**ANTH363: Archaeology of Sex/Gender & Sexuality**

**University of Hawai‘i – West O‘ahu**

**Instructor**: Dr. Kirsten Vacca (kmvacca@hawaii.edu)

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**Office:** D108

**Office Hours**: TuWe 1-2PM

This course brings together theoretical work on sex and gender from gender and women's studies, science studies, philosophy and the social sciences, with archaeological case studies from the forefront of contemporary scholarship. This course emphasizes the experience of people with different cultures of sex/gender in the US, tracing specific historical traditions and examining how different conceptions of sex and gender were mediated when people of different racial, ethnic, and cultural backgrounds came together in the US past. It draws on studies of documentary history and of the material histories explored by archaeologists to examine how some histories come to be taken as normative through their representation in texts, while others may be teased out of other material registers.

***Structure of Class***

The scheduled class period will include lectures, small group discussions, and larger panel discussions. Lectures on the subject matter of the week listed in the syllabus will be given in the first hour of class on Tuesdays and Wednesdays. The second hour of class on Tuesdays and Wednesdays will be spent in small group discussions on the selected articles. Thursday classes are reserved for panel presentations on the selected articles, followed with class questions. The panel discussions Thursdays that are followed by a class discussion give students practice in critical thinking as they tie the weekly articles together, drawing connections between the assigned articles and weekly topics.

***Basis for evaluation****.* This course is based on a model of learning in which students actively engage with primary research publications in small and large groups during scheduled lecture periods. Core reading for each week should be completed in advance, which forms the basis for lecture/discussions introducing the topics. Additional selected readings will be discussed individually in class **starting with week 4**. Every student will read the common reading and **at least one of the individual readings every week**. Certain students in each reading group will **lead discussion of one of the selected articles** in small group discussions and in a follow-up lecture/discussion **the following day.**Other students not leading discussion will be responsible for **formulating and posting questions on the course website** in advance of lectures based on the discussions and their own reading of selected articles. These students will lead the other students who read the same article but did not write a summary of it in **formulating questions to ask the discussion panels**in the lecture/discussions.

**Group discussion participation grade (30%) including completing**

two required reports on selected readings (one chance for resubmission each) (10%)

posting discussion questions for two additional articles (one chance for resubmission each) (5%)

**lecture/panel discussion participation grade (20%) based on**

participation on discussion panel during lecture (15%)

**group project research, presentation, and reflection (45%) including**

three project benchmark assignments (20%)

teaching staff grading of the group project final presentation (15%)

peer grading (10%)

**final essay including report on selected article** (10%)

***Required reading:***

1) For the first three weeks, there are **selected book chapters or articles that everyone is required to** **read** ("common reading" in the syllabus). The following weeks include **1 selected book chapter or articles that everyone is to read**(also labelled “common reading” in the syllabus).

2) **Starting in week 4, and continuing through week 14**, there are 4 articles or selections from books described as "Individual reading" in the syllabus, to be discussed each class. You will choose **one reading per segment** either to summarize and lead discussion in small groups and represent the article in lecture-discussion panels (twice), write and post discussion questions and coordinate questioning in lecture-discussions (twice), or read and participate in questioning in lecture discussions (five times). You are thus responsible for **9 selected individual readings**.

3) You will need to choose **one** **article** (either a peer reviewed journal article or a chapter from an edited scholarly volume) to read for the final presentation and written assignment. The article must be **approved in advance**

4) for project benchmark 1, you will submit questions on the class topic on Laulima. For project benchmark 2, you will **review an additional original research article** **approved in advance**

***Availability of readings:***

Readings are available on Laulima in the "Resources" section and under the weekly lessons. Folders are organized into two groups: *Common readings* are those everyone will read in weeks 1 and 2; *Individual Readings* are groups from which each person will choose for discussion in weeks 2 through

**Attendance:** While attendance is mandatory, we are living in unprecedented times. If you must miss class for any reason, please just let me know as soon as you know and meet with me so that we can work out how you will make up the missed points.

**Late Assignments**: Late assignments **will not** be accepted, unless you have an exception from me. As with attendance, please let me know ahead of time if you think you will not make a deadline and we will work together to come up with a solution.

***Grading:***

The total percentage necessary for each grade are as follows:

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| A = 93-100 | B – 83-86 | C = 73-76 | D = 63-67 |
| 1. = 90-92
 | 1. = 80-82
 | 1. = 70-72
 | 1. = 60-62
 |
| B+ = 87-89 | C+ = 77-79 | D+ = 67-69 | F = > 60 |

***Learning Objectives***

This course will emphasize and fulfill the following University of Hawai’i-West O’ahu student learning outcomes:

* Demonstrate critical thinking by applying gender and feminist theories and/or methods to analyze problems reflexively (GLO7, ILO3, DLO5, CLO4).
* Demonstrate knowledge of empirical anthropological/archaeological research methods and analyses (GLO7, ILO4, DLO4, CLO3).
* Demonstrate ability to synthesis knowledge of archaeological method and theory with gender/feminist theory in development of a project. (GLO7, DLO3, CLO1, CLO4, CLO5, ILO1, ILO4)
* Demonstrate ability to analyze cross-cultural comparative archaeology case studies for appropriate use of methods, theories, and ethics in the analysis of gender constructs (GLO7, ILO2, ILO3, DLO2, DLO3, CLO3).

**Credit Hour Statement:**The UHWO Credit Hour Policy states that students in a 3-credit course are expected to devote a minimum of 9 hours a week (135 hours/semester) on course related work (see UHWO General Catalog).  In accordance with the UHWO Credit Hour Policy, this course was reviewed to assure that the work assigned to achieve the stated student learning outcomes meets the UHWO credit hour policy.  To achieve adequate learning in this course, it is expected that students will need to devote a minimum of 9 hours a week attending scheduled class meetings, completing assigned readings, completing course assignments, studying for scheduled exams and authoring the final exam.

See the University of Hawaii System’s Campus Policies on *academic integrity* **(**[**http://www.catalog.hawaii.edu/about-uh/campus-policies1.htm**](http://www.catalog.hawaii.edu/about-uh/campus-policies1.htm)**)**.  Any cheating on assignments, exams, or quizzes will result in a failing grade for this course.  Any plagiarism will result in a failing grade in this course.  Plagiarism involves copying (including copying and pasting as well as changing around words) others’ work without properly citing the source.

**E-mail Policies**: If you have specific questions regarding the course material, please first refer to the syllabus, and next approach me in class or in office hours. I will try to answer e-mails as promptly as I can, but please be patient and allow for a 48-hour response time. I will not respond to emails from 5pm Friday through 8am Monday.

**COVID-19 Personal Safety Practices**: If you have tested positive, are [symptomatic](https://www.cdc.gov/coronavirus/2019-ncov/symptoms-testing/symptoms.html) (<https://www.cdc.gov/coronavirus/2019-ncov/symptoms-testing/symptoms.html>), or were in contact with a positive case, contact the UH West Oʻahu COVID-19 Hotline at (808) 689-2525 or covidwo@hawaii.edu. Be sure to check-in on the UH Health App, LumiSight, prior to each of your campus visits: <https://uh.campus.lumisight.com/>.

You may also access UH West Oʻahuʻs Interim COVID-19 Guidelines at [westoahu.hawaii.edu/covid-19/guidelines/](https://westoahu.hawaii.edu/covid-19/guidelines/).

**Accommodating Students with Disabilities**

*Office for Disability Accommodations*: Any student who requires accommodations because of a physical or learning disability must contact the Office for Disability Accommodations as soon as possible.  Contact Dr. Tom Hirsbrunner in Student Services (hirsbrun@hawaii.edu or at 689-2675).  After you have documented your disability, please make an appointment or see me during office hours to discuss your specific needs.

**Student Support and Resources:**

*The No'eau Center* offers services designed to help students improve their overall academic performance. Tutoring in writing and many other subject areas is offered by appointment, on a walk-in basis, and online via email. Students may schedule an appointment by emailing or calling the center or stopping by to make an appointment at the front desk. Workshops are also offered on topics including literature reviews, research papers, various formatting styles (e.g. MLA, APA, Chicago), how to study for exams, resumes, and interviews. Testing services and ADA accommodations are also available. For more information, stop by the No'eau Center (Library, B203), visit our website ([www.tinyurl.com/noeaucenter](http://www.tinyurl.com/noeaucenter)), or call 808-689-2750.

*UH West O'ahu Computer Lab/Media Service:* The UHWO Computer Lab is located in the Lab Building E140. Students should visit the UHWO Computer Lab website (<http://www2.hawaii.edu/~uhwolab/>) for hours of operation. Email: uhwohelp@hawaii.edu

*UH-West O‘ahu Library & Resource Center:* Located in B115 is open 60 hours per week when school is in session. It is recommended that you visit the first week of classes and acquaint yourself to library hours and services. Contact: 808-689-2710; Applied & Social Sciences librarian, Carina Chernisky, carinac@hawaii.edu

*Student Distance Learning Tools/Tips* (<https://westoahu.hawaii.edu/distancelearning/student-distance-education-tips/>):Check out this link for distance learning tools and tips including help with Laulima, Google Drive, Zoom, and other site frequently used for online coursework.

*Student Tutorial Videos* (<https://westoahu.hawaii.edu/distancelearning/student-tutorial-videos/>): Includes tutorial videos to help you navigate the online tools used at UHWO.

*Counseling Services* (<https://westoahu.hawaii.edu/current-students/health-and-wellness/>): UH West Oʻahu offers free and confidential mental health services for all enrolled students.

*Academic Advising***(**<https://westoahu.hawaii.edu/academics/advising/>): Located in the Student Services Office in Campus Center, advisors assist students with academic planning, program and university graduation requirements, and registration policies and procedures.

*IT* (<https://westoahu.hawaii.edu/it/>): Provides technical assistance. Students are also able to make a reservation for the use of a computer on campus.

**Class Schedule**

**Section One: Thinking about sex and gender: disciplinary approaches**

**Goals**: to establish core vocabulary (sex, gender) and introduce concepts of difference and essentialism; to question the universality of a single sex/gender system; to establish why it is worthwhile to study sex/gender systems in other times and places.

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| **Week 1****Jan 12-14** | ***Introduction, thinking about sex/gender cross-culturally*** |
|  | **Common Reading**:Springate, Megan E. (2020) A Note about Intersectionality, LGBTQ Communities, History, and Place. In *Identities and Place: Changing Labels and Intersectional Communities of LGBTW and Two-Spirit People in the United States,* pp.1-25.Joyce, Rosemary (2008) *Ancient Bodies, Ancient Lives* Introduction, pp. 6-25. |
| **DUE:** | **Complete pre-course survey by midnight January 14th** |
| **Week 2****Jan 19-21** | ***Thinking about sex and gender: Theory of sex/gender and sexuality***  |
|  | **Common Readings:**Joyce, R. A. (2008) *Ancient Bodies, Ancient Lives,* Ch. 1, pp. 46-66.Cipolla, Cyd, Kristina Gupta, David A. Rubin and Angela Willey (2017) Queer Feminist Science Studies and Histories of Difference. In *Queer Feminist Science Studies: A Reader.* Cyd Cipolla, Cristina Gupta, David A. Rubin, and Angela Willey, eds., pp.3-29. Seattle: University of Washington Press.Moral, Enrique (2016). Qu(e)erying sex and gender in archaeology: a critique of the “third” and other sexual categories. *Journal of Archaeological Method and Theory*, *23*(3), 788-809.**Optional Reference Reading:**Currah, P. and S. Stryker, ed. (2014) Postposttranssexual: Key Concepts for a Twenty-First-Century Transgender Studies. *Transgender Quarterly*1(1-2).**In-Class Structured Reading (you *do not* need to read this before class)**:Nelson, S. M. (2006) Introduction: Archaeological Perspectives on Gender. In *Handbook of Gender Archaeology*Edited by Sarah Milledge Nelson. Oxford: AltaMira Press. |
| **Week 3****Jan 26-28** | ***‘Doing’ sex and gender: biological and archaeological approaches*** |
|  | **Common Readings**:Fausto-Sterling, A. Sexing the Body Ch. 1Agarwal, S. (2012) The past of sex, gender, and health: bioarchaeology of the aging skeleton. *American Anthropologist*114:322-335.Brumfiel, Elizabeth M. (2006) Methods in Feminist and Gender Archaeology: A Feeling for Difference—and Likeness. In *Handbook of Gender in Archaeology,*edited by Sarah Milledge Nelson. New York: AltaMira Press. |

 **Section two: Sex and gender in the past: cultural traditions**

**Goals**: examining ideas archaeologists, art historians, and historians have proposed about sex and gender in diverse cultural traditions, based on the use of different forms of evidence (documents, visual representation, and objects). To denaturalize assumptions about modern American/European understandings being long-established and changeless.

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| **Week 4****Feb 2-4** | ***Sex and gender in the past: the Euro-American tradition*** |
|  | **Read for discussion in Lecture by Tuesday** |
|  | **Common Reading:**Laqueur, T. 1990: Making Sex: Body and Gender from the Greeks to Freud, Cambridge, MA, Harvard University Press: Chapter 4**Individual Readings:**D'Emilio, J., and Freedman, E. B. 2002: "Family Life and the Regulation of Deviance" Pp. 141-165 in Sexualities in History, Kim Phillips and Barry Reay, eds. New York: RoutledgeSpringate, M. (2017). Respectable Holidays: The Archaeology of Capitalism and Identities at the Crosbyside Hotel (c. 1870-1902) and Wiawaka Holiday House (mid-1910s-1929), Lake George, New York (Doctoral dissertation). Chapter 2.Smith-Rosenberg, C. 1983 (orig 1975): "The Female World of Love and Ritual: Relations Between Women in Nineteenth-Century America" Pp. 27-55 in The SignsWeeks. Jeffrey 2002: "Sexuality and History Revisited". Pp. 27-41 in *Sexualities in History*, Kim Phillips and Barry Reay, eds. New York: Routledge |
| **Week 5****Feb 9-11** | ***Sex and gender in the past: African American traditions*** |
|  | **Read for discussion in Lecture by Tuesday** |
|  | **Common Reading:**Somerville, S. (2000) Scientific Racism and the Invention of the Homosexual Body. In Queering the Color Line: Race and the Invention of Homosexuality in American Culture. Duke University Press. (Introduction optional)**Individual Readings:**Harris, Jeffrey (2020) “Where We Could Be Ourselves”: African American LGBTQ Historic Places and Why They Matter. In *Identities and Place: Changing Labels and Intersectional Communities of LGBTQ and Two-Spirit People in the United States*, pp. 208-243.Galle, J. E. (2004). Designing Women: Measuring Acquisition and Access at the Hermitage Plantation. Engendering African American Archaeology. J. E. Galle and A. L. Young. Knoxville, University of Tennessee Press: 39 - 72.Sesma, E. (2016). Creating Mindful Heritage Narratives: Black Women in Slavery and Freedom. Journal of African Diaspora Archaeology and Heritage, 5(1), 38-61.Morris, A. (2017). Materialities of Homeplace. Historical Archaeology, 51(1), 28-42. |
| **Week 6****Feb 16-18** | ***Sex and gender in the past: Native North American traditions*** |
|  | **Read for discussion in Lecture by Tuesday** |
|  | **Common Reading**:Davis, J.L. (2014) More Than Just ‘Gay Indians’. In Queer Excursions: Retheorizing Binaries in Language, Gender, and Sexuality. Edited by L. Simman, J. Davis and J. Raclaw. Oxford University Press.**Individual Readings:**Hollimon, S. E. (2000) Archaeology of the 'aqi: gender and sexuality in prehistoric Chumash society, in Archaeologies of Sexuality, pp. 179-196.Nassaney, M. S. (2004). Native American gender politics and material culture in seventeenth-century southeastern New England. Journal of Social Archaeology, 4(3), 334-367.Roscoe, Will (2020) Sexual and Gender Diversity in Native America and the Pacific Islands. In *Identities and Place: Changing Labels and Intersectional Communities of LGBTQ and Two-Spirit People in the United States*, pp.Bloch, L. J. (2014). The Unthinkable and the Unseen: Community Archaeology and Decolonizing Social Imagination at Okeeheepkee, or the Lake Jackson Site. Archaeologies, 10(1), 70-106. |
| **Week 7****Feb 23-25** | ***Sex and gender in the past: Latinx histories*** |
|  | **Read for discussion in Lecture by Tuesday** |
|  | **Common Reading:**González, Deena J, and Ellie D. Hernández (2020) Latina/o Gender and Sexuality. In *Identities and Place: Changing Labels and Intersectional Communities of LGBTQ and Two-Spirit People in the United States*, pp.173-207..**Individual Readings**:Arredondo, G. F. (2004). "Navigating Ethno-Racial Currents: Mexicans in Chicago, 1919 - 1939." Journal of Urban History 30(3): 399 - 427.Voss, B. L. (2008). Gender, race, and labor in the archaeology of the Spanish colonial Americas. Current Anthropology, 49(5), 861-893.Findlay, Eileen J. Suárez (1999) Chapter 1: Respectable Ponce: Deciphering the Codes of Power, 1855-1898. In Imposing Decency: The Politics of Sexuality and Race in Puerto Rico, 1870-1920. Durham: Duke University Press.Chávez-Garcîa (2002) Guadalupe Trujillo: Race, Culture, and Justice in Mexican Los Angeles. In The Human Tradition in California, Edited by Clark Davis and David Igler. Wilmington: SR Books |
| **DUE:** | **Project benchmark 1: propose a topic for further research by Thursday, Feb 25** |
| **Week 8****Mar 2-4** | ***Sex and gender in the past: Chinese American histories*** |
|  | **Read for discussion in Lecture by Tuesday** |
|  | **Common Reading:**Patel, S. S. (2014) America’s Chinatowns. Archaeology, 67(3): 38-43.**Individual Readings:**Sunseri, Charlotte K. (2015) Food Politics of Alliance in a California Frontier Chinatown. International Journal of Historic Archaeology 19:416-431.Wang, J. S. (2004). "Race, Gender, and Laundry Work: The Roles of Chinese Laundrymen and American Women in the United States, 1850 - 1950." Journal of American Ethnic History 24(1): 58 - 99.Wegars, P. (1993). Besides Polly Bemis: Historical and Artifactual Evidence for Chinese Women in the West, 1848 - 1930. Hidden Heritage: Historical Archaeology of the Overseas Chinese. P. Wegars. Amityville, Baywood Publishing Company, Inc.: 229 - 254.Sueyoshi, Amy (2020) Remembering Asian Pacific American Activism in Queer History. In *Identities and Place: Changing Labels and Intersectional Communities of LGBTQ and Two-Spirit People in the United States*, pp130-172. |
| **Week 9****Mar 9-11** | ***Sex and Gender in the Past: Hawaiian Traditions*** |
| **DUE:** | **Project benchmark 2: summary of article due Thursday, March 11** |
|  | **Read for discussion in Lecture by Tuesday** |
|  | **Common Reading:**Alexeyeff, K. and N. Besnier (2014) Gender on the Edge: Identities, Politics, and Transformations. In Gender on the Edge: Transgender, Gay, and Other Pacific Islanders. University of Hawai‘i Press.**Individual Readings:**Ikeda, L.L. (2014) Re-Visioning Family: Māhūwahine and Male-to-Female Transgender in Contemporary Hawai‘i. In Gender on the Edge: Transgender, Gay, and Other Pacific Islanders. University of Hawai‘i Press.Vacca, Kirsten and Michael Kolb (In Press) Social Relationships on the Landscape: Spatial Analysis of Hawaiian House Complexes. Society for Hawaiian Archaeology.Silva, Noenoe K. Reinterpreting Hawaiian Gender through JH Kānepuʻu’s Work of Legendary Literature,“He Moolelo o Hamanalau.”.Matzner, Andrew (2001) ‘Transgender, queens, *mahu,* whatever’: An Oral History from Hawai‘i. *Intersections: Gender, History and Culture in the Asian Context*, 6.  |

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| **Mar 15-19** | ***Spring break*** |

**Section three: Approaching sex through archaeology**

**Goals**: to deepen understanding of the range of evidence that can be used to talk about gender/sex in the past, particularly from an approach based on non-documentary materials. To explore the range of variation within masculinity and femininity; to explore ambiguity, duality, and androgeny; to explore how sexuality and sex/gender statuses relate to each other along the dimension of sexual practice and abstinence.

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| **Week 10****Mar 23-25** | ***Approaching sex through archaeology*** |
|  | **Read for discussion in Lecture by Tuesday** |
|  | **Common Reading:**Rutecki, Dawn M., and Blackmore, Chelsea (2016). Towards an Inclusive Queer Archaeology. *SAA Archaeological Record*.**Individual Readings:**Hollimon, S. (2006) "The Archaeology of non-binary genders in Native North America". Pp. 435-450 in Handbook of Gender in Archaeology, Sarah Nelson, ed. Lanham, MD: AltaMira.Siefert, D., E. B. O'Brien, and J. Balicki. (2000) Mary Ann Hall's first-class house: the archaeology of a capital brothel, in Archaeologies of Sexuality, pp. 117-128Hutchins, Loraine (2020) Making Bisexuals Visible. In *Identities and Place: Changing Labels and Intersectional Communities of LGBTQ and Two-Spirit People in the United States*, pp. 26-57.Cobb, Hannah and Croucher, Karina (2016). Personal, political, pedagogic: challenging the binary bind in archaeological teaching, learning and fieldwork. *Journal of archaeological method and theory*, *23*(3), 949-969. |
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| **Week 11****Mar 30-Apr 1** | ***Approaching sex through archaeology: parenting*** |
| **Due:** | **Benchmark 3 Due: Draft of Essay, Thursday Apr 1st**  |
|  | **Read for discussion in Lecture by Tuesday** |
|  | **Common Reading**:Gilchrist, Roberta (1999) Performing the past: gendered time, space, and the lifecycle. In *Gender and Archaeology,* pp. 79-108.**Individual Reading:**Cyphers Guillen, Ann 1993: Women, rituals, and social dynamics at ancient Chalcatzingo. *Latin American Antiquity* 4:209-224.Joyce, Rosemary A. 2000b: Girling the girl and boying the boy. *World Archaeology* 31:473-483.Storey, Rebecca 1998: Mothers and daughters of a patrilineal civilization: The health of females among the Late Classic Maya of Copán, Honduras. In *Sex and Gender in Paleopathological Perspective*, edited by Anne L. Grauer and Patricia Stuart-Macadam, pp. 133-148. Cambridge University Press.Wilkie, L. (2004). Granny Midwives: Gender and Generational Mediators of the African American Community. *Engendering African American Archaeology*. J. E. Galle and A. L. Young. Knoxville, University of Tennessee Press: 73 - 100. |
| **Week 12****Apr 6-8** | ***Approaching performance through archaeology: Performativity*** |
|  | **Read for discussion in Lecture by Tuesday** |
|  | **Common Reading:**Joyce, R. A. (2004). Embodied subjectivity: gender, femininity, masculinity, sexuality. *A companion to social archaeology*, 82-95.**Individual Readings**:Alberti, Benjamin (2006) Archaeology, Men, and Masculinities. In *Handbook of Gender in Archaeology.*Wilkie, L. A. (1998): The Other Gender: The Archaeology of an Early 20th Century Fraternity, Proceedings of the Society for California Archaeology11, pp. 7-11 Eichner, Katrina C.L. (2019) Frontier Intermediaries: Army Laundresses at Fort Davis, Texas. *Historical Archaeology,* 53: 138-152.Williams, B. (2008). "Chinese Masculinities and Material Culture." Historical Archaeology 42(3): 53 - 67. |

**Section four: Putting theory into practice**

**Goals**: to take the disciplinary approaches presented and put them into practice through the development of group presentations.

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| **Week 13****Apr 13-15** | *Presentation Preparation* |
| **Week 14** **Apr 20-22** | *Sex, gender, and sexuality: Perspectives*Group Presentations*Optional background reading: Joyce 2008: Ancient Bodies, Ancient Lives Ch 5* |
| **Week 15****Apr 27-29** | Group Presentations and Review |

**Peer grading will be due** the Friday of the last week of class: **May 1 at 5 PM**

**Presentations of Research—Conference Sessions**

**The final essay of 500-750 words will be due** on the exam day, May 13 by 6PM.