

obedient generation. As a result of the transitional period, caregivers are caught in a state of ambivalence over whether to use Chinese authoritarian methods or democratic Western ones, both of which are idealized by some and criticized by others. For instance, some legacies of the socialist and imperial eras appear in contemporary socialization, such as shaming, ostracism, and self-criticism sessions. Because of the one-child policy, the new family configuration of 4:2:1 (four grandparents, two parents, one child), along with the traditional cohabitation of three generations in one household in China, increased the attention given to the unique child. Therefore, conflicts occur not only between the younger and older generations but also between the maternal and paternal sides of the family.

Although enriching the current literature in the field of child development, *The Good Child* would appear clearer if it would introduce the roots of the changing moral landscape. Indeed, it is hard to understand the author's initial premise that China is undergoing a morality crisis, because China has been in a constant identity crisis since the fall of Qing Dynasty, having undergone the two consecutive regime changes by the Kuomintang and the Chinese communist party, followed by the recent opening of China to the market economy. It would be useful if the book could offer us a brief historical background of the morality crisis. For a fledgling reader, it can be quite hard to understand the reasons why Chinese caregivers are immersed in tensions between traditional, socialist, and Western legacies. For example, the author could mention that any Confucian or Western influence was strictly forbidden during the Cultural Revolution and that contemporary Chinese identity is in a slow process of resilience due to a severe reconfiguration during the socialist era.

Overall, Jing Xu's simultaneous position as a researcher, a mother, and a Chinese woman makes the study highly consistent, because the coexistence of her identities helped her to establish deep trust with her Chinese informants. By exploring the fascinating interdisciplinary field of culture and cognition, *The Good Child* offers to all readers concerned about the future of China's next generation, and therefore about the future of the Chinese nation, a nuanced analysis of the tensions arising from the morality crisis among families, school educators, and children in contemporary China. Amid China's profound transformations and China's rise as a global power, the motivation to cultivate a moral child inspired by inveterate Confucian traditions contrasts with the motivation to raise a successful only child in a competitive society. The most brilliant element of this book definitely lies in its main purpose: the comprehension of how this environment, characterized by a moral crisis, will shape the next generation of Chinese people and, more broadly, the society itself. By putting emphasis on children's own creativity and agency in moral socialization, *The Good Child* shows how these little emperors, as active social actors, can reconfigure the future of China.

## Feelings and Politics on the Streets of Java

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*Coming of Age on the Streets of Java: Coping with Marginality, Stigma and Illness.* By Thomas Stodulka. Bielefeld, Germany: transcript, 2017.

What does life on the streets feel like for young people, and how does feeling relate to structural violence and everyday politics? asks Thomas Stodulka. In his ethnographic exploration of such questions over a period of almost 5 years, he and his interlocutors guide us through a portrayal of street life in Yogyakarta as well as through theoretical conceptualizations of feeling and emotion in the social sciences. Well acquainted with the workings of nongovernmental organization's and humanitarian organizations, like his interlocutors, Stodulka is aware of how street children may provide the space to satisfy an urge to "do good" (19) and of the simplistic problem-solving policies and practices that result. Accordingly, the author attempts to look beyond clear-cut categories that problem- and policy-oriented initiatives usually make their focus in approaching street children and youth. For instance, Stodulka treats with suspicion clear-cut categories of geographic disadvantage and discrimination in terms of micro- and macrosocial segregation and prefers instead to look at the "relational dimensions of marginality as contested asymmetric power relations between self-claimed centres and constructed peripheries" (23). The in-depth and reflective study of his interlocutor's social and emotional realities, in conjunction with patriarchal structures, state policies of exclusion, and nationalist discourses, provides a nuanced description of coping strategies and social practice with relation to marginality and stigma and, in so doing, contributes to the anthropological study of emotion on both a theoretical and an epistemological level.

Assuming a perspective of social practice, the author criticizes conceptualizations of emotion as disembodied abstract phenomena without a place and a time. Following Margaret Wetherell (2015), Stodulka focuses on feelings as social practice to position and study relational and ambiguous aspects of human experience and to place emotions within discourses of asymmetrical power relations and the politics of everyday life. Defining feelings as "self-aware physiological arousals" (30) and resorting to the largely overlooked work by William Reddy (1997) on "emotives" as performative utterances through which a person's inner feelings are translated into happenings in the social world, Stodulka studies people's narrative and emotive strategies as parts of interactions that may aim to provoke affective arousals in others. Ultimately, Stodulka presents novel theoretical insights on feelings and emotions around his discussion of a theory of emotional economy that, without resorting to functionalist frameworks, explores how emotion and emotive reactions

are employed in everyday encounters to affect social relationships. This is illustrated in his study of avoidance and attendance, where he explores the role of his interlocutors' emotives in gaining or maintaining the attention of activists, volunteers, and so on and, in contrast, avoiding encounters with authorities (chapter 6).

In expanding on a theory of emotional economies, the author makes a further epistemological contribution in choosing to incorporate his own feelings and emotions into his analysis as scientific data. Stodulka has methodically documented his emotional reactions alongside his other data (as he discusses in detail in the appendix) and has treated them as analytical data alongside the recorded accounts of his interlocutors' emotions. In a section of chapter 6 titled "Mutual Benefits of Empathy," the author discusses how such analysis has led him to make sense both of his interlocutors' ways of coping with scarce resources and of the motivations of activists, artists, researchers, and so on to remain involved with street children despite their complaints of being "exploited." In describing his own emotional frustrations, revisited over time and in the light of his ongoing relations with his interlocutors, Stodulka discusses an interactive nexus of affective bonds in which actors benefit at both ends—even if, in the case of activists or researchers, this might occur in the long run (i.e., through the acquisition of "vocational expertise").

Following the introduction, which stresses the theoretical groundings of this work, the second chapter discusses extensively the methods employed in compiling this ethnography. Critical of "black box" ethnographic practices, Stodulka problematizes and actively responds to the mystification of data analysis by including an appendix in which he documents the analytical steps that he took in the process of producing this book. Chapter 3 comprises a historical and political discussion of Yogyakarta as well as an anthropological contextualization of local social norms and structures. In the rest of the book, we are following Monchi, the main interlocutor, through his life in the streets and street-related communities alongside stories of another four interlocutors. Chapter 4 discusses narratives of leaving home and arriving on the streets as well as encountering and coping with challenges there. In Chapter 5, Stodulka examines in detail life in street-related communities, analyzing in-group solidarities and group hierarchies. The theory of emotional economy is discussed in detail in chapter 6, through descriptions of the interlocutors' emotive and social skills and their coping styles and strategies. Chapter 7 is dedicated to dreams, efforts, and strategies around interlocutors' attempts to "exit the streets," alongside a focus on HIV-related suffering, stigma, and death. This chapter describes the processes of adopting and transforming existing coping strategies to match the challenges of new life stages and social realities. The concluding chapter documents recent developments in the interlocutors' lives alongside authoritarian and neoliberal shifts in public-discipline policies involving the control of social space.

Monchi's life history has analytical focus on emotional aspects of his and other interlocutors' lifeworlds and provides a

framework through which emotions are discussed as embedded in social life—as affected by and affecting the politics of everyday life. One important example of such analysis can be found in chapter 6, when, after he receives a diagnosis of HIV infection, Monchi tries to cope with being *malu* (shamed) and, in particular, with his in-laws. His father-in-law's excessive machismo further complicates this situation, and Monchi realizes that the reasons why he is feeling furious, confused, and distressed are not very different from the reasons that made him leave his home in the first place. He realizes that these feelings connect to economic insecurity and exploitative family structures, characterized by seniority and patriarchy.

Furthermore, in a subsection of chapter 7 titled "Chronology of Enduring Pain, Suffering and Death," Stodulka presents a diary starting from the day that Jim, a young interlocutor, tells him that he is HIV positive. This section documents Jim's concerns regarding whether and how he should share the news with his girlfriend (with whom a marriage was arranged) and goes on to document his physical decline, his quest for treatment, his coping strategies alongside (and assisted by) the author, and, ultimately, his death. This section provides an analysis of how shame, fear, and pain are experienced and of how stigmatization and structural violence interweave in the painful experience of Jim. It ultimately shows how a moralized public discourse, with nationalistic and religious connotations (HIV infection combines all that is non-Javanese and nonreligious), generates exclusion and segregation and how this is again experienced as fear and anxiety. It is my view that, through such analyses, this ethnography contributes significantly toward expanding our anthropological understanding of feelings and emotions, and in incorporating the author's emotional reflexivity, it may inspire other ethnographers to rethink their own positionalities in emotional terms.

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## States of Power

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*Ancient States and Infrastructural Power: Europe, Asia, and America*. By Clifford Ando and Seth Richardson, eds. Philadelphia: University of Pennsylvania Press, 2017.

Premodern statehood figures prominently in the social sciences and humanities. In modern discourse, the notion of the "state"—or nation-state, for that matter—proves to be