# Part 9: Gender, Sex, and Sexuality

## Discussion Questions (Collated from the text)

1. How are hijras regarded in Hindu culture?
2. How do hijras and sādhins challenge the Western assumption that sex and gender are “natural” categories?
3. What is the relationship between sex/gender systems and religious doctrine?
4. What is the relationship between the Peruvian racial and social class hierarchy and perceptions of sexual identity?
5. What does it mean to “perform masculine identity”? Give examples from the reading and from your own experiences.
6. Vasquez del Aguila describes *secreto a voces* (open secrets) as both a contradictory strategy and a comfortable strategy for negotiating discrimination around sexual rights in Latin America. What does this mean? How does the idiom “God forgives the sin but not the scandal” reconcile the contradiction of *secreto a voces*?
7. Explain the speech-act theory of performativity. How does the performative model shed a new light on the phenomenon of gendered speech?
8. How are gender-specific communication patterns established through childhood socialization? How are they reinforced— or transgressed—in college and adulthood?
9. How does Danny’s analysis differ from Cameron’s analysis? Why?
10. What is the relationship among language use, masculinity, femininity, and sexuality? Can you provide specific examples of how language is used to assert one’s femininity, masculinity, or sexuality?
11. Compare and contrast Western and Zulu perspectives on sexuality, personhood, integrity, and responsibility.
12. Discuss the changes to Zulu moral codes and sexual practices that were brought about by postcolonialism and Christian missionaries.
13. Apply what you learned about cultural relativism and human rights perspectives from Fleuhr-Lobban (Reading 1.2) to this case study and argue for and against virginity testing and circumcision from each perspective.
14. What are the advantages and disadvantages of sexual education and AIDS campaigns that focus on women?