



Universiteit
Leiden
The Netherlands

Digital Affective Citizenship: @The nexus of on-line and off-line anti-corruption activism in Banten, Indonesia

Fauzanafi, M.Z.

Citation

Fauzanafi, M. Z. (2024, April 4). *Digital Affective Citizenship: @The nexus of on-line and off-line anti-corruption activism in Banten, Indonesia*. Retrieved from <https://hdl.handle.net/1887/3731349>

Version: Publisher's Version

License: [Licence agreement concerning inclusion of doctoral thesis in the Institutional Repository of the University of Leiden](#)

Downloaded from: <https://hdl.handle.net/1887/3731349>

Note: To cite this publication please use the final published version (if applicable).

Propositions

1. Digital citizenship is more than rational, ethical, and normative online participation as it is practiced through digital acts that are affective, at times aggressive, and full of vitriolic expression. (this dissertation)
2. An affective public sphere is an (online) public sphere that offers an alternative to the rational and idealized Habermasian public sphere. For the online affective public, passions, emotions, and hostilities are not eradicated but instead, are instrumental in shaping the public sphere. (this dissertation)
3. Emotions alone cannot be transformed into strong and effective political bonds without solid organizations and leadership that enables the developing of strategic and clear programs that are grounded in symbols, frames and artifacts and resources that could be used to garner support. (this dissertation)
4. The phenomenon of powerless angry citizens can be understood as a result of the mismatch between their desire for curtailing corrupt leaders and the limitations of participatory channels and organizations at their disposal to get rid of them. (this dissertation)
5. Off-line political mobilizations might be sustained if one broadens the discourse framing to also include citizens beyond the urban middle class. Such framing must include issues that are relevant to lower class ('ordinary') citizens; e.g. social-economic inequality, environmental issues, and access to education. (this dissertation)
6. For the anthropology of citizenship, corruption is a useful analytical concept since citizens mobilize the term in various ways to constitute their understanding of the (ab)use of political power. By elaborating on local understandings of what the term corruption entails, we will be able to say something about the state of local politics and the state and how they are perceived of.
7. The most productive avenue for the anthropology of citizenship is a combination of ethnographic material from both on-line and off-line realm as it comes closest to the real-life political experiences of the people.
8. For the study of emotions in social movements, affect and emotions cannot be reduced to the realm of just the personal and the subjective. Affect and emotions are irreducibly entangled, simultaneously deeply felt, and embodied as well as always public (Berlant, 2011; Ahmed, 2014).
9. In Indonesia, anti-corruption social media activism has mainly aimed to support the anti-corruption institution KPK, rather than attempt to directly curtail corruption or corrupt elites itself.
10. Doing digital ethnography research involves a complex interaction between online and offline fieldwork (Barendregt, 2017).
11. Conducting ethnographic research on emotions, social media, and offline activism is also an affective process involving belonging, loss, and memory of my activism in the past. This process, also, forged affective ties between me and my informants for a very long time.