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MARGOT WEISS (ED.) *UNSETTLING QUEER ANTHROPOLOGY: FOUNDATIONS, REORIENTATIONS, AND DEPARTURES*. DURHAM: DUKE UNIVERSITY PRESS 2024. 344 P. ISBN: 978-1-4780-3038-6

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The volume *Unsettling queer anthropology: foundations, reorientations, and departures* edited by Margot Weiss combines innovative, diverse, and new critiques on queer anthropology. The preface, which features a link to a queer anthropology mixtape ‘for errant ethnographers’ (iv) and vignettes of lyrics from the songs, sets the creative and innovative tone for the book.

The book is organized into three sections. The first section, ‘Foundations: queer anthropology’s contested genealogies’, features three chapters that explore the contested and neglected origins of queer anthropology and touch on the colonial entanglements of the discipline. The first chapter covers alternative methodologies that queer anthropology can learn from Black feminist and lesbian knowledge, art, and activism. The second, written by the editor, aims to decenter the white, American-centric nature of queer anthropology and show how queer theory can be used and has been shaped by disciplines outside of the humanities. In fact, queer theory must use an interdisciplinary approach that relies on empirical data to help diversify the voices conducting said research. The final chapter of this section argues that ‘Scientific and other social investigations of sexuality became part of the racial formation of sexualized bodies under racial capitalism and colonial and imperial rule’ (78). It illuminates how the early study of sexuality is linked to social science. For example, Bronisław Malinowski’s diary entries discuss sexuality and other anthropologists at the time would claim that colonized peoples had a ‘wrong’ or ‘bad’ form of sexuality compared to the colonizing Europeans.

The second section of the book, ‘Reorientations: queering the anthropological canon’, features five chapters exploring queer critiques of canonical topics in anthropology. The first chapter calls for a queering of kinship studies. Lucinda Ramberg argues that kinship creates configurations of sexuality, identity, and relatedness. They note how historically, anthropology has been ‘un-queer’ by focusing on white, colonial, and heteronormative kinship and how it is considered a ‘social death’ in most cultures if someone remains unmarried. Ramberg argues for a reorientation of kinship to include queer relations as well. Chapter 5 takes a linguistic approach and argues for the inclusion of gender-neutral pronouns in English while showcasing other languages where gender neutral pronouns are the norm. Chapter 6 shows how performance in both physicality and ephemera among queer interlocutors should not be seen as transgressive but as ‘part of a repertoire of embodied critique’ (147). Chapter 7 discusses transnational queer anthropology and the multiplicity of queer and trans life along local and global scales, beyond Western and non-Western hegemonies. The final chapter in the section discusses the geopolitical use of queer rights to bolster liberal, Eurocentric states as safe and

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accepting of queer identities and vilify the non-Western world as ‘sexually perverse’ (173). Sima Shakhsari also highlights how Western interventionism in these ‘non-liberal’ states creates inhospitable environments for the queer folk that the West claims to support and protect.

The last section is titled ‘Departures: reworlding queer anthropology’ and features six chapters all focused on reimagining queer anthropology beyond the current boundaries of the discipline. Chapter 9 is a Black queer anthropology roundtable and is one of the standout chapters of this volume. It features a discussion on inclusion, the academy, Black study, and abolitionist practice. It offers a raw, honest, and personal view into the difficulties of being Black and queer in the academy and offers a launching point for cross-institutional collaboration outside the University. Chapter 10 introduces the concept of ‘trans vitalities’ which ‘calls for a rethinking of how researchers and policymakers approach the quality of trans lives’ (215). Elijah Edelman notes how the metrics used to measure quality of life are the same used to measure suffering, which often center economic success. Edelman departs from this norm and shares the mapmaking activity they conducted with trans interlocutors in Washington, D.C. to show other ways of how trans people measure and describe their quality of life that are more useful and productive than economic metrics.

The next chapter highlights ableism within queer anthropology. Erin Durban reminds us that anyone could become disabled at any moment. They call for anthropology to be more accepting and accessible for those with disabilities, citing that the historical image of a hypermobile anthropologist exploring their fieldsite alone must change to include more possibilities and collaborations so queer disabled anthropologists can have equal opportunities when conducting fieldwork. Chapter 12 is another exceptional section of this volume, arguing that queerness appears everywhere within nature and biology, whether it be asexual tulips or the trans embodiments of starfish. Juno Parreñas shows readers how ecological phenomena all around us offer alternatives to heteronormativity. Chapter 13 is written by Anne Spice, a queer Indigenous anthropologist, who discusses the effects of ‘apocalypse time’ and impending climate change disasters on indigenous land defense camps which are often very queer spaces. Spice juxtaposes capitalist, apocalyptic time to indigenous forms of temporality. Spice uses the Tlingit’s concept of ‘*haa shagóon*’ to show how both Indigenous and queer people consider the past, present, and future generations when discussing time and their environment (272). Such alternatives reject an apocalyptic future of extinctions and climate disasters and aim to fight for the possibility of future generations and the future of the planet. The final chapter of the section and the book features vignettes of infra-ordinary moments during and before the COVID-19 pandemic that deserve attention and have the potential to re-world queer anthropology. A focus on the quotidian of queer lives offers new insights for queer anthropological research.

Not only is this volume disruptive and innovative but it is creative, inspiring, and a genuinely great read. From a playlist, to roundtable discussions, to sketch elicitations from interlocutors, to endotic field note vignettes – this volume features an array of ethnographic methods all concerned with critiquing and pushing forward queer anthropology into new and undiscovered directions.

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