

Queer / Trans Theories from Elsewhere
Anthropology/WGS 176A
Tuesday/Thursday 4-5:30pm (EST)
Zoom Link: (on Latte)



Laura Aguilar “Grounded #114”

Instructors

Professor V Varun Chaudhry (he/they)

Email: vchaudhry@brandeis.edu

Office Hours: Wednesday 12 – 2PM (EST)

Professor Brian Horton (he/him)

Email: bhorton@brandeis.edu

Office Hours: Monday 12PM – 2PM (EST)

Course Overview

Description

How do we *know* what it means to study gender and sexuality? Are gender and sexuality Western constructs? Can we apply gender and sexuality outside of the United States, outside of Eurocentric concepts, and outside of comparisons to white, cisgender, heterosexual, male bodies? Can these questions only be asked from the ivory tower? How, or perhaps more accurately, *where*, can we ask these questions? This course centers the notion of “elsewhere” in relationship to studies of gender, sexuality, power, and desire. “Elsewhere” refers not only to place, but also to body and method. While terms like “queer” and “transgender” have become useful analytics for exploring gender, sexuality, feeling, space, place, relationality, and time, the academic theories that focus on these categories have remained mostly within white, US- and European academic spaces. These contributions, though crucial to our understanding of queerness and transness as analytics, themes, methods and theories, also need to be troubled. We also invite students to trouble these analytics - that is, the categories themselves, the bodies that these analytics center, and the methods deployed in relation to these analytics - by reading diverse approaches to gender and sexuality.

The semester’s engagement with “elsewhere” is divided into three units: body, place, and method. The first queries *whose* bodies have been centered as well as marginalized and excluded from theories of gender and sexuality, drawing on queer and trans of color critique, autoethnographies, black feminist theory, and class conversations with sexual and gender diverse peoples from across the globe. The

second focuses on place by turning outside of the United States to help students develop decolonial theories of gender and sexuality. The third, method, looks beyond academic scholarship toward memoirs, documentary film, popular culture, poetry, and activism, to ask *how* to study gender and sexuality in ways that are critical of racialized, colonial, and patriarchal forms of power. At the heart of our discussions is a troubling of the word “theory.” If we take theory as a bird’s eye view of the world, then our objective is to teach students to cultivate new ways of seeing and ultimately new theories of gender and sexuality through engaging with non-canonical perspectives. During the semester, we will assess students through a combination of presentations, weekly class discussions, and brief writing assignments. The course will conclude with students developing an original presentation and project wherein they develop and theorize an original gender and sexuality concept that they pull from their experiences, popular culture, or other sources beyond class texts. For upper level and graduate students, this final project might instead be a research proposal or part of thesis/doctoral work. This will culminate in a public presentation of their work for the Brandeis community.

This course fulfills both the **Diversity and Justice in the World** as well as the **Diversity, Equity, and Inclusion Studies in the US** components of the Brandeis [Core](#).

Learning Outcomes

1. Identify key debates in and critiques of queer and trans studies, particularly as these critiques pertain to the course themes of body, place, and method.
2. Write cogent and succinct critical responses to theoretical scholarship in queer and trans studies, as well as to cultural and critical productions mobilizing themes from queer and trans studies scholarship.
3. Use queer and transgender theories as a lens to understand and respond to inequalities based on gender, sexuality, race, ethnicity, class, caste, ability, nation, etc., particularly in anthropology, social theory, and social scientific research more broadly.
4. Develop creative and/or academic research projects that address these inequalities as they pertain to students’ theoretical, professional, activist, and/or research interests.

Required Materials

All course readings will be available on the course L^ATTE page. Students will also need:

- Wifi-enabled Computer/Tablet/Phone with camera and microphone capabilities
- Zoom Account

*Please email us if there are any issues regarding access to these materials.

Course Policies and Expectations

Structure

This course will meet Tuesday & Thursday, from 4-5:30pm via Zoom. Around the halfway point of each class meeting, we will take a 10-minute break to reduce Zoom fatigue. With the exception of select weeks (marked in the course schedule), Tuesday classes will be primarily lecture-based, with options for occasional large-group participation. Thursday classes will be focused on discussion in small groups organized by students’ level of experience with the material and stage (i.e., one group for senior undergraduate students/graduate students, or students with more experience with queer/trans theory and the material; and one for first and second-year students, or students with less familiarity). While Professors Chaudhry and Horton will create these groups initially, students will have the

opportunity to opt-in to one group or the other depending on the week and material. The Professors will rotate which groups they will be facilitating on a regular basis.

Each week, students will be assigned a set of required readings, which you will be expected to have finished reading by Thursday's discussion-based class meeting. Having begun the reading in advance of Tuesday's class, however, will benefit you in terms of having context for the lecture. In addition to the required readings, each week will include a set of "recommended" readings: these will help to provide context on the theories and concepts that our authors for a given week are responding to. We recommend these additional readings for students who need additional grounding in a given topic, and/or for graduate students who may be pursuing research trajectories on the topic.

Communication and Office Hours

Should you need to email us for any reason, particularly in relation to course concerns, we ask that you email **BOTH** Professor Chaudhry (vchaudhry@brandeis.edu) and Professor Horton (bhorton@brandeis.edu) and one of us will respond to your query within 48 hours. It is crucial that both of us are in the loop about any given situation, so it is in your best interest to make sure that we are both CC'd on the same email. All of us will be available for weekly office hours. See Page 1 for our specific times and zoom links. We will hold our office hours via zoom in a private room that will also be password protected. We will put those passwords and zoom links up on Latte. If we are speaking with a student, you will be directed to a zoom waiting room until we are finished with the first student. Finally, we ask that you maintain an active and consistent relationship with LATTE because course assignments, readings, and announcements will be made there.

We cannot reiterate enough how important it is to remain in constant communication with us. We recognize that we are in unpredictable times between everything happening in the world and we understand that at times one may want to withdraw or may not be able to be fully present. While we want to hold space for the kinds of stress, grief, and crisis, that we are facing we also urge you to remain in constant contact with us, especially about your feelings of stress, anxiety, grief, or otherwise, should these fillings impinge upon your ability to fully participate in the seminar. We commit to maintaining regular communication and checking in as much as possible, but we also expect you to take ownership of your work and participation in the course by maintaining clear and open lines of communication.

"Classroom" Culture

This is an experiential, interdisciplinary course on topics related to gender, sex, sexuality, race, class, nationality, identity, power and a range of topics and themes that are both timely and sensitive. As your instructors, it is our promise to you that we will do our best to make our classroom space inclusive of all regardless of background, ability, or perspective. As participants in this seminar, it is important to remember that our work is dialogic—conversational—and collaborative. We will be each other's interlocutors, discussion partners, and teachers. To this end we must create an intellectual space that is predicated on listening, rather than just hearing. To listen is not just to hear other people's voices, but to internalize, to reflect, to witness, and to acknowledge what your peers have said. Some of the readings, ideas, comments, and discussions may make you uncomfortable or upset. However, this should not make you reluctant to respond or engage in class participation or discussion. Rather, consider how to formulate your ideas and responses in ways that demonstrate solid listening skills and an engagement with the texts and course materials. Help create a respectful listening and speaking

space by waiting for others to finish speaking, acknowledging what others have said, and giving all students access to the discussion space. And always, use “I” statements when speaking.

While academic freedom is a cornerstone of a liberal arts education, that freedom is not synonymous with discriminatory remarks or hateful speech. In this course, we will not use language that discriminates on the basis of race, sex, gender identity/expression, religion, nationality, ethnicity, socioeconomic class, caste, ability, medical status, or age. That being said, while we may not intend to injure, things happen. As the instructors, we will consider these moments as teachable and commit to work to unpack them as well as offer students ample opportunities to raise concerns in class or privately.

Zoom

Due to the ongoing pandemic, this course will take place primarily on Zoom. All of the links and password information for Zoom will be made available on our LATTE page. Though we know students may be in different time zones, we will be meeting Tuesdays and Thursdays at 4pm EST. Please let us know if you are in a time zone where regularly making classes might be a challenge. In terms of our regular zoom meetings, we ask the following:

- Participation in zoom conversations via chat and speaking in zoom discussion when possible
- We strongly encourage videos, but do not require them
- Microphones on mute when you are not speaking

Academic Integrity

You and you alone are responsible for your work in this course. Cheating, lying, stealing, and sabotaging the learning of others are unacceptable behaviors. Facilitating the abilities of others to engage in this behavior is also equally unacceptable. Plagiarism will not be tolerated in this (or any other) course. In the instance of any violations, the University’s Codes of Student and Academic Conduct will be followed. For more information please consult [Brandeis University’s Rights and Responsibilities \(Section 4 on Maintenance of Academic Integrity\)](#).

Accommodations

We all enter the seminar room with different learning needs and we will do our best to make sure that those needs are met and that our classroom is a safe, supportive space for all students. Brandeis seeks to welcome and include all students. If you are a student who needs accommodations as outlined in an accommodations letter, please talk with us and present your letter of accommodation as soon as you can. We want to support you. In order to provide test accommodations, we need the letter more than 48 hours in advance. We want to provide your accommodations, but cannot do so retroactively. If you have questions about documenting a disability or requesting accommodations, please contact Student Accessibility Support at 781-736-3470 or access@brandeis.edu.

We also understand that the current situation regarding Covid-19 is unprecedented and will cause unforeseen challenges that may arise during the course of the semester. We are also particularly sensitive to the fact that the course is online and may pose challenges in terms of access to technology, safe spaces to participate in discussion, and zoom fatigue. If you are having issues at any point throughout the course that you feel will affect your ability to participate please be in communication with us so that we can come up with solutions to help you succeed and continue to participate. Brandeis also has some resources available in an emergency for assisting in purchasing technology to assist students in attending classes remotely. The form is

here: <https://www.brandeis.edu/student-financial-services/financial-aid/emergency-funding.html> and the email is emergencyfund@brandeis.edu.

Assignment Expectations

Written assignments must be turned in by the deadlines established in the syllabus or in class. In the event of any extensions or postponements we will announce via email or in class any adjustments to the schedule. In the event of extenuating circumstances, such as illness, requiring an extension, we (both Professors Chaudhry and Horton) must be contacted at least 24 hours prior to the deadline in order to make necessary adjustments to the deadline.

Assignment Formatting

All written assignments must include the following: 12point font, One inch Margins on all sides, double spacing, and page numbers at the bottom centered. All quotes, paraphrasing, citations and bibliographies should rely on APA style, which must include the author name, year, and page number in parenthesis, Ex. (Horton, 2014, p. 234). All assignments will be submitted on LATTE unless otherwise specified.

Assignments and Grading

Success in this 4-credit course is based on the expectation that students will spend a minimum of 9 hours of study time in preparation for this course (readings, papers, assignments, studying for exams, etc.).

Your grade will be based on the following components, described in further detail below:

- Participation, Including Weekly “Thinking Theory” Responses (25%)
- Key Terms Toolkits (25%)
- Final Project (50%), broken down into the following components:
 - Positionality Statement (10% of overall grade)
 - Project Prospectus (10%)
 - Final Presentation (10%)
 - Final Project or Paper (20%)

Presence, Participation, and Weekly “Thinking Theory” Responses (25%)

Your participation grade in this course will come from your regular attendance in class meetings, participation in class discussions, and weekly reflections on the course material (“Thinking Theory” responses).

Participation: We understand that, given the current circumstances (from the pandemic to the racial reckoning taking place in the United States and beyond right now), class “participation” may look and feel radically different from previous expectations. For this reason, we welcome you to participate however you feel most comfortable: this can be through **writing in the Zoom chat, posting on the class LATTE page, speaking up in small group discussions, speaking in the large group, or thoughtfully completing your weekly responses** (see below). The Zoom class format is still unusual to many of us, and we understand that there will, inevitably, be hiccups in assessing participation. Professors Chaudhry and Horton welcome any questions, concerns, or issues that may arise on this front. Your participation and attendance “grade” will be assessed holistically at the end of the semester, and will take into account any and all external factors that we are made aware of.

Weekly “Thinking Theory” Responses: This weekly assignment is designed for you to unpack your understanding of weekly readings and discussions and to demonstrate to us what you have taken away from readings, lecture, and class discussion. These should be NO MORE than 2 double spaced pages (less is welcome). Your task in these weekly assignments is to do two things: ***summarize*** the major intervention of a single reading (What is the argument of the text in your words) and to ***evaluate*** that intervention (ex. do you agree/disagree, does it make sense, is something missing, has someone else made this point better, how is this situated alongside things we have already read/discussed?). You have two passes that you may use at any time throughout the semester, please note it on LATTE for the week you intend to skip. We will not provide substantial, weekly feedback on these responses, but will from time to time check in with you about your responses to these weekly assignments. **DUE Fridays at 5pm on LATTE**

Key Terms Toolkits (Midterm): Due October 9th, 5pm (25%)

Instead of a traditional midterm with essay questions, you will draw on course readings to develop a key term toolkit. You will choose 8 terms/concepts from our course readings and discussions and write one-page Wikipedia style entries on each term. Your job is to explain how you understand the term, what its origins are, how others have used it, and how you intend to use it moving forward in your own project. You will receive a list of terms to choose from on October 2nd.

Final Project (50%)

By the end of the semester, you will have produced a creative project or research paper on a topic of your choice. The expectation is for you to take one of our major theoretical concepts offered in the course and use it as a way to think about something we have not discussed in class: this can be a contemporary or historical text, current event, critical or cultural production, or a personal experience. You can produce a formal paper on the topic, or you can take a more creative approach to the topic(s) of your project, i.e., writing a short story, producing a podcast, creating a blog or Instagram page, creating an art piece, curating a playlist, etc. For graduate students and undergraduates working on independent research projects, a detailed annotated bibliography, grant proposal, research proposal, or thesis/dissertation chapter draft would also be acceptable, particularly if these will be helpful for you at your stage in your research trajectory. We will build toward the final projects through the semester, with the following assignments:

1. **Positionality Statement:** For the first project-oriented assignment, you will situate your subject position in relationship to the broader gendered, racialized, sexual, classed, ableist, etc. power structures that we have discussed in class, and in relationship to the project you are doing, or thinking about doing. While these will be focused on your project overall, the statement itself should be modeled after the Combahee River Collective Statement, a Black Feminist Statement written in 1977 and now available here: <https://combaheerivercollective.weebly.com/the-combahee-river-collective-statement.html>.
DUE OCTOBER 23rd
2. **Project Prospectus:** In the prospectus, you will provide a brief description of what you plan to do for your project, including the project topic(s), methodology and format (exactly *what* you will be producing for the final deadline), and 2 academic sources outside of class material that you will utilize and/or that have helped you to formulate the project. (only *one* of these can be from a week’s supplemental readings list). **DUE NOVEMBER 6th**
3. **Final Presentation:** For our final two class meetings, students will present their projects, sharing a bit about their process for producing the project, as well as objectives and plans for the final product. We will provide more information on these presentations by Friday, November 13th.

4. **Final Project/Paper:** Your final project -- which can be in creative form, or a scholarly paper, research or grant proposal, or annotated bibliography -- must be approved by Professors Chaudhry and Horton at the Prospectus stage. The final product for these projects will build from the three previous stages. We will provide more information by November 13th. **DUE DECEMBER 10TH**

IMPORTANT DEADLINES			
Assignment	Assigned	DUE	Feedback By
Thinking Theory	Weekly	Fridays by 5pm	Tuesdays (but limited)
Key Terms Toolkit	October 2nd	October 9th	October 13th
Positionality Statement	October 13th	October 23rd	October 30th
Project Prospectus	October 20th	November 6th	November 13th
Final Presentation	November 13th	December 1st & 3rd	December 8th
Final Project/Paper	November 13th	December 10th	December 22nd

Course Schedule & Readings

Thursday, August 27

Introductions and Go Over Syllabus

Division of Discussion Groups

UNIT ONE: BODY

Week 1: Bodies of/and Theory

Guiding Questions: What is theory? Whose bodies, experiences, and ideas are considered theory in and beyond the academy? Does theory matter to our everyday experiences of gender, sexuality, race, class, ability, and so on? How so?

Required Readings:

- Audre Lorde, "Poetry is not a Luxury" (1985)
- Barbara Christian, "The Race for Theory" (1987)
- Chandra Mohanty, "Under Western Eyes: Feminist Scholarship and Colonial Discourses" (1984)

Recommended/Supplemental Readings

- Audre Lorde, "The Master's Tools will Never Dismantle the Master's House" (1979)
- Linda Alcoff, "The Problem of Speaking for Others" (1991)

- Ann DuCille, "The Occult of True Black Womanhood: Critical Demeanor and Black Feminist Studies" (1994)

Tuesday, September 1 - Lecture

Thursday, September 3 - Discussion

Week 2: Sexuality Studies

Guiding Questions: What does it mean to study sexuality? How have fields that have emphasized the study of sexuality -- including queer theory, queer studies, LGBTQ studies, queer anthropology, and sexuality studies more broadly -- come together? What inclusions and exclusions have been a part of this field formation?

Required Readings:

- Audre Lorde, "Uses of the Erotic: The Erotic as Power" (1978)
- Richard Fung, "Looking for my Penis: The Eroticized Asian in Gay Video Porn" (1991)
- Nyan Shah, "Sexuality, Identity, and the Uses of History" (1993)
- Roderick Ferguson, "Of Our Normative Strivings: African American Studies and the Histories of Sexuality" (2005)
- Margot Weiss, "Always After: Desiring Queerness, Desiring Anthropology" (2016)

Supplemental Readings:

- Michel Foucault, *The History of Sexuality* (1976), Volume 1 (excerpts)*
- Adrienne Rich, "Compulsory Heterosexuality and Lesbian Existence" (1980)*
- Hortense Spillers, "Interstices: A Small Drama of Words" (1984)
- Teresa de Lauretis, *Queer Theory: Lesbian and Gay Sexualities* (1991) (excerpts)*
- Evelyn Hammonds, "Black (W)holes and the Geometry of Black Female Sexuality" (1994)*
- E. Patrick Johnson, "'Quare' Studies, or, everything I know about queer studies I learned from my grandmother" (2001)
- Sharon P. Holland, "THE 'BEACHED WHALE'" (2011)
- Martin Manalansan, "Queer Anthropology: An Introduction" (2016)
- Sharon Marcus, "Queer Theory for Everyone: A Review Essay," (2005)*
- Teresa De Lauretis, "Queer Theory: Lesbian and Gay Sexualities," (1991)*
- Annamarie Jagose, "Introduction," "Theorizing Same Sex Desire," and "Queer," in *Queer Theory: An Introduction* (1996)*

*These readings are especially recommended for students who have little or no background or training in sexuality studies and queer theory. You are not required to read these readings, but they may help provide helpful context.

Tuesday, September 8 - Lecture

Thursday, September 10 - Brandeis Monday (no class meeting)

Week 3: Gendered Categories, Gendered Bodies

Guiding Questions: What do we mean when we talk about “gender”? Who is included in the categories of “man,” “woman,” “transgender,” “genderqueer,” and other categories? How has (trans)gender been theorized and categorized in relationship to race, class, and sexuality?

Required Readings:

- Hortense Spillers, “Mama’s Baby, Papa’s Maybe: An American Grammar Book” (1987)
- David Valentine, *Imagining Transgender: An Ethnography of a Category* (2007) (Excerpts)
- C. Riley Snorton, *Black on Both Sides: A Racial History of Trans Identity* (2017) (Excerpts)
- Aniruddha Dutta and Raina Roy, “Decolonizing Transgender in India: Some Reflections” (2014)

Supplemental Readings

- Leslie Feinberg, “Transgender Liberation: A Movement Whose Times has Come” (1992)
- Susan Stryker, “Introduction: The Transgender Issue” (1998)*
- Susan Stryker, “Transgender Studies: Queer Theory’s Evil Twin” (2004)*
- J. Halberstam, *Trans: A Quick and Quirky Account of Gender Variability*, excerpts (2017)
- Evan B. Towle and Lynn M. Morgan, “Romancing the Transgender Native: Rethinking the Use of the ‘Third Gender’ Concept” (2002)

*These readings are especially recommended for students with little to no knowledge or background in Transgender Studies.

Tuesday, September 15 - Check-in Discussion on Week 2 Material & Lecture

Thursday, September 17 - Discussion

Week 4: Race, Class, and the Nation-State?

Guiding Questions: How have scholars made central questions of race and racism in scholarship on gender and sexuality in and beyond the United States? How might we situate questions of settler colonialism, legacies of slavery, and casteism in a queer/trans theory of “elsewhere”? How do legal and policy shifts impact how we theorize questions of gender, sexuality, race, and class?

Required Readings

- Kimberle Crenshaw, “Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory, and Antiracist Politics” (1989)

- Cathy Cohen, “Punks, Bulldaggers, and Welfare Queens: the Radical Potential of Queer Politics?” (1997)
- Andrea Smith, “Queer Theory and Native Studies: The Heteronormativity of Settler Colonialism” (2010)
- Jessica Hinchy, *Governing Gender and Sexuality in Colonial India: The Hijra, c. 1850-1900* (2019) (excerpts)

Supplemental Readings

- Scott Morgensen *The Spaces Between Us: Queer Settler Colonialism and Decolonization* (2011) (excerpts)
- Vincent Woodward, *The Delectable Negro: Human Consumption and Homoeroticism within US Slave Culture* (2014) (excerpts)

Tuesday, September 22 - Lecture

Thursday, September 24 - Discussion

UNIT TWO: PLACE

Week 5: Field Sites

Guiding Questions: What are the geographies of theory? How are queer and trans theories “mapped” onto the world? How can disrupting static notions of place (ex East and West) also disrupt how we think about where theory is produced? How might we understand the possibilities between area studies and queer/trans studies, while simultaneously recognizing the troubling origins of area? Can we move queer/trans studies beyond its existent conceptual “home?”

Required Reading:

- Jasbir Puar and Maya Mikdashi, “Queer Theory and Permanent War” (2016)
- Emmanuel David, “Transgender Archipelagos” (2018)
- Ashley Currier and Thérèse Migraine-George, “Queer Studies/African Studies: An (Im)Possible Transaction (2016)
- Sa’ed Atshan, *Queer Palestine and the Empire of Critique*. (2020)
 - “Introduction” and Chapter 5: Critique of Empire and the Politics of Academia”
- Keguro Macharia, “On Being Area Studied: A Litany of Complaint” (2016)

Supplemental Readings

- Petrus Liu, “Why Does Queer Theory Need China?” (2014)
- Vanessa Agard Jones, “What the Sands Remember” (2012)
- Jasbir Puar, *Terrorist Assemblages: Homonationalism in Queer Times* (2007)
- Kath Weston, “Lesbian/Gay Studies in the House of Anthropology.” (1993)

- Anjali Arondekar and Geeta Patel (2016), “Area Impossible: Notes Towards an Introduction” (2016)
- Rahul Rao. *Out of Time: The Queer Politics of Postcoloniality* (2020)
 - “Chapter 2: The Location of Homophobia”

Tuesday, September 29 - Lecture

Thursday, October 1 - Discussion

** 10-15 min: assigning and answering questions about mid-term (toolkits)

Week 6: Universities, NGOs, Queer Institutions

Guiding Questions: What is the socioeconomic class of queer/trans theory? How is theory making, particularly queer theory making a classed endeavor? What does it mean for queer theory to become institutionalized? Is it still queer once the theory becomes institutionalized? What is the role of the university in the production and maintenance of theory? What kinds of queer theories can be made beyond the university? How are notions of value central to both the production of theory as well as the institutional lives of queer and trans peoples?

Required Readings

- Roderick Ferguson, “Administering Sexuality; or, The Will to Institutionality” (2008)
- Matt Brim, *Poor Queer Studies: Confronting Elitism in the University* 2020 [Excerpts]
- Lauren Berlant and Michael Warner, “What Can Queer Theory Teach us About X”
- David Emmanuel, “Capital T: Trans Visibility, Corporate Capitalism, and Commodity Culture”
- Sarah Ahmed, *Living a Feminist Life* (2017) [Excerpts]

Supplemental Readings

- Matt Brim, “Poor Queer Studies: Class, Race, and the Field” (2020)
- John D’Emilio, “Capitalism and Gay Identity (1983)
- Dean Spade, *Normal Life: Administrative Violence, Critical Trans Politics, and the Limits of Law* (2011)
- Roderick Ferguson, *The Reorder of Things The University and Its Pedagogies of Minority Difference* (2012)
- Rahul Rao. *Out of Time: The Queer Politics of Postcoloniality* (2020)
 - “Chapter 5: Queer in the Time of Homocapitalism”

Tuesday, October 6 - Lecture

Thursday, October 8 - Discussion

Week 7: Nightlife

Guiding Questions: What can nightlife teach us about queer and trans theory? How have various nightlife cultures been essential to the makings of queer and trans worlds? How might nightlife move queer and trans theories from narrow investments in politics as law/rights and narrations of identity (coming out) to aesthetics? What can a turn to aesthetics do for queer and trans theory?

Required Readings

- Kareem Khubchandani, *Ishtyle: Accenting Queer Indian Nightlife* (2020) [Excerpts]
- Ann Cvetkovich. "White Boots and Combat Boots: My Life as a Lesbian Go-Go Dancer." (2001)
- Summer Kim Lee (2019). "Staying In: Mitski, Ocean Vuong, and Asian American Asociality"
- Omise'eke Natasha Tinsley, *Ezili's Mirrors: Imagining Black Queer Genders* (2018) [Excerpts]

Supplemental Readings

- bell hooks, "An Aesthetics of Blackness: Strange and Oppositional." (1995)*
- Susan Stryker & Victor Silverman (Dir.), *Screaming Queens: The Riots at Compton's Cafeteria* (2005)
- Jose Munoz, "Ephemera as Evidence: Introductory Notes to Queer Acts" (1996)
- Lee Edelman, *No Future: Queer Theory and the Death Drive* (2004)
- Jose Muñoz *Cruising Utopia: The Then and There of Queer Futurity* (2009)
- Martin Manalansan, "Out There": The topography of race and desire in the global city," in *Global Divas: Filipino Gay Men in the Diaspora*. (2003).
- Allen, Jafari. "For 'the Children', Dancing the Beloved Community." (2009)
- Samuel Delaney. *Times Square Red, Times Square Blue*. (1999)
- Susan Stryker, "Dungeon Intimacies: The Poetics of Transsexual Sadomasochism." (2008)

*Recommended for a very quick and simple explanation of aesthetics

Tuesday, October 13 - Lecture

Thursday, October 15 - Discussion

Week 8: Archives, Part 1

Guiding Question: Where are archives? How are they made? What counts as an archive? How do queer and trans people constitute archives beyond the formal registers of what normally constitutes an archive? How can things like mess, porn, and sequins offer new forms of archives and what can these new archives do for how we think about queer and trans theory making?

Required Reading

- Tan Hoang Nguyen, *A View from the Bottom: Asian American Masculinity and Sexual Representation* (Introduction and chapter 1) (2014)

- Martin Manalansan “The “Stuff” of Archives: Mess, Migration, and Queer Lives” (2014)
- Eddie Francisco Alvarez Jr, “Finding Sequins in the Rubble Stitching Together an Archive of Trans Latina Los Angeles (2015)
- Anjali Arondekar, Ann Cvetkovich, Christina B. Hanhardt, Regina Kunzel, Tavia Nyong’o, Juana María Rodríguez, and Susan Stryker. *Queering Archives a roundtable Discussion* (2015)

Supplemental Readings

- Anthony Petro, “Beyond Accountability: The Queer Archive of Catholic Sexual Abuse” (2015)
- Jeanne Vaccaro, “ ‘Look More at the Camera than at Me’ Susan and the transgender archive.” (2015)
- Ann Cvetkovich, *An Archive of Feelings: Trauma, Sexuality, and Lesbian Public Cultures* (2003)
-

Tuesday, October 20 - Lecture

Thursday, October 22 - Discussion

UNIT 3: METHOD

Week 9: Critical Fabulation or How to Do Things With Archives

Guiding Questions: How do we attend to racialized, gendered, sexual, and other forms of violence in our research and other scholarly or creative work? Why do scholars seek sexuality within an archive? Aren’t archives already constructed by and through categories like sexuality? What is recuperative hermeneutics (Arondekar) and how does it shape how scholars engage with archives? What is the potential of Hartman’s critical fabulation? How might it offer us new ways of inhabiting/using archives.

Required Reading

- Saidiya Hartman, “Venus in Two Acts” (2008)
- David Valentine, “The Calculus of Pain” (2007)
- C. Riley Snorton, “Devine’s Cut” from *Black on Both Sides* (2017)
- Saidya Hartman, *Wayward Lives, Beautiful Experiments: Intimate Histories of Social Upheaval*. Excerpts (2019)

Supplemental Readings

- Elspeth H. Brown and Sara Davidmann, “Queering the Trans* Family Album” Elspeth h. Brown and Sara Davidmann, in conversation.” (2015)
- Anjali Arondekar, “Without a Trace: Sexuality and the Colonial Archive.” (2005)
- Aaliyah Khan, “Voyages Across Indenture: From Ship Sister to Manish Woman” (2016)

Tuesday, October 27 - Lecture

Thursday, October 29 - Discussion

Week 10: Documenting Queer and Trans Lives

Guiding Questions: How do documentary film, social media, and other moving image archives present ways of reckoning with queer and trans lives beyond the page of an article? What kinds of opportunities do documentaries and social media provide for the proliferation of queer and trans voices? How might media also reproduce crises of representation and the challenges of allowing the labors and cultural productions of queer and transgender subjects to be recognized?

Required Reading/Viewing

- Tourmaline and Sasha Wortzel, *Happy Birthday Marsha*. (2018)
- Sam Feder. *Disclosure: Trans Lives on Screen* (2020)
- Nikhil D. and Tenzin Tsundue Phunkhang, *Boys of Safdarjung* (2017)
- Peruse a list of Instagram handles listed on Latte

Tuesday, November 3 (Election Day) - Lecture

Thursday, November 5 – Discussion/Guest Speaker (TBD)

Week 11: Theory, Theory, Who’s Got the Theory? Translating Concepts

Guiding Questions: How can concepts be translated from academic texts to the “real world”? How might we use concepts to invite others into engaging with queer and trans lives? How do artists, poets, and performers make theory ordinary?

Required Reading

- E Patrick Johnson, *Honeypot: Black Southern Women who Love Women* (2019)
- Claudia Rankine, *Citizen* (2014) (excerpts)
- Adrienne Maree Brown, *Emergent Strategy* (2017) (excerpts)

Tuesday, November 10 - Lecture (TBD: Potential Guest Lecture)

Thursday, November 12 - Discussion

Week 12: Experiments in Freedom

Guiding Questions: How can we mobilize concepts from feminist, queer, and trans theories to imagine (something we might call) freedom? In what ways do these theoretical frames allow us to remember our past and our ancestors, and to imagine, build, and dream freer futures? What does it look like to experiment with these imaginings and rememberings on the page?

Required Reading

- M. Jacqui Alexander, *Pedagogies of Crossing: Meditations on Feminism, Sexual Politics, Memory, and the Sacred* (2005) (excerpts)
- Alexis Pauline Gumbs, *M. Archive: After the End of the World* (excerpts)

Tuesday, November 17 - Lecture

Thursday, November 19 - Discussion

THANKSGIVING BREAK NOV. 23-27

Week 13: FINAL PRESENTATIONS

Tuesday, December 1 - Presentations

Thursday, December 3 (last day of class) - Presentations