

Global Flows and Frictions

In Southeast Asia and Beyond

Sarah Lawrence College
Intermediate Seminar 2013-2014
ANTH 3709 R
Meeting Time: Tuesday 3:30-5:30 pm
Location: Westlands 104
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Course description

“Globalization” has proliferated since the early 1990s in scholarly and popular discourse as a term referring both to the perception of the world’s enhanced interconnectedness and to the increasing circulation of capital, labor, commodities, humans, and ideologies across national borders. For almost three decades, our minds have been preoccupied with defining, understanding, and assessing these structural and cultural transformations: What is unprecedented about globalization and how does it resemble older forms of interconnection? How does what Ulf Hannerz (1992: 217-63) called the “global ecumene” impact our historical consciousness? Should we imagine ourselves as the protagonists of a narrative of never-ending progress or as the inhabitants of the ruins of modernity?

Drawing on a methodology originally designed to provide holistic, contextual, and fine-grained analyses of small and (preferably) self-enclosed communities, anthropologists have been seeking to explore the cultural underpinnings of global connections. Divided on whether to read globalization as an enhancement of complexity or as a form of cultural erosion, they have been exploring the effects of large-scale global transformations on local identities and people’s everyday lives. What are the aesthetic, cultural, and existential implications of a world where “difference is encountered in the adjoining neighborhood [and] the familiar turns up at the ends of the earth” (Clifford 1988: 14)? Anthropological engagements with these questions have expanded our definitions of culture: rather than conceiving it as attached to and defining of particular groups of people, we have become skilled ethnographers of mobile, unstable, and deterritorialized ‘global cultural flows’. In this quest for more sophisticated theoretical tools to tackle the dynamics of contemporary cultural encounters, we have been confronted with the option of viewing globalization through metaphors of liquid flows or through the images of the clash of cultures.

However, both models have their pitfalls in their incapacity to account for “awkward, unequal, unstable, and creative qualities of interconnection across difference” (Tsing 2005: 4). Focusing on global encounters in Southeast Asia, this course will engage intriguing ethnographic examples of what Tsing termed cultural frictions. Rather than postulating simplistic binary oppositions between clear-cut cultural formations or pervasive and unimpeded flows of goods, ideas, and people, we will explore concrete instances of unequal exchanges emerging from unexpected intersections between global, national, and local forces. We will read about religious conversion and shifting notions of humanity in the encounter between Calvinist missionaries and Indonesian highlanders, changing experiences of sexuality among Filipina Domestic Workers in Hong Kong, and contemporary transformations of notions of gender and morality in urban Indonesia. We will explore the impact of the global touristic market on local notions of cosmopolitanism in Thailand and the impact of new technologies on the shaping of new conceptions of the moral person in Oceania. We will discuss instances of spirit possession in Malaysian multinational corporations, development-induced displacement in Laos, as well as of interplay of agreement and misunderstanding in the encounters between North American investors, NGO workers, and the inhabitants of the Malaysian and Indonesian rainforest.

Course objectives

The primary goal of this course is to achieve a better understanding of the key debates within the study of cosmopolitanism and globalization. Through selected readings, seminar discussions, and ethnographic tasks and workshops students will experience first-hand some of the challenges underlying ethnographic engagements with globalization. By the end of the course, students will also learn how to:

- Devise, propose, and conduct ethnographic research
- Analyze representational strategies in ethnographic writing
- Video and audio record human interaction in natural settings
- Edit their audio-visual material with Imovie and Audacity

In order to develop these skills students will undertake ethnographic tasks.

These ethnographic exercises may or may not be connected to the development of one's individual conference project. However, both the work done in class and the pursuit of conference projects will have an ethnographic focus.

Fall semester

I. Preambles

WEEK 1- Introductions

B Week

Tue, September 10

Film Screening

B.A.T.A.M. (2005). By Liam Dalzell, Per Erik Eriksson, and Johan Lindquist. 33 minutes.

<http://www.der.org/films/batam.html>

Readings

- Kearney, Michael. 1995. The local and the global: The anthropology of globalization and transnationalism. *Annual Review of Anthropology*: 547-565.
- Osborne, Milton. 2004. What is Southeast Asia? In *Southeast Asia: An Introductory History*. Crows Nest, NSW, Australia: Allen & Unwin. Pp. 1-17.
- Robinson, William. 2007. —Theories of Globalization. In *The Blackwell Companion to Globalization*. George Ritzer (ed.). Oxford: Blackwell Publishing. Pp 125-144.

ETHNOGRAPHY #1

Learning the craft of description

Due on 09/14/2013 at 9 PM

Prompt #1

What do anthropologists do? According to Geertz, anthropologists engage in ethnography, that is, "thick description". Contrary to "thin description" (i.e. factual accounts and dictionary definitions), thick description requires paying attention to details, providing interpretations, contextualizing practices, and unpacking layers of meanings that we often give for granted in our "natural attitude" towards the world. This first ethnographic task requires you to experiment with a structure of attention and a genre of description that is unusually microscopic and thorough.

Read the selected pages from Georges Perec's two novels. Familiarize yourself with his obsessive examination of the environment, the banal, and the everyday. Pick a place/room/detail in *Westlands* and drawing on Perec's style and Geertz's analysis of Ryle's example of a "wink of an eye" write one page account of something (literally anything: objects/humans/traces/behaviors) that caught your attention in or around *Westlands*. During our workshop discussion of this task on 09/17 we will reflect on the different strategies that each one of you adopted to undertake this first ethnographic task. What type of ethnographic content can we extract from a thorough description? What is it that transforms neutral spaces into culturally salient places? Is it the meanings that humans confer to the environments in which

they live? Or is it the sheer materiality of things and the elusive power of objects that can generate “spices of spaces” and culturally meaningful places? How should we understand the difference between the type of phenomenological bracketing (i.e. suspension of common sense) underlying Perec’s “chosisme” (i.e. focus on things/choses over humans) and the emphasis on meaning pervading Geertz’s discussion of “thick description”.

- Perec, Georges. 1997 [1974]. Species of spaces and other pieces. Penguin. “Foreword” (pp. 5-9); “The Apartment” (pp.26-40).
- Perec, Georges. 1987. Life: A User's Manual: David R. Godine Publisher. Chapter XI “Hutting, 1” (pp. 37-40); Chapter XXV “Altamont, 2”, Chapter XXXIII “Basement 1”.
- Geertz, C. 1973. Thick description: Toward an interpretive theory of culture. The interpretation of cultures. (pp. 3-30): New York: Basic Books.

RESPONSE PIECE #1

One page (500-700 words ca.) thought piece on the readings for week 2 **due on Sunday 09/15 at 10 am.**

WEEK 2- Core themes

A Week

Tue, September 17

Readings

- Tsing, Anna. 2000. The global situation. Cultural Anthropology 15(3):327-360.
- Appadurai, Arjun. 1990. [Disjuncture and difference in the global cultural economy](#). Public Culture 2(2): 1-24.
- Hannerz, Ulf. 1992. “The nature of culture today”. In Cultural complexity. Studies in the Social Organization of Meaning. Columbia University Press. Pp. 3-39.
- Gupta, Akhil, and James Ferguson. 1992. Beyond “culture”: Space, identity, and the politics of difference. Cultural Anthropology 7(1):6-23.

RESPONSE PIECE #2

One page (500-700 words ca.) thought piece on the readings for week 3 **due on Sunday 09/22 at 10 am.**

II. Things

ETHNOGRAPHY #2

On the transnational life an object of your choice

(One and a half or two pages/750-1000 words ca.)

Due on 10/11/2013 at 9 PM

Prompt #2

Things and commodities, as Kopytoff (1986) pointed out, are endowed with “life histories” or, as Appadurai (1986) has it, “social lives”. This ethnographic understanding of things and objects engaged a critical dialogue with Marx’s insight that commodities “possess a double form, i.e. natural form and value

form" (Marx 1978: 138). Indeed, according to Appadurai (1986: 13) "things can move in *and* out of the commodity state [...] [and] such movements can be slow or fast, reversible or terminal, normative, or deviant" (emphasis in the original). These trajectories are further complicated by the multifaceted phenomenon that we call globalization: As "commodities travel greater distances (...), knowledge about them tends to become partial, contradictory, and differentiated" (Appadurai 1986: 56).

Drawing on the readings you did for weeks 3, 4, and 5 (i.e. the unit on "Things"), pick an object or a type of object (i.e., shoes, souvenirs, chocolate, religious paraphernalia, masks, etc) and approach it ethnographically. Depending on what inspired you the most in the readings done so far you may for example:

- Chart out the ways the object circulates across different "regimes of value" in space and time (Appadurai 1986: 4).
- Describe the "narratives of authenticity" (Esperanza 2008) in which the object may be embedded.
- Try to trace the relations of production hidden in the object's fetishistic status as a commodity.
- Try to explore the "production fetishism" (Appadurai 1990: 16) in which the object is enveloped.
- Provide a description of the object's sheer materiality and, by deploying a Perequian structure of attention, attempt at extracting "sociological juice" out of an "I am the camera" perceptual exercise.

ASSIGNMENT #1

Conference Paper Topics

Due on 09/24/2013 at 10 am

Prompt #3

Write 3 short abstracts (200 words each, 600 words in total, **Max.**) on three possible different topics on which you could imagine yourself working for this Semester. These abstracts will not be binding, **but you will have to decide** the topic of your research project **by Friday, October 4th**. This assignment is designed to help you think through possible lines of research you would like to pursue in the course of the semester/year.

WEEK 3- On the transnational life of things 1

B Week

Tue, September 24

Readings

- Appadurai, Arjun. 1986. "Introduction: Commodities and the Politics of Value". In *The Social Life of Things in Cultural Perspectives*. Pp. 3-63. (You may skip the section on Knowledge and commodities, pp. 41- 56).
- Keane, Webb. 2001. "Money is no object: materiality, desire, and modernity in an Indonesian society". In *The Empire of Things: Regimes of Value and Material Culture*. Fred R. Myers (ed.). School of American Research Press. pp:65-90.
- Jennifer S. Esperanza. 2008. Outsourcing otherness: Crafting and marketing culture in the global handicrafts market. In *Hidden Hands in the Market: Ethnographies of Fair Trade, Ethical Consumption, and Corporate Social Responsibility (Research in Economic Anthropology 28)*. Dr. Donald Wood ed. Pp. 71-95. Emerald Group Publishing Limited.
- Dirlik, Arif. 1996. "The local in the global". In *Global/Local: Cultural Production in the Transnational Imaginary*. Wilson, Rob, and Wimal Dissanayake, (eds.). Durham, NC: Duke University Press. Pp. 21-46.

Clips

- Mastercard priceless ad
<http://www.youtube.com/watch?v=QJUawVULURM>
- Thai Mobile ad
<http://www.youtube.com/watch?v=A5U0UNKQ08g>

RESPONSE PIECE #3

One page (500-700 words ca.) thought piece on the readings for week 4 **due on Sunday 09/29 at 10 am.**

WEEK 4- On the transnational life of things 2

A Week

Tue, October 1

Readings

- Nevins, Joseph, and Nancy L. Peluso. 2008. "Introduction: Commodization in Southeast Asia". In *Taking Southeast Asia to market: Commodities, nature, and people in the neoliberal age*: Cornell University Press. Pp. 1-27.
- Tsing, Anna. 2009. Supply chains and the human condition. *Rethinking Marxism* 21(2):148-176.
- Besnier, Niko. 2004. Consumption and cosmopolitanism: Practicing modernity at the second-hand marketplace in Nuku'alofa, Tonga. *Anthropological quarterly* 77(1):7-45.
- Thompson, Robyn. 2000. Playing the stock market in Tana Toraja. *The Australian journal of anthropology* 11(1):42-58.

Clips

Excerpts from "Profile Adat Toraja: Upacara Pemakaman (Rambu Solo)", 2007. DVD, I, instructor's personal copy.

Optional

- Miller, Daniel 1995. Consumption and commodities. *Annual Review of Anthropology*:141-161.
- Miller, Daniel. 2001. The poverty of morality. *Journal of consumer culture* 1(2):225-243.

RESPONSE PIECE #4

One page (500-700 words ca.) thought piece on the readings for week 5 **due on Sunday 10/06 at 10 am.**

WEEK 5- Works of Art and Regimes of Value

B Week

Tue, October 8

Readings

- Brown, Bill. 2001. Thing theory. *Critical Inquiry* 28(1):1-22.
- Myers, Fred. 2004. Ontologies of the Image and Economies of Exchange. *American Ethnologist* 31(1):5-20.
- Aragon, Lorraine V., and James Leach. 2008. Arts and owners: Intellectual property law and the politics of scale in Indonesian arts. *American Ethnologist* 35(4):607-631.

- Dragojlovic, Ana. 2012. Mis-placed Boomerangs: Artistic Creativity Supply Chain Capitalism, and the Production of Ethnic Arts in Bali. *The Asia Pacific Journal of Anthropology* 13(3):245-261.

Clips

- Wayang kulit -discussed in Aragon and Leach (2008):
<http://www.youtube.com/watch?v=pfydro4X2t0>
<http://www.youtube.com/watch?v=MIZckTpQ27g>
- The gods must be crazy, By Jamie Uys 1980
<http://www.youtube.com/watch?v=V5QPL757PPU>
<http://www.youtube.com/watch?v=V5QPL757PPU>
- I La Galigo by Robert Wilson
http://www.youtube.com/watch?v=yuAV5u4_e5E

RESPONSE PIECE #5

One page (500-700 words ca.) thought piece on the readings for week 6 **due on Sunday 10/13 at 10 am.**

III. Words

ETHNOGRAPHY #3

*Cartographies of global lexicons and transnational discourses
 (One and a half or two pages/750-1000 words ca.)
 Due on 11/01/2013 at 9 PM*

Prompt #4

Words, like the “things” that Appadurai discussed in his seminal essay (1986, see week 3), have “a social and political life” (Gluck 2009: 3). One of the results of the new modalities and the enhanced intensity with which “cultural transactions” are currently occurring “across large parts of the globe” (Appadurai 1990: 1) consists in the thickening of information flows and frictions.

Thus the question we need to ask is: What happens to words as “they move across space and time [...], cross cultural burdens and become embedded in social and political practices [...]”? (Gluck 2009: 3). The essays contained in Abraham and Tsing’s (2009) edited volume show an interesting metamorphic pattern: Arrived in their new contexts with little or no referential baggage, at first these global words seem to occupy a position close to that of floating “signifiers” (i.e. pure sounds empty of semantic meaning). But soon afterwards they change “in meaning and practice, [...] becoming [so] localized that they no longer resemble the words they once were” (Gluck 2009: 3).

For this ethnographic task, I would like you to engage with a linguistic entity of your choice and provide some significant snapshots of its global travels across time and space. You may pick a specific lexical item (i.e. a “word”), or a broader body of discourse (such as the “discourse of corruption” analyzed by Gupta, or the rhetoric on “decentralization” discussed by Hadiz), or, even, a genre (as in the case of email spams, Burmese rap, or Northern Thai bluegrass). Drawing on the readings you did for weeks 6 and 8 (i.e. the unit on “Words”), you should compose a concise ethnographic account of the processes of de-contextualization and re-contextualization of the “word”, “discourse”, “genre” you chose, highlighting relevant aspects of its re-signification.

This third task is aimed at developing your ethnographic skills, at the same time prompting you to reflect on some of the theoretical issues that emerged in the readings. For example, through this endeavor, you may develop a stronger sense of the arbitrary and fuzzy boundary existing between words and things: A point underscored by Appadurai’s (1986: 4) suggestion that “Contemporary Western common sense, building on various historical traditions in philosophy, law, an natural science, has a strong tendency to

oppose 'words' and 'things'. Or else, this ethnographic task may help you see "the loosening of the embrace, apparently so tight, of words and things [...]", and thus achieve a grasp of what Foucault ([1969] 2010: 49) meant when he argued that he was not interested in "treating discourses as groups of signs (signifying elements referring to contents or representations) but as practices that systematically form the objects of which they speak". Or you may use this ethnographic task to explore shifting patterns of discursive authority underlying the semantic metamorphosis of words and discourses: Who decides over the meaning and the usage of global keywords and discourses? How may these objects of discourse be appropriated and re-signified by subaltern agents? Finally, the experience of charting out the global journey of a word and its unexpected encounters with diverse semiotic and interpretative practices may result in encouraging you to reflect on the "systematic misunderstandings" that, according to Tsing (2005: X), can be paradoxically conducive to productive moments of collaboration among of a heterogeneous variety of global and local actors.

Looking forward to reading what you come up with.

WEEK 6- Words: translation & misunderstanding

A Week

Tue, October 15

Readings

- Abraham, Itty, Carol Gluck, and Anna Lowenhaupt Tsing. 2009. Words in motion: toward a global lexicon: Duke University Press. Chapter 1 (pp. 3-16), "Adat/Indigenous: Indigeneity in Motion" (pp. 40-67), "Ada/Custom in the Middle East and Southeast Asia" (pp. 67-82), "Chumchon/Community in Thailand" (pp. 286-306), Thammarat/Good Governance in Glocalizing Thailand" (pp. 306-326).
- Gupta, Akhil. 1995. Blurred boundaries: the discourse of corruption, the culture of politics, and the imagined state. *American Ethnologist* 22(2):375-402.
- Hadiz, Vedi R. 2004. Decentralization and Democracy in Indonesia: A Critique of Neo-Institutionalist Perspectives. *Development and Change* 35(4):697-718.
- Salemink, Oscar. 2006. "Translating, interpreting and practicing civil society in Vietnam: A tale of calculated misunderstandings". In David Lewis and David Mosse, (eds.), *Development Brokers and Translators: The Ethnography of Aid and Agencies*. Bloomfield, CT: Kumarian Press Inc.pp. 102-127.

Optional

- Eindhoven, Myrna. 2002. Translation And Authenticity In Mentawaiian Activism. *Indonesia and the Malay World* 30(88): 357-367.

RESPONSE PIECE #6 -----

One page (500-700 words ca.) thought piece on the readings for week 8 **due on Sunday 10/27 at 10 am.**

WEEK 7- Revisions

October Study Days

Tue, October 22 - HOLIDAY: October Study Days

WEEK 8-Global Intertextualities

B Week

Tue, October 29

Readings

- Keeler, Ward. 2009. What's Burmese about Burmese rap? Why some expressive forms go global. *American Ethnologist* 36(1):2-19.
- Ferguson, Jane M. 2010. Another country is the past: Western cowboys, Lanna nostalgia, and bluegrass aesthetics as performed by professional musicians in Northern Thailand. *American Ethnologist* 37(2):227-240.
- Lee, Jamie Shinhee. 2006. Linguistic constructions of modernity: English mixing in Korean television commercials. *Language in Society* 35(1):59-91.
- Pennycook, Alastair. 1996. Borrowing others' words: Text, ownership, memory, and plagiarism. *Tesol Quarterly* 30(2):201-230.

Clips

- Jaran Manophet - Father of folksawng kam mueang-Pee Sao Krub
<http://www.youtube.com/watch?v=pNYTiaWUDQc>
- Remake of Sao Chiang Mai-Originally by Jaran Manophet
<http://www.youtube.com/watch?v=LeQmW7EkMwE>
- Nom Tai lae Sao Chiang Mai: <http://www.youtube.com/watch?v=LeQmW7EkMwE>
- Sao Chiang Mai Hmong 2009!! Another remake: <http://www.youtube.com/watch?v=FJ2EggU72KI>
- Mameaw - Sao Chiang Mai Red Hits credit Ver: <http://www.youtube.com/watch?v=VnbZFo3K8s>
- One Way (new hot Burmese rappers) - Ko Twaet Phyt Yut Myar (Personal Experiences)
http://www.youtube.com/watch?v=ulO0UdNT1Ww&feature=youtube_gdata_player
- Thai Bluegrass Bluemountain boys band:
http://www.youtube.com/watch?v=X0UuiGN9W6I&feature=youtube_gdata_player

Optional

- Pennycook, Alastair. 2007. "Hip Hop be connectin'". In *Global Englishes and transcultural flows*: Routledge. Chpt 1 9pp. 1-17)
- Rutherford, Danilyn. 2000. The White Edge of the Margin: Textuality and Authority in Biak, Irian Jaya, Indonesia. *American Ethnologist* 27(2):312-339.
- Blommaert, Jan, and Tope Omoniyi. 2006. Email fraud: language, technology, and the indexicals of globalisation. *Social Semiotics* 16(4):573-605.

RESPONSE PIECE #7

One page (500-700 words ca.) thought piece on the readings for week 9 **due on Sunday 10/27 at 10 am.**

III. People

ETHNOGRAPHY #4

Life Narratives of Cosmopolitanism (One and a half or two pages/750-1000 words ca.)

Due on 11/30/2013 at 9 PM

Prompt #5

According to Appadurai (1990: 7) ethnoscape are building blocks of the “*imagined worlds* [...] constituted by the historically situated imaginations of persons and groups spread around the globe”.

Lila Abu-Lughod’s suggests to utilize narrative forms of ethnographic representation aimed at “telling stories about particular individuals in time and place” (1991: 162) in order to avoid ethnographic generalizations.

Person-centered ethnographies and ethnographies centered on personal life narratives convey a concrete depiction of some theoretical and relatively abstract notions such as those of cultural remittance, deterritorialization, global flows, diaspora, as well as “ethnoscape”, “ideoscape”, etc.

For this assignment, I would like you to choose an individual who is willing to help you with this assignment by sharing with you his/her life experience. Ideally you should find someone with a diasporic and cosmopolitan life trajectory or at least someone who has been exposed to different cultural experiences/contexts. Arrange a time and a place for one (or even two) long open interview session that you may record, if you wish. Use the narrative you collected to reflect on some of the topics covered by the readings contained in this fourth unit on “people” (i.e. migration, deterritorialization, self-other relations, fieldwork, globalization, etc.). Try to use these interviews to get a sense of your interlocutor’s notion of hope and hardship, failure and success, and some instance of his/her multifaceted identity and membership in multiple speech and cultural communities. Explore possible mismatches between imagined and real homecomings that your interlocutor may have experienced.

Then use this material to develop a short ethnographic account (750-1000 words ca.).

This task should help think through some of the following questions:

How is the traditional (anthropological) notion of culture problematized by the autobiographic experience of your interlocutor?

Globalization is often described as a flow, but how can the life experience of your interlocutor reveal streams and counter-streams in this meta-narrative of global flows?

Globalization is often depicted as a large-scale cultural and socio-economic process, but how is it concretely experienced in the lives of individuals?

How is the work of imagination (i.e. the construction of a globalized imaginary) instrumental in producing new identity formations? And how does imagination give shape to people’s experience?

How did your interviewee linguistically express her own agency (or lack of it) in her account of her life? Verbatim quotes from the interviews are always much appreciated.

WEEK 9- The Challenges of Global Ethnography A Week

Tue, November 5

Readings

- Agar, Michael, H. 1980. “[The concept of fieldwork](#)”. (Chapter 2). In *The professional stranger: an informal introduction to ethnography*: Academic Pr. pp. 53-73.
- Hannerz, U. 1986. [Theory in anthropology: Small is beautiful? The problem of complex cultures](#). *Comparative Studies in Society and History* 28(2): 362-367.
- Abu-Lughod, Lila. 2006 [1991]. “[Writing against culture](#)”. In *Feminist anthropology: A reader*. Ellen Lewin (ed). Blackwell. Pp. 153-169.
- Marcus G. 1995. Ethnography in the World System. *Annual Review of Anthropology* 14:95-117.

- Myers, Fred R. 1988. Locating ethnographic practice: romance, reality, and politics in the outback. *American Ethnologist* 15(4):609-624.
- Lassiter, Luke Eric, et al. 2005. Collaborative ethnography and public anthropology. *Current Anthropology* 46(1):83-106.

Optional

- Abu-Lughod, L. 2000. "Guest and Daughter". In *Veiled Sentiments: Honor and Poetry in a Bedouin Society*, Updated With a New Preface: Univ of California Press. Pp. 1-35.
- Hamilton, J.A. 2009. "On the ethics of unusable data". In *Fieldwork is not what it used to be: learning anthropology's method in a time of transition*. Faubion, J.D., and G.E. Marcus (eds.). Cornell Univ Pr. Pp. 73-88.
- Duranti, Alessandro. 1997. "[Ethnographic methods](#)". In *Linguistic Anthropology*. A Duranti (ed.). Cambridge. Pp. 84-121.

Clips

- <http://www.youtube.com/watch?v=ZLWeV5rawwE>
On the Benefits of Working in a Language One Doesn't Know - Don Kulick - Multilingual, 2.0?

RESPONSE PIECE #8

One page (500-700 words ca.) thought piece on the readings for week 10 **due on Sunday 11/10 at 10 am.**

WEEK 10 - Ethnographies of the cosmopolitan self
B Week

Tue, November 12 -

Readings

- Mahmood, Saba. 2001. Feminist theory, embodiment, and the docile agent: some reflections on the Egyptian Islamic revival. *Cultural Anthropology* 16(2): 202-236.
- Mills, Mary Beth. 1997. Contesting the margins of modernity: women, migration, and consumption in Thailand. *American Ethnologist* 24(1): 37-61.
- Constable, Nicole. 1999. At home but not at home: Filipina narratives of ambivalent returns. *Cultural Anthropology* 14(2): 203-228.
- Thompson, Eric C. 2003. Malay male migrants: Negotiating contested identities in Malaysia. *American Ethnologist* 30(3): 418-438.

Optional

- Vandergeest, Peter. 2003. Land to Some Tillers: Development-Induced Displacement in Laos. *International Social Science Journal* 55(175): 47-56.

ASSIGNMENT #2

Conference Paper Drafts

Due on 11/15/2013 at 9 PM

Prompt #6

Please bear in mind that the goal of this assignment is to be able to share with your peers and instructor

your work in progress. Therefore the main principle that should orient your draft submission should be: "what is it that I would most need feedback on?" This may include the presentation of your theoretical or methodological framework, the way you introduce the relevance of your ethnographic topic, a review of the relevant literature you are planning on including in your final draft, descriptions of your ethnographic setting, the analysis of some of your ethnographic findings, etc.

Though this draft will only be preliminary, you should have a sketch of the overall articulation of the final paper, even if it entails merely jotting down the sections that you were not able to fully develop. You are more than welcome to insert comments directly aimed at the readers: such as "Not sure how to go about this", "need to find a better kick off", "this section will be shortened/expanded".

etc.... The draft should aim at being able to partially cover these five points:

1. A theoretical introduction to the topic and a concise review of the relevant literature
2. A description of the phenomenon that you will be analyzing in your data.
3. A description of the ethnographic setting
4. A description of the data you will be using
5. Conclusions that you may draw

Keep always in mind that this is a draft aimed at a workshop. Your paper will received feedback without being evaluated: Only your final drafts will and even those will not be "graded". Do not approach this assignment with the anxiety of someone who is waiting to receive a grade.

The more specific/articulated/candid you are going to be now, the better feedback you will receive for the final drafts

Email a copy of your project to all the other members of our class by Friday evening at 9 PM and bring a hard copy to class.

Each one of us will have to read everybody else's work and make comments on the way the draft is articulated and the ethnographic material is analyzed.

WEEK 11- Conference Papers Workshop

A Week

Tue, November 19 - Workshop

WEEK 12- Imovie Workshop

Thanks Giving week

Tue, November 26 -

RESPONSE PIECE #9

One page (500-700 words ca.) thought piece on the readings for week 13 **due on Sunday 12/1 at 10 am.**

WEEK 13- Global Elites

B Week

Tue, December 3

Readings

- Beaverstock, Jonathan V. 2002. Transnational elites in global cities: British expatriates in Singapore's financial district. *Geoforum* 33(4):525-538.
- Fechter, Meike. 2007. "Living in a Bubble: Expatriates' transnational spaces" In: *Going First Class?: New Approaches to Privileged Travel and Movement*. EASA series, 7. Berghahn, New York, pp. 33-52.
- Rafael, V.L. 1995. Colonial domesticity: white women and United States rule in the Philippines. *American literature* 67(4):639-666.
- Ong, Aihwa. 2007. Please Stay: Pied-a-Terre Subjects in the Megacity. *Citizenship Studies* 11 (1): 83-93.
- Ong, Aihwa. 2000. Graduated sovereignty in south-east Asia. *Theory, Culture & Society* 17(4):55-75.

Optional

- Dragojlovic, Ana. 2012. Materiality, Loss And Redemptive Hope In The Indonesian Leftist Diaspora. *Indonesia and the Malay World* 40(117):160-174.
- Goodall, Heather. 2012. Uneasy Comrades: Tuk Subianto, Eliot V. Elliott and the Cold War. *Indonesia and the Malay World* 40(117):209-230.
- Martinez, Julia, and Adrian Vickers. 2012. Indonesians overseas - deep histories and the view from below. *Indonesia and the Malay World* 40(117):111-121.

CONFERENCE PAPERS

Final drafts of conference papers due on *Tuesday, 12/10*.

WEEK 14 - Screening of "Chain of Love"

A Week

Tue, December 10 - Conference papers due

VIDEO PROJECT

Video Projects are due on *Friday, 12/13*.

WEEK 15 - Videos Screening

B Week

Tue, December 17

Spring Semester

Course description

This semester we will continue our theoretical and ethnographic exploration of global flows and frictions in Southeast Asia and beyond. In particular we will focus on the complex intersection between globalization, neoliberalism, and structures of intimacy and desire. How do global processes impact the moral and affective life of the individual? What are the subjective and moral implications of neoliberalism? Contrary to the longstanding commonsensical tendency to separate the public sphere of economic transactions and the private sphere of personal attachments and sentiments, through a series of selected readings, I would like to use recent ethnographic literature to discuss some of the major processes that are currently refashioning our subjectivities and the contemporary forms of human relatedness through a novel focus on entrepreneurship, sexual labor, and consumer desire.

The course also places a strong emphasis on the students' practical engagement with ethnographic and fieldwork methodologies. Through a series of dedicated workshops we will experiment different practical approaches to ethnography.

WEEK 1- Logistics and Preambles

A Week

Tue, January 28

Film Screening

- *Ghosts and Numbers*. (2009). By Alan Klima. 67 minutes. (On the aftermath of the Thai financial crash) <http://www.der.org/films/ghosts-and-numbers.html>

RESPONSE PIECE #1

One page (500-700 words ca.) thought piece on the readings for week 2 **due on Sunday 02/02 at 10 am.**

WEEK 2- [Re-]searching Southeast Asia: Global Processes and Area Studies

B Week

Tue, February 4

Readings

- Osborne, Milton. 2004. What is Southeast Asia? In *Southeast Asia: An Introductory History*. Crows Nest, NSW, Australia: Allen & Unwin. Pp. 1-17.
- Appadurai, Arjun. 2000. Grassroots globalization and the research imagination. *Public Culture* 12(1):1-19.
- Chong, Terence. 2007. Practicing Global Ethnography in Southeast Asia: Reconciling Area Studies with Globalization Theory. *Asian Studies Review* 31(3):211-226.
- Korff, Rudinger, and Susanne Schroter. 2006. Current Trends in Anthropological and Sociological Research on and in Southeast Asia. *Journal of Current Southeast Asian Affairs* 25(4):63-72.

RESPONSE PIECE #2

One page (500-700 words ca.) thought piece on the readings for week 3 **due on Sunday 02/09 at 10 am.**

Ethnographic exercise #1 On Field notes & Ethnographic Structures of Attention

Due on Tuesday- February 4th - Upload digital copy on MySLC by 5 pm and email it to the rest of the class.

Discussed on 02/11

Drawing on the examples provided in Emerson et. al. at pp. 6-9, (see readings for next week), write one page of field notes on a fragment of your daily life on Campus. **We will workshop your field notes on 02/11**

Assignment #1 Conference paper topic

Due on Saturday- February 15th at 5 PM - Upload digital copy on MySLC and bring a hard copy to conference

For those who are considering extending their past semester project into a yearlong project, formulate at least 5 articulated research questions that are relevant for the development of your research (600 words Max.)

For those who will have to pick up a new topic for their semester long project, write down 3 short abstracts (200 words each, 600 words in total, Max.) on three possible different topics on which you could imagine yourself working for this Semester.

These abstracts will not be binding, **but you will have to decide** the topic of your research project **by Thursday, February 20th**. This assignment is designed to help you think through possible lines of research you would like to pursue in the course of the semester.

WEEK 3- Field notes and Ethnographic Structures of attention

A Week

Tue, February 11 - Workshop on ethnographic fieldnotes

Readings

- Sacks, Harvey. 1984. 'On doing being ordinary'. In Maxwell J. Atkinson and John Heritage (eds.) *Structures of social action*. Cambridge, Cambridge University Press. pp. 413-429.
- Emerson, Robert M, Rachel I Fretz, and Linda L Shaw. 2011. "Preface to the Second Edition", "Preface to the First Edition", "Field notes in Ethnographic Research" (Chp 1), "In the Field Participating, Observing, and Jotting Notes" (Chpt 2). In *Writing ethnographic fieldnotes*: University of Chicago Press. Pp. ix-43.
- Laughlin, Charles D, and C Jason Throop. 2009. Husserlian meditations and anthropological reflections: Toward a cultural neurophenomenology of experience and reality. *Anthropology of Consciousness* 20(2):130-170. **Read only until p. 143**
- Duranti, Alessandro. 2010. Husserl, intersubjectivity and anthropology. *Anthropological theory* 10(1-2):16-35.

Optional

Desjarlais, Robert, and C Jason Throop. 2011. Phenomenological Approaches in Anthropology. *Annual Review of Anthropology* 40:87-102.

RESPONSE PIECE #3

One page (500-700 words ca.) thought piece on the readings for week 4 due on Sunday 02/16 at 10 am.

WEEK 4 - Globalization, Neoliberalism & Ethnographic anxieties

B Week

Tue, February 18

Readings

- Robinson, William. 2007. —Theories of Globalization. In *The Blackwell Companion to Globalization*. George Ritzer (ed.). Oxford: Blackwell Publishing. Pp 125-144.
- Tsing, Anna. 2000. The global situation. *Cultural Anthropology* 15(3): 327-360.
- Appadurai, Arjun. 1990. [Disjuncture and difference in the global cultural economy](#). *Public Culture* 2(2): 1-24.
- Marcus G. 1995. Ethnography in the World System. *Annual Review of Anthropology* 14:95-117.
- Greenhouse, Carol J. 2010. "Introduction". In *Ethnographies of neoliberalism*. Univ of Pennsylvania Press.
- Ortner, Sherry. The Shock Doctrine: A Brief History of Neoliberalism Inside Job. In *Anthropology of this century*. <http://aotcpress.com/articles/neoliberalism/>

RESPONSE PIECE #4

One page (500-700 words ca.) thought piece on the readings for week 5 due on Sunday 02/23 at 10 am.

WEEK 5- Encounters

A Week

Tue, February 25- Workshop part 1

Readings

- Schiller, Anne. 2001. Talking Heads: Capturing Dayak Deathways on Film. *American Ethnologist* 28(1):32-55.
- Adams, Kathleen M. 2003. The politics of heritage in Tana Toraja, Indonesia: Interplaying the local and the global. *Indonesia and the Malay World* 31(89):91-107.
- Winter, Tim. 2003. Tomb Raiding Angkor: A clash of cultures. *Indonesia and the Malay World* 31(89):58-68.
- Hoskins, Janet 2002. Predatory Voyeurs: Tourists and "Tribal Violence" in Remote Indonesia. *American Ethnologist* 29(4):797-828.

RESPONSE PIECE #5

One page (500-700 words ca.) thought piece on the readings for week 6 due on Sunday 03/02 at 10 am.

WEEK 6- On Love and the Global Neoliberal

B Week

Tue, March 4

Readings

- Klima, Alan. 2004. Thai Love Thai: financing emotion in post-crash Thailand. *Ethnos* 69(4):445-464.
- Jones, Carla. 2010. Images of desire: Creating virtue and value in an Indonesian Islamic lifestyle magazine. *Journal of Middle East Women's Studies* 6(3): 91-117.
- Freeman, Carla. 2007. The "reputation" of neoliberalism. *American Ethnologist* 34(2):252-267.
- Gershon, Ilana. 2011. Neoliberal agency. *Current Anthropology* 52(4):537-555.

Optional

- Klima, Alan. 2006. Spirits of "Dark Finance" in Thailand A Local Hazard for the International Moral Fund. *Cultural Dynamics* 18(1):33-60.

RESPONSE PIECE #6

One page (500-700 words ca.) thought piece on the readings for week 7 **due on Sunday 03/09 at 10 am.**

WEEK 7- Neoliberal Moralities and Affective Economies

A Week

Tue, March 11

Readings

- Hirsch, Jennifer S. 2007. Love makes a family: globalization, companionate marriage, and the modernization of gender inequality. *Love and Globalization: Transformations of Intimacy in the Contemporary World*. Nashville, Vanderbilt University Press. Pp. 93-107.
- Muehlebach, Andrea. "Ethical Citizenship" (pp. 31-53) and "Aftereffects of Utopian Practice" (pp. 165-200). In *The Moral Neoliberal: Welfare and Citizenship in Italy*: University of Chicago Press.
- Hardt, Michael. 1999. Affective labor. *Boundary 2* 26(2):89-100.

Optional

- Muehlebach, Andrea. 2011. On Affective Labor In Post-Fordist Italy. *Cultural Anthropology* 26(1):59-82.
- Harvey, David. 2005. A brief history of neoliberalism: Oxford University Press. Introduction, Chpt 1, Chpt, 2.
- Ong, A. 2006. "Introduction: Neoliberalism as Exception, Exception as Neoliberalism" (pp.1-27). In *Neoliberalism as exception: Mutations in citizenship and sovereignty*. Duke University Press.

Assignment # 2 **Outline of conference Projects**

Due on Thursday- March 27th - Upload digital copy on MySLC and email it to the rest of the Class Discussed on 04/01

Please bear in mind that the goal of this assignment is to be able to share with your peers and instructor your work in progress. Therefore the main principle that should orient your draft submission should be: "what is it that I would most need feedback on?" This may include the presentation of your theoretical or

methodological framework, the way you introduce the relevance of your ethnographic topic, a review of the relevant literature you are planning on including in your final draft, descriptions of your ethnographic setting, the analysis of some of your ethnographic findings, etc.

Though this draft will only be preliminary, you should have a sketch of the overall articulation of the final paper, even if it entails merely jotting down the sections that you were not able to fully develop. You are more than welcome to insert comments directly aimed at the readers: such as “Not sure how to go about this”, “need to find a better kick off”, “this section will be shortened/expanded”.

etc.... Should aim at being able to partially cover these five points:

1. A theoretical introduction to the topic and a concise review of the relevant literature
2. A description of the phenomenon that you will be analyzing in your data.
3. A description of the ethnographic setting
4. A description of the data you will be using
5. Conclusions that you may draw

Keep always in mind that this is a draft aimed at a workshop. Your paper will received feedback without being evaluated: Only your final drafts will and even those will not be “graded”. Do not approach this assignment with the anxiety of someone who is waiting to receive a grade.

Ethnographic exercise #2 On the micropolitics of the neoliberal everyday

**Due on Monday- March 31st -Bring hardcopy to Class and Upload digital copy on MySLC
Discussed on 04/08**

Drawing on the readings done for week 6 and 7 provide a brief ethnographic account of the impact of neoliberal morality and structures of actions in your quotidian experience. **We will workshop your pieces on 04/08 together with the remaining Conference paper drafts.**

Spring Break

March 14-31

WEEK 8- Workshop on Conference Papers First Drafts

B Week

Tue, April 1

RESPONSE PIECE #7

One page (500-700 words ca.) thought piece on the readings for week 9 **due on Sunday 04/06 at 10 am.**

WEEK 9- Debating & Enregistering Neoliberalism

A Week

Tue, April 8

Readings

- Pedwell, Carolyn. 2010. Economies of empathy: Obama, neoliberalism, and social justice. *Environment and Planning D: Society and Space* 30(2):280-297.
- Urciuoli, Bonnie. 2008. Skills and selves in the new workplace. *American Ethnologist* 35(2):211-228.
- Park, Joseph Sung-Yul. Naturalization of competence and the neoliberal subject: Success stories of English language learning in the Korean conservative press. *Journal of Linguistic Anthropology* 20(1):22-38.
- Wacquant, Loïc. 2012. Three steps to a historical anthropology of actually existing neoliberalism. *Social Anthropology* 20(1):66-79.
- Hilgers, Mathieu. 2013. Embodying neoliberalism: thoughts and responses to critics. *Social Anthropology* 21(1):75-89.
- Collier, Stephen J. 2012. Neoliberalism as big Leviathan, or ... ? A response to Wacquant and Hilgers. *Social Anthropology* 20(2):186-195.
- Jessop, Bob. 2013. Putting neoliberalism in its time and place: a response to the debate. *Social Anthropology* 21(1):65-74.

Optional

RESPONSE PIECE #8

One page (500-700 words ca.) thought piece on the readings for week 10 **due on Sunday 04/13 at 10 am.**

Ethnographic exercise #3 On Neoliberal discourse

Due on Monday- April 14th -Bring hardcopy to Class and Upload digital copy on MySLC Discussed on 04/29

WEEK 10- The Moral landscape of Post-socialist China

B Week

Tue, April 15

Readings

- Kleinman, A., et al. 2011. "Introduction" (pp.1-36). In *Deep China: The Moral Life of the Person, What Anthropology and Psychiatry Tell Us about China Today*. Univ of California Pr.
- Yan, Yunxiang. 2011. "The Changing Moral Landscape" (pp. 36-78). In Kleinman, A., et al. (eds). *Deep China: The Moral Life of the Person, What Anthropology and Psychiatry Tell Us about China Today*. Univ of California Pr.
- Rofel, Lisa. 2007. "Introduction" (pp.1-31). In *Desiring China: Experiments in neoliberalism, sexuality, and public culture*: Duke University Press.

RESPONSE PIECE #9

One page (500-700 words ca.) thought piece on the readings for week 11 **due on Sunday 04/20 at 10 am.**

WEEK 11- Neoliberal Governmentality

A Week

Tue, April 22 -

Readings

- Rudnyckyj, Daromir. 2004. Technologies of servitude: governmentality and Indonesian transnational labor migration. *Anthropological quarterly* 77(3):407-434.
- Constable, Nicole. 1997. Sexuality and discipline among Filipina domestic workers in Hong Kong. *American Ethnologist* 24(3):539-558.
- Richard, Analiese, and Daromir Rudnyckyj. 2009. Economies of affect. *Journal of the Royal Anthropological Institute* 15(1):57-77.
- Jones, Carla. 2004. Whose stress? Emotion work in middle-class Javanese homes. *Ethnos* 69(4):509-528.

Optional

- Foucault, M. 2006. "Governmentality" *The Anthropology of the State: A Reader*, Aradhana Sharma and Akhil Gupta (eds.), Blackwell, Malden, MA, (2006), pp. 131-143.
- Li, Tania Murray. 2007. Governmentality. *Anthropologica* 49(2):275-281.
- Ferguson, James and Akhil Gupta. 2002. Spatializing states: toward an ethnography of neoliberal governmentality. *American Ethnologist* 29(4):981-1002.
- Rudnyckyj, Daromir. 2009. Spiritual economies: Islam and neoliberalism in contemporary Indonesia. *Cultural Anthropology* 24(1):104-141.
- Chaput, Catherine. 2010. Rhetorical circulation in late capitalism: Neoliberalism and the overdetermination of affective energy. *Philosophy and Rhetoric* 43(1):1-25.
- Henkel, Heiko, and Roderick Stirrat. 2001. "Participation as a Spiritual Duty; Empowerment as Secular Subjection". In *Participation: The New Tyranny?* B. Cooke and U. Kothari, (eds). London: Zed Books. Pp. 168-184.
- Rudnyckyj, Daromir. 2008. "Worshipping work: producing commodity producers in contemporary Indonesia". In *Taking Southeast Asia to market: commodities, nature, and people in the neoliberal age*:73-89.

RESPONSE PIECE #10

One page (500-700 words ca.) thought piece on the readings for week 12 due on Sunday 04/27 at 10 am.

WEEK 12- Love for Sale: Global commerce of Intimacy

B Week

Tue, April 29 -

Readings

- Bernstein, Elizabeth. 2007. Buying and selling the "girlfriend experience": The social and subjective contours of market intimacy. In *Love and globalization: Transformations of intimacy in the contemporary world*. Mark Padilla et. al (eds.). Vanderbilt University Press: pp. 186-202.
- Constable, Nicole. 2007. "Love at First Site? Visual Images and Virtual Encounters With Bodies". In *Love and globalization: Transformations of intimacy in the contemporary world*. Mark Padilla et. al (eds.). Vanderbilt University Press: pp. 252-267.

- Ong, Aihwa. 2006. "A Biocartography: Maids, Neoslavery, and NGOs". *Neoliberalism as Exception: Mutations in Citizenship and Sovereignty*: 195-218.
- Cheng, Sealing. 2007. "Romancing the club: love dynamics between Filipina entertainers and GIs in US military camp towns in South Korea". In *Love and globalization: Transformations of intimacy in the contemporary world*. Mark Padilla et. al (eds.). Vanderbilt University Press: pp. 226-251.

Optional

- Erik, Cohen. 1986. Lovelorn Farangs: The Correspondence between Foreign Men and Thai Girls. *Anthropological Quarterly* 59:115-127.
- Aizura, Aren Z. 2010. —Feminine Transformations: Gender Reassignment Surgical Tourism in Thailand. *Medical Anthropology* 29(4): 424-443.

Film Screenings & Presentations

WEEK 13- The Act of Killing

A Week

Tue, May 6

Film Screening

The act of killing. (2012). By Christine Cynn and [Joshua Oppenheimer](#). Drafthouse Films. 159 minutes. (On the 1965 Indonesian genocide)

<http://theactofkilling.com/>

WEEK 14- Your Videos-Screening

B Week

Tue, May 13 -

Films

- *S21: The Khmer Rouge Killing Machine*. (2003). By Pithy Panh. Institut national de l'audiovisuel and First Run Features. 101 minutes. (On remembering and survivors of Khmer Rouge violence)
- The act of killing. (2012). By Christine Cynn and [Joshua Oppenheimer](#). Drafthouse Films. 159 minutes. (On the 1965 Indonesian genocide)
<http://theactofkilling.com/>
- The Killing fields. (1984). By Roland Joffé. 141 minutes. (On the Khmer Rouge regime in Cambodia)
- *A year lived dangerously*. (1982). By Peter Weir. MGM. 117 minutes. (On the 1965 coup in Indonesia)
- *Chain of Love*. (2001). By Meerman, Marije, et al. Kenten Van Liefde: First Run/Icarus Films. 50 minutes. (On migration and maternal love in the Philippines)
<http://icarusfilms.com/new2002/chain.html>
- *No Man's Land: The Fall*. (2006). ABC News. 42 minutes. (On the last months of the Vietnam war)
- *Ghosts and Numbers*. (2009). By Alan Klima. 67 minutes. (On the aftermath of the Thai financial crash) <http://www.der.org/films/ghosts-and-numbers.html>
- *I not stupid*. Xiaohuibuben (2002). By Jack Neo. MediaCorp. Raintree Pictures, 105 minutes. (On Singaporean school system)

Novels

- Linmark, R Zamora. 2011. *Leche: A Novel*: Coffee House Press.
- Ayu, Djenar Maesa. 2005. *They Say I'm a Monkey*: Metafor Pub.
- Utami, Ayu. 2007. *Saman*: dybbuk.

Books

- Tsing, A. L. 2005. *Friction: an ethnography of global connection*: Princeton University Press.
- Yano, Christine Reiko. 2011. *Airborne Dreams: "Nisei", Stewardesses and Pan American World Airways*: Duke University Press.
- Mills, Mary Beth. 1999. *Thai Women in the Global Labor Force: Consuming Desires, Contested Selves*. New Brunswick, N.J.: Rutgers University Press.
- Kirsten W. Endres. 2011. *Performing the divine: mediums, markets and modernity in urban Vietnam*. Copenhagen: NIAS Press.
- Kleinman, A., et al. 2011. *Deep China: The Moral Life of the Person, What Anthropology and Psychiatry Tell Us about China Today*: Univ of California Pr.
- Adams, Kathleen M. 2006. *Art as politics: Re-crafting identities, tourism, and power in Tana Toraja, Indonesia*: University of Hawaii Press.
- Boellstorff, Tom. 2005. *The gay archipelago: Sexuality and nation in Indonesia*: Princeton University Press.
- Mills, Mary Beth. 1999. *Thai Women in the Global Labor Force: Consuming Desires, Contested Selves*. New Brunswick, N.J.: Rutgers University Press.
- Parrenas, Rhacel Salazar. 2001. *Servants of globalization: Women, migration and domestic work*: Stanford University Press. (a sociologist)
- Constable, Nicole. 1997. *Maid to order in Hong Kong: Stories of Filipina workers*: Cornell University Press.
- Ong, Aihwa. 1999. *Flexible citizenship: The cultural logics of transnationality*: Duke University Press.