

Framing the Global
Indiana Memorial Union, Indiana University, Bloomington

Thursday, September 26, 2013

1:00-5:00 p.m.	Registration – Tree Suite Conference Lounge
2:30-4:30 p.m. Oak Room	<p>Welcoming Remarks – Larry Singell <i>Dean, Indiana University College of Arts and Sciences</i></p> <p>Opening Session – Hilary E. Kahn, Indiana University, and Framing the Global Fellows Framing the Global: A Grounded Approach to Global Studies</p>
4:30-5:00 p.m.	BREAK
5:00-6:30 p.m. Whittenberger Auditorium	<p>Keynote – Arjun Appadurai, New York University Finance and the Global Imaginary</p> <p>Introduction by Radhika Parameswaran, Indiana University School of Journalism</p>
6:30-8:00 p.m. Frangipani Room	Reception

Friday, September 27, 2013

8:00-11:30 a.m.	Registration – Tree Suite Conference Lounge	
8:00-9:00 a.m.	Continental Breakfast – Tree Suite Conference Lounge	
9:00-9:15 a.m. Oak Room	<p style="text-align: center;">WELCOME</p> <p style="text-align: center;">Opening remarks – Sarita Soni, Vice Provost for Research, Indiana University</p>	
9:15-10:45 a.m.	Oak Room	Walnut Room
	<p style="text-align: center;">Session 1 –</p> <p style="text-align: center;">Global Grassroots: Transnational Experiences Shaping Public Engagement in Kentucky</p> <p style="text-align: center;">Chair and discussant: Tim Bartley, Ohio State University</p>	<p style="text-align: center;">Session 2 –</p> <p style="text-align: center;">Artifacts of the Global</p> <p style="text-align: center;">Chair and discussant: Heather Akou, Indiana University</p>
	<p>Shaunna Scott, University of Kentucky Home and Away: Reframing Appalachian Research through Global Experience</p> <p>Sarah Lyon, University of Kentucky Global Justice in Local Spaces: The Melding of Fair Trade and Buy Local Campaigns</p> <p>Ann Kingsolver, University of Kentucky Theories of Globalization from Beyond and Across Academic Contexts</p> <p>Sasikumar Balasundaram, University of Kentucky New Possibilities: Transnational Youth Collaborations through Aid in Sri Lanka and Appalachia</p>	<p>Michael Mascarenhas, Rensselaer Polytechnic Institute Crisis, Humanitarianism, and the Condition of 21st Century Sovereignty</p> <p>W. Warner Wood, University of Wisconsin, Milwaukee Tracing Translocality Materially, or Framing the Global from the Ground Up</p> <p>Sandy Prita Meier, University of Illinois East African Photographs as the Space Between</p> <p>Deirdre McKay, Keele University, UK Mediating Global Affect: Filipino Migrants, Caring Work and Social Media</p>
10:45-11:00 a.m.	BREAK – Tree Suite Conference Lounge	
11:00 a.m. – Noon Frangipani Room	<p style="text-align: center;">Plenary – Yasmina Zaidman, Acumen Fund</p> <p style="text-align: center;">An Approach to Building Diverse Global Networks and Unlikely New Alliances in an Interconnected World</p> <p style="text-align: center;">Introduction by Siri Terjesen, Indiana University Kelley School of Business</p>	
Noon - 1:30 p.m. Frangipani Room	LUNCH	

	Oak Room	Walnut Room
	Session 3 – Imagining Global Disjunctures Chair and discussant: David Hakken , <i>Indiana University</i>	Session 4 – Performing Borders and Misalignments Chair and discussant: Alex Perullo , <i>Bryant University</i>
1:30-3:00 p.m.	<p>Sangeet Kumar, <i>Denison University</i> Big Data and the Global Digital Deluge: Postcoloniality, Abstraction and Power on the World Wide Web</p> <p>Marek Sroka, <i>University of Illinois</i> Digital and Online Information in a Global World: A Study in Ambiguity</p> <p>Manuela Ciotti, <i>Aarhus University, Denmark</i> India at the Venice Biennale since 1954: Unknown Genealogies and Global Exhibition Histories across the South-North Divide</p> <p>Sean Metzger, <i>UCLA</i> Documentary film and Chineseness in the Caribbean</p>	<p>John Hartley, <i>Yale University</i> Iranian Presidents on the UN Stage: Religion, Discourse and the International System</p> <p>Daniel Reed, <i>Indiana University</i> Dancing a New Diaspora: “Ballet” as Global Discourse in the Lives of Ivorian Immigrant Performers</p> <p>Deirdre Guthrie, <i>Medical Anthropology, Rush Medical University, Chicago</i> Analyzing the Politics between Friction and Flow through “Borderwork” in a Dominican tourist town</p> <p>Faranak Miraftab, <i>University of Illinois</i> Making a Home in a Heartland Company Town</p>
3:00-3:15 p.m.	BREAK – Tree Suite Conference Lounge	
	Oak Room	Walnut Room
	Session 5 – Caribbean Mediations in a Global Arena Chair and discussant: Katerina Teaiwa , <i>Australian National University</i>	Session 6 – Rethinking the State and Global Chair and discussant: Anne Griffiths , <i>University of Edinburgh School of Law</i>
3:15-4:45 p.m.	<p>Alberto Varón, <i>Indiana University</i> Like a Good Neighbor, Disney is There: Pan-Americanism, <i>The Three Caballeros</i> and a Gulf of Mexico Cultural System</p> <p>Cara Caddoo, <i>Indiana University</i> Moving Pictures and Diasporic Consciousness: Caribbean Articulations of Blackness in the Early Twentieth Century</p> <p>Vivian Halloran, <i>Indiana University</i> ‘National Sports’ on a Global Playing Field: Baseball and Cricket as World Sports</p>	<p>Timothy Waters, <i>Indiana University</i> Taking the Measure of the Global Frame: Testing the Territorial Integrity Norms of the Post-War World</p> <p>Rachel Harvey, <i>Columbia University</i> Constructing Hyperglobality: the Nation-State, Law, and the Global Foreign Exchange Market</p> <p>Sophia McClennen, <i>Pennsylvania State University</i> Framing the Global on Screen: What National Cinema Teaches Us About Globalization</p> <p>Stephanie DeBoer, <i>Indiana University</i> Film and Media Location: Toward an Adequately Dynamic and Scaled Sense of Global Place</p>

Saturday, September 28, 2013

8:00-9:00 a.m.	Continental Breakfast – Tree Suite Conference Lounge	
9:00-10:30 a.m.	Oak Room Session 7 – Making Global History Chair and discussant: Prakash Kumar , <i>Colorado State University</i>	Walnut Room Session 8 – Tactics of Global Mobility: Knowledges, Technologies, and Infrastructures Chair and discussant: Rachel Harvey , <i>Columbia University</i>
	Laura Premack , <i>Bowdoin College</i> Doing Global History Christopher Dietrich , <i>Fordham University</i> Private Capital as Global Capital Carol Symes , <i>University of Illinois</i> The Medieval Framework of the Modern Globe Deborah Cohen & Lessie Jo Frazier , <i>University of Missouri at St. Louis & Indiana University</i> The Invention of Global Scale	Sara L. Friedman , <i>Indiana University</i> Migration Infrastructures as Pathways to Globality: Navigating the Stepping Stones of Cross-border Marriage Radhika Parameswaran , <i>Indiana University</i> Abject Bodies, Abrasive Critiques: The Affirmative Skin of Global Civil Society Stephanie C. Kane , <i>Indiana University</i> Hydro-Chaotic Possibilities in a Global Port City: Flash Floods in Singapore Anita Chan , <i>University of Illinois</i> Hacking Digital Universalism: ICT4D and Technological Vanguards at the Periphery
10:30-10:45 a.m.	BREAK – Tree Suite Conference Lounge	
10:45-11:45 a.m. Frangipani Room	Plenary – Gillian Hart , <i>University of California-Berkeley</i> Beyond Dichotomies: Challenges in Reframing ‘The Global’ Introduction by Patrick O’Meara , <i>Vice President for International Affairs Emeritus, Indiana University</i>	
11:45a.m.-Noon	Concluding Remarks	
Noon-1:30 p.m. Frangipani Room	LUNCH	
1:30-5:00 p.m.	Doctoral Student Research Seminar Re-Framing Area Studies: An East Asian and Pan Asian Perspective Illinois/Indiana East Asia National Resource Center Consortium and ANU-IU Pan Asia Institute For more information: http://www.iub.edu/~panasia/events/2013dss/	

Framing the Global Conference, Bloomington, IN, September 26-28, 2013

Invited keynote speakers

Arjun Appadurai, New York University
Finance and the Global Imaginary

We have long known that a key driver of globalization is the increased freedom of markets and international trade which have caused new forms of political and cultural traffic and increased social uncertainty. What has now emerged as a specific new power in this globalized world are financial actors, whose tools and strategies have produced a form of volatility in many societies whose nature we are struggling to understand. This lecture draws on elements from the founding figures of social science - Marx, Weber and Durkheim - to explore the human implications of the new financial technologies.

Gillian Hart, University of California-Berkeley
Beyond Dichotomies: Challenges in Reframing 'The Global'

This closing plenary talk will reflect on the themes of the conference through the lens of recent debates over spatiality in critical human geography. The talk will suggest the political, analytical, and methodological stakes in how we conceptualize space, drawing on examples from the conference papers as well as the speaker's recent research on resurgent nationalisms in post-apartheid South Africa.

Yasmina Zaidman, Acumen Fund
An Approach to Building Diverse Global Networks and Unlikely New Alliances in an Interconnected World

Our work at Acumen has shown us the power of forging connections between some of the world's poorest communities and some of the most affluent through our partnership model, and we have been able to build a global network of entrepreneurs across geographies through a shared passion for building innovative businesses that address global poverty from the ground up. We've learned that creating a world beyond poverty takes more than creative uses of capital, and requires a new model of leadership that we've developed and helped seed through a global community of leaders. This work in investing and leadership development has allowed Acumen to bridge across diverse geographies, income levels and histories through common values and aspirations.

Our approach has at its core the concept of "moral imagination." This concept embodies the value of listening from the perspective of those who are often marginalized, and being willing to truly see the world as it is for so many. But it also embraces the idea of having the imagination to see beyond the challenges we face today to new possibilities and new approaches. This focus on moral imagination has been a driver of our focus on innovation and social change – finding new ways of using capital, new ways of engaging young people, and new applications of technology that link people to markets and to each other.

Though our work focuses on using a specific model for tackling the problems of poverty with venture-capital style investing in innovative businesses, we have learned over the past decade that in order to move the needle on these critical issues, that markets alone are not enough, and neither are aid or governments. These days, we are focusing on the potential for collaboration and partnerships to accelerate us in our mission to tackle issues of global poverty. The nature of these new partnerships includes the private sector, both through pioneering entrepreneurs and leading global corporations, envisioning a new model for business that is designed to be inclusive and sustainable.

The presentation will share specific examples of partnership models, leadership principles, and a model approach to changing the way the world tackles poverty that are all premised on a vision of the global that transcends sector and brings diverse communities together in new ways.

Opening session

Hilary Kahn, Co-director, Framing the Global Project, Indiana University

Framing the Global fellows (<http://framing.indiana.edu/fellows/>)

Timothy Bartley, Ohio State University

Manuela Ciotti, Aarhus University, Denmark

Deborah Cohen, University of Missouri at Saint Louis

Lessie Jo Frazier, Indiana University

Stephanie DeBoer, Indiana University

Zsuzsa Gille, University of Illinois

Anne Griffiths, University of Edinburgh School of Law

Rachel Harvey, Columbia University

Prakash Kumar, Colorado State University

Michael Mascarenhas, Rensselaer Polytechnic Institute

Deirdre McKay, Keele University, United Kingdom

Sean Metzger, University of California-Los Angeles

Faranak Miraftab, University of Illinois

Alex Perullo, Bryant University

Katerina Teaiwa, Australian National University

Framing the Global: A Grounded Approach to Global Studies

This session will present an overview of Global Studies as an emerging discipline. Presenters from the Framing the Global Project will explain this grounded approach and will demonstrate how it differs from other frameworks utilized to explore global phenomena. The Framing the Global Fellows will discuss the methodological and theoretical architectures that they employ to ask provocative questions, challenge epistemological geographies, and re-think tired dualisms. Fellows will discuss how they empirically research and frame the global however and where it is made manifest.

Individual presentations

Manuela Ciotti, Aarhus University, Denmark

India at the Venice Biennale since 1954: Unknown Genealogies and Global Exhibition Histories across the South-North Divide

It was in the years immediately after Independence from British rule that India began to participate in the Venice Biennale. Those were the years when also other countries of what now goes under the label of Global South began to exhibit at this archetypical art biennale. India's first national participation took place in 1954, an iconic year for the arts in India with the creation of the National Gallery of Modern Art and the National Academy of Art. In that year, India in Venice featured a rich repertoire of artists such as M.F. Husain, S.H. Raza, Jamini Roy, Amrita Sher-Gil and Francis Newton Souza whose art works fill museum collections, exhibitions, and auction catalogues today. Broadly speaking, India's presence at the Venice Biennale mostly took place through ample collective shows during the 1950s and 1960s followed by participation once in the 1970s and once in the 1980s - signalling a decline in the country's national participation. After decades of absence, an Indian pavilion was set up in Venice in 2011.

This paper offers a genealogy of India's presence at the Venice Biennale and the ensemble of institutional and non-institutional actors involved in the art exhibitions which substantiate this presence. This genealogy sheds light on India's global art exhibition history since Independence where the Venice Biennale is but one location in a wider geocultural map. What is more, this genealogy serves as a corrective to prevailing accounts of the 2011 Indian pavilion which, among other things, was portrayed as the country's first ever presence in Venice. If these accounts can be read as a sign of the 'hegemony of the present', this paper shows that the need of historicizing contemporary global art world events is stronger than ever. Further, emerging histories can help to rethink the 'South' and 'North' tropes whose polarity in the art world appears increasingly unable to explain its current trends.

Deborah Cohen & Lessie Jo Frazier, University of Missouri at St. Louis & Indiana University
The Invention of Global Scale

To consider the problem of scale in global studies we provide a broad discussion of the question of scale to historicize the term "global" as it has accrued particular scholarly and applied implications.. Methodological thinking about global scale requires awareness of the historical and geo-political contexts of assertions about "the global," that is, the historical embeddedness of the global as a political and scholarly geo-political category inter-twining globalness, intimacy, and desire. In the heyday of the Cold War, reproductivist, racialized logics of governance and social order of social Darwinism and eugenics did not disappear but rather morphologically expanded as a racialized erotic grammar to encompass the restructuring of political economic orders in the broadest terms. Through historical analysis, we see the category of "global scale" as emergent from the racialized and sexualized ideologies of Cold War capitalist modernization. Methodologically-speaking, then, scholars must understand that our analytic categories have histories. Moreover, these political and intellectual histories entail ongoing ramifications for how we use categories such as global scale.

Stephanie DeBoer, Indiana University

Film and Media Location: Toward an Adequately Dynamic and Scaled Sense of Global Place

This presentation examines two urban screen events in and around Shanghai, PRC – the Shanghai eArts Festival (2007-2009) and the UFO art collective's architectural Mapping Projections (2010, 2013, and ongoing) – as they sit at the interface of new media arts and technologies and the city's aspirations for global media capital status. I address these cases not to acquiesce to endorsements of China's "global place" that so have so readily surrounded such events; rather, these cases enable consideration of the frames through which we might best interrogate such aspirational global geographies, as well as articulate the competing practices that make up media locations in this context. Along with other East Asian media

capitals, Chinese urban spaces have been at the center of cultural and creative industry initiatives concerned with bringing China toward a global future. New media arts and technologies have been a particularly salient hub here, as state and municipal mandates often endorse them as platforms for entry into the global processes deemed necessary to developing twenty-first century lifestyles. These new media/new urban locations, however, are also produced by a competing range of other actors. Here, curators and artists have also participated in their production across a range of material, discursive, and imaginary practices. Against the ideal "globalisms" often promoted to stand at the interface of new technologies and new urban landscapes, the multiple frames of this essay are offered as a means for laying bare the struggle through which a sense of "location" can be produced against the competing and, here, global scales of film and media.

Christopher Dietrich, Fordham University
Private Capital as Global Capital

"The contemporary world can no longer be encompassed in traditional stereotypes," Henry Kissinger United Nations delegates in 1974. "The notion of the northern rich and the southern poor has been shattered." Rather, the question of oil-related debt was "an inter-related global problem."¹ Eight years later, he described the goal of his new consulting company to a star recruit, retired World Bank president Robert McNamara. "The increasing interdependence of economic and political developments has created unprecedented problems," he wrote. An expert synthesis of "ideas and knowledge" would allow his clients to work "in a way which is global in scope and concept, rather than piecemeal or departmental."²

Kissinger was one of many American elites that depicted "the global" as a new era of history, a period removed from the coercive legacies of imperialism and nationalism that had stricken the twentieth-century world. In particular, Kissinger and others turned to a global conception of the private capital market. The paper examines the progressive treatment of private capital as global capital in the work of elites, including Kissinger, Paul Volcker, and George Shultz. The paper traces the cognitive shift from "private capital" to "global capital" over three overlapping periods: the end of dollar-gold parity (1970-1973), the petrodollar recycling question (1973-1978), and the sovereign debt crisis (1979-1982).

¹ "The Challenge of Interdependence," April 15, 1974, NARA, RG 59, Policy Planning Council, Director's Files (Lord), 1969-1977, 345.

² Kissinger to McNamara, May 21, 1982, McNamara Papers, I: 2, Manuscripts Division, LOC.

Deirdre Guthrie, Medical Anthropology, Rush Hospital, Chicago
Analyzing the Politics between Friction and Flow through "borderwork" in a Dominican tourist town

Haitians, who are labeled perpetually "in-transit" by the Dominican state, are the most spatially incarcerated subjects in Dominican tourist space. Photos taken by both Dominican and Haitian motorcycle taxi-drivers reveal a stark contrast between the embodied, performed, lived space of either group, who live together as "awkward, unequal, unstable, and creative" (Tsing: 2005:4) neighbors and yet remain divided along lines of class, race, and citizenship. This paper examines the Dominican Republic's historical strategies around nation-building and accessing cheap labor that cast Haitians as racialized others. It then tracks how contemporary Haitian informal workers including market women enlarge their social space through magical practices which are both effective and stigmatizing. The everyday lived and imagined experience of Haitians in a coastal village where the Dominican state is limited in its governmentality (its ability to order space with legal or bureaucratic disciplinary tactics), illustrates the dialectical nature of the global processes currently at play in much of our world. Magical thinking and practice provides an ideoscape upon which all villagers project their visions of modernity in a climate of heightened competitive pressure and increased securitization that criminalizes the landless poor and non-citizen migrant alike.

John Hartley, Yale University

Iranian Presidents on the UN Stage: Religion, Discourse and the International System

Each fall the rituals of the UN General Assembly (UNGA) attempt to frame the global, presenting the UN as a symbolic center of the international system. This paper considers ruptures of Iranian Presidents into these ritual settings during the 30 years from 1979 to 2009. It explores the performance of ideology and religion in this discursive space and considers its implications for Iran's articulation to the international system. In so doing, the analysis illuminates symbolic boundaries to global legitimacy. It also investigates tensions between globalization's homogenizing and particularizing influences, their import for religion in international politics and the possibilities of agents' influence when they are located simultaneously at the center and on the boundaries of dominating global institutions.

Rachel Harvey, Columbia University

Constructing Hyperglobality: the Nation-State, Law, and the Global Foreign Exchange Market

"Hyperglobalists" proclamations about the ability of global finance to severely curtail state authority and policy autonomy, have been countered by scholars asserting the continued relevance of governments in global financial markets. Even though the state and its reconfigured sovereignty have been "reintroduced" into the analysis of several liberalized markets, such as securities, it is curiously absent from the market underpinning all cross-border transactions – foreign exchange. Claims about the continued importance of state authority in global financial markets, therefore, are weakened. To address this problem, the paper focuses on two elements which show the continued relevance of state and quasi-state actors in the foreign exchange market. First, the governance of the global foreign exchange market is constituted by private, state, and quasi-state actors. Second, legal instruments play critical roles in structuring the market. This analysis indicates the significance of state enforcement for even this most globalized financial market.

Sangeet Kumar, Denison University

Big Data and the Global Digital Deluge: Postcoloniality, Abstraction and Power on the World Wide Web

This paper will extend the interrogation of power in the emerging global digital order by critically engaging with Big Data through the lens of postcolonial theory. Celebrated as the realization of the liberatory promise of the information age, Big Data (the deluge of online data generated daily that amounts to approximately 5 billion gigabytes every two days (Pariser 2011) is increasingly being presented as the end of theory and the realization of the utopian dream of knowledge production with predictive potential. The ability to record and analyze human interactions on unimaginable scales and in real time, that Big Data allows, promises to do away with the notion of the representative "sample". My paper presents a critique of these celebratory positions to argue that the rise of Big Data is in fact premised on erasures and abstractions that functions to shape the global desire that they simultaneously channel and claim to express. These abstractions are part of a larger digital restructuring of the world that is the new modality of power in the global digital realm. I locate this modality in four key global dimensions of the world wide web that are i) a normative idea of publicity, ii) the receding of the classical sovereign, iii) a privileging of Eurocentric knowledge systems and iv) the emergence of an immanent (as opposed to a transcendent) form of power. In highlighting these four normative dimensions of the world wide web, I use insights from postcolonial theory and critical theories of technology to show how ostensibly neutral and acultural conventions on the web have a culture and a particularity that is successfully masked to present them as universal.

Reference

Pariser, E (2011) *The Filter Bubble: What the Internet is Hiding From You*. Penguin Press

Michael Mascarenhas, Rensselaer Polytechnic Institute
Crisis, Humanitarianism, and the Condition of 21st Century Sovereignty

By most accounts crisis has become the paradigm of modern government. Drought, fires, hurricanes, tsunamis, not to mention fiscal cliffs, financial meltdowns, and regional uprisings dominate both our attention and institutions of government. Crisis continues to be the *modus operandi* for humanitarian efforts worldwide as most of the world's population still lacks access to basic human rights, such as water, food, and shelter. Increasingly, non-governmental organizations (NGOs) are leading efforts to improve access to water and other human rights. As part of this global humanitarian effort, NGOs have witnessed an unprecedented growth in recent decades. In some places they have replaced government agencies, become strategic business investments, and translated local water and sanitation needs into bureaucratic planning. The relentless expansion of NGOs on the basis of emergency has resulted in a contingent form of sovereignty, where increasingly NGOs are defining which populations to champion or "let live," and by default, which populations to "let die." However, in spite of this profound decision making authority, few scholars, with notable exceptions, have paid attention to the ways in which the policies and practices of non-governmental organizations continue to reassemble the character of modern sovereignty for the majority of the world's population. In this talk I argue that the policies and practices of NGOs represent a new form of contingent sovereignty among the world's deprived, a form of non-state sovereignty that is transnational in character, emergent in form, and flexible in practice. This new form of sovereignty, while not replacing state-based sovereignty, clearly signals the presence of a growing humanitarian apparatus that exercises sovereign power over transnational territories and populations. The goal of this talk is to explain how particular techniques and technologies of contemporary humanitarian governance function as a new type of post-Westphalian sovereign power, and what the implications are for humanitarian and political rights for the majority of the world's population.

Deirdre McKay, Keele University, UK
Mediating global affect: Filipino migrants, caring work and social media

This paper explores the ways migrants use social media to create the global as an enabling space of connection and exchange. It draws on four years of fieldwork with a network of Filipino migrants, many irregular, who work as nannies, housekeepers, careworkers and nurses in London. Examining the ways they use Facebook to build solidarity, find work, and stay in touch with kin and community reveals a particular idiom of photos, posts, updates and memes. Working between diasporic careworkers in London and their home communities in the northern Philippines, I analyze migrants' appropriation of historic photos as profile images, their sharing of 'vacant tags', some commonly exchanged or posted memes, and practices of community surveillance. My analysis reveals that migrants experience the expansion of social media as underpinning the same personal caring capacities they sell into London's labour market. The caring work these migrants perform then depends on their participation in the global circulation of affect through social media.

Sophia McClennen, Pennsylvania State University
Framing the Global on Screen: What National Cinema Teaches Us About Globalization

My research focuses on the complex ways that the film industry has responded to changing global markets and state-level support structures since the 1990s. I have chosen to focus on the film industry since it offers, arguably, the most visible creative cultural product that attaches to national identity. In every nation, including the United States, the film industry has been understood as both a mechanism for producing a sense of national identity and for projecting one abroad. And to that end, all states with functioning film industries provide some level of state support whether it comes in the form of screen quotas, subsidies, incentives, or other forms of market advantage. My research looks into the following questions: How has state support for cinema changed under the free-market practices of globalization? How has globalization

affected the production of local identities through national films? And why, given over two decades of deregulation, transnational film production, and global markets, does the notion of national cinema persist?

My presentation will provide insights gathered from empirical research in a series of local contexts in Latin America—specifically in the cases of two of the most vibrant Latin American film industries—that of Mexico and Argentina. Each of these reveals different ways that national cinema has responded to globalization. What is most interesting, though, is that in both cases films considered to be quintessentially national were funded through foreign investment, were distributed through foreign companies, and were screened locally in theaters owned by transnational corporations. Highlighting the inherent contradiction between the realities of global cultural production and the ideas of the national, my talk will begin to unravel what cinema teaches us about culture and globalization.

Sandy Prita Meier, University of Illinois
East African Photographs as the Space Between

In established art historical studies of African modernity, the deployment of Western image-making technologies such as photography is often narrated as the “localization” of a “global” form. But I suggest the very interpretative framework of modernity cannot fully account for the ways coastal cultures of Africa co-created ways of being that are today celebrated as an expression of a “local” modernity.” In order to move beyond the local-global model in the study of the cultural dimension of globalization, I consider how the instant popularity of portrait photography in Zanzibar, Lamu and Mombasa (all principal east African port cities) in the late nineteenth century was in fact the reification of a much older aesthetic practice that privileged the ability to mirror and master fragments of the “foreign.” This paper therefore does not focus so much on how “global” forms were “localized,” but rather questions what happens when Swahili practices of appropriation meet the appropriative systems of the North Atlantic world. What becomes clear is that Western and Swahili systems of signification did not exist in separate registers of meaning; nor was one culture “localized” by another. Rather Swahili and Western ideas and practices engulfed and enframed each other to create composite ways of seeing and being. Ultimately I want to suggest that in such de-territorial spaces as the port city, “being global” is a carefully crafted tactic of translation, where technologies of the self, such as photography, “make sense” to sustain a sense of distance and closeness to others simultaneously.

Sean Metzger, UCLA
Documentary film and Chineseness in the Caribbean

This presentation examines the relationships among space and Chineseness in films shot in the Caribbean. I explore a wide range of documentaries that visualize particular attachments to places. My discussion includes films that center on Cuba (work by Rigoberto Lopez), Trinidad (works by Richard Fung and Natalie Wei), Guyana and Martinique (work by Jil Servant), and Jamaica (work by Jeanette Kong) in order to think through the articulation of island and regional imaginaries that inscribe, contest, or otherwise complicate Chinese flows of capital and people. Ultimately, I am interested in probing an emergent Chinese Atlantic seascape (that is, a constellation of images and performative strategies that might collectively begin to figure a Chinese Atlantic aesthetic and epistemology). I investigate both the lateral connections among the places and populations depicted in the film as well as the cinematic expression of particular localities. In other words, I interrogate Caribbean image-making both “on-location” and in terms of larger discourses of globalization.

Faranak Miraftab, University of Illinois
Making a Home in a Heartland Company Town

What happens when a multinational corporation recruits workers whose displacements are produced through distinct socio-historic processes and brings them together for work at a plant in a small town in the

rural Midwest— a town that for its violent histories of race and labor was previously all-white? How do local and global, transnational and trans-local practices and processes shape the global mobility of migrant labor force? What are the emerging dynamics of such diverse populations and how are those negotiated and renegotiated as workers and their families try to make a new home in this heartland company town?

These questions are subject of a forthcoming book manuscript. I study processes of rapid change in an all-white Illinois town where Cargill recruits workforce for its local meat packing plant among immigrants from Spanish-speaking Latin America (predominantly Mexico) and French-speaking West Africa (predominantly Togo). I use multi-sited global ethnography (with ethnographic sites in Illinois, Mexico and Togo) to understand how local and global processes shape the social dynamics of rapid change in this packing town. Through an inter-scalar analysis this study offers three important insights: firstly, how processes of dispossession and displacement produce immigrants and immigration; secondly, how immigrant workers stay in these high-risk low-wage jobs by globally restructuring their social reproduction (namely, outsourcing part of their social reproduction responsibilities to their transnational families and communities); and thirdly, how local places role in constitution of the global.

In this presentation I focus on the latter by bringing to light the spatial dynamics of transnational processes in this small town. Taking the local seriously in the study of the global I pay close attention not only to the constraints but also the opportunities that the small town context may offer in constitution of transnational processes and practices. These insights also help to overcome the silence created by the overwhelming dominance of the global cities literature in the understanding the local spatial dynamics of immigration and globalization.

Laura Premack, Bowdoin College
Doing Global History

Drawing on lessons learned while completing a doctorate in global history, I will address two questions in this paper. The first question is: what does primary-source-based global history look like? Answers to this question will consider political, social, and cultural historical approaches, and will offer alternatives to the grand, synthetic narratives which dominate widespread understandings of what constitutes global history. The second question is: how can historians interested in current global issues effectively combine disciplinary approaches? Answers to this question will take on the challenges historians face when using historical methodologies to study contemporary movements. In both cases, the key may be rethinking the globalization framework and the binaries – local/global, indigenous/foreign, traditional/modern – which have come to define it. In addition, I will argue that, while the intention of global history is to remedy the problem of the reification of the nation-state, the practice of doing global history requires looking both at the nation-state and beyond it. Throughout the paper, specific examples will be drawn from my research on the global Pentecostal movement in Brazil and Nigeria and the different fields with which it engages, including not only history but also African studies, Latin American studies, anthropology, sociology, political science and religious studies.

Daniel Reed, Indiana University
Dancing a New Diaspora: "Ballet" as Global Discourse in the Lives of Ivorian Immigrant Performers

The term "New African Diaspora" began gaining currency in the 1990s to identify populations consisting largely of economic migrants moving from Africa to the global north during the past three decades. Because this "new" diaspora is deeply imbricated in global capital flows, scholars have argued that it must be studied within a "global framework" (Zeleva 2008:35). While I concur, the reverse is equally true; that is, transnational interconnections—of economy, people, and ideas—are profitably researched via the frame of the lived experience of individuals such as those who together form the "New African Diaspora."

This paper draws on six years of ethnographic research of four Ivorian immigrant musicians and dancers living in the US. The experience of globalization began at home for these performers, in their participation in the Ivorian National Ballet. National ensembles are transnational phenomena, as each nation's staged representation references others; furthermore, conventions surrounding such ensembles have developed, establishing global and regional performative patterns, such as the African "ballet." More than a genre with its aesthetics, instruments, and a philosophy of unity through diversity, "ballet" is best described as discourse. Moving to the US, immigrant artists continue to practice this discourse—in performance, and in discursive interpretations of their own performances. Simultaneously interethnic and post-ethnic, nationalist and transnational, regional and global, "ballet" reifies ethnic, national and continental boundaries even as it blurs and blends them. Operating in social fields that cross geographic, cultural and political borders, Ivorian immigrant performers use "ballet" to dance a New Diaspora.

Marek Sroka, University of Illinois

Digital and Online Information in a Global World: A Study in Ambiguity

The Internet has widened the information environment in the global world. It is almost a cliché to say that we live in a global village where individuals and communities are interconnected. Despite the unprecedented technological development of information technology, including the explosion of mobile devices, the issues of equal access to digital and online technology, the so-called digital divide, and cyber literacy (ability to use the Internet) remain largely unresolved. Moreover, there is the question of creation and control of digital and online content and its retrieval in the global information flow. In other words, how representative of local and regional values is the information, including digital content, that is retrieved by global search engines such as Google or library "one-search" discovery systems, mostly designed by American and Western information companies. The issue is not limited to the developing world. For example, last December the European Commission said it wanted Google to address the charge of search bias by producing two sets of search results, one for America and another for Europe. The paper examines the alleged monopoly of online-search market and search bias of Western Web companies, the ownership of and unequal access to world digital and online content, and disequilibrium in information flow (as most digital content is produced by the developed world). The author argues that the retrieval and creation of local and regional digital and online content is critical to "globalizing" the world information. This can be accomplished by supporting local digital initiatives (such as *Europeana* in Europe or *African Digital Library* in Africa) as well as promoting non-American (Western) content in global online-search systems and greater competition in the online-search market and digital content creation.

*the words digital and online, while referring to information accessible through a computer or mobile device, seem to be now used almost interchangeably. For example, the journal *Online Information Review* has the following subtitle: the *International Journal of Digital Information Research and Use*

Carol Symes, University of Illinois

The Medieval Framework of the Modern Globe

The work of "framing the global" must encompass the deep historical roots of global phenomena while recognizing that conceptualizations of the medieval past have defined "the global" and "the modern" since the sixteenth century. For at the very moment when the "discovery" of a "new world" was unsettling Europeans' understanding of their own place in space and time, competing claims to national sovereignty were being based on fictions of a "dark age" from which some states had allegedly emerged triumphant, with a warrant to subjugate those who could be deemed throwbacks to that fictitious past. Both types of "primitive" peoples (non-European and "un-modern") were branded as inferior, superstitious, irrational, and childlike – and thus open for development. Thereafter, these ideas were exported to Europe's colonies and picked up by its competitors, often in conscious bids to align these non-European others and their histories with that of Europe, usually with the effect of over-simplifying or de-valuing them. The current uses of "medieval" as a synonym for "ignorant," "unevolved," "intolerant," and "inhuman" witness the ongoing global

momentum of this process. So far from being separate realms of inquiry, then, “the medieval” and “the global” have defined one another. What are the implications of this? Not only should we recognize the concept’s fundamental role in shaping global societies’ relationships to their individual pasts and to one another, we need to better understand how the interrelated pasts of these societies (in contact and in isolation) shaped the complex world we inherited from them.

Timothy Waters, Indiana University

Taking the Measure of the Global Frame: Testing the Territorial Integrity Norms of the Post-War World

Globalization is generally thought to constitute a challenge to the state – a common trope of the discipline is of sovereignty under siege. But whatever the effects of the global on states’ internal processes and interactions, the formal bordering of states – their territorial delimitation, with whatever social, legal and political consequences that carries – remains extraordinarily rigid, and shifts in authority and the distribution of rights have played out within this unchanging frame.

Since the Second World War, legal norms have buttressed a consistent regime of inviolable frontiers. Even new states followed this rule: Colonies kept their borders at independence, while for the few entirely new units, internal legal provisions allowing secession were foregrounded and internal boundaries used as proxies for frontiers. The result has been, in historical perspective, an era of minimal border changes and, on some accounts, a decline in violent conflict.

But is that the result? How are territorial inviolability’s effects to be measured? Even if we accept that borders have been unusually stable and that violence – including internal violence – has declined, to what should we ascribe these effects? What is the proper framework for measuring the relative or absolute performance of this central tenet of the global order?

This line of interrogation is part of a broader project challenging our rigid territorial model, but this paper focuses on the epistemological problem: How do we know if the current rule is working or not? How does one test a rule which, by its nature, is global in scope?

W. Warner Wood, University of Wisconsin, Milwaukee

Tracing Translocality Materially, or Framing the Global from the Ground Up

A growing body of literature in material culture studies takes the material things surrounding us seriously. It does so by focusing on the cultural and social work of the material items that are ubiquitous to our lived experience, on the essential materiality of our social lives. While this work is widely regarded for the progress researchers working in this mode have brought to understanding the agentive capacity of material culture, there is growing criticism that decries an overly narrow interpretive emphasis on the textual/symbolic. Critics ask, “Where is the material in material culture studies?” This paper explores what we can learn about the processes of globalization from material culture if we take these criticisms seriously. It does so through a focus on woolen textiles produced in India and sold in the United States. Rather than framing the study in terms of the transnational connections revealed by following these items from producers, to intermediaries, to consumers, this paper frames their story from the ground up, literally. In other words, the material is taken seriously, moving not only around the world with the textiles but tracing their stories from the minerals in the earth that stimulate plant life eaten by sheep, to the history and prehistory of the domestication of sheep, to the effects of that process on the biology of the hair follicle that produces the wool, and so on. The result is a framing of materiality that introduces a host of agents not frequently considered in discussions of globalization.

Selected panel presentations

Global Grassroots: Transnational Experiences Shaping Public Engagement in Kentucky

The four presenters are anthropologists who have taken different paths to understanding public understandings and engagement of globalization in Kentucky contexts, mostly rural. Two of them have done long-term historical and ethnographic research on how Appalachian Kentucky communities have been literally shaped by, and make sense of, participation in the global capitalist coal and tobacco industries. A focus on global commodities has also shaped the work of another on Guatemalan coffee producers for transnational fair trade networks and the perspective of a fourth, whose community in Sri Lanka was completely structured by tea production. These presentations are about how these scholars' transnational research on globalization has led each of them to focus on public theorization and citizen engagement of the global in Kentucky. One moves between critical understandings of grassroots and globalization as she follows local discussions of alternative economic development in communities long dominated by coal, including attempts to attract global tourists. Another engages theorization of alternative economic practices and the 'place' of consumption in her discussion of a 'fair trade town' campaign in Kentucky. A third describes how learning ways that residents of her rural Kentucky hometown have theorized capitalist globalization led her to explore the possibilities of direct, affordable conversations about globalization between students in Sri Lanka and South Carolina, Kentucky and India. The final presenter draws on his experience of transnational youth collaboration in post-tsunami aid work in Sri Lanka in discussing transnational conversations between young people in Appalachian Kentucky and Indonesia that were initiated through post-9/11 U.S. government programs promoting democracy and intended to minimize "radicalization" of Islamic youth in Indonesia that have grown beyond that aid framework into a critical, reflexive media collaboration.

Shaunna Scott, University of Kentucky

Home and Away: Reframing Appalachian Research through Global Experience

As a native of Appalachia who has made her scholarly career in Appalachian Studies (studying the place I was born and raised), I find it important to conduct research in other countries in order to maintain a critical perspective upon my home region. My 1997 research on a women's festival movement in Northern Ireland broadened my social movements focus to consider "community development." It also initiated critical re-thinking of the term "grassroots" and its relationship to class and inspired me to reconsider the political meaning and function of silence. My 2009 research on local economic development planning processes in New Zealand represented an extension of the Northern Ireland research and formed the basis for my current research on local economic planning for a post-coal future in eastern Kentucky. As an Appalachian scholar, my first international research experience occurred after I had earned tenure as a faculty member. The interdisciplinary UK Appalachian Center has provided a context for global engagement. Comparative place-based research in regional studies helps us to resist counterproductive tendencies within regional studies, including parochialism, exceptionalism, insider- outsider dichotomies, competitive victimization, and 'reverse orientalism.'

Sarah Lyon, University of Kentucky

Global Justice in Local Spaces: The Melding of Fair Trade and Buy Local Campaigns

This paper explores the ways in which fair trade advocates and retailers are collaborating to "grow the fair trade market" one community at a time through participation in local Fair Trade Towns (FTT) movements that bring together schools, places of worship, retailers and community organizations. It employs Gibson-Graham's ontological reframing of the economy (2006) to analyze consumer research, interviews with FTT campaign leaders and my own participation in organizing webinars, conference calls, FTT conferences and a local campaign in my small Kentucky city to explore how this emergent consumer movement works to establish the "place" of consumption through a combination of social practice and ethical selving. As opposed to traditional fair trade narratives, which conceptualize place

solely in relation to producer communities represented through photographs and sound bites, FTT campaigns attempt to root fair trade consumption in local places--a critical turn in the fair trade movement which opens up a politics of possibility for the promotion of alternative economic practices. The "politics of re- location" (Guthman 2004:235) at the heart of the FTT advocacy reminds us that the so-called global economy is constituted through a multitude of diverse community economies. It's useful to conceptualize fair trade as creating mutually beneficial, multi-stranded links between these economies rather than simply understanding it as a mechanism for wealthy consumers to assist disadvantaged producers. This reframing of fair trade is consistent with Gibson-Graham's description of "place as a site of becoming, and as the ground of a global politics of local transformations" (2006:xxvii).

Ann Kingsolver, University of Kentucky

Theories of Globalization from Beyond and Across Academic Contexts

During the early years of a twenty-five year ethnographic project on how people in rural Kentucky make sense of all that gets glossed as globalization, a pivotal moment was the "Kentucky Goes Global" conference in which Henry Kissinger was invited by the state's elite to tell them how to attract global industries. Ironically, the economy that had built a local elite had already been exceedingly global for centuries in its production of commodities for global consumers, its use of transnational labor, and the international ownership of its means of production. This presentation will trace the influence of local theorization of global capitalism and transnational policies in rural Kentucky on the ethnographer's work on interpretations of NAFTA in Mexico and the U.S. and on comparative interpretations of globalization in Kentucky's tobacco sector and Sri Lanka's tea sector. Possibilities of participatory research in documenting public understandings of globalization will be shared from small projects in Sri Lanka and Kentucky, as well as examples of collaborative projects via wikis between students in South Carolina and Sri Lanka on food security and between students in Kentucky and India on social movements in marginalized mountain regions and the ways in which water justice questions can engender transnational conversations and collaborations between young people.

Sasikumar Balasundaram, University of Kentucky

New Possibilities: Transnational Youth Collaborations through Aid in Sri Lanka and Appalachia

Globalization has amplified cross-cultural engagements at the transnational, national, regional, and local levels. Sri Lanka was devastated after the tsunami waves hit the coastal areas of the country in 2004. As a young college student studying in Sri Lanka, I organized a disaster relief effort with the support of a network of American students I met through an inter-American-Sri Lankan educational program. Since the September 11, 2001 attack on the World Trade Center, through foreign aid and other diplomatic means the US government has been promoting cross-cultural collaboration between the people of Muslim nations and Americans. This is part of the US government's effort to promote US political and cultural values to "strengthen" pro-democracy forces and prevent youth from "Islamic radicalization" in Muslim countries. As an outcome of this, a number of collaborations have happened between the US citizens and citizens of Muslim nations through research, training, and education. Focusing on a particular collaboration between young people in a small rural town in Kentucky and three large towns in Indonesia and drawing on my experience of engagement in disaster aid work in Sri Lanka, I discuss the outcomes, challenges, implications, and lessons learned from transnational youth collaborations. I argue that the transnational collaboration creates new informal long-term citizen to citizen cross-cultural collaborations, ties, relationships, communities, and forms of cultural citizenship, creating new possibilities for community/global engagement.

Caribbean Mediations in a Global Arena

The Caribbean has been regarded by Michel-Rolph Trouillot as a site of "alter-native modernities," an exemplary site where imperial subjects have interacted in both formal and informal ways. This panel presents case studies that explore contemporary high-brow and low-brow Caribbean cultures, as they have

engaged with expanding global markets. It looks at the Caribbean as the site where multiple actors mingle beyond their national boundaries in a global arena. Two of the presentations consider the impact of American made films on framing the Caribbean basin on a global frame during the first half of the twentieth century; these papers explore how film, whether produced by established powerhouses like Disney Studios or independently produced like the silent moving pictures that moved through a circuit of black churches around multiple states and throughout the Caribbean islands, served a political purpose when it promoted a sense of shared culture—whether based on Afrocentrism (Caddoo) or else a hemispheric “Pan-American” consciousness (Varón)—between the U. S. and the countries making up the Caribbean basin. These considerations of the historical importance of early film are complemented by the final paper, which considers contemporary interactions between Caribbean islands and the corporate world in a different arena altogether: the athletic playing field. It argues that corporate-sponsored tournaments like the World Baseball Classic and the World Cricket Cup provide a global framework against which certain Caribbean islands perform fictional collective identities which run counter to their legal political status: Puerto Rico performs as an independent country, with its own team and flag, despite being a colony of the United States, whereas players hailing from many independent Anglophone islands band together to function as the official team for a geographical area—the West Indies—that is a throwback of sorts to the time of the British Empire. Together, these presentations suggest that the Caribbean basin has been and remains an active and dynamic locus where global culture, sports and politics are contested and rearticulated constantly.

Alberto Varón, Indiana University

Like a Good Neighbor, Disney is There: Pan-Americanism, *The Three Caballeros* and a Gulf of Mexico Cultural System

During a Latin American economic summit in December 1998, Cuban leader Fidel Castro angered the Mexican envoy when he chastised the country for its alliances with the U.S., saying “Mexican children would find it easier to name Disney characters than to recount key figures in Mexican history.” Castro’s comments, while perhaps poorly phrased, appeared intended to underscore the perceived cultural domination of the United States in Latin America and the Caribbean. A week later, Castro would issue a formal apology to its longtime ally Mexico, and the otherwise insignificant controversy could easily be dismissed as diplomatic error.

Yet Castro’s choice of metaphor seems more than accidental. In 1944, Walt Disney Studios released the first feature-length, mixed live-action/animated film *The Three Caballeros*, and the film transparently sought to transform the studios cultural power into political cooperation and economic opportunity. The film, and Castro’s political blunder a half-century later, underline some of the ongoing tensions that U.S. cultural exports bring to the region. Rather than see cultural movement as unidirectional, this paper reads the film to trace circuits of cultural exchange across the region, centering on the Mexican port city of Veracruz as a hub of regional cultural and economic activity. A historically crucial entryway into Mexico, Veracruz figures prominently in the film to link cultural, economic, and political agendas, utilizing the tension between narrative message and aesthetic form to do so. This paper examines Veracruz as the nexus of a system of exchange between the U.S., Latin America, and the Caribbean, a system in which cultural policy intersects with the economic and political imperative. In this framework, texts in, of, and around Veracruz make visible the hemispheric shifts between Pan-Americanism, Good Neighbor Policy, and NAFTA throughout the 20th and 21st centuries.

Cara Caddoo, Indiana University

Moving Pictures and Diasporic Consciousness: Caribbean Articulations of Blackness in the Early Twentieth Century

“For many years, films have always come to us in the Caribbean from somewhere else: from the United States, from Europe, from India,” film scholar Keith Q. Warner explained in his 1992 essay, “Film, Literature, and Identity in the Caribbean.” Because an indigenous film production industry did not emerge

until after the 1970s, film scholars have largely looked past earlier cinema practices in the Caribbean as evidence of black diasporic consciousness. Nonetheless, moving pictures were a widespread and important leisure activity for black residents of the Caribbean during the first half of the twentieth century. This paper will investigate Caribbean articulations of blackness by examining the markets and exhibition practices for global films—which were shaped both by local censorship laws and the specific social and economic exigencies of the local film going populations. In particular, I will examine these developments in order to understand the role of the moving pictures in generating dialogue between black people across the diaspora.

Vivian Halloran, Indiana University

'National Sports' on a Global Playing Field: Baseball and Cricket as World Sports

This paper takes as its premise the fact that America's pastime, baseball, and England's national sport, cricket, have spread around the world as a direct result of these countries' imperial histories. However, rather than being relegated to the world stage provided by the modern Olympic Games, corporate and international agencies—such as Major League Baseball and the International Cricket Council—sponsor world-wide tournaments concluding in a final showdown. Due to its history of political, economic, and cultural imperialism, the Caribbean basin is disproportionately well represented in both the Cricket World Cup and the World Baseball Classic. This numerical advantage not only levels the playing field on a global scale, but also gives rise to a curious set of geo-political masquerade: Puerto Rico, an island in a colonial relationship to the United States as a freely associated (but not independent) commonwealth, plays in the WBC as if it were an independent country, with its own team and flag whereas the multiple independent countries of the Anglophone Caribbean, Jamaica, Trinidad and Barbados, among them, contribute individual players to the West Indian team, a conglomerate of the best talent in the region, in order to compete in the CWC. I want to consider the implications of these athletic fictions for each region's national imaginary, especially since they are such public rewritings of the islands' colonial past.

Tactics of Global Mobility: Knowledges, Technologies, and Infrastructures

This panel explores how social, legal, technical, and technological transactions and interactions produce globality. We define globality as the unfolding of social interactional spaces across scales, and we define mobility as the ability to jump scales: incrementally, through sudden leaps, through free choice, compulsion, or, as is more common, some combination of the above. The panel explores how individual and collective actors pursue global mobility through tactics that engage diverse yet interconnected knowledges, technologies, and infrastructures. By integrating ethnographic and textual research with social studies of technology and media, the papers address the production and reproduction of globality through the social, representational, and legal infrastructures of marriage migration, scientific collaboration around the hydrologic dimension of climate change, visions of digital globality from the periphery that imagine new collective futures, and the creation of global civil society through contestations over homogenized images of "beauty" divorced from locally rooted histories. Taken collectively, our analyses develop conceptual and methodological frameworks for understanding the potentialities and dangers of contemporary globality as forms of transformative experience, socio-political process, and imaginaries of the future.

Sara L. Friedman, Indiana University

Migration Infrastructures as Pathways to Globality: Navigating the Stepping Stones of Cross-border Marriage

This paper examines cross-border marriage as a social infrastructure for producing globality through mastery of both the migration regimes that regulate cross-border mobility and the intimate relationships on which such mobility depends. By infrastructure, I refer to the laws, policies and technologies that organize movement across borders, from legal determinations of migrant desirability and eligibility to the channels that guide mobility and the documents that constitute identity and status. I term this a social infrastructure to emphasize how mobility and legal knowledge are embedded in and administered by the

various social relationships that make migration possible, especially true for those who migrate through cross-border family ties. Focusing on the specific case of marital migration from China to Taiwan, this paper analyzes how marriage migrants orient themselves globally as they move incrementally across geo-political and social spaces: from China's interior to its booming coast, from China to Taiwan, and from Taiwan outward as they expand their familial attachments and acquire the legal statuses and identity documents that may facilitate mobility on a global scale. Orienting oneself globally requires building knowledge and mastering social infrastructures so as to mold them to individual aspirations of globality. Yet social infrastructures may simultaneously contain global aspirations and thwart expansive mobility quests, thereby requiring nuanced, critical analysis of how globality provides powerful imaginative possibilities for migrants as they span socio-spatial scales and envision new futures for themselves and their family members.

Radhika Parameswaran, Indiana University

Abject Bodies, Abrasive Critiques: The Affirmative Skin of Global Civil Society

Dan Levin's front-page story in the *New York Times* (August 4, 2012) reports on a strange phenomenon in Qingdao, China, where sun protection gear, including colorful neon ski masks for women beachgoers, have been retooled as technologies of beauty to keep the nightmare of bodily abjection, the darkening of light/white skin, at bay. Feminist scholars have documented the beauty industry's transnational cultural production of smooth, mobile skin that has "amnesia," the capacity to erase the passage of time and the onslaught of nature, and that can defy the contaminating encroachments of locally-rooted ethnic, racial, and biological affiliations. But, what about those abrasive stories of dissent authored by scattered individual and collective actors that contest the abject conditions of the dark body? Knowledges and technologies of globality, arising from the infrastructures of the beauty industry, media images, and digital activism, stretch the ideological boundaries of the epidermis. Using India as a case study, this paper examines the ways in which the imaginative tactics of multi-sited, affirmative and activist actors weave together an emergent global civil society centered on transforming the politics of beauty. This civil society's multi-scalar vision of colliding and collaborating brown and black bodies seeks to peel away local and global layers of colorism and racism. Juxtaposing the critical perspectives of Black sojourners in India, young "Brown" South Asian diasporic media producers, and middle-class Indian feminists, the paper will evaluate the affordances of a global infrastructure of activist agency that aims to disconnect "Indian darkness" from shame and stigma.

Stephanie C. Kane, Indiana University

Hydro-Chaotic Possibilities in a Global Port City: Flash Floods in Singapore

Since the 19th century, scientific concepts of hydrological balance led humankind through a series of technological advancements that abstracted water in the form of H₂O from the sociocultural relations of many *waters* (Linton). Shorn of its distinctive forms and contexts—its "enunciatory communities" (Fortun) and "place-based practices" (Escobar)—the rich, complex wisdom of water-human relationships entered into "translocal processes" of globality (Choy) in a molecularly uniform guise. Yet extreme events associated with climate change may undermine practical reliance on water as simply H₂O. Drawing on ethnographic fieldwork in Singapore, this paper will analyze the global discourses unfolding in social interactional island spaces of a city state revising its material self-conception in preparation for hydro-chaotic possibilities. The city built its architecture of towers to stand high above its tropical maritime landscape, developing underground and edge infrastructure that continually reshaped island hydrogeology, socio-spatial organization and aesthetics. The use of global models to systemically reorder the cityscape—canalized rivers, potable water and sewage, storm water drainage, hardened coastal edges—mobilized material and symbolic resources and scientific knowledge for the benefit of city dwellers, militaries, industrialists and traders. How are global knowledge discourses and technologies being mobilized in Singapore to respond to local conditions, and how are local island imaginaries and infrastructural transformations also reconfiguring global discourses on hydrological

imbalance? How might cities plan socially just, culturally vibrant, and ecologically-savvy material infrastructures in a potentially hydro-chaotic world?

Anita Chan, University of Illinois

Hacking Digital Universalism: ICT4D and Technological Vanguard at the Periphery

Channeling the promise of global interconnection, and framed as the mark of contemporary optimization, “the digital” has come to represent the path to the future for diverse nations and populations alike. In the midst of its accelerating pursuit by national governments, however, little has been made of the “universalist” underpinnings that mobilize digitality’s global spread, or of the distinct imaginaries around digital culture and global connection that emerge outside the given centers of techno-culture. This paper will attend to experiments in innovation from the periphery, including the development of rural hack lab spaces in Peru, that distinctly engage materialities of nature, technology, and information to disrupt the dominant logics of innovation and reorient ICT4D (ICT for Development) frameworks. By fostering collaborations between Latin American free software activists across a range of rural and urban sites, and between transnational media producers and indigenous communities, such networks espouse cosmopolitical orientations that “think with the unknown,” and create possibilities for forging new collective and possibly global futures through interfacing with multiple local pasts.

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