

# NOTES

## INTRODUCTION TIMES AND SPACES OF CONCEPTS

1. See also Eugenie Brinkema (2012). A mother is a form of time: *Gilmore Girls* and the elasticity of in-finitude. *Discourse* 34(1), pp. 3–31.
2. See C. Matus and S. Talburt (2013). Producing global citizens for the future: space, discourse, and curricular reform. *Compare: A Journal of Comparative and International Education*, 45(2), pp. 226–247.
3. See also Erica Levin (2011). Affect in the age of neoliberalism. *Discourse*, 33(2), pp. 280–283; Jeff Pruchnic (2008). The invisible gland: affect and political economy. *Criticism*, 50(1), pp. 160–175; C. Matus and M. Infante (2011). Undoing diversity: knowledge and neoliberal discourses in colleges of education. *Discourse: Studies in Cultural Politics of Education*, 32(3), pp. 293–307.
4. See also Claudia Matus and Susan Talburt (2009). Spatial Imaginaries: universities, internationalization, and feminist geographies. *Discourse: Studies in the Cultural Politics of Education*, 30(4), pp. 515–527.
5. Liz Bondi (2005). Making connections and thinking through emotions: between geography and psychotherapy. *Transactions of the Institute of British Geographers*, 30, pp. 433–448; Nhi Lieu (2008) Toward a “subjectless” discourse: engaging transnationalist and postcolonial approaches in Asian American Studies. *American Quarterly*, 60(2), pp. 491–496; Jasbir Puar (2002). Circuits of Queer mobility: Tourism, travel, and globalization. *GLQ: A Journal of Lesbian and Gay Studies*, 8(1–2), pp. 101–137.

6. See more on this discussion in Fazal Rizvi (2003). Identities on the move: student mobility and the uses of international education. In S. Yoong (ed.) *Globalization and Multicultural Perspectives in Education*. Penang: Universiti Sains Malaysia Press.
7. Open Door Reports are provided by the Institute of International Education (IIE), which focuses on International Student Exchange and Aid, Foreign Affairs, and International Peace and Security.
8. IDP Australia is an international educational organization offering student placement in Australia and other countries.
9. See Fazal Rizvi (2012). Mobilities and the transnationalization of youth cultures. In Nancy Lesko and Susan Talburt (eds.) *Keywords in Youth Studies. Tracing Affects, Movements, Knowledges*. New York and London: Routledge, pp. 191–203; Fazal Rizvi and Bob Lingard (2010). *Globalizing Education Policy*. London and New York: Routledge.
10. See also John Evans (2014). Ideational border crossings: rethinking the politics of knowledge within and across disciplines. *Discourse: Studies in the Cultural Politics of Education*, 35(1), pp. 45–60.
11. See also James Paul Gee (2005). *An Introduction to Discourse Analysis. Theory and Method*. New York: Routledge; James Paul Gee and Michael Handford (eds.) (2014). *The Routledge Handbook of Discourse Analysis*. London and New York: Routledge; Ruth Wodak and Michael Meyer (eds.) (2009). *Methods of Critical Discourse Analysis*. Thousand Oaks: Sage; Margaret Wetherell, Stephanie Taylor, and Simeon J. Yates (2010). *Discourse Theory and Practice. A Reader*. Thousand Oaks: Sage.

## 1 METHODOLOGICAL TWISTS AND THEORETICAL TOOLS

1. To explore on similar ways to conceptualize space see Liz Bondi (2005). Gender and the Reality of Cities: embodies identities, social relations and performativities, on line papers archived by the *Institute of Geography. School of Geosciences*,

- University of Edinburgh; Larry Knopp (2004). Ontologies of place, placelessness, and movement: queer quests for identity and their impacts on contemporary geographic thought. *Gender, Space & Culture*, 11(1), pp. 121–134; Claude Raffestin (2002). Space, territory, and territoriality. *Environment and Planning D: Society and Space*, 30, pp. 121–141.
2. See the discussion on flexibility in thinking different stages of research: Emily Billo and Nancy Hiemstra (2013). Mediating messiness: expanding ideas of flexibility, reflexivity, and embodiment in fieldwork. *Gender, Place & Culture: A Journal of Feminist Geography*, 20(3), 313–328.
  3. See Carey-Ann Morrison (2010). Heterosexuality and home: Intimacies of space and spaces of touch. *Emotion, Space and Society*, xxx, pp. 1–9.
  4. See also other discussions on how to research human space: Denise Bijoux and Jameson Myers (2006). Interviews, solicited Diaries and photography: “new” ways of accessing everyday experiences of place. *Graduate Journal of Asian-Pacific Studies*, 4:1, pp. 44–64; Deborah Britzman (1997). On refusing explication: towards a non-narrative narrativity. *Resources for Feminist Research*, 25, pp. 3–13; Alan Latham (2003). Research, performance, and doing human geography: some reflections on the diary-photograph, diary-interview method. *Environment and Planning A*, 35, pp. 1993–2017.
  5. See Matt Baillie Smith and Katy Jenkins (2012). Editorial, emotional methodologies-the emotional spaces of International Development. *Emotion, Space and Society*, 5, pp. 75–77.
  6. See also Alison Rooke (2009). Queer in the field: on emotions, temporality, and performativity in Ethnography. *Journal of Lesbian Studies*, 13(2), pp. 149–160; Paula Saukko (2000). Between voice and discourse: quilting interviews on Anorexia. *Qualitative Inquiry*, 6, pp. 299–317.
  7. See a discussion on the works of the practice of writing and the “spatial event” of the text in Angharad Saunders (2013). The spatial event of writing: John Galsworthy and the creation of Fraternity. *Cultural Geographies*, 20(3), pp. 285–298.

**2 THE USES OF NOSTALGIA:  
RE-ENACTING SPACE AND TIME**

1. To read other works on memory and space see Stephen Legg (2005). Contesting and surviving memory: space, nation, and nostalgia in *Les Lieux de Mémoire. Environment and Planning D: Society and Space*, 23, pp. 481–504; Maria N. Yelenevskaya and Larisa Fialkova (2002). When Time and space are no longer the same: stories about immigration. *Studia Mythologica Slavica V*, Vol. 5, pp. 207–230.
2. See also Claude Raffestin (2012). Space, territory, and territoriality. *Environment and Planning D: Society and Space*, 30, pp. 121–141; Deborah Youdell (2006) Subjectivation and performative politics- Butler thinking Althusser and Foucault: intelligibility, agency and the raced-nationed-religioned subjects of education. *British Journal of Sociology of Education*, 27(4), pp. 511–528.
3. See also Lilian Chee (2012). The domestic residue: feminist mobility and space in Simrym Gill's art. *Gender, Place & Culture: A Journal of Feminist Geography*, 19(6), pp. 750–770; Carey-Ann Morrison (2010). Heterosexuality and Home: intimacies of space and spaces of touch. *Emotion, Space and Society*, xxx, pp. 1–9.
4. See also Lauren Berlant (2008). Thinking about Feeling Historical. *Emotion, Space and Society*, 1, pp. 4–9.

**3 MOVING BODIES—HOW DO  
WE DO TIME AND SPACE**

1. Most of these studies present unitary and essentialized notions of the international student therefore the ways to narrate their experiences and decisions made to study abroad follow the same pattern. Some of these discourses have been presented in several chapters of this book. As the field of internationalization of higher education is characterized by its managerial emphases most of the studies reinforce discourses on retention, attraction, and problems associated to the “cultural shock” to live outside of the home country.
2. See more discussions on atmosphere, affect, emotions, and space in Ben Anderson (2009). Affective Atmospheres. *Emotion*,

*Space and Society*, 2, pp. 77–81. On fear see Brian Massumi (1993). Everywhere you want to be, Introduction to Fear, in the *Politics of Every Fear*. Minneapolis: University of Minnesota Press, pp. 3–38; Joyce Davidson and Christine Milligan (2004). Embodying emotion sensing space: introducing emotional geographies. *Social & Cultural Geography*, 5(4), pp. 523–532.

3. See also Jennie Middleton (2009) “Stepping in time”: walking, time, and space in the city. *Environment and Planning A*, 41, pp. 1943–1961, to understand the politics of experiential dimensions of time.

#### 4 THE STRANGE BODY

1. Also see Anastasia Christou (2011). Narrating lives in (e)motion: embodiment, belongingness and displacement in diasporic spaces of home and return. *Emotion, Space and Society*, 4, pp. 249–257 for a discussion on a narrative turn on migration studies to explore on the embodied and emotional dimensions of migration and return migration. She explores on the embodied contexts of how belonging and exclusion shape mobilities. Also see Joyce Davidson and Christine Milligan (2004). Embodying emotion sensing space: introducing emotional geographies. *Social & Cultural Geography*, 5(4), pp. 523–532.
2. See Stephen Ball (2012). Performativity, commodification and commitment: an I-spy guide to the Neoliberal University. *British Journal of Education Studies*, 60(1), pp. 17–28.
3. See an interesting discussion on how time becomes “real” and how we come to know it and the effects of how time, real time is communicated. Tung-Hui Hu (2012). Real time/zero time. *Discourse*, 34(2–3), pp. 163–184.
4. More on the production of particular subjectivities, sexuality, and space in Judith Halberstam (2005). *In a Queer Time and Space. Transgender Bodies, Subcultural Lives*. New York and London: New York University Press; Eithne Luibheid (2002). *Entry Denied. Controlling Sexuality at the Border*. Minneapolis: University of Minnesota Press; Catherine J. Nash (2010). Trans geographies, embodiment, and experience. *Gender, Place & Culture. A Journal*

of *Feminist Geography*, 17(5), 579–595; Gulsum Baydar (2012). Sexualised productions of space. *Gender, Place & Culture: A Journal of Feminist Geography*, 19(6), pp. 699–706; Marlene Spanger (2013). Gender performances as spatial acts: (fe)male Thai migrant sex workers in Denmark. *Gender, Place & Culture: A Journal of Feminis Geography*, 20(1), pp. 37–52.

### 5 LANDSCAPES OF THE BODY: DESIRING SPACE OTHERWISE

1. See Caren Kaplan (1996). *Questions of Travel, Postmodern Discourses of Displacement*. Durham and London: Duke University Press; Erin Manning (2007). *Politics of Touch. Sense, Movement, Sovereignty*. Minneapolis: University of Minnesota Press; Brian Massumi (2011). *Semblance and Event. Activist Philosophy and the Ocurrent Arts*. Cambridge, MA: MIT Press.
2. See Erin Manning (2009). The Elasticity of the Almost. In Erin Manning (Ed.) *Relationescapes. Movement, Art, Philosophy*. Cambridge, MA: MIT Press, pp. 29–42.
3. For a complete philosophical discussion on the distinction between space and place see Edward S. Casey (1997). *The Fate of Place. A Philosophical History*. Berkeley: University of California Press. Also see David Featherston and Joe Painter (eds.) (2013). *Spatial Politics. Essays for Doreen Massey*. Chichester, NJ: Wiley-Blackwell.
4. See also David Crouch (2003). Spacing, performing, and becoming: tangles in the mundane. *Environment and Planning A*, 35, pp. 1945–1960.
5. See Kalpana Rahita Seshadri (2008). When home is a camp. Global Sovereignty, Biopolitics and Internally Displaced Persons. *Social Text*, 94, 29(1), pp. 29–58.

### 6 WOMEN AND TRAVEL: TEMPORAL IMAGINARIES OF BECOMING

1. See also E. L. McCallum and Mikko Tuhkanen (2011). Introduction. Becoming Unbecoming. *Untimely Mediations*. In E. L. McCallum amd Mikko Tuhkanen (eds.) *Queer*

*Times, Queer Becomings*. New York: Suny Press, pp. 1–21; Tim Dean (2011). Bareback Time. In E. L. McCallum and Mikko Tuhkanen (eds.) *Queer Times, Queer Becomings*. New York: Suny Press, pp. 75–98.

2. For a discussion on how the state has produced particular campuses as national and local expressions of forces of Fordism and neoliberalism, see also Bernd Belina, Tino Petzold, Jürgen Schardt and Sebastian Schippe (2013). Neoliberalism and the Fordist University: a tale of two campuses in Frankfurt a. M., Germany. *Antipode*, 45(3), pp. 738–759.
3. She speaks from an administrative position, which is a very common activity performed by women academics when they are back to universities.

## 7 WOMEN AND THE POLITICS OF WRITING

- \* These ideas were presented at the XVIII ISA World Congress of Sociology, Yokohama, Japan 2014. The title of the paper was “Academic Writing as a Contesting Territory for Women.”
1. In Chilean universities there is a strong pressure for academics to write in specific journals. Usually they have to belong to the ISI and SCOPUS databases. These have become the criteria for academic evaluations and a way to rank professors to obtain funding for research.
  2. This is particularly relevant in the European scenario where the European Credit System ECTS, promotes a unified system of accreditation of credit points. These Bologna initiatives are to advance student mobility, to enhance the capacity of universities to compete internationally, and to promote the employability of graduates.

## CONCLUSIONS DISSOLVING

1. NAFSA is a US nonprofit organization for professional in all areas of international education including English as a Second Language, international student advising, education abroad advising and administration, campus internationalization among others.

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