

Language and the poetics of emotions

Sarah Lawrence College

Open Seminar

Spring 2017

ANTH 3817-R-1

Tuesday 6:30-9:10 pm WEST 104

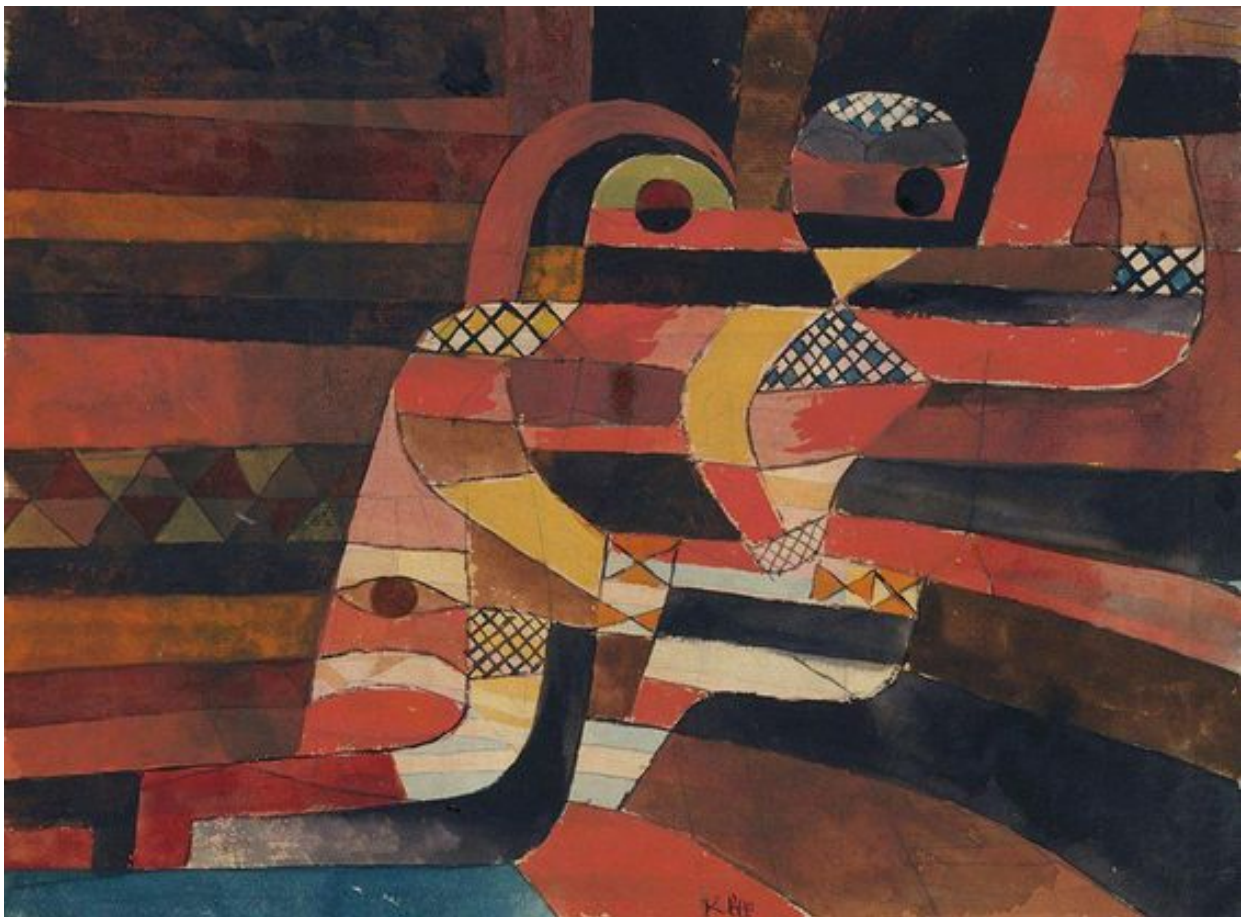
Additional meetings on **Wednesday 12:30- 2 pm PAC 1**

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Temporarily **Dudley Lawrence 08**

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*paul klee
the lovers
1920*

Course description

How do language and communicative practices shape emotional experience? What are emotions and how can we study them ethnographically? How do our everyday ways of interacting create emotional meaning? This course focuses on the role of language and communicative dynamics in mediating and shaping emotional experience.

Since the early 1990s, influential works in linguistic and cultural anthropology have questioned universalizing views of emotion, advocating the idea that emotions are linguistic and sociocultural constructs grounded in historical and local specific contexts. These studies have challenged approaches to emotions based on binary oppositions (i.e. mind versus body and emotion versus reason), as reflected for example in popular and scholarly tendencies of associating emotions with stereotypical images of femininity, seen in opposition and hierarchical relations to reason (or rationality). Another line of research has explored the co-articulation between the linguistic expression of emotions and the process of subject-formation, highlighting how certain ways of speaking may generate or challenge moral dispositions, domains of experience, and structures of feelings.

Throughout the semester students will engage a series of ethnographic case studies aimed at exploring the nexus between language, emotions, and everyday cultural practices. Ranging from the relation between ideologies of gender and linguistic styles of affective expression in the Pacific to the intersection between romantic love, marriage practices, and the development of literacy in Nepal; from the connection between emotional ethos and styles of religious devotion in Indonesia and Mexico to the poetic expressions of resistance in Egypt and Nigeria; and from the analysis of the emotion in doctor-patient interactions to the study of dynamics of popularity and exclusion among American teenagers, this course will explore the linguistic constitution of emotional experience and subjectivity. Our aim will be to explore the linguistic poetics of emotions and the cultural politics of affect to expand our understanding of the significance of language in shaping our world.

Course pre-requisites

This is an open seminar. It requires no specific background in any specific discipline. However, students should be interested in achieving a deeper understanding in how language works and shapes how humans experience the world. For this purpose, it will be necessary to attend to small details of linguistic behavior and engage with fine-grained analyses of communicative interaction. Will you have patience for this?

Course objectives

Through a series of readings and ethnographic exercises, this course aims at building a critical understanding of “the means by which power [...] is produced reproduced, and distributed when we seem to be doing nothing more than kissing our lovers goodbye as we leave for the day” (Povinelli 2006: 10). In order to develop such an understanding students will be encouraged to ethnographically observe how they themselves speak, interact, and engage intimate relations.

These ethnographic exercises may be connected to the development of one’s individual conference project or simply constitute single experiences. Conference projects will have an ethnographic focus. The emphasis on ethnography entails a focus on developing an ability to listen and understanding without jumping to conclusions and without imposing our pre-conceived ideas and values on the ethnographic materials that we will gather or examine. This ethnographic structure of attention is aimed at understanding the subtleties and complexities of human experience, which may also lead to new discoveries about ourselves.

Assignments and Writing Requirements.

1) Response pieces on each week’s readings

- a) **Due dates:** Every week (almost) on **Monday before noon**.

- b) **Prompt:** For each class, I would like you to write **250 words ca.** on the assigned readings. In these short responses, you are not supposed to summarize the reading, but to note down the most salient thoughts and questions triggered by the reading. What interested/annoyed/stimulated you? Responses should identify main arguments; key words, links to class discussion, as well as your own reflections. You will be evaluated on comprehension of texts and the depth of your engagement with these materials. You are welcome to make direct reference and quote the author's words, but please make sure you provide the exact page number.
- c) **Submission:** You will need to **upload** your texts on the **course discussion board**. You are also expected to bring a printed version of your response to each class where response pieces will be required, as your interventions in seminar will in part draw on your written responses.

2) Conference journaling

- a) **Due dates:** On the day of every conference meeting **before midnight**.
- b) **Prompt:** Write a note on our discussion and your thoughts on the meeting, provide a summary of what we worked on for conference in the form of short answers to the following questions: What did we discuss? What have I encouraged you to look at? What work will you complete for our next conference meeting? I will not assess the quality of your writing so please feel comfortable writing in a drafty and unsystematic manner, but please bear in mind that timeliness of your submission will be of paramount importance.
- c) **Submission:** Via email to my email address. Specify in the subject heading your name_Conference_journal_date.

3) Conference papers First Drafts and Outlines

- a) **Due dates:** **03/22 before noon.**
- b) **Prompt:** This is a preliminary version of your final conference paper. It will contain a draft of some of the paper's key sections and an outline of how you are planning on articulating the paper's section (generally 6 or 7).
 - Keep always in mind that this is a draft aimed at a workshop where you will receive feedback without being evaluated: Only your final drafts will and even those will not be "graded". Do not approach this assignment with anxiety.
 - 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.
 - The more specific/articulated/candid you are going to be now, the better feedback you will receive for the final drafts.
 - Though this draft will only be preliminary, you should have a sketch of the overall articulation of the final paper (what I call an outline), 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".
 - In spite of the fact that you are free to develop your preliminary draft in the way you find most convenient for the preparation of your final draft, your preliminary draft will need to provide a sense to the reader of the following five points:
 1. A theoretical introduction to the topic and a concise review of the relevant literature
 2. A description of the phenomenon/data that you will be analyzing
 3. A description of the ethnographic setting
 4. A description of the methodology
 5. Conclusions that you may draw

4) Mid-term Papers: “Graphic Artifacts, Semiotic ideologies, and Affective Landscapes”

a) **Due date:** 03/07 before noon.

b) **Prompt:** Graphic artifacts—letterforms, logos, internet memes, bureaucratic documents, product catalogs, and other graphic media and visual forms— are embedded in constellations of moral and aesthetic meanings. Scholars may use the term “graphic ideology” or “semiotic ideology” to refer to these, often arbitrary, but always systematic associations between graphic artifacts and moral-aesthetic meanings. Though often tacit and implicit, these ideologies play an important role in structuring our interpersonal encounters and our experience of the world. Drawing on the documentary by Gary Hustwit on Helvetica and on the readings assigned for 02/01, discuss with concrete examples of your choice how graphic artifacts partake in larger ideologies and how they shape our affective and social landscape.

Among the questions you may ask yourself while completing this inquiry are: What are the moral, social, and affective meanings attached to certain sets of graphic artifacts? How these meanings may have become invisible or natural? Under what conditions such (social, affective, moral) meanings can instead be exposed and become the object of active reflection and explicit and explicit meta-semiotic debate? When is the authenticity of an object-sign called into question? How do graphic ideologies mediate relations between texts and the personas they purport to animate?

- Your paper (4-5 page 1500-2000 word long) will draw on the readings you have done so far, on the documentary and on your ethnographic observations (which we will discuss on our first Wednesday meeting).
- Please bear in mind that you should elaborate on my prompts *by discussing the literature you read for class* as well as by providing concrete examples from the empirical data you gathered for this project. **One of the main goals of the essay is to prompt you to establish connections between the different readings done in the first half of the Semester.** So the more connections you will be able to make in your reflections, the better. *This will entail quoting the literature covered in this course (Please follow the detailed guidelines provided on MySLC handout tab in the document entitled “How to format your texts”).* You are free to refer to other sources if you want, but you will need to prioritize the readings and discussions done for this course.
- In case there were thematic overlaps and congruencies, you may, if you wish, utilize some of the work (theoretical and/or empirical) done for your mid-term essay for your conference paper and project.

c) **Submission:** You will **upload** your essay on **MySLC** Assignment tab (naming it YourName_Midterm_Paper) by the due date and bring a hardcopy to class on **03/07**.

d) **Presentation:** You will present the findings of your **midterm** papers on 05/09 during a 8 minutes presentation. **Multimedia technologies (including usage of audio, video, pictures) are welcome.**

5) Conference papers Final Drafts

a) **Due dates:** 04/29 before midnight with no exception.

b) **Prompt:** Conference papers are not review articles, nor annotated bibliographies. They are research papers. Students will need to work consistently on their conference project throughout the semester. We will talk about the nature and progressive development of these projects in our "conference" meetings.

- Students are expected to make original claims, provide ethnographic evidence for their argument and show deference to the work of other scholars by referring to the relevant existing literature.
- Your paper (16-20 page 5-7000 ca. word long) should identify a key research question and a unifying theme that you will explore in relationship to the existing relevant bodies of academic literature and to your own original ethnographic investigation.
- In your writing, you will need to discuss the relevant literature, describe your data and the methodology through which you collected them, advance your own interpretation of both the

literature and your own data. Your own interpretation will be advanced in an introduction, articulated in the body of the paper, and clinched in your conclusion.

- I expect your papers to be carefully polished.
- You should present work of a quality that you could be willing to submit to a scholarly journal for consideration.
- Consequently, you must pay close attention to professional standards in your writing and citations. You should write for an imagined audience of fellow anthropologists who have not necessarily read the particular essays and books. Therefore, you should illustrate and explain your points carefully.
- The paper must be proofread and spellchecked, in proper AAA formatting for all footnotes, citations within text, and references, see the AAA style guide http://www.aaanet.org/pubs/style_guide.htm, as well as the additional guidelines I uploaded on the handout tab under the heading “how to format your texts”.
- The final paper will need to have a:
 - Title
 - Subtitle
 - Abstract of no more than 250 words
 - A list of 6 keywords
 - A list of references cited at the end, following AAA format
 - It should be divided in numbered sections (and subsections if you deem it necessary) each bearing its own heading (and subheading)
 - Length may vary, but it will need to be at least 16 pages long, 1.5 spaced, with 1-inch margins.
 - You must **number your pages**.

6) Ethnographic exercises

a) **Due dates:** on **Wednesdays** (read below for further details)

b) **Prompt:** One page max of notes and observations. Read below for further details.

c) **Submission:** You will **upload** your texts on **MySLC** Assignment tab (naming it YourName_Exercise_Number) by the due date and bring a hardcopy to class.

7) Checklist for Assignment Preparation and Submission.

All the Assignments other than the weekly posts (which have to be posted on the discussion board) will be submitted online through the MySLC assignment tab. The following link provides you with a set of instructions of how to complete assignments online by using MySLC:

<http://pages.slc.edu/~support/myslc/show-article.php?id=478>

Please remember to

- Include a list of references cited and give credit to the sources you use.
- Always read carefully the assignment prompt to see if an additional hardcopy is required.
- Always ensure that you name your assignments according to the instructions.
- *Respect the Word limit.* Sticking to these limits will not always be easy, but it is an important requirement in many academic and non-academic professional environments. Hence, please be mindful of how much time and space you need to express your point. Remember that you will need to give the reader enough context to make yourself understood and at the same time that you will have to be prepared to having to trim down your writing in order to avoid going over the limits.

NOTE : *Syllabus is subject to slight changes depending on the progresses and interests of the class.*

1. Graphic artifacts and moral-affective ideologies

A Week-

No conference

No web-post

No Wednesday class

Tuesday, January 25

Film screening and discussion

Hustwit, Gary 2007 Helvetica. *Brooklyn, NY: Plexi Productions, LLC.*

This screening will generate your first ethnographic task and the prompt for your first assignment see below. For next week (Wednesday, February 1) you will need to collect a series of notes and observations on graphic artifacts.

Optional readings

- Wilce, James M. 2009. "Chapter 1", "Chapter 2". In *Language and emotion*. Volume 25: Cambridge University Press. Pp. 19-54.
 - Ochs, E. and B Schieffelin. 1989. Language has a heart. *Text* 9(1): 7-25.
 - Weidman, A. (2011). Anthropology and the Voice. *Anthropology News*, 52(1), 13-13.
 - Raymond Williams. 1977. "Structures of Feeling," *Marxism and Literature* (Oxford: Oxford Univ. Press, pp. 128-35.
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2. Introduction

B Week-

Conference

Web-post

Wednesday class

Tuesday, January 31

- Lutz, Catherine A. 1988. "The Cultural Construction of the Emotions," "Emotion, Thought, and Estrangement: Western Discourses on Feeling," *Unnatural Emotions: Everyday Sentiments on a Micronesian Atoll and Their Challenge to Western Theory*. Chicago: Univ. of Chicago Press. pp. 3-13, 53-80.
- Weidman, Amanda. 2012. The Ethnographer as Apprentice: Embodying Sociomusical Knowledge in South India. *Anthropology and Humanism*, 37(2), 214-235.
- Renato Rosaldo. 1996. "Grief and a Headhunter's Rage". In *Anthropological theory: An introductory history*, McGee, R Jon, and Richard L Warms (eds.): Mayfield Publishing Company
- Throop, C. Jason. 2010. "Latitudes of loss: On the vicissitudes of empathy." *American Ethnologist* 37.4 (2010): 771-782.

Optional

- Wilce J. 2004. Passionate scholarship: recent anthropologies of emotion. *Rev. Anthropol.* 33:1-17
- Besnier N. 1990. Language and Affect. *Annual Review of Anthropology* 19: 419-451.

Wednesday, February 1

Discussion on Midterm paper on typefaces and moral-aesthetic ideologies. You will bring your notes and observations and we brainstorm collectively possible directions for your midterm paper.

- Donzelli, Aurora 2017. Easyreading®. The Conspicuous Transparency of a New Typeface. Unpublished manuscript.
- Murphy Keith M. forthcoming Fontroversy! Or, How to Care About the Shape of Language To appear in the volume Language and Materiality , Shalini Shankar and Jillian R. Cavanaugh (eds.)

Ethnographic exercise #1 The secret life of graphic artifacts

Drawing your inspiration from the Documentary on Helvetica, you will collect (written!!!) notes and observations on a specific graphic artifact of your choice. You may work in pairs if you wish, or alone. You will bring your notes to class on Wed and read them and collectively brainstorm possible ideas for your midterm papers. No need to turn in a copy of your notes.

3. Emotions as Culturally and Linguistically Constructed

A Week-

No Conference

Web-post

Wednesday class

Tuesday, February 7

- Abu-Lughod, L., Lutz, C. A., 1990, "Introduction: emotion, discourse, and the politics of everyday life", in *Language and the Politics of Emotion*, New York, Cambridge University Press, pp. 1-23.
- Abu-Lughod, L. 1990. "Shifting politics in Bedouin love poetry". In *Language and the politics of emotion*, L. Abu-Lughod and C.A. Lutz (eds.). Cambridge University Press. PP. 24-45.
- Hirschkind, Charles. The Ethics of Listening: Cassette-Sermon Audition in Contemporary Egypt. *American Ethnologist* 28.3 (2001): 623-649.
- Lyon M. 1995. Missing emotion: the limitations of cultural constructionism in the study of emotion. *Cult.Anthropol.* 10(2):244-63

Optional

- Lutz C, White G. 1986. The anthropology of emotions. *Annu. Rev. Anthropol.* 15:405-36
- Wilce, James M. 2009. "Chapter 4. In *Language and emotion*. Volume 25: Cambridge University Press. Pp. 19-54. [on reserve in the library]

Wednesday, February 8

On the ethnographic mode of attention and 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".

Ethnographic exercise #2 On the craft of thick description

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 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 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** 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? What may be the ethnographic purpose of the type of phenomenological bracketing (i.e. suspension of common sense) underlying Percec’s “chosisme” (i.e. focus on things/chooses over humans). **Bring a copy of your text (one page max.) to class and upload it onto the mysc dedicated assignment tab.**

4. Semiotics of Affect and Ideologies of Language

B Week-

Conference

Web-post

Wednesday class

Tuesday, February 14

- Ochs, Elinor. 1992. “Indexing gender”. In *Rethinking context: language as an interactive phenomenon*. A. Duranti & C. Goodwin (eds). Cambridge: Cambridge University Press.
- Irvine J. T. 1990. “Registering Affect: Heteroglossia in the Linguistic Expression of Emotion”. In L. Abu-Lughod and C. A. Lutz, (Eds.), *Language and the Politics of Emotion*, New York, Cambridge University Press, pp. 126-185.
- Harkness, Nicholas. 2011. Culture and interdiscursivity in Korean fricative voice gestures. *Journal of Linguistic Anthropology*, 21(1), 99-123.
- Lutz, C.A. 1990. Engendered emotion: Gender, power, and the rhetoric of emotional control in American discourse. In Abu-Lughod, L., and C.A. Lutz (eds.). Cambridge University Press. Pp. 69-72.

Optional

- Wilce, James M. 2009. “Chapter 8”. In *Language and emotion*. Volume 25: Cambridge University Press. **[on reserve in the library]**
- Inoue, Miyako. 2002. Gender, language, and modernity: Toward an effective history of Japanese women’s language. *American Ethnologist* 29(2):392-422.
- Kroskrity, Paul V. 2004. “[Language ideologies](#)” (pp. 496-518). In *Companion to Linguistic Anthropology*. A. Duranti (ed.). Oxford: Blackwell.
- Kiesling, Scott. 2006. “Playing the straight man: Displaying and maintaining male heterosexuality in discourse”. In “The Language and sexuality Reader”, D. Cameron & D. Kulick (eds.): Routledge. Pp. 118-131.
- Irvine, JT, and S Gal. 2009. [Language Ideology and Linguistic Differentiation](#). In *Linguistic Anthropology: A Reader*. Ed. A. Duranti. Malden, Mass.: Blackwell.

Wednesday, February 15

On writing ethnographic fieldnotes

- 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.

Ethnographic exercise #3

On Field notes & Ethnographic Structures of Attention

Drawing on the examples provided in Emerson et. al. at pp. 6-9. Write one page of fieldnotes on a fragment of your daily life on Campus.

Bring a copy of your text (one page max.) to class and upload it onto the myslc dedicated assignment tab.

5. Ideologies, Embodied Emotions, and Digital Spaces

A Week-

No Conference

Web Post

No Wednesday class

Tuesday, February 21

- Del Pinal, Eric Hoenes. 2011. Towards an Ideology of Gesture: Gesture, Body Movement, and Language Ideology Among Q'eqchi'-Maya Catholics. *Anthropological Quarterly* 84.3: 595-630.
- Gershon, Ilana. 2010. Media ideologies: An introduction. *Journal of Linguistic Anthropology* 20.2: 283-293.
- Gershon, Ilana. 2010. Breaking up is hard to do: Media switching and media ideologies. *Journal of Linguistic Anthropology* 20.2: 389-405.
- Gershon, Ilana. 2011. Un-friend my heart: Facebook, promiscuity, and heartbreak in a neoliberal age. *Anthropological Quarterly* 84.4 (2011): 865-894.

Optional

- Donzelli, Aurora. 2012. "The Fetish of Verbal Inflexion: Lusophonic Fantasies and Ideologies of Linguistic and Racial Purity in Postcolonial East Timor." In *Language, Ideology, and the Human: New Interventions*, Sanja Bahun and Dusan Radunovic (eds), Ashgate, pp. 131-157.
 - Weidman, Amanda J. 2003. Guru and gramophone: Fantasies of fidelity and modern technologies of the real. *Public Culture* 15.3 453-476.
 - Gershon, Ilana. 2013. Publish and be damned: New media publics and neoliberal risk. *Ethnography*:1466138113502514.
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6. Language, Labor, and Emotion Work

B Week-

No Conference

Web Post

No Wednesday class

Tuesday, February 28

- Hochschild A. 1983. *The Managed Heart: Commercialization of Human Feeling*. Berkeley: Univ. Calif. Press pp. 3-23.
- Cameron, Deborah. 2000. Styling the worker: Gender and the commodification of language in the globalized service economy. *Journal of Sociolinguistics* 4(3):323-347.
- Hall, Kira. 1995. Lip service on the fantasy lines. In Hall, Kira, and Mary Bucholtz, eds. *Gender articulated: Language and the socially constructed self*. Routledge. Pp. 183-216.
- Cavanaugh, Jillian R. 2016. Documenting subjects: Performativity and audit culture in food production in northern Italy. *American Ethnologist* 43.4: 691-703.

Optional

- Thurlow, C. & Jaworski, A. (2014). Visible-invisible: The social semiotics of labour in luxury tourism. In T Birtchnell & J. Caletrio (eds), *Elite Mobilities* (pp. 176-193). London: Routledge.
- Chaput, Catherine. 2010. Rhetorical circulation in late capitalism: Neoliberalism and the overdetermination of affective energy. *Philosophy and Rhetoric* 43(1):1-25.

- Urciuoli, Bonnie, and Chaise LaDousa. "Language Management/Labor." *Annual Review of Anthropology* 42 (2013): 175-190.
- Pedwell, Carolyn. 2010. Economies of empathy: Obama, neoliberalism, and social justice. *Environment and Planning D: Society and Space* 30(2):280-297.
- Hochschild, Arlie Russell. 1979. Emotion work, feeling rules, and social structure. *American journal of sociology* 85(3): 551-575.
- Inoue, Miyako. 2012. Neoliberal Speech Acts: The Equal Opportunity Law and Projects of the Self in a Japanese Corporate Office. In *Global Futures in East Asia*, Ann Anagnost, Andrea Arai, and Ren Hai, eds. Stanford University Press. Pp. 197-221.

****Abstract Assignment due on March 3****

****Midterm papers due before noon on March 7****

******Bring hardcopies to class******

7. Love and Literacy

A Week-

Conference

Web Post

Wednesday class

Tuesday, March 7

- Ahearn, Laura M. 2001. *Invitations to love: Literacy, love letters, and social change in Nepal*: University of Michigan Press.

Wednesday, March 8

Discussion of conference projects topics.

Discussion on Editorial Guidelines for conference papers

Abstract exercise #4

Drawing on the structure of the Abstracts of the articles we have read so far, write a tentative abstract (350 words max) for your conference paper. Be concise and rhetorically effective. Abstract are supposed to illustrate the topic of your paper, sketch its line of argument, as well as persuade a potential reader to read you.

You may also use this outlet to formulate your main research questions.

Don't be too anxious about this exercise. You are not being assessed for how good an abstract you compose. The goal of this task is to help you think through your conference paper topics and prompt you to experiment with the genre "abstract".

Spring Break

*****First draft of Conference Papers due on 03/22 before noon*****

March 13-March 27

8. No class- The Cultural Politics of Emotions Part 1

B Week-

No Conference

Web Post

No Wednesday class

Read the first three chapters of Ahmed's book and post your response by the usual Monday deadline.

Tuesday, March 28

- Ahmed, Sara. 2014. Cultural politics of emotion. Edinburgh University Press.
-

9. Workshop on Conference Papers

A Week-

Conference

No Web Post

Wednesday class

Tuesday, April 4

7 papers discussed

Wednesday, April 5

4 papers discussed

10. The Cultural Politics of Emotions Part 2

B Week-

No Conference

Web Post

No Wednesday class

Read the remainder chapters of Ahmed's book and Post your response by the usual Monday deadline.

Tuesday, April 11

- Ahmed, Sara. 2014. Cultural politics of emotion. Edinburgh University Press.
-

11. Discursive Genres and Technologies of the Self

A Week-

Conference

Web Post

No Wednesday class

Tuesday, April 18

- Bialostok, Steven M., and Matt Aronson. 2016. Making Emotional Connections in the Age of Neoliberalism. *Ethos* 44.2: 96-117.
- Kunreuther, Laura. 2010. Transparent media: radio, voice, and ideologies of directness in postdemocratic Nepal. *Journal of Linguistic Anthropology* 20.2: 334-351.
- Cruikshank, Barbara. 1993. Revolutions within: self-government and self-esteem. *Economy and Society* 22.3: 327-344.
- Sa'ar, Amalia. 2016. Emotional Performance as Work Skill: Low-Income Women in Israel Learning to Talk the Talk. *Ethos* 44.2: 171-185.
- McElhinny, Bonnie. 2016. A Heartfelt Approach: On and Beyond Neoliberalism. *Ethos* 44.2: 186-191.

Optional

- Matza, Tomas. 2009. Moscow's Echo: Technologies of the Self, Publics, and Politics on the Russian Talk Show. *Cultural Anthropology* 24(3): 489-522.
 - Wilce, James M., and Janina Fenigsen. 2016. Emotion Pedagogies: What Are They, and Why Do They Matter?" *Ethos* 44.2: 81-95.
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12. Temporalities of Anger, Fear, Hope, and Desire

B Week-

Conference

Web Post

No Wednesday class

Tuesday, April 25

- Crapanzano, Vincent. 2003. Reflections on hope as a category of social and psychological analysis. *Cultural Anthropology* 18.1: 3-32.
- Miyazaki, Hirokazu. 2006. Economy of dreams: Hope in global capitalism and its critiques. *Cultural Anthropology* 21.2: 147-172.
- Adams V. et al. 2009. Anticipation: technoscience, life, affect, temporality. *Subjectivity* 28:246–65
- Lefkowitz, Daniel. 2003. Investing in emotion: love and anger in financial advertising. *Journal of Linguistic Anthropology* 13.1: 71-97.
- Ewold, Francois. 1991. Insurance and risk. In *The Foucault effect: Studies in governmentality*. M., Burchell, G., Gordon, C., & Miller, P. (eds.). University of Chicago Press. Pp. 197-210.

Optional

- Dean, Mitchell. 1998. Risk, calculable and incalculable. *Soziale Welt* 49: 25-42.
 - Miyazaki, Hirokazu. 2010. The temporality of no hope. In *Ethnographies of neoliberalism*. Carol J. Greenhouse (ed.). University of Pennsylvania Press. Pp. 238-250.
 - Brown, Wendy. "Resisting left melancholy." *boundary 2* 26.3 (1999): 19-27.
 - Connell, Erin, and Alan Hunt. 2010. The HPV vaccination campaign: A project of moral regulation in an era of biopolitics. *Canadian Journal of Sociology* 35.1: 63-82.
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****Conference Papers due on 04/29 by midnight****

*****Bring Hardcopy to class on 05/02*****

13. Public Intimacies

A Week-

No Conference

No Web Post, **BUT discussion of Klima's documentary will be informed by the assigned readings below**

No Wednesday class

Tuesday, May 2

- Klima, Alan. 2004. Thai love Thai: Financing emotion in post-crash Thailand. *Ethnos* 69.4: 445-464.
- Richard, Analiese, and Daromir Rudnyckj. 2009. Economies of affect. *Journal of the Royal Anthropological Institute* 15(1):57-77.
- McElhinny, Bonnie. 2010. The audacity of affect: Gender, race, and history in linguistic accounts of legitimacy and belonging. *Annual Review of Anthropology* 39: 309-328.

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>
-

14. Presentations of Midterm Papers and Concluding Remarks

B Week-

No Conference

No Web Post

No Wednesday Class

Tuesday, May 9