

Course Title: Colonialism, Migration, and Diaspora in Asia

Course Number: 2xxxx [Lower-Mid Level]

Term: Fall 2023

Instructor: Matthew Venker

Course Description:

Why do people move? Why do we leave home, and how do we make new ones? Migration is perhaps the most well-documented human phenomenon, from our early evolutionary moves ‘out-of-Africa’ to your own departures from home and high school to this college campus. But migration is always informed by political contexts, social obligations and opportunities, and cultural values. This course will study migration, and the diasporas that movement creates, as a general phenomenon through historical and ethnographic works on East, South, and Southeast Asia.

People have been moving to, through, and out of Asia for millennia, but this course will take the disruptions of 19th century colonialism and its aftermaths as the starting point for understanding contemporary movements and diasporas. We will study internal migration, intra-Asian migration, and migration to Africa, Europe, and the Americas to gain a broader view of the various global connections that are created by movement. Most importantly, we will use our course readings, research, and discussions to reflect on how large-scale patterns and social structures affect the lives, identities, and cultures of individuals and communities.

Course Goals

This course is designed to facilitate an engaged and collaborative exploration of Asian migration as both historic phenomenon and contemporary practice. As such, I identify five specific student learning outcomes for this course:

- Students will be able to articulate historic contexts and motives for migrations in the past and occurring today.
- Students will be able to formulate research questions that allow them to independently explore topical interests related to migration.
- Students will be able to apply theoretical tools from anthropology and sociology in their analysis of migration patterns, diasporic cultures, and structures of power as they impact migration.
- Students will be able to effectively communicate their understanding of complex social issues in both oral discussions and written papers.
- Students will be equipped to engage the world through personal or career pursuits regarding migration, immigration, and intercultural communication.

Course Expectations

Academic Integrity

This course will require you to produce and share original thinking and writing on important contemporary topics. You are encouraged to learn from each other, and to follow any exploratory rabbit

holes you might find yourself going down in the course of the reading and research that you will do for this class. You are also expected to adhere to the university's code of academic honesty in drawing on whatever influences you find persuasive. This might mean following formal citation rules in your term paper, or simply acknowledging that what you're sharing to the class was actually a great point made by a classmate in a small group discussion. If you have any questions on how to make sure your assignments reflect your own work and that other's contributions are properly credited, please come speak to me directly. Failure to follow our shared expectations, and the college's policies, will result in formal action taken by the college.

Communication

Productive engagement on pressing and contentious issues requires a space of compassion, openness, and inclusivity. Classroom discussions are our primary learning tool in this course. Our learning is therefore contingent upon our shared responsibility for establishing a fun and welcoming environment where difference, debate, and disagreement do not detract from our ability to share care and consideration for our classmates. It is also important that we all actively cultivate broad participation. Some people are always ready to share thoughts and comments; others need time and space to get their thoughts in order before they share. People with all different levels of comfort in public communication will offer important contributions to our shared learning, and we will have to work together to ensure that all people are able to share what they have to offer.

I also expect you to be proactive in communicating with me regarding questions, problems, or particular needs you might have in relation to this course. For short, simple questions, it will be best to message me through email. For more involved questions or discussions about assignments, readings, or accommodations, I will ask to visit me during my office hours, which I hold [every Thursday, from 2-4 pm]. I also encourage all students to come introduce yourself to me during my office hours in the first 3 weeks of the course!

Course Requirements

Grade Distribution

Active Attendance	20%
Weekly Journals	10%
Exam Papers	40%
<i>Breakdown:</i>	
Paper 1	15%
Paper 2	15%
Reading Reflection	10%
Research Paper (Final Exam)	30%

Description of Assignments

1. **Active Attendance** (20%)

This course is designed not only to introduce you to themes and topics in legal anthropology, but also to develop your abilities to think critically on the law. Discussion with your peers is therefore a vital experience. Discussion will: introduce you to new perspectives on the readings; expose you to critical perspectives on your opinions, analyses, and understandings; and offer you a space in which you can practice both defending your opinions and changing your mind gracefully on a matter when persuaded by new arguments or information. I describe this section as 'active attendance' because simply showing up and not participating will not merit participation points. You are expected to complete all assigned readings at the beginning of class and share your thoughts, opinions, or feedback for others.

Participation is an integral part of this course, and it is weighted as such. But I also understand that life doesn't wait for the end of the school year. I will automatically drop one unexcused absence for each student at the end of the term. I am also generally willing to excuse additional absences for many types of disruption, so long as you clear them with me prior to class or, in the case of an emergency, as soon as you are safe, composed, and able to reach out. After one unexcused absence, each successive unexcused absence will drop your grade 1%.

Note: Some sections of the assigned readings are termed as 'current events.' These are designed to bring our attention to important local, national, and global issues, and think through how the tools of legal anthropology can help us better understand them. I invite students to suggest replacement readings that engage your interests or the social issues you care about. Students who submit suggestions for replacement readings will be asked to offer a brief, informal introduction (a few sentences of background, 1-2 minutes max) to the topic in class, and will be given a 1% bonus to their overall grade for their effort.

2. **Weekly Journals** (10%)

You will be required to keep a journal in which you answer a daily question after you have completed all that day's assigned readings. Your answer is expected to be exactly one paragraph. This assignment is designed to keep you on track with the readings while also forming some critical thoughts on them before class discussion. At the beginning of class each Friday (or the last class of the week in case of a holiday), you will share your thoughts on the week's questions with a classmate, who will write a summary of your answers and submit them for credit that week. Since a classmate is submitting their impression of your work, these journals are only graded for completion. If you miss class on a Friday, please come to my office hours to submit your journal reflection orally to me.

3. **Exam Papers** (35%)

We will have two take home exams this term. In combination, these exams make up the majority of your grade. Each take home exam will consist of three questions that you will answer to the best of your ability in 500 words or less (per question, so 1,500 words total). All exam questions are already available in the syllabus, so you are free to work ahead. However, it will be advantageous to wait until the week of or the week before each exam is due to ensure you have the opportunity to think through your answers and develop your thought process in collaboration with your peers in discussion.

The third exam paper will be a reading reflection on a graphic novel related to migration. You will read the novel independently and write a 1,000 word reflection connecting your understanding or impression

of this work to our course concepts. There are five approved choices that I recommend for this assignment, listed below. I will also accept individual choices, but they must be submitted for my approval at least two weeks in advance of our class decision deadline (10/31; so alternative choices must be submitted by 10/17).

Each paper is due at midnight the day before our discussion begins. Late submission will merit a 5% deduction for each 12-hour period. Papers will no longer be accepted by the end of the week that they are due, and will merit a 0%.

Recommended Graphic Novels for Reading Reflection Assignment:

Bui, Thi. "The Best We Could Do: An Illustrated Memoir," 2017.

Jacob, Mira. "Good Talk: A Memoir in Conversations," 2020.

Kashyab and Araki. "Tina's Mouth: An Existential Comic Diary," 2012.

Tran, GB. "Vietnamerica: A family's Journey," 2011.

Yang, Gene Luen. "American Born Chinese," 2006

4. **Research Paper** (35%)

The final for this course will be a research paper on a topic of your choice. Your research will be interview based, though I have listed an alternative participant-observation research option that students may be able to do if they already work, volunteer, or are involved in other projects in a place that might be conducive to this type of work. This assignment will be introduced in greater detail in week 5, but short descriptions of both are listed below. The project will take place in three stages. Only the final paper will be graded, but a successful paper will require you to make your best efforts throughout each component of the project. We will hold two research workshops where we will develop project ideas, share preliminary thoughts on our experiences, and, most importantly, discuss research and interview ethics.

Interview

Interview two individuals who have either migrated themselves or are members of a diasporic Asian community. You are encouraged, but not required, to interview friends, family members, or other people you already know from your community, but feel free to reach out to me for help connecting to local organizations that might be able to help you find interviewees. Ideally, try to find two individuals who share some commonality in their migration or diasporic experience (i.e., people who migrated from the same country or belong to the same religious community; or individuals who both went through the American citizenship process; or two individuals who are both second-generation immigrants; etc). Referencing themes from our readings and using quotes or other information from your interview, describe how these individuals' stories illustrate our broader course themes. Reflect also on your own position as an interviewer, and how your relationship with your interviewees might affect your research.

Alternative Option: Participant-Observation (needs pre-approval)

If you either already work or volunteer in an organization that works directly on migration issues or serves a diasporic community, you are invited to use your experiences as a participant-observation exercise. This will require you to get approval from both your instructor and your work/volunteer supervisor, as well as get affirmative oral consent to take notes, quotes, or other research descriptions from all the people that you are working with (including both co-workers and clients). This might not be feasible for all situations, and it will require more preparation and pre-approval than the interview option, but it will also likely be a very rewarding experience for those that are in a position to complete this option. Referencing themes from our readings and using quotes or other information from your interview, describe how your research experience illustrates broader course themes. Reflect also on your own position as a researcher, and how your relationship with your research participants might affect your research.

Required Books and Additional Recommended Readings

To adequately survey the diversity of Asian migrations across a two hundred year span, this course generally relies on select chapters from ethnographic texts and journal articles as readings. These will be made available to you online through [Canvas]. As such the only required book is the graphic novel you select for your third exam project (see above). However, students interested in additional readings are encouraged to independently engage the following ethnographic works, grouped below by broad geographic area (limited to national contexts that are covered in our course readings), which I would be glad to discuss with you further during office hours. I would also be glad to recommend works of literature or non-ethnographic non-fiction works for interested students.

(Note that the following readings are intended as a broad introduction to different cultural and national contexts, and do not all correspond to this course's theme of migration).

Asian America

Espiritu, Yen Le. 2014. *Body Counts: The Vietnam War and Militarized Refugees*. Berkeley: UC Press.

Lowe, Lisa. 1996. *Immigrant Acts: On Asian American Cultural Politics*. Durham: Duke UP.

Maghbouleh, Neda. 2017. *The Limits of Whiteness: Iranian Americans and the Everyday Politics of Race*. Stanford: Stanford UP.

Rana, Junaid. 2011. *Terrifying Muslims: Race and Labor in the South Asian Diaspora*. Durham: Duke UP.

Shankar, Shalini. 2008. *Desi Land: Teen Culture, Class, and Success in Silicon Valley*. Durham: Duke UP.

Srinivasan, Priya. 2011. *Sweating Saris: Indian Dance as Transnational Labor*. Philadelphia: Temple UP.

Burma

Cambell, Stephen. 2021. *Along the Integral Margin: Uneven Development in a Myanmar Squatter Settlement*. Ithaca: Cornell UP.

Chua, Lynette. *The Politics of Love in Myanmar: LGBT Mobilization and Human Rights as a Way of Life*. Stanford: Stanford UP.

Prasse-Freeman, Elliott. 2023. *Rights Refused: Grassroots Activism and State Violence in Myanmar*. Stanford UP.

Cambodia

Milne, Sarah. 2022. *Corporate Nature: An Insider's Ethnography of Global Conservation*. Tuscon: University of Arizona Press.

China

Byler, Darren. 2021. *In the Camps: Life in China's High-Tech Penal Colony*. New York: Columbia Global Reports.

Ho, Elaine Lynn-ee. 2018. *Citizens in Motion: Emigration, Immigration, and Re-Migration Across China's Borders*. Stanford UP.

Solinger, Dorothy. 1999. *Contesting Citizenship in Urban China*. Berkeley: California UP.

Wu, Di. 2020. *Affective Encounters: Everyday Life Among Chinese Migrants in Zambia*. Routledge.

Japan

Koga, Yukiko. 2016. *Inheritance of Loss: China, Japan, and the Political Economy of Redemption After Empire*. Chicago: U Chicago Press.

India

Besky, Sarah. 2014. *The Darjeeling Distinction: Labor and Justice on Fair-Trade Tea Plantations in India*. Berkeley: California UP.

Lamb, Sarah. 2022. *Being Single in India: Stories of Gender, Exclusion, and Possibility*. Berkeley: California UP.

Shankar, Arjun. 2023. *Brown Saviors and their Others: Race, Caste, Labor, and the Global Politics of Help in India*. Durham: Duke UP.

Indonesia

Korea

Cho, Grace. 2008. *Haunting the Korean Diaspora: Shame, Secrecy, and the Forgotten War*. Minneapolis: UM Press.

Harkness, Nicholas. 2014. *Songs of Seoul: An Ethnography of Voice and Voicing in Christian South Korea*. Berkeley: CU Press.

Kim, Eleana. 2010. *Adopted Territory: Transnational Korean Adoptees and the Politics of Belonging*. Durham: Duke UP.

Taiwan

Friedman, Sara. 2015. *Exceptional States: Chinese Immigrants and Taiwanese Sovereignty*. Berkeley: California UP.

Thailand

Elinoff, Eli. 2021. *Citizen Designs: City-Making and Democracy in Northeastern Thailand*. Honolulu: Hawaii UP.

Sopranzetti, Claudio. 2017. *Owners of the Map: Motorcycle Taxi Drivers, Mobility, and Politics in Bangkok*. Berkeley: CU Press.

Vietnam

Harms, Erik. 2016. *Luxury and Rubble: Civility and Dispossession in the New Saigon*. Berkeley: CU Press.

Su, Hong Phi. 2022. *The Border Within: Vietnamese Migrants Transforming Ethnic Nationalism in Berlin*. Stanford: Stanford UP.

Course Schedule and Assignments

Week/Date	Class Topic + Readings and Journal Question	Assignment Due
Part 1: Colonialism and Migration		
Week 1	Introduction + British Raj	
M: 9/12	<i>No Readings, No Question</i>	
W: 9/14	<p><u>Readings:</u></p> <ol style="list-style-type: none"> 1. Steinmetz, 'The Sociology of Empires' (25 pages) 2. Lenin, "Imperialism: The Highest Form of Capitalism" (15 pages) 3. Ghosh, "The Diaspora in Indian Culture" (6 pages) 4. Orwell, "Shooting an Elephant" (12 pages) <p><u>Questions:</u> <i>Why would we start a class on migration – an eternal human phenomenon – with a focus on colonization? Do you think this is the right starting point?</i></p>	
F: 9/16	<p><u>Readings</u></p> <ol style="list-style-type: none"> 1. Mongia, "Indian Migration and Empire," Introduction (20 pages) 2. Mazumder, "'I do not envy you:' Mixed Marriages and Immigration Debates" (30 pages) <p><u>Questions</u> <i>Were the types of intra-Asian connection created by colonization qualitatively similar to or categorically different from earlier forms of migration? Explain your answer.</i></p>	Week 1 Journal
Week 2	French Indochina and Dutch East Indies	
M: 9/19	<p><u>Readings:</u></p> <ol style="list-style-type: none"> 1. Parideau, "Mobile Citizens," selections (~20 pages) 2. Hansen, "How to Behave," selections (~20 pages) <p><u>Questions:</u> <i>How are religious practices and identities affected by colonial migrations?</i></p>	
W: 9/21	<p><u>Readings:</u></p> <ol style="list-style-type: none"> 1. Stoler, "Carnal Knowledge and Imperial Power," selections (~25 pages) 2. Yahaya, "Fluid Jurisdictions," selections (~25 pages) 	

	<p><u>Questions:</u> <i>How do ideas of racial power, privilege, and different develop in the context of colonial migrations?</i></p>	
F: 9/23	<p><u>Readings</u></p> <ol style="list-style-type: none"> 1. Bosma, "Citizens of Empire," (25 pages) 2. Brocheux and Hemry, "Indochina: An Ambiguous Colonization," selections from Ch 7 (~25 pages) <p><u>Questions</u> <i>What does Bosma mean by 'Creole Nationalism?' Explain whether you think this term fits other Asian colonial contexts, or if it is unique to Indonesia.</i></p>	Week 2 Journal
Week 3	American Empire in the Philippines	
M: 9/26	<p><u>Readings:</u></p> <ol style="list-style-type: none"> 1. Canstaneda, "Spanish Structure, American Theory" (9 pages) 2. Go, "Chains of Empire, Projects of State" (28 pages) 3. Johnson, "Understanding the American Empire" (15 pages) <p><u>Questions:</u> <i>Americans tend to view the country as an anti-colonial power rather than an empire itself. How does American rule in the Philippines fit into this picture?</i></p>	
W: 9/28	<p><u>Readings</u></p> <ol style="list-style-type: none"> 1. Hau, 'The Chinese Question,' selections 2. Rafael, "Contracting Colonialism," selections <p><u>Question:</u> <i>How do Chinese migrations to the Philippines compare to internal migration dynamics in the Philippines in the colonial era? Are these the same kind of 'migration,' or are they fundamentally different?</i></p>	
F: 9/30	<p><u>Readings</u></p> <ol style="list-style-type: none"> 1. Salman, "The Embarrassment of Slavery," Introduction and Ch 12 (30 pages) 2. Aguilar, "Tracing Origins" (32 pages) 3. <i>Selections from Rizal</i> 	Week 3 Journal

	<p><u>Questions</u> <i>Jose Rizal was considered so threatening to the colonial project that he was executed by the Spanish. What do you think was so 'dangerous' about his work?</i></p>	
Week 4	The Uncolonized? China, Japan, and Thailand	
M: 10/3	<p><u>Readings</u></p> <ol style="list-style-type: none"> 1. Herzfeld, "The Absence Presence," (27 pages) 2. Lovell, "The Opium War," Intro and Ch 17 (32 pages) 3. Wang, "Never Forget National Humiliations," Ch 1 (22 pages) <p><u>Questions</u> <i>Describe the differences between 'high' colonial powers (i.e., British Raj, French Indochina) and the type of foreign concessions imposed upon China. Are both equally 'colonial?'</i></p>	
W: 10/5	<p><u>Readings:</u></p> <ol style="list-style-type: none"> 1. Koshrio, "Trans-Pacific Racisms and the US Occupation of Japan," Intro and selections from Ch 4 and 5 (~40 pages) 2. Robillard-Martel and Laurent, "From Colonization to Zaitokukai' (15 pages) <p><u>Question:</u> <i>Was the post-WWII American occupation of Japan colonialism or something else entirely? Defend your choice. (Bonus: If you have studied post-WWII history in Europe, consider a comparative response)</i></p>	
F: 10/7	<p><u>Readings</u></p> <ol style="list-style-type: none"> 1. Harrison, "The Allure of Ambiguity," selections (15 pages) 2. Jackson, "The Ambiguities of Semicolonial Power in Thailand" (19 pages) 3. Phillips, "For a Love of 'the Thais,'" (17 pages) <p><u>Question:</u> <i>Historic and contemporary expressions of Thai nationalism are often deeply informed by the fact that Thailand was the only country in mainland Southeast Asia to remain uncolonized. How do you think the idea of 'ambiguous semicoloniality' might complicate this narrative?</i></p>	Week 4 Journal

	<p>Paper 1: Answer each of the following questions in 500 words or less (per question).</p> <ol style="list-style-type: none"> 1. Lenin has called imperialism ‘the highest form of capitalism.’ What did he mean? Offer an example from one of the colonial systems we have discussed so far to explain whether or not you agree with Lenin’s argument. 2. Colonialism facilitated multiple migrations, including migrations within colonies, migrations between colonies and other Asian countries, and migrations from Europe into Asia. Using our readings on Burmese, Filipino, or Vietnamese (<i>pick only one</i>) as an example, explain how nationalist movements differently approached any two of these various migrant groups. 3. Using our readings on China or Japan as an example, explain whether the idea of ‘ambiguity,’ as it is used by Harrison and Jackson, is relevant for understanding colonial relations outside of Thailand. 	
<p>Part 2: Migration and Globalization</p>		
<p>Week 5</p>	<p>Internal Migrations</p>	
<p>M: 10/10</p>	<p><u>Readings</u> (Read A and 1 from B)</p> <p>A</p> <ol style="list-style-type: none"> 1. Brettell, “Perspectives on Migration Theory” (26 pages) <p>B.</p> <ol style="list-style-type: none"> 1. Ma, “The Chinese Exodus,” Introduction and selections of Ch 4 and 5 (~35 pages) 2. Chang, “Factory Girls,” Ch 1, pgs 3-7, Ch 5 10 (45 pages) <p><u>Question:</u> <i>Following your reading of Ma or Chang, do you think migration is a primarily economic strategy? Explain your answer.</i></p>	<p>Paper 1 Due Research Exploration Assignment</p>
<p>W: 10/12</p>	<p><u>Readings</u> (Read A or B)</p> <p>A</p> <ol style="list-style-type: none"> 1. Anand, “Hydraulic City,” Intro and Ch 2 (52 pages) <p>B</p>	

	<p>1. Anand, "Hydraulic City, Intro and Ch 4 (54 pages)</p> <p><u>Question</u> <i>How do interactions over water – or urban infrastructures more broadly – affect the types of communities formed in rural 'diasporas' in urban settings?</i></p>	
F: 10/14	<p><u>Readings</u> (Read A, B, or C)</p> <p>A.</p> <ol style="list-style-type: none"> 1. Hoang, "Dealing in Desire," Intro, Ch 2, Ch 7 (58 pages) <p>B</p> <ol style="list-style-type: none"> 1. Chan, "In Sickness and in Wealth," Intro, Ch 1-2 (59 pages) <p>C.</p> <ol style="list-style-type: none"> 1. Stoltz and Tappe, "Upland Pioneers" (17 pages) 2. Lutz, "Controlled Experiments," (18 pages) 3. Evans, "Internal Colonization in Central Highland Vietnam," (30 pages) <p><u>Questions:</u> <i>Based on your ethnographic reading, how do internal migration dynamics impact rural communities?</i></p>	Week 5 Journal
Week 6	International Migrations	
M: 10/17	<p><u>Readings:</u></p> <ol style="list-style-type: none"> 1. Glick Schiller, "Migration, Displacement, and Dispossession" 2. Chan, "Asian Perspectives of Migration" (5 pages) 3. Kim, "Ethnic Capital and Flexible Citizenship in Unfavourable Legal Contexts" (19 pages) 4. Bunkenborg et al, "Collaborative Damage," selections from Ch 1 and 6 (~25 pages) <p><u>Questions:</u> <i>What does Kim mean by 'flexible citizenship?' Do you think this concept holds value for understanding internal migration, or should it be reserved for discussions of international migration?</i></p>	
W: 10/19	<u>Readings</u>	

	<ol style="list-style-type: none"> 1. Magalit Rodriguez, "Migrants for Export," selections 2. Docot, "Anthropology of the Hometown," selections <p><u>Questions:</u> <i>[in-class documentary viewing – daily question writing at end of class]</i></p>	
F: 10/21	<p><u>Readings</u></p> <ol style="list-style-type: none"> 1. Cheva-Isarakul, "Seeking a Right to Belong," (22 pages) 2. Reddy, "Identity Paper/Work/s and the Unmaking of Legal Status in Mae Sot, Thailand" (15 pages) 3. Bal, "Dealing with Deportability" (17 pages) <p><u>Questions</u> <i>How are dynamics of 'border-crossing' migration in Myanmar-Thailand different from moves to/away from islands like the Hong Kong and Philippines?</i></p>	Week 6 Journal
Week 7	Globalization	
M: 10/24	<p><u>Readings</u></p> <ol style="list-style-type: none"> 1. Thomas and Clarke, "Globalization and Race," [<i>Ann Rev version</i>], (20 pages) 2. Merry and Stern, "The Female Inheritance Movement in Hong Kong," (21 pages) 3. Peletz, "Neoliberalism and the Punitive Turn in Southeast Asia and Beyond" (22 pages) <p><u>Question:</u> <i>How do 'travelling ideas' like race, rights, and neoliberal rationality adapt to new contexts?</i></p>	
W: 10/26	<p><u>Readings</u></p> <ol style="list-style-type: none"> 1. Mathews, "Ghetto at the Center of the World," selections, pgs 7-20; 57-82; 94-102; 135-177 (70 pages) <p><u>Question:</u> <i>Are the Chungking Mansions a part of Hong Kong or apart from Hong Kong? Explain your answer.</i></p>	
F: 10/28	<p><u>Readings</u></p> <ol style="list-style-type: none"> 1. Tsing, "Friction," Intro and selections from Ch 3 (30 pages) 	Week 7 Journal

	<p>2. Tsing, “Mushroom at the End of the World,” Chs 5, 6, 7 (30 pages)</p> <p>3. Reddy, “Mobile Lives,” (8 pages)</p> <p><u>Questions</u> <i>What does it mean to study globalization through products rather than people?</i></p> <p>Paper 2: Answer each of the following questions in 500 words or less (per question).</p> <ol style="list-style-type: none"> 1. Anthropologies of citizenship often emphasize that citizenship is not simply a legal status, but a set of practices invoking- and relationships to- the state. Referencing either Ma, Chang, or Anand, describe what new types of ‘citizenship’ might emerge from rural-urban migration. 2. Critics of ‘practice-based’ theories of citizenship note that formal statuses like citizenship or migration/asylum documents are critical to the security of migrants living across borders. Referencing either Cheva-Isarakul, (Malavika) Reddy, or Bal, explain whether you think practice-based theories of citizenship are valuable to or harmful for understanding undocumented migration. (read next question before deciding which author to write on) 3. Comparing Tsing with Mathews, Bal, or Reddy, explain how the concept of ‘illegality’ is differently applied to global capital products and human migrants. How do each interact with global capital chains? Whose right to movement is more protected? (note: do not chose an author you wrote on for question 2). 	
Part 3: Diaspora		
Week 8	Diasporas in Asia	
M: 10/31	<p><u>Readings</u> (Read A + B or C)</p> <p>A.</p> <ol style="list-style-type: none"> 1. Vertovec, “Three Meanings of Diaspora,” (22 pages) 2. Burkholder and Gube, “Exploring Racial Identities through Participatory Visual and Ethnographic Methods” (11 pages) 	<p>Paper 2 Due SUBMIT: Choice of Week 10 Reading by 5 pm.</p>

	<p>3. Cruz Bacani, "We Are Like Air" (<i>photography</i>)</p> <p>B.</p> <p>1. Law, "Home Cooking" (20 pages)</p> <p>C.</p> <p>1. Groves and Chang, "Romancing Resistance and Resisting Romance" (30 pages)</p> <p><u>Questions:</u> Which of Vertovec's three 'meanings of diaspora' do you feel Cruz Bacani's photography best illustrates?</p>	
W: 11/2	<p><u>Readings</u></p> <p>1. Vora, "Impossible Citizens," Intro and Ch 2 (61 pages)</p> <p><u>Questions:</u> How does the concept of 'guest' affect the security, culture, or rights of Indian laborers in Dubai?</p>	Week 8 Journal (note – journal due on Wednesday this week)
F: 11/4	Research workshop 2 – no readings, no questions	
Week 9	Diasporas Beyond Asia	
M: 11/7	<p><u>Readings</u> (Read A + B, C, or D)</p> <p>A.</p> <p>1. Ndhlovu, "A Decolonial Critique of Diaspora Identity Theories and the Notion of Superdiversity" (12 pages)</p> <p>2. Man, "Gender, the Life Course and Homemaking Across Tanzania, Britain, and Indian Punjab" (20 pages)</p> <p>B. Europe (choose 2)</p> <p>1. Haque, "Playing on the Backfoot" (14 pages)</p> <p>2. Volk, "Enacting Citizenship" (18 pages)</p> <p>3. Buettner, "Going for Indian" selections (~20 pages)</p> <p>C. Africa (choose 2)</p> <p>1. Reddy, "Curry and Race," (11 pages)</p> <p>2. Anand and Kaul, "A Disruptive Ethnography of Tanzanian-Indians" (12 pages)</p>	

	<p>3. Jones, "Merchant-Kings and Everymen" (16 pages)</p> <p>4. Munos, "Afrasian Entanglements and Generic Ambiguities" (18 pages)</p> <p>C. Caribbean, Latin-, and South America (choose 1)</p> <p>1. Goffe, "Sugarwork" (25 pages)</p> <p>2. Kingsberg, "Becoming Brazilian to be Japanese," (30 pages)</p> <p>3. Siu, "Memories of a Future Home" Ch 2 (28 pages)</p> <p><u>Questions:</u> <i>[Collaborative exercise – in-class group writing]</i></p>	
<p>W: 11/9</p>	<p><u>Readings:</u> (Read A and 1 from B)</p> <p>A</p> <p>1. Ong, "Cultural Citizenship as Subject-Making" (20 pages)</p> <p>2. Cheng, "Citizens of Asian America," Introduction (22 pages)</p> <p>B.</p> <p>1. Shankar, "DesiLand," Ch 6 (25 pages)</p> <p>2. Maghbouleh, "Limits of Whiteness," Chs 1 and 7 (26 pages)</p> <p>3. Shankar, "The Making of the 'Brown Savior'" (23 pages)</p> <p><u>Questions</u> <i>Is 'cultural citizenship' a meaningful concept for understanding diaspora, or does it oversimplify what it means to 'belong?' Offer an example from your B reading to justify your answer.</i></p>	
<p>F: 11/11</p>	<p><u>Readings</u> (Read A and Choose 1 from B)</p> <p>1. Espiritu, "Towards a Critical Refugee Study" (23 pages)</p> <p>2. Nyers, "Rethinking Refugeeeness" (9 pages)</p> <p>B</p> <p>1. Espiritu, "Body Counts," Ch 2 (24 pages)</p> <p>2. Espiritu Gandhi, "Archipelago of Resettlement," Introduction and Selections from Ch 5 (27 pages)</p> <p>3. Lee, "Traditionally Transnational" (18 pages)</p> <p>4. Ho, "BurmAmerican Foodscapes" (22 pages)</p>	

	<p><u>Question:</u> <i>How does 'the figure of the refugee' complicate assumptions about migration and diaspora?</i></p>	
Week 10	Conclusion	
M: 11/14	<p><u>Readings:</u> (Read one)</p> <ol style="list-style-type: none"> 1. Bui, "The Best We Could Do" 2. Jacobs, "Good Talk, Thanks" 3. Yang, "American Born Chinese" 4. Tran, "Vietnamerica" 5. Kashyap and Araki, "Tina's Mouth" <p><u>Listen:</u> No-No Boy, 1975 album</p> <p><u>Questions:</u> <i>How does art illustrate issues of migration and diaspora differently than ethnography? Which is more valuable for understanding social issues around migration? (Feel free to reference materials encountered beyond today's reading)</i></p>	Reading Reflection Due
Wed: 11/16 Last Day of Classes	<i>No Readings</i>	Week 10 Journal
Week 11 FINALS		FINAL (RESEARCH PAPER) DUE 11/21, 11.59 pm