

## ANTH3360/ANTH5360 Anthropology of the Body, Love and Emotions

Autumn 2022

MONDAY 12:30-2:15PM

Humanities Building 12

Professor Sealing Cheng  
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This course seeks to denaturalise notions of love, body, and emotions by exploring their historical and cross-cultural diversity. Students will examine systems of meanings and practices that evolved around notions of love, body, and emotions across time and place, and their political significance. In particular, the cross-cultural perspective will demonstrate the intimate associations of these 'private emotions and desires' with social structures such as gender, class, ethnicity, and religion. It examines both the reproductive role of ideologies about love and intimacy in different societies, as well as their transformative potential.

The questions that will be raised in class include: Do bodily and emotional experiences of intimacy differ across cultures? What shape the economic and social formations of intimate relationships such as love and friendship? What does it mean to say that romantic love is an ideology? What have our desires got to do with social order? Why are some emotions and desires taboo? Is our body a product of nature or culture?

### Learning Outcomes:

1. to understand and critically engage with concepts of love, body, and emotions;
2. to comprehend historical and cross-cultural differences of love as an emotion and a social and cultural practice;
3. to interrogate the social and cultural construction of the most "private" of their lives, and come to see its "public" and historical significance;
4. to analyze the ways current discourses of love, body, and emotions are specific to our current historical moment.

### Assessment:

#### 1. Tutorial Participation (18%)

Prompt attendance at each tutorial meeting, informed participation, and completion of all assigned readings. Every student is expected to be an active member in class and in contributing to a meaningful learning experience. Listening carefully to others, raising relevant questions, posing alternative interpretations, bringing in outside material to enrich class discussion via conference or other means are just some of the way to do so. How ready and conscientious you are in class will directly affect how much the whole class could gain from the course.

You are expected to attend lectures and a minimum number of 7 tutorials to pass the course. Adequate documentation (doctor's certificate or counselling certificate) will be needed if you miss a tutorial. If you miss 3 tutorials or more without adequate documentation, you will gain 0 mark for tutorial participation.

#### 2. Tutorial Facilitation (10%)

10 tutorials will be open to class facilitation by a group of students. Sign up for the topic you are interested in at the 2nd tutorial (Week of Sep 26).

DO NOT summarise the readings for the class – everyone should have done the reading already. Your job is to raise critical questions and lead the class to discuss particular issues that your group finds important. Feel free to bring in outside material – news story, case studies, film clips – and use a variety of formats – role play, debate, games etc - to help your fellow students learn. As facilitators, it is important for you to think through these exercises carefully before coming to class, planning it step by step with clear instructions. You have 20 minutes for class facilitation.

#### 3. "Romantic Love": A Lover's Ethnography (30%)

Write an ethnography of some romantic ritual you can observe around you on or off campus – of people around you, e.g. friends/families or yourself.

If you really cannot find ANY romantic experiences that you/your friends/families are going through, then you could write about something you observe in the media.

**Use the readings in the course** to help you analyze their ideas and expressions of romantic love.

1,500 (+/- 300) words for undergraduates; 2000 (+/- 200) words for MA. Date of Submission: **Oct 31**. No late submission will be accepted without prior approval and adequate documentation. Penalties will be imposed.

#### 4. Final Paper or Learning Diaries (42%)

The grade will be based not only on the final paper/presentation, but your submission at different stages (proposal/Part I of Individual paper).

##### Option 1: Quintessence of Love

Final paper (10-page for undergraduates; 12-page for MA). NOTE SUBMISSION IN 2 PARTS

Part I: Choose ONE piece of writing/film/music/art work etc. or an experience that best captures your ideals about love/intimacy. Write as detailed as you can about why it is so appealing and your beliefs about love/intimacy. This is an opportunity for you to reflect on your own ideas and what you value about love/intimacy.

Date of Submission: **Oct 3**.

Part II: Using the analytical tools you acquire and the critical distance you have gained throughout the course from your own ideals of romance and/or intimacy, write an analysis of your own ideas about love. Submit by **Dec 12**. No late submission will be accepted without prior approval and adequate documentation. Penalties will be imposed.

##### Option 2: Learning Diaries (6 entries)

Choose 6 out of 12 lectures + October 7 seminar to write your diary entries on. 3 must be on Lectures 1 – 6 or the Oct 7 seminar.

Each entry should be around 500 words. Each week's diary should be submitted by Thursday 11:59 am after our Monday class to the respective folder on Blackboard. No late submission will be accepted without prior approval and adequate documentation. Penalties will be imposed.

#### 1. What is a learning diary?

A Learning Diary entry should be a reflection on the lecture and/or tutorial. It is a concise piece of academic writing that includes your reflection on one key message of the material covered in the class, how you understand its importance, and how it challenges/changes your ideas.

It should be a structured piece of writing that includes an Introduction, a Body, and a Conclusion.

#### **Learning Journals:**

“An introduction that includes **your key reflection(s)**.

- If you have more than one key reflection, can you relate them to each other so as to give more a coherent key message?

A body, that **retells** the facts and **relates** it to your prior knowledge

- Use topic sentences to highlight the main point
- Then follow with your evidence (the retelling and relating)

A conclusion, that gives the significance or implications of your key **reflections**

What this will mean for the future? What has changed for you?”

Source, and for more details: <https://www.anu.edu.au/students/academic-skills/writing-assessment/reflective-writing/learning-journals>

**Plagiarism**

Students are required by university policy to submit all papers to VeriGuide (the Chinese University Plagiarism Identification Engine System). Please check the website <http://www.cuhk.edu.hk/policy/academichonesty/> for more information on how to submit papers through VeriGuide. Please attach a signed VeriGuide declaration when you upload your assignment to Blackboard.

**\*\* Readings with double asterisk are optional for undergraduates and required for MA students.**

<b>Sep 5</b>	<b>(1.30-2.15 pm)</b>	<b>Lecture 1</b>	<b>Introduction: "Heteronormativity"</b>
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Kramer, Lawrence. 1997. "Ruling Bodies" in *After the Lovedeath: Sexual Violence and the Making of Culture*, pp. 177-179. Berkeley: University of California Press.

Katz, Jonathan Ned. 2014. "'Homosexual' and 'Heterosexual': Questioning the Terms." In Michael Kimmel & Rebecca F. Plante (eds). *Sexualities*, pp. 44-46. Oxford: Oxford University Press.

Rochlin, M. 2014. "The Heterosexual Questionnaire." In Michael Kimmel & Rebecca F. Plante (eds). *Sexualities*, pp. 136. Oxford: Oxford University Press.

<b>Sep 12</b>	<b>No class. Day after Mid-Autumn Festival</b>		
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<b>Sep 19</b>	<b>Lecture 2</b>	<b>Intimacy and Modernity</b>	
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*In class Screening: Tisese: A Documentary on Three Mosuo Women (2001) Directed by Chou Wah-san. (clips)*

Hawkes, Gail. 2004. Pleasure and Desire in the Age of Modernity. In *Sex & Pleasure in Western Culture*. London: Polity Press, 107-143.

Yuan, Lu and Sam Mitchell. 2000. "Land Of The Walking Marriage - Mosuo people of China." *Natural History*, Nov. 2000.

Optional:

Goldstein, Melvyn C. (2014) "Polyandry: When Brothers Take a Wife." In *Conformity and Conflict* edited by James Spradley and David McCurdy, pp. 185-192. [<https://ebookcentral.proquest.com/lib/cuhk-ebooks/reader.action?docID=5185831&ppg=36>]

<b>Sep 26</b>	<b>Lecture 3</b>	<b>Bodies and Genders (Amy Lam, guest lecture)</b>	
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Nanda, Serena. 2005. "Hijra and Sathin: Neither Man nor Woman in India." In *Gender Diversity: Cross-cultural Variations*, pp. 27-42. Long Grove, IL: Waveland Press.

Karkazis, Katrina and Georgiann Davis. 2015. "Intersex: socio-cultural perspectives." In Patricia Whelehan & Anne Bolin (eds) *The International Encyclopaedia of Human Sexuality*. John Wiley & Sons.

**\*\* Kam, Yip Lo Lucetta. 2008. "Recognition Through Mis-recognition: Masculine Women in Hong Kong." In Fran Martin, Peter Jackson, Mark McLelland and Audrey Yue, eds., *AsiaPacifiQueer: Rethinking Genders and Sexualities*. University of Illinois Press: Urbana and Chicago.**

Optional:

Weiss, Margot. 2016. "Always After: Desiring Queerness, Desiring Anthropology." *Cultural Anthropology* 31 (4).  
<https://culanth.org/articles/858-always-after-desiring-queerness-desiring>

<b>Oct 3</b>	<b>Lecture 4</b>	<b>Sex Hierarchy</b>
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*In-class exercise: Sex Hierarchy*

Rubin, Gayle S. 1992 (1984). Thinking Sex: Notes for a Radical Theory of the Politics of Sexuality. In *Pleasure and Danger: Exploring Female Sexuality*. Edited by C. S. Vance. London: Pandora, pp.267-319.

<b>Oct 7 (FRI) 1 pm</b>	<b>"When Serious is Funny"</b>
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Prof. Don Kulick, University of Hong Kong & University of Uppsala, Sweden.

*Love on the Spectrum* is an Australian reality series that follows a number of young adults on the autism spectrum, as they search for love and go on dates with others who also are on the spectrum. The show ran for two seasons, in 2019 and 2021, and was recently also made in a US version. The series was generally well-reviewed both by people who themselves are on the spectrum and by neurotypical viewers. Much of the charm of the series is that it evokes laughter, frequently at the seriousness of the people it portrays. My talk will explore how the series invites viewers to find the protagonists' serious behaviour funny. I will compare the laughter raised during *Love on the Spectrum* with laughter encouraged by British comedian Ricky Gervais's 2012-2014 series *Derek*, which is about a character whom many viewers identified as being on the autism spectrum. I will discuss similarities between the two series, but will conclude by proposing that the laughter invited by seriousness during these two series in fact is structured very differently.

<b>Oct 10</b>	<b>Lecture 5</b>	<b>Friendship and Pets</b>
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Carrier, James. 1999. People Who Can Be Friends: Selves and Social Relationships. In *The Anthropology of Friendship*. Edited by S. Bell and S. Coleman. Oxford: Berg.

Shir-Vertesh, Dafna. 2012. "'Flexible Personhood': Loving Animals as Family Members in Israel." *American Anthropologist* 114(3):420-32.

\*\*Smith-Rosenberg, Carroll. 1985. The Female World of Love and Ritual: Relations Between Women in Nineteenth-Century America. In *Disorderly Conduct: Visions of Gender in Victorian America*, pp. 53-76. Oxford: Oxford University Press.

<b>Oct 17</b>	<b>Lecture 6</b>	<b>Making 'Love'</b>
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Illouz, Eva. 1997. Constructing the romantic utopia. In *Consuming the romantic utopia: Love and the cultural contradictions of capitalism*. Berkeley: University of California Press, pp. 25-47.

Ahearn, Laura M. 2002. True Traces: Love Letters and Social Transformation in Nepal. In *Letter Writing as a Social Practice*. Edited by D. Barton and N. Hall, pp. 199-207. Amsterdam: John Benjamins.

\*\*Abu-Lughod, Lila, and Catherine Lutz. 1990. Shifting Politics in Bedouin Love Poetry. In *Language and the Politics of Emotion*. Cambridge: Maison des Sciences de l'Homme and University of Cambridge Press, pp. 24-45.

<b>Oct 24</b>	<b>Lecture 7</b>	<b>Courtship</b>
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Yan, Yunxiang. 2002. "Courtship, Love and Premarital Sex in a North China Village." *The China Journal* 48:29-53.

Schalet, A. 2000. "Raging Hormones, Regulated Love: Adolescent Sexuality and the Constitution of the Modern Individual in the United States and the Netherlands." *Body and Society* 6, 75-105.

\*\*Kendall, Laurel. 1996. Transformations: The Construction of Courtship in Twentieth-century Korea. In *Getting Married in Korea*. Honolulu: University of Hawaii Press, pp.85-119.

<b>October 31</b>	<b>Lecture 8</b>	<b>"Race" and Intimacy</b>
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Constable, Nicole. 2003. "Fairy Tales, Family Values, and the Global Politics of Romance," in *Romance on a Global Stage: Pen Pals, Virtual Ethnography, and 'Mail Order' Marriages*, pp. 91-115. Berkeley: University of California Press.

Marsh, Jenni. 2014. "Til Death do us Part?": Afro-Chinese Marriages Boom in Guangzhou. SCMP Post Magazine, June 1, 2014. Available at <http://www.scmp.com/magazines/post-magazine/article/1521076/afro-chinese-marriages-boom-guangzhou-will-it-be-til-death?page=all>

Moses, Yolanda. 2021. "Kamala Harris and the One-drop Rule." <https://www.sapiens.org/culture/kamala-harris-one-drop-rule/>

Optional:

Heng, Geraldine, and Janadas Devan. 1992. "State Fatherhood: The Politics of Nationalism, Sexuality and Race in Singapore." In *Nationalisms and Sexualities*. Edited by A. E. A. Parker, pp. 343-364. New York: Routledge.

<b>Nov 7</b>	<b>Lecture 9</b>	<b>Sex, Gender, and Violence</b>
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Helliwell, Christine. 2000. "'It's Only a Penis': Rape, Feminism, and Difference." *Signs*, 25(3), 789-816.

Cheng, Sealing. 2020. "The Male Malady of Globalization: Phallogentric Nationalism in South Korea." *Current Anthropology* 62(S23):580-591.

\*\* Kaye, Kerwin. 2002. *Infernal Dreams*. In *Male Lust*, pp. 205-212. New York: Harrington Park Press.

Optional:

Day, Sophie. "What Counts as Rape? Physical Assault and Broken Contracts: Contrasting Views of Rape among London Sex Workers." In Penelope Harvey & Peter Gow (eds) *Sex and Violence: Issues in Representation and Experience*, pp. 172-189. London: Routledge.

<b>Nov 14</b>	<b>Lecture 10</b>	<b>Commodified Sex</b>
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Cheng, Sealing. 2007. "Romancing the Clubs: Filipina entertainers in US military camp towns in South Korea", in Mark Padilla, Richard Parker & Robert Sembert (eds) *Love and Globalization*. Durham: Duke University Press.

Takeyama, Akiko. 2020. "Marriage, aging, and women's pursuit of commercial sex in Japan." *Sexualities* 24(4):592-613.

\*\* Kong, Travis. 2012. "Reinventing the Self Under Socialism: Migrant Male Sex Workers ("Money Boys") in China." *Critical Asian Studies* 44(2):283-308.

<b>Nov 21</b>	<b>Lecture 11</b>	<b>Bodies, Sex, and Orgasm</b>
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McPhillips, Kathryn, Virginia Braun, and Nicola Gavey. 2001. "Defining (Hetero)sex: How Imperative is the 'Coital Imperative?'" *Women's Studies International Forum* 24:229-240.

Roberts, Celia et al. 2014. 'Faking it: The Story of "Ohh!'" In Michael Kimmel & Rebecca F. Plante (eds). *Sexualities*, pp. 266-274. Oxford: Oxford University Press.

\*\*Potts, Annie. 2000. "The Essence of the Hard On." *Men and Masculinities* 3(1):85-103

<b>Nov 28</b>	<b>Lecture 12</b>	<b>Disability and Asexuality</b>
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Kulick, Don & Jens Rydström. 2015. "How to Impede and How to Facilitate the Erotic Lives of People with Disabilities." In Kulick, Don & Jens Rydström, *Loneliness and its Opposite*, pp. 78-118.

Kim, Eunjung. 2011. "Asexuality in Disability Narratives." *Sexualities* 14(4): 479-493.

<b>Dec 2</b>	<b>Consultations on Quintessence of Love</b>
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**Grade descriptors are as follows for the assessment of this course:**

<b>Grade</b>	<b>Overall course</b>
A	Outstanding performance on all learning outcomes.
A-	Generally outstanding performance on all (or almost all) learning outcomes.
B	Substantial performance on all learning outcomes, OR high performance on some learning outcomes which compensates for less satisfactory performance on others, resulting in overall substantial performance.
C	Satisfactory performance on the majority of learning outcomes, possibly with a few weaknesses.
D	Barely satisfactory performance on a number of learning outcomes.
F	Unsatisfactory performance on a number of learning outcomes, OR failure to meet specified assessment requirements.