



FRAMING THE GLOBAL

2018 Conference
September 27, 28 & 29

Indiana University Bloomington
Global and International Studies Building
Indiana Memorial Union

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The Welcome and Keynote at the Shreve Auditorium, Global and International Studies Building, as well as sessions held in the Oak Room at the Indiana Memorial Union will be livestreamed via Indiana University Broadcast, see: **broadcast.iu.edu**.

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Welcome

Through the support of the Andrew W. Mellon Foundation over the past 8 years, Framing the Global has pursued an approach to global scholarship that recognizes the mutual constitution of local and global, individual and universal, micro and macro. Scholars and authors in the Framing the Global project and book series employ global research frameworks that are characterized by interdisciplinarity, empirical grounding, and a concern with tracing the links between the transnational and the local in a variety of lived, political, discursive, cultural, and social domains. Framing the Global is proud of the intellectual space it has carved out for global studies, a space where binaries are challenged; interdisciplinarity is embodied in method and theory; scholarship, practice, and pedagogy inform one another; and where global research is made meaningful in the humanities, social sciences, and in professional fields.

Framing the Global represents a scholarly conversation that transcends boundaries, and this conference is just one piece of this larger process. It is an opportunity for us to share our work and to bring your perspectives into the conversation about global scholarship and pedagogy. We look forward to what we hope will be a thoughtful and spirited few days of dialogue, reflection, and debate.

—Framing the Global

Conference Schedule

Thursday, September 27

Global and International Studies Building

4:00-5:00 p.m. – Registration

- Global and International Studies Building
Shreve Auditorium entrance

5:00 p.m. – Welcome and Keynote Address

Opening remarks by Lee Feinstein, Dean for the School of Global and International Studies

Introduction of speaker by Hilary Kahn, Assistant Dean for International Education and Global Initiatives, Director, Center for the Study of Global Change, School of Global and International Studies

Keynote Address: Peggy Levitt: *Deconstructing and Reconstructing: Embracing Alternative Ways of Knowing, Representing, and Providing Social Welfare in a Global World*

Peggy Levitt, Chair, Department of Sociology and Luella LaMer Slaner Professor in Latin American Studies, Wellesley College, Co-Founder, Global (De)Centre, Co-Director, Politics and Social Change Workshop, Harvard University

- Shreve Auditorium, (GA0001) Global and International Studies Building

6:30-8:00 p.m. – Reception

- Global and International Studies Building Atrium

Friday, September 28
Indiana Memorial Union

8:00 a.m.-1:45 p.m. – Registration

Coffee and Refreshments (8-9 a.m.)

- Tree Suites Lounge
Mezzanine Level (above the lobby of the Biddle Hotel)

9:15-10:45 a.m. – Panel Presentations

Session One: Oak Room

Framing Global Sustainability: Entrepreneurship, Ethics, and Ecology

Moderator: Jessica O'Reilly, Assistant Professor, International Studies, Indiana University

"New Humanitarianism and the Crisis of Charity: Good Intentions on the Road to Help" - Michael Mascarenhas, Associate Professor, Department of Environmental Science, Policy and Management, University of California, Berkeley

"On Global Plasticity: Framing the Global Through Affective Materiality" - Deirdre McKay, Reader in Social Geography and Environmental Politics, Keele University

"Policy Entrepreneurs for a Return to Infrastructure: A California Case Study of the Global Desalination Industry" - Brian O'Neill, Doctoral Student, University of Illinois at Urbana-Champaign

Session Two: Persimmon Room

Global Technologies: Surveillance and Suppression

Moderator: Diane Henshel, Associate Professor, School of Public and Environmental Affairs, Indiana University

"Turning Big Brother Upside Down: Some Lessons from the Global South" - Jose Ragas, Assistant Professor, History, Catholic University of Chile

"The #MeToo Movement and Its Lack in China" - Hongmei Li, Associate Professor of Strategic Communication, Media, Journalism, and Film, Miami University

"The Travels of a Global Television Format: The Undercover Boss Blues" Ilana Gershon, Associate Professor of Communication and Culture, Indiana University

10:45-11 a.m. – Break

Coffee and refreshments

- Tree Suites Lounge
Mezzanine Level (above the lobby of the Biddle Hotel)

11:00 a.m.- 12:30 p.m. – Panel Presentations

Session Three: Oak Room

Global Misalignments: Regularities and Inequalities

Moderator: Sarah Bauerle Danzman, Assistant Professor, International Studies, Indiana University

"Rules Without Rights: Land, Labor, and Private Authority in the Global Economy" - Tim Bartley, Professor, Sociology, Washington University in St. Louis

"Problematizing Images of Global Finance and Hyperglobal Framings: An Analytical Approach" - Rachel Harvey, Adjunct Associate Research Scholar, Columbia University

"Materiality and identity: Food, Waste and the New Right Wing in Europe" - Zsuzsa Gille, Professor, Sociology, University of Illinois at Urbana-Champaign

Session Four: Persimmon Room

Performing the Global

Moderator: Daniel Reed, Professor, Ethnomusicology, Indiana University

"The Chinese Atlantic: Seascapes and the Theatricality of Globalization" - Sean Metzger, Professor, School of Theater, Film and Television, University of California, Los Angeles

"I tend to borrow from the culture, but in the end, I'm sort of enriching both cultures...': Considerations by Young Moroccan Storytellers when Culturally Translating Hikayat Stories" - Erin Gould, Doctoral Student, University of California, Riverside

"Global China Without China? Rhizome of Sinophone Studies" - Chun-Yu Lu, Visiting Assistant Professor, Chinese Studies, College of William & Mary

12:30-1:30 p.m. – Lunch (food provided)

➤ State Room East
Second Floor

1:45-3:15 p.m. – Panel Presentations

Session Five: Oak Room

Media Responsibility in a Globalized World

Moderator: Radhika Parameswaran, Herman B Wells Endowed Professor, Unit Director, Journalism, Indiana University

"Where is the "Global" in Global Communication?" - Rosemary Pennington, Assistant Professor of Journalism, Media, Journalism, & Film, Miami University

"Responsibility, vulnerability, and climate change: Toward a model of influences on climate journalism in developing countries" - Suzannah Evans Comfort, Assistant Professor, The Media School, Indiana University

"Surveying the place of public opinion in the Arab Gulf States" - Russell Lucas, Director, Global Studies in the Arts and Humanities, Associate Professor of International Relations, Michigan State University

Session Six: Persimmon Room

Rethinking International Education: Frameworks for Learning

Moderator: Arlene Benitez, Director, Center for International Education, Development, and Research, Indiana University

"Educating for Global Competency: Implications for Teaching and Research" Meg Gardinier, Associate Professor of Global Leadership, Ph.D. Program in Global Leadership, Indiana Institute of Technology

"Youth Social Ontologies of Citizen Identity: Knowledge from Jordanian, Syrian, and Other Refugee Girls in Jordan's Secondary Public Schools" - Patricia Kubow, Professor, Educational Leadership & Policy Studies; Curriculum & Instruction, Indiana University

"Critical Solidarity: Memory and Justice in Global Classrooms" - JesAlana Stewart Thomas, Doctoral Candidate, School of Global and International Studies, Indiana University

3:15-3:30 p.m. – Break

Beverages and refreshments

- Tree Suites Lounge
Mezzanine Level (above the lobby of the Biddle Hotel)

3:30-5:00 p.m. - Panel Presentations

Session Seven: Oak Room

Global Architectures of Art: Past, Present, and Place

Moderator: Stephanie DeBoer, Associate Professor, The Media School, Indiana University

"Staging the contemporary in the Global South: The art-architecture-archeology-heritage complex at the Kochi-Muziris Biennale (KMB)" - Manuela Ciotti, Associate Professor of Global Studies, Aarhus University

"What Can the Anthropology of Infrastructure Tell Us about Global Contemporary Art?" Karin Zitzewitz, Associate Professor of Art History and Visual Culture, Michigan State University

"Globalization, Fashion Scholarship, and Fashion Collections: The Elizabeth Sage Historic Costume Collection at Indiana University" - Heather Akou, Associate Professor of Fashion Design, Indiana University

"Porcelain Reconsidered: Contemporary Blue and White" - Xingyi Qi, MA Student, Institute of Fine Arts, New York University

Session Eight: Persimmon Room

Terrains of Risk: Bodies, Vulnerability, and Politics

Moderator: Justin Otten, Director, Global Health Affairs, School of Public Health, Indiana University

"Delhi's Peripheries and the Scalar Politics of Toxic Air" - Rohit Negi, Associate Professor, Urban Studies, Ambedkar University

"Global Solution, Local Contestation: The Politics of HIV Testing in Taiwan" - Po-Chia Tseng, Doctoral student, Sociology, University of Illinois at Urbana-Champaign

"Techno Politics: Framing the Globe as the Biometric State" - Matt Harker, Doctoral student, Centre for the Study of Theory and Criticism, Western University

Saturday, September 29
Indiana Memorial Union

8-9 a.m. – Coffee and Refreshments

- Tree Suites Lounge
Mezzanine Level (above the lobby of the Biddle Hotel)

9:15-10:45 a.m. – Panel Presentations

Session Nine: Oak Room

Rethinking International Education: Global Frameworks

Moderator: Hilary Kahn, Assistant Dean for International Education and Global Initiatives, Indiana University

"On the Hot Seat: University Presidents and the Global 1968"
Deborah Cohen, Associate Professor of History/of American Studies, University of Missouri-St. Louis and Lessie Jo Frazier, Associate Professor, Indiana University

"Grasping Terroir in the Fields of Global Studies: Lessons from Translation and Multi-Media Ethnography" - Jonathan Larson, Associate Director of Off-Campus Study, Instructor in Anthropology, Grinnell College

"Positioning International Islamic Universities Globally" - Derya Dogan,
Doctoral Student, Indiana University

Session Ten: Persimmon Room

Global Ghosts: When Inequality Begins in the Realm of the Invisible

Moderator: Anne Griffiths, Professor of Anthropology of Law, School of Law,
University of Edinburgh

"A Ghost Competition in a Transylvanian Village, or Stories as Capital" -
Emanuela Grama, Assistant Professor, Carnegie Mellon University

"Ruinous Monumentality and Afro-Brazilian Fugitivity: Falling into Life in
Salvador, Bahia's 'Black Rome'" - John Collins, Associate Professor of
Anthropology, City University of New York

"Ghostly Hands: Visibility, Surveillance and Transparency in Christian
Aid" - Britt Halvorson, Faculty Fellow, Department of Anthropology, Colby
College

11 a.m. – Final Session

Round Table Discussion
"New Directions in Global Studies"
(Boxed lunch provided)

➤ Oak Room

Conference Abstracts

KEYNOTE

Peggy Levitt (Wellesley College and Harvard University)

Deconstructing and Reconstructing: Embracing Alternative Ways of Knowing, Representing, and Providing Social Welfare in a Global World

In this talk, I argue for a fundamental reconsideration and reorganization of knowledge production. Intellectual and cultural inequality are part and parcel of socioeconomic inequality. How can we create a better world if we are not clear about the premises behind the knowledge that we have about that world and how it is produced? First, I will discuss the need to look carefully at what is obscured, hiding in plain sight, or given center stage by the categories currently used to produce, organize, and disseminate knowledge. I then look at efforts to make art and literary canons more inclusive and the authors and artists that they bring into view. I conclude with a discussion of transnational social protection or how people are increasingly protected and provided for outside the framework of the nation-state. I discuss emerging forms of educational, health, and labor rights institutions and policies that cross borders and who the new winners and losers are.

PAPERS

Heather Akou, Indiana University

Globalization, Fashion Scholarship, and Fashion Collections: The Elizabeth Sage Historic Costume Collection at Indiana University

Although the fashion industry is heavily globalized and has been for centuries, scholars of fashion have been slow to recognize where fashion exists outside of the West. In 2003, for example, Sandra Niessen observed that a century of interdisciplinary scholarship on fashion (by sociologists, anthropologists, art historians, and fashion historians) had been marked by a “persistent momentum in the perception of fashion as a Western phenomenon.” Fashion history textbooks commonly begin with Ancient Greece and finish with European couture; it was only in 2018 that the first textbook with a focus on non-Western fashion was published.

Fashion collections are vital resources for exhibitions and scholarship, but have barely begun to register this global turn in fashion scholarship. As a case study, this paper will examine the

changing mission and collecting practices of the Elizabeth Sage Historic Costume Collection at Indiana University. Started in 1913 by Elizabeth Sage, a professor in Home Economics, as a resource for her innovative courses on fashion history, Sage is now one of the oldest and largest collections of costume and fashion in the United States with approximately 25,000 artifacts. While other institutions on campus such as the Eskenazi Museum of Art, the Mathers Museum of World Cultures, and the Kinsey Institute collect items of dress, Sage is the only collection with an explicit focus on “fashion.”

Tim Bartley, Washington University in St. Louis

Book: Rules Without Rights: Land, Labor, and Private Authority in the Global Economy

Activists have exposed startling forms of labor exploitation and environmental degradation in global industries, leading many large retailers and brands to adopt standards for fairness and sustainability. This book is about the idea that transnational corporations can push these standards through their global supply chains, and in effect, pull factories, forests, and farms out of their local contexts and up to global best practices. For many scholars and practitioners, this kind of private regulation and global standard-setting can provide an alternative to regulation by territorially-bound, gridlocked, or incapacitated nation states, potentially improving environments and working conditions around the world and protecting the rights of exploited workers, impoverished farmers, and marginalized communities. But can private, voluntary standards actually create meaningful forms of regulation? Are forests and factories around the world actually being made into sustainable ecosystems and decent workplaces? Can global norms remake local orders?

Comparing the private regulation of land and labor in democratic and authoritarian settings provides striking new answers. Case studies of sustainable forestry and fair labor standards in Indonesia and China show not only how transnational standards are implemented ‘on the ground’ but also how they are constrained and reconfigured by domestic governance.

Manuela Ciotti, Aarhus University

Staging the contemporary in the Global South: The Art-Architecture-Archeology-Heritage Complex at the Kochi-Muziris Biennale (KMB)

This paper focuses on the Kochi-Muziris Biennale (KMB) - held in South India since 2012 - as a site for the encounter of contemporary art, the KMB venues’ architectural styles, the archeological excavations in search of the ancient port of Muziris, and the mobilization of heritage discourses around the communities who have inhabited the region over the centuries. The paper analyses this encounter as an ‘art-architecture-archeology-heritage complex’. It is contended that while the KMB aims to stage the contemporary and attracts artists and audiences globally, it largely operates through making use of portions of the past of several empires, their trade networks and their diverse material worlds – giving rise to altogether new formations. While playing with multiple temporalities, places, people and commodities, the

KMB reframes global understandings of contemporary art by shifting the latter's emphasis on the present and the experience of contemporaneity to the ancient, the 'Age of Discovery' and the colonial era. The paper unravels the effects of summoning these as indexes for this biennale in a Global South location.

Deborah Cohen, University of Missouri-St. Louis

Lessie Jo Frazier, Indiana University, Bloomington

On the Hot Seat: University Presidents and the Global 1968

This paper considers the "Global 1968" from the perspective of higher education administrators at elite universities at centers of capitalist empire of the mid-twentieth century: London, New York, and Paris. The turmoil of 1968 constitutes a moment of what Siegel terms "global moral panic," when universities presidents found themselves under intense internal and external pressures. These university presidents often were drawn from the ranks of imperial government, such as Walter Adam of the London School of Economics, founder of higher education institutions in Rhodesia; and Andrew Cordier, who took over the helm of Columbia University when Grayson Kirk resigned in 1968 (himself successor to Eisenhower at Columbia), after a long career with the United Nations, including involvement in the Congo coup.

University presidents had been specifically charged with modernizing their institutions so as to put them at the service of so-called public interests in a global political economy. Yet doing so meant that universities became sites of multiple boundary crossings along lines of class, race, national origin, and gender; and these crossings created synergies from which vibrant student movements emerged to challenge presidents' ties to the "military-industrial-complex" and to posit alternative globalities. This paper is based on extensive archival research, including correspondence between presidents and the public, as well as media interviews and coverage of campus tumult. We conclude with Herman B. Wells' efforts—as head of national commissions on internationalizing universities and again as IU interim-president after Elvis Starr (1968)—to craft an alternative vision of the global.

Suzannah Evans Comfort, Indiana University

Responsibility, vulnerability, and climate change: Toward a Model of Influences on Climate Journalism in Developing Countries

What institutions have been effective in building the news agenda on climate change in the developing world? Scholarship on climate change journalism has focused primarily on the U.S. and western Europe. These nations are both large producers of carbon pollution and relatively insulated from the effects of climate change. However, climate change discourse in the developing world is fundamentally different than in wealthy nations. For example, climate skepticism in news reports in wealthy countries is related to the presence of a strong fossil fuel industry, while skepticism is absent in most developing countries.

This expands upon current research in climate journalism to suggest that institutions, such as government and non-governmental organizations, work to shape the climate news agenda. In addition, the country's status as high or low emissions (e.g., relative responsibility for climate change) as well as high or low vulnerability to the effects of climate change, influence climate journalism. The countries included in this study are China, India, Thailand, and Singapore, which represent four categories based on the country's responsibility for and vulnerability to climate change effects (i.e., low/high emissions and low/high vulnerability). Ultimately, the project contributes a theoretically generalizable model of climate journalism around the world and its relationship to agenda-building work by institutions as well as to country-level characteristics.

Derya Dogan, Indiana University

Positioning International Islamic Universities Globally

Three well-known Islamic Universities in the Middle East; Al-Azhar University in Egypt, the Islamic University of Medina in Saudi Arabia, and al-Mustafa International University in Iran are consciously influential higher education institutions beyond the Middle East and North Africa but also in Asia and in the West by modeling the "Islamic discourse and practice in contemporary Muslim societies." These three institutions from such politically dynamic countries enjoy their global effect on spreading Islamic knowledge at the post-secondary level. International Islamic University of Malaysia also attracts students to be educated in Islamic legal matters and philosophy globally. Moreover, compared to the three Middle Eastern nations mentioned earlier, Malaysia poses a relatively safe haven for those seeking 'Islamic knowledge.'

As studies on the international role of Islamic universities within the global Islamic world is limited, the aim of this study is to attract attention on their influence in the production of knowledge in the contemporary Islamic world. Drawing upon existing literature, and content analysis of their internationalization vision and institutional policies exhibited on their websites, this research examines how Islamic Universities of South-East Asia and the Middle East are able to position themselves in the global era. Specifically, the following questions are addressed: What type of internationalization actions does each university follow? How do they embed traditional Islamic education with a global focus? And, how does religious ideology, which each university adheres to, affect their global vision?

Meg Gardinier, Indiana Institute of Technology

Educating for Global Competency: Implications for Teaching and Research

The challenge of educating all students for global competency is an increasingly important issue that international, state, and local education stakeholders must address. Global competence is a multidimensional, lifelong learning goal that enables learners to examine "local, global and intercultural issues, understand and appreciate different perspectives and world views, interact successfully and respectfully with others, and take responsible action toward sustainability and collective well-being" (Schleicher, 2017, np).

With the rising international mobility of young people, increasing inter-connectedness through ICT, issues of climate change, and the expansion of the global knowledge economy, all students need to gain some degree of knowledge and proficiency in connecting local and global issues. Research shows that the fastest growing fields of knowledge, including technology, engineering, health, business, science, and innovation are all internationalizing; thus, cultivating global competency is becoming an important educational priority (Mansilla and Jackson, 2011).

This paper explores conceptual and practical approaches to educating for global competence. First, it examines emerging models of global competence including the OECD PISA Global Competence assessment framework (2018) and other recent research on global competency development (Mansilla and Jackson, 2011). Next, the paper examines practical approaches to global competency through a comparison of various sub-national efforts in education, including Indiana's 2014 report on global learning. The question of how pedagogical and curricular goals are conceptually framed and integrated into policy will be analyzed. The paper will conclude with a discussion of how diverse educational approaches can enhance global learning at different scales.

Ilana Gershon, Indiana University

The Travels of a Global Television Format: The Undercover Boss Blues

Reality television show formats have rapidly become global phenomenon, with different countries each using the same formats but with country-specific actors and content. Comparing different versions of *Undercover Boss* reveals how an assemblage of TV producers, camera crews, businesses, and broadcasters choose to portray corporate hierarchies during the financial crisis of 2018 when corporations seem like especially vulnerable forms of social organization for workers to rely upon. This talk approaches the same show done in two different countries as a natural experiment that can reveal how national approaches transform global formats. The US show relies upon a sentimental imagination such that knowledge of the other is based on an emotional connection to the past. The UK show relies upon an organizational imagination, in which the structural roles one plays in a company shapes what one knows of how the company functions. Each version portrays distinctive approaches to three issues: 1) what can be known about people as social actors; 2) what is portrayed as ethical or appropriate workplace relationships; and 3) what kinds of tacit critiques of contemporary capitalism are possible.

Zsuzsa Gille, University of Illinois at Urbana-Champaign

Materiality and identity: Food, Waste and the New Right Wing in Europe

We have assumed that the European Union represented capitalism with a human face, which usually refers to a market economy with an extended social safety net, generous farm

subsidies, food, environmental, and health safety measures and employee protection. That this seemingly benign project came with a new structure of difference, and creating new international inequalities was much harder to predict, and is still difficult to characterize for social scientists. This paper will use recent cases of what I call the materialization of politics, from postsocialist Hungary to demonstrate what new grievances and new categories of practice fuel the proto-fascist regimes in Eastern Europe.

Erin Gould, University of California, Riverside

"I tend to borrow from the culture, but in the end, I'm sort of enriching both cultures...": Considerations by Young Moroccan Storytellers when Culturally Translating Hikayat Stories"

Storytellers have the power to enchant young and old audiences alike; Moroccan storytellers share morals set in times of an unknown past, stating "kan ya makan, fi qadim al zman..." (similar to "once upon a time..." in darija or Moroccan Colloquial Arabic). Today, Moroccan storytelling in public venues is disappearing (e.g. Hamilton 2011), but in Marrakech, a number of young people are trying to revive storytelling as a culturally relevant and important practice. I work with young storytellers in Marrakech to see their processes of translating stories from darija to English. These processes show different zones of global cultural contact and friction through the issues and opportunities that arise through the process transmitting cultural meaning with English in stories for non-Arabic speakers. Benjamin writes that translation is "charged with the special mission of watching over the maturing process of the original language and the birth pangs of its own" (1968:69). I will present data from my ethnographic fieldwork with young Moroccan storytellers in order to argue that the process of translation from darija to English is a global process, but also that the considerations young storytellers take in their translations are bursting with global references—particularly filled with American influences from interaction with different forms of media. Translating stories provides an opportunity for these stories to be widely heard around the world, while translating also presents many complexities in conceiving both a cultural and linguistic translation.

Matt Harker, Western University

Techno Politics: Framing the Globe as the Biometric State

The global movement of bodies through state surveillance technology is a defining feature of contemporary politics. Largely since, September 11, 2001 (9/11), governments have incorporated such technology with the purpose of monitoring bodies as they move through international borderlands. Often framed as a security measure, governments use biometric surveillance to monitor bodies for both threats to their domestic spaces, which actively digitizes both the physical characteristics of bodies and threats themselves. The US, a driving force in promoting digital borders, uses techniques such as biometric passports, biometric screening at airports, and pre-boarding technology, which now make up a vast network of security. Inevitably, the 'data' produced from this global network of surveillance are extensive and, I will argue, fundamentally unsettling how sovereignty, security, and bodies are framed, perceived

and ontologically understood the implications of 'digital life' require a (re)tracing of the social facts used to construct the politics of security have otherwise been profoundly undone. As a result, I examine the techno-terrain of biometric politics, bodies, and security, offering analysis on new ontological space within CSS.

Rachel Harvey, Columbia University

Problematizing Images of Global Finance and Hyperglobal Framings: An Analytical Approach

Early portrayals of globalization characterized it as a process in which the movement of capital, information, labor, culture, and other phenomena resulted in an increasingly flat and compressed world. In these "hyperglobal" treatments, the global was abstract, powerful, fluid, dynamic, homogenous, etc. Counterparts to this notion of the global – whether it be the local or the national – embodied mirror opposite qualities. They were static, powerless, and mired in tradition and difference. This resulted in a binary that supported a telos of globalization as a process that could only flatten, disempower, disable, and silence the diversity of cultures, economies, and polities in an increasingly interconnected world.

An area where this was particularly evident was that of global financial markets. These increasingly electronic, and apparently deregulated spaces, epitomized the hyperglobal perspective. This vision persisted, moreover, in the face of growing evidence that even the pinnacles of haute finance were produced and reproduced by cultures, social networks, institutions, and technologies deeply grounded in specific spaces and times.

This paper uses the case study of the global foreign exchange market, whose image is almost synonymous with hyperglobal framings, to discuss this dynamic and to present an analytical framework that permanently sidesteps the problematic binaries and incomplete understandings entailed in the hyperglobal approach.

Patricia Kubow, Indiana University

Youth Social Ontologies of Citizen Identity: Knowledge from Jordanian, Syrian, and Other Refugee Girls in Jordan's Secondary Public Schools

Concerned with tracing the links between the transnational and the local lived experience of Jordanian, Syrian, and other refugee youth in Jordan's government schools, this paper examines social ontological perspectives of citizen identity among secondary students at three all-girls, double-shift schools in Amman. Jordan, along with Lebanon, has the highest per capita ratio of refugees in the world. To address the issue of overcrowding, a double-shift system operates in Jordan, whereby Jordanian students receive schooling in the morning and Syrian and other refugee students in the afternoon. The students' schooling experiences of social inclusion or exclusion, the kind of citizenship they believe is being promoted in public schools, and their own views of identity are examined through this research. Taken together, these knowledge perspectives are informed by a complex set of cultural identity markers, namely

nationality, religion, family, and Arabness. This empirically grounded, qualitative scholarship contributes to evolving analytical frameworks for global studies research by asserting the need for, and use of, open-ended questions regarding citizenship and citizen identities without predetermined and solely Western definitions of citizenship. In this way, this work offers theoretical insights to study the global through attention to local lived experiences of Arab female youth in government, public schools.

Jonathan Larson, Grinnell College

Grasping Terroir in the Fields of Global Studies: Lessons from Translation and Multi-Media Ethnography

“Framing the global” in U.S. undergraduate education presently involves cultivating competencies and offering “field” experiences. Instructors are increasingly asked to employ learning goals that aim to graduate students with skills. Programs increasingly promote intensively mediated encounters in different sites outside of the classroom. Meanwhile, institutions claim to forge a more “global” world through their partnerships. Yet while these three moves might improve conditions for providing students with a global education, do they impart the kind of analytical acumen that helps them make sense of different contexts or the kind of sensibilities that support an interculturally collaborative ethos? How do we convey that “the global” can be more than a series of connections, trips, and solutions mediated by U.S. values and knowledge, but an orientation toward situated and dialogic inquiry?

This paper grapples with the methodological expertise that informs critical and empirically grounded contemporary global studies. Noting reasons for the prevalence of a “thinner” form of field work modeled frequently in undergraduate global learning, I aim to illustrate through my own recent experience supporting the translation of my academic monograph and with teaching multi-media ethnography some sensibilities developed through a “thicker” form. Once better understood, these sensibilities might be more consistently modeled in undergraduate global learning as both “portable analytics” (Boyer and Howe, 2015) and a “collaborative impulse” of emergent global studies. I argue that grasping the sensibilities and ethics of a particular milieu provides a strong foundation for global studies’ more nimble, engaged, and collaborative next generation.

Hongmei Li, Miami University

The #MeToo Movement and Its Lack in China

This essay looks at the #MeToo Movement in China and its ostensible lack in China’s media and political discourse. I will first analyze a few cases that seem to align with the global #MeToo movement by examining media reports, social media data, and interviews with key players, focusing on the production of cultural and media discourse, different parties involved in these cases, and the structural forces that generate the discourses and outcomes. These cases will then be situated in the lack of #MeToo movement in China by examining three related areas:

(1) the feminist movement in China and the challenges; (2) the technological context and media censorship; and (3) the contentious relationship between China and the US and China's inward retreat in cultural exchanges. The essay will conclude by reflecting on theories of cultural globalization, the network society, and China's impact in these areas.

Chun-Yu Lu, College of William & Mary

Global China Without China? Rhizome of Sinophone Studies

Scholars of Chinese studies recently have been challenging the definitions of "China" and proposed new ways to conceptualize the field in transnational and global frameworks. Sinophone Studies are such attempts to destabilize the national borders of "China." Cultural critics based in North America such as Shu-mei Shih and David Wang redefined "Chinese" as plural (in terms of languages, ethnicities, political entities, etc.) and debated on whether mainland China—the "center" and sometimes the only legitimate object of Chinese studies—should be included or excluded from the Sinophone field. Yet some scholars in Taiwan (its culture traditionally considered marginal in North American Chinese studies) are not comfortable to be included in such field. They fear this theory, while including every literature written in "Chinese" inside/outside mainland China, would absorb Taiwan into the Sinocentric world and dissolve the emerging Taiwan identity of a immigrant society. Thus, the Sinophone studies are a contesting field where Sinocentrism is both resisted and rectified.

Is it possible, then, to redefine the field without using "China" as parameter, which inevitably relates to the idea of "China" as center/origin? I propose a different mode of envisioning the field by framing this culture(s) as a rhizome (in Deleuze and Guattari's word) that is connected by nodal points and grow intersectionally in the globalized world. I use the LGBTQ media representations in Taiwan, Hong Kong, China and North America to demonstrate that when ethnicity and sexuality intersect, the culture outgrows the national borders into a globalized multiplicity.

Russell Lucas, Michigan State University

Surveying the place of public opinion in the Arab Gulf States

Public opinion surveys in the Arab states of the Persian Gulf are increasingly becoming regular events. This innovation allows an intervention into the debate on whether public opinion is a scientific social fact waiting to be uncovered, or whether it is a socially constructed artifact within specific cultural contexts that differ between the West and the Arab world? Does public opinion exist separately from the survey method of measuring it? Do these surveys serve as a reference point when publics in the Gulf think of public opinion? How does of public opinion feed into a public's self-identification as a defined public?

This paper makes two sets of responses to these questions. The first locates these debates about social science knowledge production within discussions in Global Studies about

homogenization and hybridity in terms of local reactions to imported research methods. Some authors argue that survey research exemplifies another Western import in these rapidly globalizing societies in which the forces of social science seek to homogenize knowledge production. Others would argue that survey research merely provides another form of technology transfer that offers useful information to its local users. The second part of the paper uses survey results from the 2017 Qatar survey attitudes project to investigate attitudes towards Westernization, cultural distinctiveness, and conceptualizations of public opinion and survey research. Through the analysis of these responses, this paper attempts to offer local reactions to these questions and debates.

Michael Mascarenhas, University of California, Berkeley

New Humanitarianism and the Crisis of Charity: Good Intentions on the Road to Help

On a global scale, the rising rates of inequity and humanitarian need are simply staggering. And while the United Nations scrambles to secure resources to contain today's emergencies, the World Bank warns of greater impending crises to come from climate change. These enduring, and by some measures worsening, conditions of global poverty and insecurity have prompted a humanitarian response by civil society organizations of epic proportions. Part of what makes this current humanitarian response so extraordinary, however, is the way in which the convergence of finance capital, corporate philanthropy, and social entrepreneurialism has come together to solve the most pressing problem of modern society. I argue that *new humanitarianism* is driven not by some moral pursuit to change the contemporary conditions of poverty and dispossession but, rather, by an uncharitable imperative to profit from them.

Deirdre McKay, Keele University

On Global Plasticity: Framing the Global Through Affective Materiality

As a pervasive, material element of the global, plastics raise potent social and environmental questions. More than merely the 'stuff' of potential global prosperity, plastics are substances inscribed with varied cultural meanings. Here, I deploy conceptual 'entry points' for global research (Kahn, 2014) to explore how global plastics have become the site of an emergent socioecological crisis. Defining the problem through affect (McKay, 2014), frames (Teaiwa, 2014), and materiality (Gille, 2014), I trace how plastics shape the ways people feel and think about themselves as sharing responsibility for a global world.

Plastics tend to be considered cheap and disposable, almost already the garbage they will likely become, following particular chains of production, use, and disposal that bring the global into being. In doing so, their production, exchange and disposal map people's inequitable global obligations to each other. Given the unanticipated effects we now plastics produce, the crisis needs not only technical fixes - new and better polymers, improved recycling systems, fewer mixed materials, and increased demand for recycled goods - but to reduce overall global reliance on plastics. Rejecting these materials requires that we not only undo the petroleum-

based commodity chains that produce them, but reconsider their global social lives (Appadurai, 1996). Reviewing the new scholarship rethinking the broader meanings attached to plastics as foundational materials, I find that, rather than rejecting the global, the most promising social science solutions lie in enhancing its inherent plasticity. What emerges from the interdisciplinary global research on plastics are practices that reclaim globalism for ecology by developing an ethics of reciprocal global care founded on a new, affective material politics.

Sean Metzger, University of California, Los Angeles

The Chinese Atlantic: Chinese Seascapes and Theatricality

This discussion draws on Metzger's forthcoming book *The Chinese Atlantic: Seascapes and the Theatricality of Globalization*. In this excerpt, Metzger elaborates notions of theatricality as they inform his analysis of the genre of seascape. Understanding "seascapes" as the watery equivalent of landscapes, epistemological frames, and events insofar as particular seascapes involve some sort of action either as part of the visual representation itself or as part of the process of spectatorship, Metzger elaborates the ways in which a seemingly static genre might be enriched through theories of theatricality (specifically those by Michael Fried and Samuel Weber). Seascapes are used to articulate and, more importantly, to *envision* an emergent episteme that describes new waves of Chinese investment—fiscal and cultural—in the Atlantic world and beyond.

Rohit Negi, Ambedkar University

Delhi's Peripheries and the Scalar Politics of Toxic Air

From being seen as an urban/industrial concern, air pollution has, over time, been scaled as a transboundary issue. In Europe, the spatiality of air's toxicity was beginning to be seen as generalised rather than precisely located already by the end of the nineteenth century. This is more or less true of North India's air pollution discourse today. In particular, atmospheric scientists who use remote sensing techniques to study pollution argue that smog-episodes take a regional form, and have deployed concepts like the 'airshed' to discuss the regional dimensions of air pollution. During the November 2017 smog around Delhi, for instance, it was suggested that dust-storms blowing in from faraway Middle-East were a contributing factor. Fires with origin in Indonesia, and industrial effluents from China's Pearl River Delta are similarly blamed for pollution in Singapore and Hong Kong respectively.

Air is then increasingly talked about as a phenomenon which does not 'respect borders', that is, a transboundary concern. Borders are irrelevant in this formulation. Yet, our research shows that under certain conditions borders may become zones of intensified though differentiated risks. The juxtaposition of the city's metabolised matter, marginalised populations, and multiple governance blind spots produce particular vulnerabilities where urban/rural and administrative borders intersect. Residents in these zones become attuned to risk, and to the realisation that

they must look out for themselves. The paper considers the scalar politics of air pollution while bringing an atmospheric sensibility to Delhi's peripheries.

Brian O'Neill, University of Illinois at Urbana-Champaign

Policy Entrepreneurs for a Return to Infrastructure: A California Case Study of the Global Desalination Industry

The twentieth century witnessed an unprecedented proliferation of infrastructure and technology to manage water resources. By the 1980's, the "big dam era" ended, yet scholars are now observing a "return to infrastructure." As regions face the growing threats of climate change, droughts, and increasing populations, high volume ocean-water desalination has emerged as a surprising supply-side solution. Desalination plants are expensive, time consuming to permit and build, and criticized for negative environmental impacts. Using, historical, ethnographic, and relational biographic techniques, this paper addresses the surprising solution of desalination by examining the transnational processes leading to the completion of the Claude "Bud" Lewis desalination plant near San Diego, CA. The paper elaborates a concept of policy entrepreneurs, those who invest resources in specific policies using a variety of strategies. The paper shows how individuals became influential in the making of the plant, and how they actively retooled careers, and linked heterogeneous global and local actors. This becomes clear in the linkages between actors in the U.S. and Israel. The case reveals how policy entrepreneurs become embedded in transnational assemblages, and illustrates that global flows of capital and expertise are not uni-directional, as when information, expertise and financial capital for water projects were passed from the U.S. to the Global South at the behest of American experts. The analysis attends to globalization of the water sector and the dynamics of Public-Private Partnerships that are on the rise as plants are being built in Mexico, the Middle East and beyond.

Rosemary Pennington, Miami University

Where is the "Global" in Global Communication?

The last twenty years has seen a flowering of research in the area of global communication. Journals have been launched devoted to the subject area, most notably Sage's "Global Media and Communication." At the same time there has been a qualitative turn in communication research from a focus on cultural imperialism to a framework more focused on connectivity and hybridity. Even with this turn, it is not always clear what is "global" in global communication or how it differs from international communication. If we live in the hyper-connected, hyper-mediated world Manuel Castells and other scholars suggest we do – how does this reality manifest in communication research? That is the question this paper explores.

Through a meta-analysis of articles published in major communication journals since 2000, it will examine how communication scholars conceptualize the global in their work. It asks how these scholars define it and how they think with the concept in their research. It will also

consider how these scholars wrestle with the issue of how to define something as “global” versus “international” (or if they do at all). Who is publishing global communication research and what they are writing about will also be explored to better understand whose definitions of the global are framing the field.

Xingyi Qi, New York University

Porcelain Reconsidered: Contemporary Blue and White

This presentation will revolve around the idea of how contemporary Chinese artists are using blue and white porcelain, a craft traditionally associated with China, to produce a variety of works that speak to their own fluid experiences in the globalized world. Moreover, it discusses the resistance that is felt by these contemporary Chinese artists when using a traditional Chinese medium. From Ni Haifeng's exploration into the fluid nature of the Chinese identity to Ai Weiwei's examination of the Chinese “tradition,” porcelain, in the hands of these artists, is transformed into an artistic means of communication instead of a utilitarian craft. The versatility that is shown in the works conveys not only the varying realities felt by these contemporary artists but, more importantly, shows the malleable form, blue and white porcelain affords. These artists take a medium that seems to be stuck in time and bring it into the contemporary conversation on issues such as globalization, mass production and cultural identity. At the core of their works, the artist's self-identity and his/her perceived placement in the world becomes crucial in the way each artist uses the materiality of this medium. The use of blue and white into varying voices and artistic expression in contemporary Chinese art conveys a universal changing status of the medium and affirms that blue and white porcelain has the ability to encompass the varying conversations that Chinese artists are having today as they experience the contemporary society. Moreover, through examining works by both contemporary Chinese artists as well as western artists who utilize blue and white porcelain as an artistic medium, the presentation will question the association of blue and white porcelain with a specific country and the definition of a term such as “contemporary Chinese art.”

Jose Ragas, Catholic University of Chile

Turning Big Brother Upside Down: Some Lessons from the Global South

As we become more concerned with security, it is more difficult to determine the origins and nature of our current surveillance society. In just a few years we have internalized the use of devices and artifacts designed to monitor and record people's activities, like surveillance cameras, which have become part of our daily lives and visual landscape. It also seems that there is a certain acceptance of the new digital regime among population under the assumption that surveillance guarantees security from attacks, a perception reinforced after the tragic events of 9/11 and the War on Terror that ensued. Perhaps inadvertently, this explanation reifies a conventional narrative that places the West in the center of the development of identification technologies in modern world.

My paper complicates these narratives by shifting the genealogy of surveillance from the North Atlantic to the Global South. In doing so, I intend to offer some insights in the trajectory and legacy of modern identification technologies by highlighting how they were embraced, reconfigured, and resisted in Latin America during the transition from colonies to republics, and what can we learn from this region. In contrast to the North Atlantic, where surveillance was confined to spaces like police stations and prisons, and with a relatively small group of individuals targeted as suspects, in Latin America surveillance was expanded to the public sphere, shaping the concept of citizenship and cementing social, racial, and gender barriers among the population. Furthermore, the colonial legacy of the region was key in informing emergent technologies of surveillance, like fingerprints, identity cards, anthropometry, and mugshots.

JesAlana Stewart Thomas, Indiana University

Critical Solidarity: Memory and Justice in Global Classrooms

Every year in Argentina, on March 24th a national holiday of Remembrance takes place. This holiday is a day to remember those who had been lost due to terrorism of the state and to come together to demonstrate against past, current, and future crimes against humanity. It is through this context that individuals across South America, and beyond, have found a platform to protest against human rights infringements. Additionally, this context has become an example for all those who fight against the disappearances of loved ones, which in turn has created critical solidarity across national and geographical boundaries. This concept of critical solidarity has the potential to not only connect individuals who have experienced human rights infringements around the globe, but it further has the potential to help educators connect their students with “global frictions” so that they may learn to be more reflective of their position as global citizens. Therefore, critical solidarity should be considered in the future not only for its ability to explore the reproduction of global kinship, but also to shape positionality in global classrooms.

Po-Chia Tseng, University of Illinois at Urbana-Champaign

Global Solution, Local Contestation: The Politics of HIV Testing in Taiwan

While the literature concerning the globalization of AIDS governance has focused on access to biomedical testing and treatment, little attention has been given to medical norms. Since the 2000s, the World Health Organization and the Joint United Nations Programme on HIV/AIDS have been promoting HIV testing as a key means for HIV prevention and treatment. Adopting this global guidance, the Taiwan Centers for Disease Control expanded HIV testing especially among “at-risk groups” starting the mid-2000s, which was contested by a number of local AIDS NGOs and LGBT communities. Specifically, in the protests of 2008, these actors denounced the CDC for promoting HIV testing without informed consent, for insufficient provision of health care, health education, the protection of privacy, and for the neglect of the increasing stigma and human rights violations. They also articulated global norms and rights-based discourses

related to HIV testing in an attempt to subject the CDC to those norms. By analyzing the archives of WHO, UNAIDS, the Taiwan government and local NGOs, this study argues that different local actors articulated the global in diverse ways, and that the relation of the local and the global ultimately determines what globally circulating medical norms and discourses will imply for the people whose lives are the targets of these public health interventions. A methodological implication is the necessity of attending to varied institutional positions and social vulnerability in a particular historical context (Kumar 2014) and thereby rejecting the monolithic view of the global and understanding the local as contested.

Karin Zitzewitz, Michigan State University

What Can the Anthropology of Infrastructure Tell Us About Global Contemporary Art?

Anthropologists and art historians have worked to adapt methodologies based in holistic and detailed knowledge of a particular time and place to a more globalized and interconnected present. Global art history has adopted two main methods: one, to focus on institutions that claim a global reach but are typically grounded in longer, often colonial histories, such as biennial exhibitions (Bydler 2004; Jones 2017); and two, to examine how artists confront the contemporary experience of globalization (Demos 2016; Lee 2012; Kester 2011; Papastergiadis 2012). To differing degrees, these literatures adopt an omniscient point of view, grounding their practice of writing in the infrastructure through which contemporary art circulates. The present study counters that tendency by taking the term “art infrastructure” seriously, and likening it to the water, transport, or media systems studied by anthropologists (Anand 2017; Bear 2015; Larkin 2008, 2013). The anthropology of infrastructure combines the situated knowledge central to ethnography with a broader understanding of the systems—material, discursive, and political—that link such sites to one another. Such studies have yielded a nuanced picture of how the systems of everyday life are grounded in complex relations between material and immaterial elements. The present paper, excerpted from a book in progress, asks what this anthropological approach might reveal about the recent history of contemporary art in India, in which the liberalization of the economy was followed by an unprecedented period of efflorescence in which profound changes in art infrastructure were linked to an equally significant transformation of artistic form.

PANELS

Global Ghosts, or When Inequality Begins in the Realm of the Invisible

When do ghosts become global? Or, could they? What happens when different “ghosts” meet one another? This panel will examine how particular socio-economic and political configurations may engender their own forms of the uncanny. Alongside other entities that radically question the line between the past and the present, the intimate and the strange, and the local and the global, ghosts have for a long time been fashionable characters in the

anthropological literature. Because they can appear as spirits haunting abandoned modernist infrastructures (Schwenkel 2016), oneiric creatures who warn indigenous people in their dreams about the perils of governmental conservation plans (Therault 2017), or disordering forces breaking apart the flows of industrial production and instilling resistance into laboring bodies (Nash 1993), these presences are often imbued with heavy affective and cultural meaning. Consequently, anthropologists have approached them as key conceptual nodes on cultural maps of meaning. Some have read these occult references as critiques of global capitalisms and colonization (Comaroff and Comaroff 1999, Taussing 1980, Nash 2000, White 2000, etc.); others viewed them as moral reflections on the paradoxical nature of labor as a simultaneously creative and destructive force (Bear 2018). The very etymology of the uncanny—denoting a familiar past that has been twisted into an unfamiliar and un-homely present (Freud 1919)—points to profound connections across time and space that shadow, support, or subvert how people think about unbearable change, and how they work it through. This panel aims to explore such connections. It attends to "global ghosts" as a way to think about the multiplicity of encounters in the invisible realms that accompany global movements of capital. It seeks to understand how such encounters offer unique windows onto how global hierarchies of people, their value and their labor, are being produced, challenged or reinforced.

Emanuela Grama, Carnegie Mellon University

A Ghost Competition in a Transylvanian Village, or Stories as Capital

Drawing on her research in a multi-ethnic village in Transylvania, Grama focuses on a ghost competition: 1) narratives told by local villagers of local werewolves coming into the village at moments of crisis (the war, the transition to the communist regime), and 2) stories about "proper" ghosts that haunt a castle in the same village, told by the British architects and preservationists who have been restoring the castle and seek to entice foreigners to visit. She argues that the most successful cases of history-writing (or rewriting) rely not only on particular construction materials, techniques, and aesthetic dispositions, but also on altering the meaning and form of the invisible presences surrounding these sites. In other words, a different ghost enables a different story, and thus creates plus value; a "modern" ghost is more relatable than a werewolf, and therefore may allegedly attract more Western tourists, visibility, and capital.

John Collins, The City University of New York

Ruinous Monumentality and Afro-Brazilian Fugitivity: Falling into Life in Salvador, Bahia's 'Black Rome

This paper focuses on ruins, apparitions, the uncanny, "phantasms" as a term used to describe those who gain illicitly or facilitate financial irregularities in Brazil, and the extent to which residents of Salvador, Bahia, Brazil's Pelourinho Historical Center reject standard models of hauntings dependent on a division of image and referent. I focus instead on mediating forms that suggest the iconoclastic fashion in which residents both deny and reinforce dominant contentions about relations between appearance and reality in popular theorizations of

perception, becoming, and life itself. These emerge in relation to Black residents' understandings of subject-object relations in a carefully composed, anachronistic space called the "Pillory" directed at the memorialization of slavery, the preservation of memories, and the cataloguing and definition of Afro-Brazilian practices as ostensibly collective possessions of the polity. The paper is thus at base about the rise of novel figures and vocabularies for making manifest that which is presented as absent or incomplete in a world in which such absence and connection, long described in western metaphysics as a haunting, comes to make sense in new ways in the reconstructed ruins of the most resonant symbol of slavery in the South Atlantic.

Britt Halvorson, Colby College

Ghostly Hands: Visibility, Surveillance and Transparency in Christian Aid

Scholars have established the central role of the visible as a formative dimension of political power in humanitarianism, particularly in rendering legible and eligible certain sites and subjectivities of aid. Transparency claims, for example, often guide the distribution and use of humanitarian resources. Yet, what happens when diverse practices of the visible come together in humanitarian spaces, sometimes making the unseen or ghostly dimensions of humanitarian aid into a sign of divine presence? My research has studied the relationship between two American Lutheran aid agencies that supply an array of discarded and recovered medical materials -- ranging from respiratory tubing to x-ray machines -- to the Malagasy Lutheran health department. Emerging from colonial missions to Madagascar, these faith-based agencies have adopted many of the bureaucratic procedures of the broader aid world to distinguish themselves ethically from their colonial mission predecessors. In this paper, I examine how American and Malagasy aid administrators differently combine regimes of visibility in their aid accountability work. I suggest that these regimes of visibility operate together as commentaries on the workings of power in a global landscape, complicating bureaucratic notions of openness and visibility as political transparency. These regimes of the visible collude to create ongoing tensions for American aid workers, who strive to make themselves unseen and non-interfering partners yet endorse the moral value of transparency rhetoric. On the other hand, Malagasy aid professionals sometimes appeal to God's shadowy workings in the aid program to reaffirm Americans' role as divine clients.

NOTES

