Question 1 (3 points each, total of 21 points):
True
False
True
True
False
False
False
(Chk your answers when you get your exams back.)

Question 2 (4 points each, total of 20 points):
Each sentence, as a whole, should be “meaningful.”
1. to (patri-local marriages).
2. to (polygyny) only.
3. as (an obstacle for (religious) enlightenment for men).
4. The waning influence of (Shintoism) and the increasing influence of Buddhism and (Confucianism).
5. a female body is (disjoined or parcelized).

Note:
For 2. “polygamy” refers to “a pattern of marriage in which an individual marries more than one mate.” The most common pattern of “polygamy” is “polygyny.” Those who wrote “polygamy” or “monogamous marriage” get 1 point only. (In class, some students pointed out my confusion and explained to me/us the difference between Polygamy and Polygyny, remember??)

Question 3 (20 points):
These metaphors suggest that all human behaviors (including sexual behavior) are shaped by social, cultural and historical contexts. We can thus utilize these metaphors as “the methodology” to examine gender relationships in Japan. For example, we can place “an ego” (say, a Japanese aristocratic woman of the 13th century) at the bottom-center of a spiral; this spiral suggests, from the bottom, her “family,” “community,” “society-country”” and eventually “the world system.”

Question 4 (20 points):
In the order of importance:
A) Equally disadvantaged male members of the society as these nuns, such as middle sons who do not receive much property.
B) Male Lamas and wealthy sponsors of this nunnery.

Note: most of you explained them, rather than naming them. Hence, eventually, I disregarded “the order of importance.” In other words, those who put B) first also get 20 points. Those who put only A, however, get 18 points. Those who put only B get 10 points.
Question 5 (20 points):

In this book, Kaibara Ekken, a Confucian scholar of the 17th century, tries to propagate certain ideologies that potentially oppress women against men. This sentence, however, reveals the everyday practices of women: they do not necessarily follow such ideologies. Hence, we are required to read his text against the grain: reading between lines to understand the women’s practices of his days.