ANTH3360/ANTH5360 Anthropology of the Body, Love and Emotions
Fall 2025

Thursday 1:30-3:15PM

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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 (20%)
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 18).

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 at least two of the readings in the course to help you analyze their ideas and expressions of romantic love.

1,500 – 1,800 words.

Date of Submission: **October 17.** No late submission will be accepted without prior approval and adequate documentation. Penalties will be imposed.

4. Final Paper or Learning Diaries (40%)

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*:* Final paper (2,500-3,000 words). 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: **Sep 30.**

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*:* 5 Learning Diaries (You can submit a maximum of 7 entries, the 5 best grades will be counted)
Choose 5 out of 12 lectures
2 must be on Lectures 2 – 6.

Each entry should be within 500 words.

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.

Each week's diary should be submitted by Monday 12 noon after our Thursday class to the respective folder on Blackboard. No late submission will be accepted without prior approval and adequate documentation. Penalties will be imposed.

Learning Journals:

An introduction: that includes **your key reflection.** e.*g. The term "heteronormativity" helps me rethink the world around me, and my own experiences...*

A body: i. Demonstrate your understanding of the key concept, with a quotation from the text, and also your own words. ii. Cite evidence to show how you think this concept is applicable to your observations – how it complicates the way you understand them, and how it may not completely explain your experience. *e.g. What does "heteronormativity" mean according to Michael Warner; How would you explain the term in your own words? How do you see it happening around you? How has it shaped your understanding of normal/abnormal, good/bad, safe/dangerous etc.?*

A conclusion, that gives the significance or implications of your key **reflection:** *e.g. Now that you have learnt about this concept, what questions have you learnt to ask of your prior knowledge/attitudes/values? What relations could you make between this and other concepts in the course.*

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.

Guidelines for Using AI Tools in This Course

To support learning and encourage responsible use of artificial intelligence (AI), students are permitted to use Microsoft Copilot available through CUHK, provided they follow these guidelines:

1. Purposeful Use

AI tools may be used for brainstorming, drafting, revising, summarizing, coding, or exploring concepts.

Students must ensure that AI-generated content supports their learning and does not replace critical thinking or original analysis.

2. Transparency and Documentation

All uses of AI must be documented.

Provide **direct links and the content of your prompts and responses** at the end of your written work, after the section on references.

Plagiarism rules still apply. Do not submit AI-generated work as your own without proper attribution.

You are responsible for the accuracy, relevance, and originality of your final submission.

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

EXTRA CREDIT:
There are occasional events/performances/seminars/lectures that I will share on Blackboard or in class that are relevant for our course. You are welcome to write a reflection paper/learning diary on one of these events and get a maximum of 5% credit.

Examples: Hong Kong Gay and Lesbian Film Festival (12-27 September 2025)
Theater Performance: "Breast Talk"

Sep 4	**Lecture 1**	**Introduction: "Heteronormativity"**

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.

Sep 11	**Lecture 2**	**Intimacy and Modernity**

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]

Sep 18	**Lecture 3**	**Sex Hierarchy**

***For Tutorial Discussion: Please bring in a news article that you think highlights how sex hierarchy works in the society you live in.*

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.

Sep 25	**Lecture 4**	**Sexes and Genders**

Special Guest: Holok Chan, performance artist and activist

Kulick, Don. 1997. "Brazilian Transgendered Prostitutes." *American Anthropologist* 99(3):574-585.

Karkazis, Katrina and Georgiann Davis. 2015. "Intersex: socio-cultural perspectives." In Patricia Wheelhan & 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: Butler, Judith. 1988. "Performative Acts and Gender Constitution: An Essay in Phenomenology and Feminist Theory." *Theater Journal* 40(4):519-531.

Oct 2	**Lecture 5**	**Friendship**

How does someone become a friend? Have you ever refused a gift from someone you know? Why?

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.

Crawford, David. 2021. "Inconvenient friendship: How successful cocaine dealers manage social obligations." *Economic Anthropology* 8: 259-272.

**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.

Oct 9	Lecture 6	Making 'Love'

What do you have to do when you fall in love? What makes an action "romantic"? How does social media affect romantic relationships? Do the actions differ between genders?

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.

Optional:

Yan, Yunxiang. 2002. "Courtship, Love and Premarital Sex in a North China Village." *The China Journal* 48:29-53.

Highlighted texts could be useful references for mid-term paper: A Lover's Ethnography

Heidi Ha¨rko¨nen. 2018. Money, Love, and Fragile Reciprocity in Contemporary Havana, Cuba. *The Journal of Latin American and Caribbean Anthropology*. 370-387.

Mod, Greg Bowe B. A., 2010. Reading romance: the impact Facebook rituals can have on a romantic relationship. *Journal of Comparative Research in Anthropology and Sociology* 1(2):61-77.

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.

Lamont, Ellen. 2013. Negotiating Courtship: Reconciling Egalitarian Ideals with Traditional Gender Norms. Gender & Society 28(20):189-211.

Oct 16	Lecture 7	Sex Education

How did you learn about sex? Why is there such a taboo on public discussion of sex? Who can give consent, and who cannot?

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.

White, Patrick. 2003. "Sex Education: Or How the Blind Became Heterosexual." *GLQ* 9(1-2):133-147.

**Schaffner, Laurie. 2004. "Capacity, Consent, and the Construction of Adulthood." In Elizabeth Bernstein & Laurie Schaffner (eds), *Regulating Sex: The Politics of Intimacy and Identity*, pp. 189-207. London: Routledge.

Oct 23	Lecture 8	"Race" and Intimacy

Are racial categories universal? How come some interracial couples are considered acceptable, and some not? What shapes our understanding of race and intimacy?

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.

Arza Hromadzic. 2015. "On Not Dating Just Anybody: The Politics and Poetics of Flirting in a Post-war City." *Anthropological Quarterly* 88(4):881-906.

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.

Oct 30	**Lecture 9**	**Sex, Gender, and Violence**

Is rape a universal act of male violence against women? How did masculinity come to be tied to the penis?
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: Phallocentric 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.

NOV 6	**Congregation – No class**

Nov 13	**Lecture 10**	**Commodified Sex**

Can sex and intimacy be a kind of labor? Why are there such a wide range of regulations and prohibitions from commodifying sex?

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.

Nov 20	**Lecture 11**	**Bodies, Sex, and Sex Toys**

What kind of bodies do we need for sex? What is considered "real" or "good" sex? Are sex toys a necessary part of "sexual liberation" for women?

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.

Ronen, Shelly. 2021. "Gendered Morality in the Sex Toy Market: Entitlements, Reversals, and Irony in the Heterosexuality Market." *Sexualities* 24(4):614-635.

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

Nov 27	Lecture 12	Sex and Disability – and Presentation

How do people with severe disability have sex? Under what conditions could their desire and ability to have sex be be realized?

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.

Grade descriptors are as follows for the assessment of this course:

Grade	Overall course
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.