

Queer Anthropology

Course Description American anthropology has been shaped by its engagement with the social and psychological intersections of human sexuality since its inception. This course will explore this dynamic history by presenting classic and contemporary ethnographic works that address cross-cultural variation and the discursive construction of sexuality. As a class, we will consider how these works intersect with traditional anthropological concerns such as kinship, community, religion, economics, power, and identity. We will also consider ways in which anthropology has changed through its encounter with social forces and trends such as race, class, nationalism, feminism, and globalization.

Course Requirements

- Regular attendance (9 points)
- Presentation (10 points)
- Participation (10 pts.)
- Three Short Review Papers (7 pts each)
- Term Paper (50 points)

Grades There will be a maximum of 100 points earned for the class.

Grade scale:

A 90–100

B+ 85–89 B 80–84

C+ 75–79 C 70–74

D+ 65–69 D 60–64

Below 60 will be a failing grade.

Response Essays

You will be required to write three brief (500–700 word) responses or reviews of three texts or day's readings of your choice from the course calendar. (As an exercise, these reviews could be written as if they will be submitted to the *American Anthropologist*. The style sheet for these reviews has been posted on Blackboard.)

The Term Paper

The term paper will be between 15 and 20 pages, formatted in the style of the American Anthropological Association (see <http://www.aaanet.org/publications/guidelines.cfm>). The paper should cite and draw from the books read in class and should also engage your own research interests. This thesis-driven paper should broadly address the nature, purpose, strengths, and/or weaknesses of “queer anthropology” as you perceive them. Your paper should include full bibliographic references and may include outside readings, though this is not necessary or required. You should discuss your paper topic with me before proceeding. This paper will be half of your grade for the course, worth a maximum of 50 points. It should be submitted on or before April 20, 2010.

Attendance and Participation

You will begin with 9 points earned for perfect attendance. For each class missed, you will lose 3 points. If you miss more than 3 classes, you will fail the class. You will receive up to ten points for regular, engaged participation in the class.

Other Policies

- **Cheating** will not be tolerated. If you are caught, you will receive an automatic F for the assignment, and the Deans Office will be notified.
- **Cell Phones** should be turned off or silenced before coming to class.
- **Laptops** may be used for note taking *only*. Anyone caught surfing the web or using their laptop for other than note taking purposes during class will lose the privilege of using the laptop for the rest of the term.
- **No tape recording** allowed without permission from the instructor.
- **Study Time:** This is a reading-intensive course. You should stay caught up in the readings in order to participate in discussions. Expect to devote at least six hours per week to coursework outside the class, plus additional time before examinations and to complete written assignments.
- Yes, I am on **Facebook**. If you wish to communicate through that venue, it's fine by me.
- All makeup exams must be arranged in advance, before the exam, with good reason and the instructor's written permission.

Office Hours: Thurs 11:30 a.m.–1:30 p.m. and by appointment.

Final Exam: Attendance is required. NO EXCEPTIONS.

Policies regarding academic honesty, incomplete grades, and withdrawal from a course: see the policies detailed in *The Graduate Student Catalog*.

Note: The last day to drop this course without a financial liability is Friday, Jan. 15. The last day to drop this course without academic penalty is Jan. 22.

Required Texts

- *Irregular Connections: A History of Anthropology and Sexuality*, by Andrew Lyons and Harriet Lyons. University of Nebraska Press • ISBN: 0-8032-8036-x
- *Pre-Gay L.A.: A Social History of the Movement for Homosexual Rights*, by C. Todd White, University of Illinois Press • 978-0-252-07641-1
- *Travesti: Sex, Gender, and Culture among Brazilian Transgendered Prostitutes*, by Don Kulick. University of Chicago Press • 0-226-46100-9
- *Global Divas: Filipino Gay Men in the Diaspora*, by Martin L. Manalansan. Duke University Press • 0-8223-3217-5
- *Speaking in Queer Tongues: Globalization and Gay Language*, ed. by Tom Boellstorff and William L. Leap. University of Illinois Press • 0-252-07142-5
- *The Gay Archipelago*, by Tom Boellstorff. Princeton University Press • 0-691-12334-9
- *Disidentifications: Queers of Color and the Performance of Politics*, by José Esteban Muñoz. Minnesota University Press • 0-8166-3015-1
- *Imagining Transgender*, by David Valentine. Duke University Press • 978-0-8223-3869-7

Required Journal Articles or Book Chapters

Boellstorff, Tom. 2007. Queer Studies in the House of Anthropology. *Annual Review of Anthropology* 36: 1–19.

Commission on Lesbian, Gay, Bisexual, and Transgendered Issues in Anthropology. 1999. Final Report to the American Anthropological Association. (posted on Blackboard)

Herbst, Lorraine E. 2009. Imagined, Desired: Coming of Age with Queer Ethnographies. *GLQ* 15(4): 627–41.

Katz, Jonathan Ned. 1990. The Invention of Sexuality. *Socialist Review* 20(1):7–34.

Kulick, Don. 2000. Gay and Lesbian Language. *Annual Review of Anthropology* 29:243–285.

Newton, Esther. My Best Informant's Dress: The Erotic Equation in Fieldwork. *Cultural Anthropology* 8(1): 3–23.

Rubin, Gayle. 1984. Thinking Sex. In *The Lesbian and Gay Studies Reader (1993)*, p. 3–44 (on reserve).

Rubin, Gayle. 1975. The Traffic in Women. In *Toward an Anthropology of Women (1975)*, p. 157–210 (on reserve).

Rubin, Gayle. 2001 (1991). The Catacombs: A Temple of the Butthole. In *Leatherfolk: Radical Sex, People, Politics, and Practice*, p. 119–131 (on reserve)

Weston, Kath. 1993. Gay Studies in the House of Anthropology. *Annual Review of Anthropology* 22: 339–67.