

Quiz 16

Gender Diversity, ch. 4
Liminal Gender Roles in Polynesia

1. How is male-male sexuality practiced in Melanesia?
2. How have Westerners traditionally viewed Polynesian sexuality?
3. Match the gender variant role
 - a. Mahu
 - b. Fa'afafine
 - c. Fa'kaleiti
 - d. Pinapinaaine
 1. Tonga
 2. Gilbertese Islands
 3. Samoa
 4. Tahiti
4. T/F Gender roles in Polynesia tend to be porous.
5. T/F Mahus in Tahiti are not as well-defined as Hijras or Berdaches.
6. Which is the strongest gender marker in Polynesia?
 - a. occupation
 - b. dress
 - c. speech/language style
 - d. dance style
7. Who are the sexual partners of Polynesia's gender variants?
8. T/F The Mahus are seen as having sacred powers akin to the Berdache and Hijras.
9. T/F Gender liminal individuals in Polynesia act like women, but do not become women.
10. What did Captain Bligh (re: Mutiny on the Bounty) note about the Mahu?
11. T/F In Polynesia it is considered possible to stop being a Mahu.
12. T/F There can be stigma associated with being the sexual partner of a Mahu.
13. T/F In Polynesia no distinction is made between a Mahu and a Western style gay person.
14. T/F Penile subincision is not performed on Mahus.

15. T/F In Polynesia, a preference for same-sex intimacy is not considered a criterion for assuming a gender liminal status.
16. T/F Gender non-conformists in India, Brazil, Thailand and Polynesia do not have sex with each other.
17. T/F Gender liminal males in Polynesia are considered fair sexual game more than women are.
18. T/F Gender liminals in Polynesia *differ* from women in that
 - a. they are considered sexual predators
 - b. engage in female occupations
 - c. receive and fellate penises
 - d. pay for sexual favors
19. T/F Samoan fa'afafine present themselves as the cultural ideal of virginal girls.
20. Under what conditions can a gender liminal male in Polynesia become a meaningful member of his society?
21. T/F There are fewer Mahus and Fa'afafine these days than in prequest times.

Gender Diversity ch. 5
Transgendered Males in Thailand and the Philippines

1. How is transgender expressed in Thailand and the Philippines?
2. Since the 1950s how have Western concepts of homosexuality have been incorporated into Thai and Filipino culture?
3. T/F Entertainment and beauty are important components of Kathoey culture in Thailand.
4. What are cross-dressing masculine females called in Thailand?
5. Kathoey can include male:
 - a. transvestites
 - b. hermaphrodites
 - c. transsexuals
 - d. effeminate gay men
6. T/F Most katoey consider their condition preordained and inalterable.
7. T/F Thais consider the katoey state as a result of karma, something that is beyond the control of the individual.

8. T/F Thai men who engage in sex with a kathoey are not as stigmatized as those who engage in same gender/same sex intimacy.
9. T/F Today gay Thai men confidently sport a masculine identity.
10. How are Thai gay men and kathoeyes similar?
11. T/F In Thailand same-sex sexuality is not stigmatized.
12. T/F Kathoeyes live and work openly in cities, towns and villages.
13. T/F Kathoeyes have the reputation of being sexual libertines and prostitutes.
14. How are gays and kathoeyes regarded in contemporary Thailand?
15. How is the political history of the Philippines different from that of Thailand?
16. How has Filipino political history impacted the place of its transgendered and gay people?
17. T/F The bakla of the Philippines are considered pseudo-women.
18. T/F In the Philippines baklas live in completely different spheres from non-baklas.
19. T/F Filipino men who desire penetration lose their masculine identities.
20. How does the dynamic of the bakla paying for sex with a non-bakla affect the baklas self-image?
21. T/F The bantut capture the power of femininity by beautifying their bodies.

Gender Diversity ch. 6
Indonesia: Bissu, Waria and Lesbi

1. What historical/religious factors have impacted sex/gender in Indonesia?

2. T/F Over the last 30 years traditional alternative gender roles have been banned.
3. Where in Indonesia is Hinduism dominant?
4. T/F A woman in Indonesia must marry to be granted full citizenship.
5. T/F The Bissu are defined as androgynous Shamans who combine features of both masculine and feminine gender roles.
6. T/F Bissu were historically phenotypic males or females.
7. What roles do the Bissu play in Indonesian ceremonial life?
8. T/F There are similarities between the Bissu and the Indian hijira.
9. T/F Bissu males are expected to marry.
10. Most Bissu are either hermaphrodites or homosexuals.
11. What rites of passage are associated with becoming a Bissu?
12. T/F Bissu's were readily incorporated into the practice of Islam.
13. T/F Today the Bissu are regarded as a tourist attraction.
14. T/F Under spirit possession, a Bissu can walk over hot coals, through fire and swallow knives.
15. T/F The Bissu remain excluded from Islamic practice and ritual.
16. Who are the Waria?
17. What is the origin of the word, "Waria?"

18. T/F Waria often dressed as men when they were not performing as women or working as prostitutes.
19. T/F When contemporary Waria enact female roles, it is often an exaggeration.
20. What roles might Waria play in weddings?
21. T/F Waria remain hidden in contemporary Indonesia life.
22. T/F Most Waria are Muslim.
23. How do Waria distinguish themselves from Gay Men?
24. Waria do not marry.
25. T/F Waria do not surgically alter their genitals.
26. T/F Waria engage heterosexual men in receptive anal sex.
27. T/F Waria financially support their husbands.
28. T/F Middle class men in Indonesia are more likely to identify as Gay rather than as Waria.
29. T/F Gay and Waria men have immigrated to Europe in search of freedom and acceptance.
30. What are some of the challenges of Dutch/Waria partners face?
31. Who are the Lesbi in Indonesia?

32. T/F Lesbi tend to be invisible in Indonesian society.
33. T/F Indonesian women who play the feminine in their relationships with Lesbi women, tend to marry heterosexually.
34. Who are the Tombois in Indonesia?
35. How are Lesbi relationships heterogendered?
36. T/F Lesbi bars in Jakarta are popular gathering places for both Lesbi and Heterosexual women and men.