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Weiss, Margot (ed.). 2024. *Unsettling Queer Anthropology. Foundations, Reorientations, and Departures*. Durham-London: Duke University Press. 344 pp. Pb.: \$29.95, ISBN: 9781478030386.

Amidst a changing landscape in Anthropology and Gender Studies departments, as well as in a context in which populist, conservative, and seemingly liberal governments are increasingly applying anti-queer policies and worldviews, it is more necessary than ever to make efforts for the visibility and appreciation of the links between queer studies and anthropology. *Unsettling Queer Anthropology*, edited by Margot Weiss (2024) for Duke University Press, is a much-needed exploration of the genealogies, current state, and potential futures for queer anthropological inquiries, in which we may find refreshing views into our discipline's history, but also a fruitful vantage point into the many topics, approaches, and viewpoints that we may label *queer anthropology*. Drawing from yet also going beyond reviews of the history and state of gay and lesbian or queer anthropologies, such as those by Weston (1993) or Boellstorff (2007), this volume's point of departure is the conceptual link between anthropological research and institutions. Just as the range of locales, topics, and approaches change, anthropological organisations and networks reflect radical transformations that signal a shift from a study *of* to a study *from* queer viewpoints and perspectives, just as researchers' methods and roles equally change.

Structure-wise, this volume starts with a most-relevant set of chapters that aptly respond to questions about the queer nature of this subfield or body of research in terms of approach, genealogy, and method. The chapter by editor Margot Weiss, *Queer Theories from Somewhere*, is an explicit vindication of the foundational role of anthropological and ethnographical research within Western queer studies, and an argument against the notion that queer anthropology is a mere application of queer theory to ethnographic data. Linked to similar arguments by authors such as Heather Love (2021), this much-needed chapter reasserts the empirical and situated origin of seemingly universal and abstract queer theory pillars, such as antinormativity and gender performativity. Scott L. Morgensen's chapter in this first part, *Intimate Methods*, on the other hand, also tackles the genealogical issue of ethnographic methods' links to racism and colonialism, as it serves as the main example within this volume of a generalised critique of the colonial, situated origins of anthropology as a discipline.

A second section in the book, furthermore, seeks to unravel the queer roots and precedents in traditional anthropological subfields, namely kinship, linguistics, performance, borders and movements, and geopolitics and the state. Most chapters in this section include indispensable reviews of their subfields' history and their current state from the perspective of queer studies, and this approach offers innovative views, particularly on the role of kinship studies in Lucinda Ramberg's chapter, *Kinship and Kinmaking Otherwise*. Similarly, Sima Shakhshari's chapter, *Geopolitics and Queer Anthropology*, links this volume to recent forays into queer theories of the state or the role of queer visibilities in geopolitics. Tom Boellstorff's chapter, *Pronoun Trouble*, appears relatively disconnected from the rest in terms of exposition and historical review of a subfield, as its comparative view and original structure makes it more akin to the chapters in the third and final section—an incursion into experimental formats, activist- and community-based practices, and writing and research approaches that make

anthropology even queerer. Among these chapters, we may find a common thread that relates to the collective and dialogic nature of ethnography and anthropology, not only as group or team efforts, but also as an interspecies intellectual activity, as in Juno Salazar Parreñas's chapter, *When Our Tulips Speak Together*. The volume's final chapter, *The Queer Endotic*, by Martin F. Manalansan IV, serves as a corollary that may link queer anthropology to the discipline's history, as this author's argument for the 'endotic' or 'infra-ordinary' as a basis for queer knowledge includes but also surpasses Malinowski's 'imponderabilia of actual life'.

All in all, this volume, clearly linked to Margot Weiss's and other authors' previous reflections on queer anthropology, ethnographic methods, and genealogy, serves as a critical and crucial review of this subfield or set of criss-crossing subfields. As in Savannah Shange's preface, we find a palimpsest of differing yet related visibilities of old and new research and ideas, as roots and genealogies are illuminated and vindicated, and as experimental and potential lines of research are projected towards the near and far futures. This volume may thus serve as an introduction to queer anthropology for many scholars, or as a spark that motivates region- or country-specific reviews of queer anthropology, such as that by Jose Antonio Langarita and Jordi Mas (2017) for Spain, that may complement this volume's North American focus.

References

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