites?
6. T/F Anthropologists consider the berdache to be a gender variant, neither man nor woman.
7. T/F The term two-spirit was coined by urban American Indian gays and lesbians.
8. T/F Multiple sex/gender systems have been found in all American Indian societies.
9. What features have been associated with gender variant North American Indians?
a. transvestism b. cross-gender occupation c. same sex sexuality d. same gender sexuality
e. associations with spiritual power
10. T/F It was unusual for occupational gender variant's to be particularly successful in their chosen occupations.
11. T/F Sexuality and sexual expression were key in defining gender status among American Indians.
12. T/F The sexual partners of gender variants were never considered gender variants themselves.
13. T/F It was not unusual for berdache to live alone.
14. T/F Amongst the Navajo there was no punishment for having an extramarital affair with a gender variant.
15. T/F American Indians made distinction between hermaphrodites and gender variants.
16. How did the Mohave alyha deal with sex, marriage and pregnancy?
17. T/F Female gender variants were unusual amongst the American Indians.

Gender Diversity—ch. 2
Hijra and Sadhin: Neither Man nor Woman in India

1. T/F Hijras can be born as either males or females.
2. T/F Through ritual surgical transformation a third sex/gender category of hijra is created in India.
3. How is the term *hijra* understood in India today?
4. T/F Hijras do not have sex.
5. T/F Hijras may engage in sexual practices similar to receptive gay men.
6. T/F Hijras adopt the feminine gender role.
7. How are hijras different from women?
8. What does the ritual surgery involve that makes a man into a hijra?
9. T/F It is not unusual for a hijra to abandon all family and kinship ties.
10. Under what conditions do hijras work as prostitutes?
11. What castes do hijras come from?
12. T/F Many hijras are afflicted with AIDS.
13. How are sadhins the female parallel to hijras?
14. What kind of sexual practices do sadhins engage in?
15. What surgeries do sadhins have?

Gender Diversity, ch. 3
Sexuality and Gender in Brazil

1. T/F In Brazil masculine identity is associated with power, domination and violence.
2. T/F Brazilians see masculine and feminine as opposed and opposites.
3. According to Catholic ideology women are either:
 - a. virgins b. goddesses c. whores d. mothers e. nuns
4. T/F Brazilian gender ideology is based on the distinction between those who penetrate and those who are penetrated.
5. T/F In Brazil men who sexually penetrate other men do not identify as gay.
6. T/F The most important feature of the Brazilian sex/gender ideology is the social and sexual roles that people play.
7. T/F Being able to dominate another man sexually is considered to be an indicator of a super-virile masculine identity in Brazil.
8. What is the different between a *macho* and a *bicha* in Brazil?
9. T/F *Bichas/viados* are expected to act feminine in public.
10. What things do *travestis* do to feminize their bodies?
11. T/F *Travestis* ultimately become women.
12. T/F *Travestis* ritually have their penises removed.
13. T/F *Travestis* boldly display their penises.
14. T/F *Travestis* feel themselves to be like women.
15. Why are *travestis* relations with men considered to be *heterogendered*?
16. T/F In Brazil no self-respecting *bicha* or *travesti* would admit to being penetrated by another *bicha* or *travesti*.
17. T/F There are no instances in which *travestis* use their penises for penetration.

18. How is it that *travestis* are classified as **not-men** in that they keep their penises?
19. T/F During Carnival men who are not *travestis* engage in cross-dressing.
20. T/F The most beautiful woman in Brazil was a *travesti*.
21. T/F *Travestis* are well accepted throughout Brazil and have little difficulty in finding employment.
22. Why have Brazil's women and *pasivos* been drawn to Afro-Brazilian religious practice such as Candomble?
23. T/F Humans are female in relation to spirits when they go into trance.
24. What role do Euro/American patterns of sex/gender relations play in Brazil?