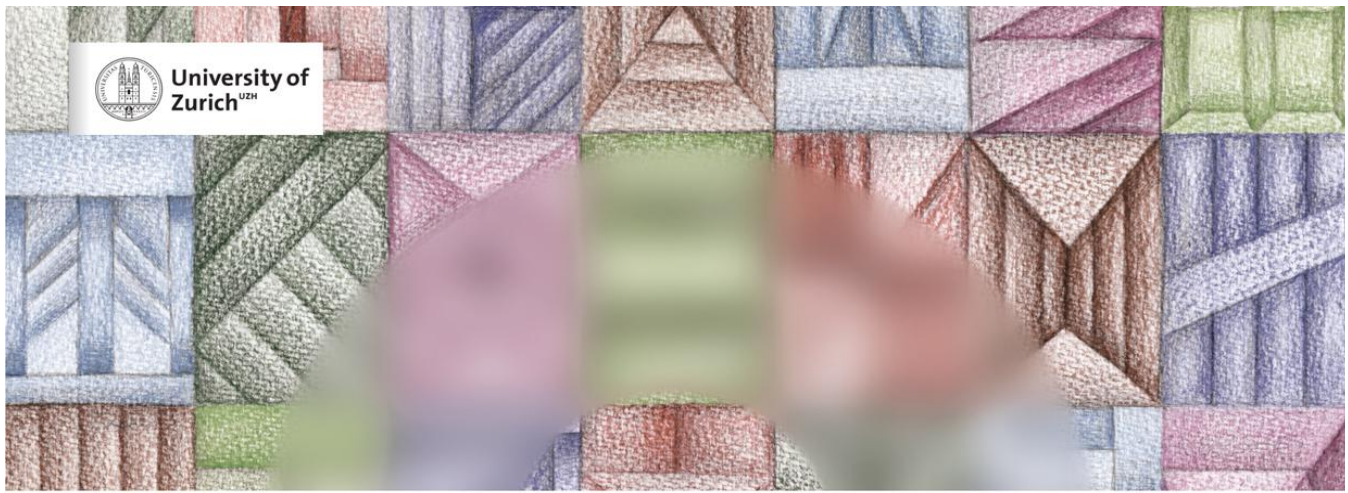


Graduate workshop “Family Narratives/National(istic) Narratives”

PROGRAM

9 th June, Tuesday		10 th June, Wednesday	
13:45 - 14:00	Registration	Keynote Lecture	
14:00 - 14:30	Conflict narratives, identity and intergroup relations among youth from diaspora communities in Switzerland Dilyara Suleymanova, University of Zurich	09:00 - 10:20	Generational Effects on East German Identity Prof. Molly Andrews, University of East London, UK
14:30 - 15:00	Negotiating Post-Memories: Second Generation Narratives on Remembrance of the Bosnian War Laura Boerhout, University of Amsterdam	10:20 - 10:30	Coffee break
15:00 - 15:20	Coffee break	10:30 - 11:00	Nationalism as discursive strategy in self-naming practices by contemporary Lithuanian women Ieva Bisigirskaitė, University of Zurich
15:20 - 15:50	Negotiating Women's Bodies in Public Space: a case study from Egypt Sarah Farag, University of Zurich	11:00 - 11:30	Polish feminist narratives of the In-Between Nina Seiler, University of Zurich
15:50 - 16:20	Narrating the nation: Gender and nationalistic narratives in Turkish school textbooks since 1980 Deniz Yüksel, University of Zurich	11:30 - 12:10	Lunch
16:20 - 16:50	An Entangling Complication: Women's Interpretation of Education in Southeast Anatolia K. Zeynep Sariaslan, University of Zurich	12:10 - 12:40	The Age of Becoming: Shaping the female subjectivity. An ethnographic study in Puebla, Mexico Maria Arteaga-Villamil, University of Barcelona
Evening Lecture		12:40 - 13:10	Marriage of Convenience in Narrations about Exile in Switzerland Irene Messinger, University of Vienna
18:30 - 20:00	Everyday bordering in metropolitan London Prof. Nira Yuval-Davis, University of East London, UK	13:10 - 13:40	Goddess Shrine or Ancestral Temple: A case study narrating identity through spiritual place Yunxia Wu, Lancaster University
20:00 - 21:00	Opening Apero		



Everyday bordering in metropolitan London

Prof. Nira Yuval-Davis is the Director of the Research Centre on Migration, Refugees and Belonging (CMRB) at the University of East London. Currently, she is leading an international team which examines everyday bordering in metropolitan cities and different European border zones from an intersectional situated gaze perspective. In her open lecture, she will present a theoretical framework to analyse the differential effects of new measures to control immigration in everyday lives in London. While examining these new technologies of everyday bordering, she argues that it is threatening to destroy the conviviality of pluralist civic society characteristic of contemporary metropolitan cities.

Prof. Nira Yuval-Davis is the Director of the Research Centre on Migration, Refugees and Belonging (CMRB) at the University of East London. She has written extensively on theoretical and empirical aspects of intersected nationalisms, racisms, fundamentalisms, citizenships, identities, belonging/s and gender relations in Britain and Europe, Israel and other Settler Societies. Among her written and edited books are *Woman-Nation-State*, 1989, *Racialized Boundaries*, 1992, *Unsettling Settler Societies*, 1995, *Gender and Nation*, 1997, *Warning Signs of Fundamentalisms*, 2004, *The Politics of Belonging: Intersectional Contestations*, 2011. Her works have been translated to more than ten languages. She is also an editor of the book series *The Politics of Intersectionality* of Palgrave MacMillan, New York.

Prof. Nira Yuval-Davis

University of East London



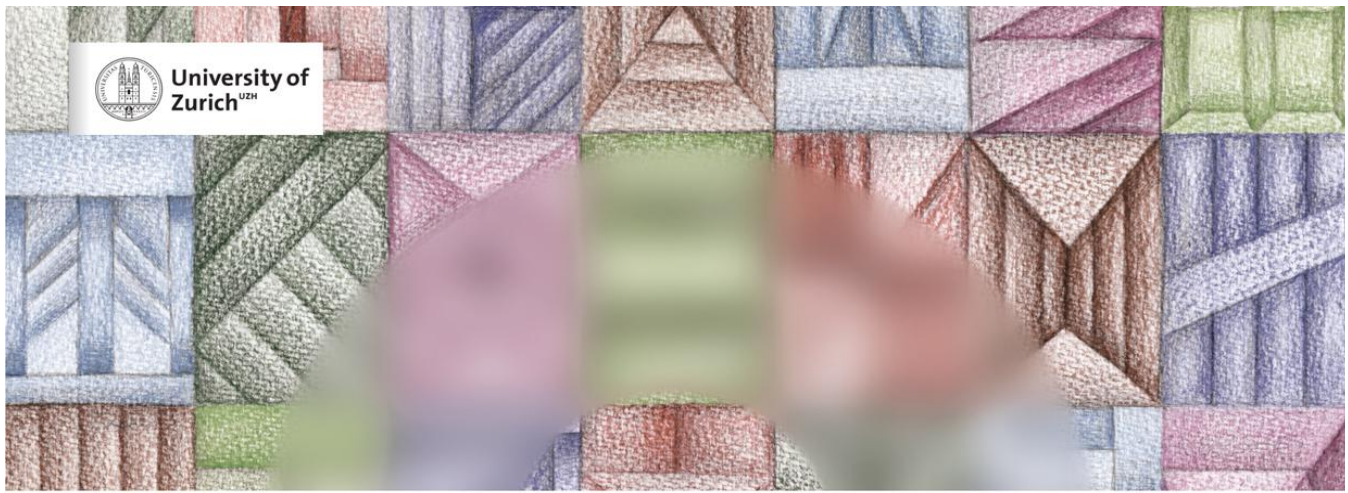
Generational Effects on East German Identity

Prof. Molly Andrews, Professor of Political Psychology, will look at the ways in which a small number of East Germans discuss their own sense of national identity, compared to the generations of their parents and their children. Based on a longitudinal research project carried in former East Germany between 1992 and 2012 with key political anti-state activists, she will examine how the demise of the GDR in 1989 impacted on the shifting ways in which different generations within the same family experienced their national identity, exploring why for some East Germans it became easier to embrace an East German identity only after that country no longer existed.

Prof. Molly Andrews is Professor of Political Psychology and Co-director of the Centre for Narrative Research at the University of East London. With an interest in the intersection of individual biography and society, for the past twenty years she has been listening to, and writing about, the stories which people tell about their lives, specifically focussing on their perception of the political world and their role within it. Andrews's research explores the implicit political worldviews which individuals impart through the stories they tell about their lives, as well as the wider social and political context which makes some stories more 'tell-able' than others. In 2008, her book, *Shaping history: Narratives of political change* (2007 Cambridge University Press) received the outstanding book of the year award from the American Education Research Association, Narrative and Research Special Interest Group. Her latest book *'Narrative Imagination and Everyday Life'*, (2014 Oxford University Press) explores the links between stories and imagination and how they affect the way we live, focusing specifically on ageing, education and politics.

**Prof. Molly
Andrews**

*University of East
London*



Historic narratives and politics of belonging in post-Soviet Tatarstan

How individual is our memory? Various scholars have emphasized that individual remembering is socially constructed and that socially circulated language and narrative patterns define the way we as individuals remember our past. My aim in this paper is not to deconstruct the concept of individual memory but rather to show how socially-constructed historic memories about the past are implicated into one's person's individual remembering; how this remembering shapes the sense of collective belonging (ethnic, national, religious); how historic narratives, by constructing particular visions of social reality, motivate for political action. Historic narratives are not given but are socially constructed through the processes of selection and interpretation and reconstructed in one's own individual narrative.

I will explore these issues on the example of a historical narrative of the conquest of Kazan (1552) and its re-enactments in the present post-Soviet Tatarstan, an autonomous region within Russia and an ethnic homeland of the Tatar people (Turkic-speaking, Muslim minority). I will analyse the event of the conquest of Kazan in its present "living" – in the way it is being "remembered", experienced and implicated into the construction of social reality in post-Soviet Tatarstan. I will focus on two aspects. First, I will illustrate the practices of public commemoration of the conquest of Kazan in post-Soviet Tatarstan. Secondly, I will focus on the practices of transmission of this narrative in the classroom and its use in shaping the sense of belonging to Tatar nation among young people. These ethnographic examples are based on the data that was gathered during the fieldwork conducted in 2009 – 2010 in a small town of the Republic of Tatarstan.

Dilyara
Suleymanova

University of Zurich



University of
Zurich ^{UZH}

Negotiating Post-Memories: Second Generation Narratives on Remembrance of the Bosnian War

Twenty years after the war in Bosnia and Herzegovina (1992-1995), a new generation of young Bosnians has to rely on stories from their family and society in order to make sense of what happened during the conflict. This paper will explore how they receive, reconstruct and reproduces memory narratives about a war they did not experience themselves directly, focusing on a specific case study of young Bosnian women living in the Netherlands and in Bosnia.

A first exploration into the 'post-memory' (Hirsch 2012) narratives of this second generation of Bosnians in The Netherlands and Bosnia – now in their 20s – shows that this generation shares, both in diaspora as well as in Bosnia, a lack of agency over remembrance of the Bosnian War. Being part of the diaspora disqualifies some of their stories within families and public debate, as well as not having lived through the war itself. At the same time their stories are shaped by gender, ethnicity and class. Despite their lack of 'narrative space', they do in various ways try to counter the conflictive dominant practices of familial and institutional memory production in both countries by more fluid and implicit narratives of remembering.

This paper explores the life stories of a few young Bosnian women in the Netherlands and in Bosnia, focusing on their wartime and flight experiences and their reflections on remembrance practices of the war on various levels (ranging from the family to the nation and 'travelling' (Erlil 2011) beyond borders).

To analyze how these wartime and flight memories are negotiated and identities are shaped in different ways, Brah's coding theory is used to decipher the differences in experience, social relations, subjectivity and identity (Brah 1996). This will help to analyze the different narratives of hope and fear, recognition and exclusion, involvement and rejection of these young women and to deconstruct their discursive strategies when dealing with stories at home and in public.

Laura Boerhout

*University of
Amsterdam*



Negotiating Women's Bodies in Public Space: a case study from Egypt

Sarah Farag

University of Zurich

Since the outbreak of protests in Egypt in 2011, women's participation in demonstrations, protest marches and sit-ins is a highly contested and politicized matter. Especially in transitional periods with its multiple fights over power, representation and the creation of new national identities, women's bodies are at the core of political contestations and often serve as legitimizing or compromising factors for political actors. Being discursively constructed as the representatives of the nation, women's bodies as well as their presence and behavior in public space become narratives of national identities – narratives that often make use of the idiom of the family and familial structures for the imagining of the nation. This high discursive power can either serve as a legitimizing or, on the contrary, de-legitimizing factor in terms of women's presence and behavior in public space or their participation in certain processes. Interestingly, such narratives seem to operate in very similar ways, although employed within diverse political movements and in very different situations, as the case of Egypt shows. Be it official state politics by the current military regime, the previous Islamist regime of the Muslim brotherhood or demonstrations of left-wing secularists and youth protests – we can detect similar narratives of the nation as the imagined family, and with this, certain hegemonic discourses about honor, protection of female bodies, and hierarchies of representation.

In my contribution to this year's workshop on family and nation (alistic) narratives, I aim to elaborate on these questions with empirical material in form of interviews, video footage and media coverage from Egypt between 2011 until today. After a short introduction into the highly complex and complicated transition period Egypt has been witnessing since 4 years, I will demonstrate how women's bodies are being represented and discursively constructed within different narratives of the family and the nation. By doing so I will show, how we might be able to deconstruct configurations of such perpetuating stories through narrative analysis.



University of
Zurich
UZH

Narrating the nation: Gender and nationalistic narratives in Turkish school textbooks since 1980

In my PhD thesis I am asking how gender operates in national(istic) narratives in primary school textbooks of Turkey since the 1980's. My general interest lies in the gendered textual and visual "stories" of "civic myths" about the Turkish nation which are told to educate children as future citizens.

Textbook contents --- being an essential part of public mass education --- are considered to be a central institution for the dissemination of knowledge, intending to turn girls and boys into female and male citizens. Particularly nationalistic narratives can be deduced in these contents. As textbooks and curriculum are centralized and controlled by state authorities in Turkey, nationalistic narratives can be understood in this context as particularly told in order to imagine the Turkish Nation---State in a specific way.

In my contribution I will elaborate on an essential part of the Turkish nationalistic narratives since its founding as a republic: the hegemonic narrative of embracing modernization.

Within textbooks, this narrative can be deduced in several contexts. Gender, in fact, lies at the core of such constructions, as topics are being negotiated through gender in various ways. Hence new gendered contexts are (re)produced at the same time while creating their own gendered narrative. I, therefore, aim to demonstrate how gender as a category operates on different levels as an essential agent in constituting specific hierarchies in social structures. Through the very same process, these structures are being normalized and naturalized bringing forth social transformations eventually. After a brief sociopolitical introduction on contemporary Turkey I will visualize the discursive (re)production of gender by discursively analyzing specific examples taken from the subjects "Life Science" and "Social Science", "Religious Culture & Ethics", and "Turkish" of primary school textbooks from 1980's until 2012. I will demonstrate along central topics such as family and work life, citizenship rights and duties how gender (re)produces hegemonic and non---hegemonic femininities and masculinities, specific gender configurations, hierarchical structures of social fields, and society along the hegemonic narrative of embracing modernization.

Deniz Yüksel

University of Zurich



An Entangling Complication: Women's Interpretations of Education in Southeast Anatolia

In this workshop, I'd like to present a Kurdish woman's story of 'empowerment' via marriage. In my research, I investigated the ways in which women, with their gendered positions interpret the meaning of development in their lives. Therefore, I question the concept of empowerment and look how 'patriarchal development' model enables women to open up spaces for themselves. My findings are based on my fieldwork that I conducted in a city center near Syria border in 2013.

Education is a tool for empowerment. However, how women interpret the meaning of education needs to be contextualized. Besides infrastructural lacking, state's nationalist policies and patriarchal norms prevent children in Turkey to complete their education. Kurdish is not taught in schools, although it is the native language of the majority of the population living in the Southeast Anatolia. Accordingly, many people hesitate to send their children to school. Besides, girls are particularly not sent to school, because of the control over their sexuality, which is a common phenomenon in the region. Therefore, in order to protect family honor, girls are married off at very early ages and are not allowed to get education.

Departing from a life story which resembles to a great extent to this overview above, I aim to look for possible interpretations of one woman's voice in anthropological text.

**K. Zeynep
Sarıaslan**

University of Zurich

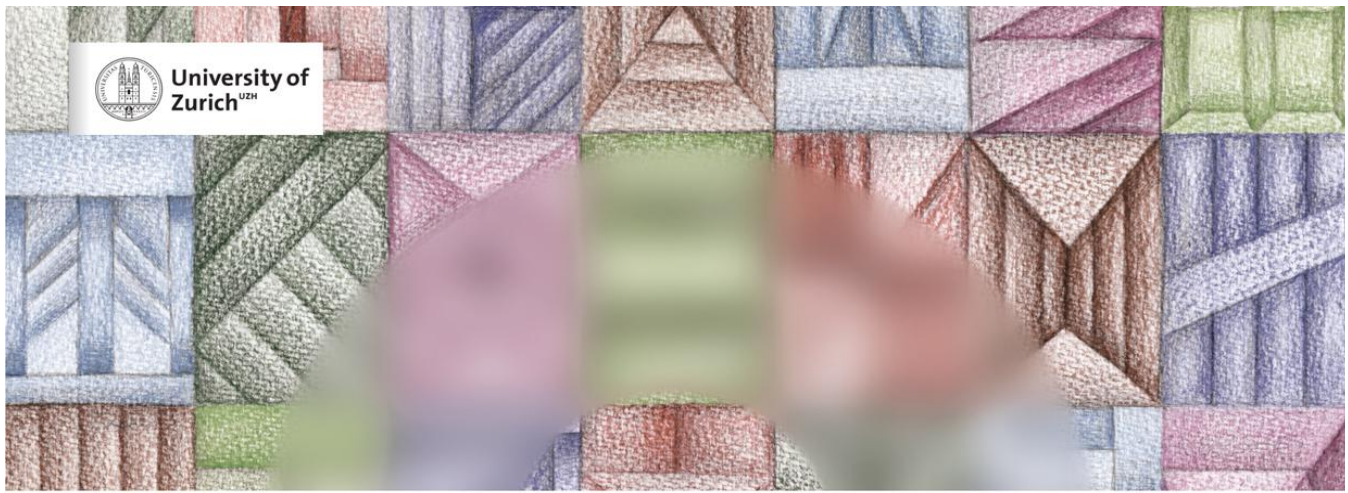
Nationalism as discursive strategy in self-naming practices by contemporary Lithuanian women

The Lithuanian language has always been perceived as one of the main pillars of the Lithuanian national identity. Within this national narrative, an extraordinary place is assigned to the *archaic* and *unprecedented* system of female surnames. In the Lithuanian language, a woman's surname reveals her marital status, as it derives from a man's surname (be it a father or a husband) by adding a matching suffix to it: suffixes '-aitė', '-ytė', '-ūtė' or '-utė' define an unmarried woman, while '-ienė' indicates both that she is married and whom she is married to. It is easy to predict that having one's marital status as an integral part of one's social identity causes all kinds of discriminative tensions. However, women are expected to obtain traditional surnames upon marriage and, thus, fulfill the roles assigned to them as both gendered and nationalist subjects. Nevertheless, in 2003, a group of feminists triggered a significant change in Lithuanian language that led to the introduction of a neutral suffix that would not reveal whether a woman is married or single.

It has been well documented by gender scholars that anti-feminist sentiments are widely spread in post-communist countries. Lithuania is no exception. Therefore, this paper examines a number of discursive strategies that have been employed by Lithuanian feminists in achieving change within the traditional naming system. It argues that nationalist discourse has played an important role in promoting a new narrative about women's surnames and, thus, investigates the unholy alliance between the feminist and nationalist agendas in post-communist Lithuania.

Ieva
Bisigirskaitė

University of Zurich



Polish feminist narratives of the In-between

As after 1989 Poland transformed from a socialist state to a neoliberal, democratically ruled one, many women have felt the change quite dramatically. All of a sudden, the „polish tradition“ was *en vogue* again. Women were driven out of work due to economic transformations. Conservative political views led to the installing of laws directed against gender equality, which was generally supported by mainstream social discourse. In 2013, the Catholic church released an unprecedented attack against the so-called gender ideology: imported from the decadent West by aggressive, disguised communist feminists, „gender“ was all about corrupting families; presented as the source of evil, „gender“ had come upon the Polish nation to bring its ruin.

Even though such exaggerating attacks have emerged only recently, Polish feminists and gender scholars have had a hard time from the beginning. Attempting to gain access to society's consciousness, they have considered connotations of cultural belonging, of past and future, involvement and withdrawal. By reconsidering historical female destinies in Poland, an attempt is made to deconstruct the national narrative about Poland's patriarchal history. This reviewing relates directly to the way Poland's citizens perceive themselves as a people today. Furthermore, the situation of Poland as in-between „East“ and „West“ is debated in terms of cultural setting and developmental stage. Intersecting with these debates is the collision of the scholar's bodily setting in Polish society and her intellectual commitment to a academic community mainly driven by the Western theories. The Polish gender scholar has to deal with multiple discursive marginalisations and can hardly express attachment to one field without excluding another.

Poland is not as such exceptional in its intersection of narratives; however, its historiography has always positioned it on the borderline of civilisations. The instability of cultural attribution coupled with a believe in national exceptionality and fierce anticommunism fosters increased debates of identity and belonging. Poland's conservative narrative concerning gender and nation is of an exceptional aggressivity and medially widely covered. Feminists and gender scholars counter such challenges with subtler arguments. This however does not lead to definite answers but opens to diverse interpretations and cautious proposals.

Nina Seiler

University of Zurich



The Age of Becoming: Shaping the female subjectivity. An ethnographic study in Puebla, Mexico

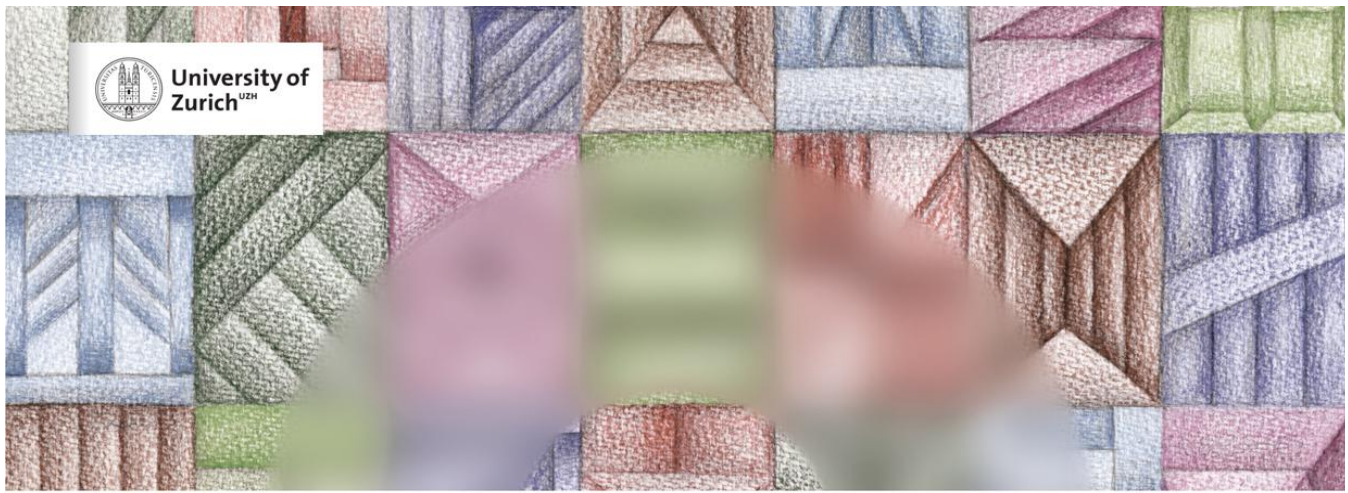
The present paper is focused on understanding the formation of female subjectivity during the transition from childhood to adolescence by the intersection of class, race and gender. Through the analysis of the narratives from a focus group of adolescents in Puebla (Mexico), we attempt to go beyond the simplistic view of girlhood to unveil how this stage is full of constraints and conflicts that permeate and shape the subjectivity of these adolescents.

By this analysis we want to make a revalorization of the changeover from childhood to adolescence from the perspective of the reproductive space to comprehend that affective and cognitive characteristics are not innocuous features in the social space. These features have a “co-starring” role in the construction and the development of their social reality and in their acceptance or denial of traditional femininity models.

The link of class, race and gender as a whole gives us the opportunity to discern how hierarchical social relationships are established and how the adolescents face them in their every-day life. The family, the school and friends, are essential parts in the configuration of their subjectivity. This subjectivity is the result of a social imaginary that hosts an invisible paradox. On the one hand, this paradox supports the allegation of female emancipation: to be a strong and independent woman. On the other hand, through the social imaginary of beauty, it subordinates them to the functioning of capitalist patriarchal heteronormativity.

María Arteaga-Villamil

University of Barcelona



Marriage of Convenience in Narrations about Exile in Switzerland

For those exposed to persecution in Nazi Germany, marriage to a foreign national presented a means of emigrating to another country. The advantages offered by marriages of convenience – marriages that existed on paper only – were primarily of benefit to women; this was due to the patriarchal cast of legislation relating to citizenship at the time, under which a woman automatically assumed the nationality of her husband. While some of these marriages were contracted in order to leave the Nazi Reich, others – especially in Switzerland – were entered into to prevent deportation or to secure a stay or a working permit in the country of exile. Until now, marriages of convenience during the Nazi era have not been the subject of any academic research.

In my research, I have come across more than eighty of these marriages during the Nazi era, in (auto-)biographies, eye-witness accounts and others, more than ten cases refer to Switzerland or a Swiss husband. Judging by the cases already known, they women were mainly Jewish and from the middle classes or sometimes from the social élites and/or were members of (leftist) political organizations with international connections. Marriage was not a quick and simple solution in every case. There were also husbands who sought to exploit their new status. For the women who – for obvious reasons – were heavily dependent on their husbands, this could amount to rape or blackmail extending over years. A further danger was possible betrayal by a third party and being forced to live a double life to conform to alien police's notions of what a genuine family life looks like.

Prominent individuals left substantial paper trails in archives and print. Less prominent people often did not want to leave any traces fearing negative legal repercussions. It is of great interest how women talk or write about their (often life-saving) marriage of convenience that enabled them to subvert the restrictive asylum policies in Switzerland. There are also substantial amounts of archive material from alien police who tried to prevent or to investigate into and expose these marriages.

The historic living conditions of couples in marriages of convenience were characterized by several axes of difference and hierarchies of power and discrimination within the couples and their respective networks. An analysis, therefore, requires an approach that underscores the 'multidimensionality' of marginalized subjects' experiences on the individual level and also needs to study the interrelations between systems of oppression or discrimination on the structural level.

For the workshop I would like to present circa five cases of women and their narratives about their marriage of convenience, and in addition, material of alien police on this subject.

Irene Messinger

University of Vienna



Goddess Shrine or Ancestral Temple: A case study narrating identity through spiritual place

Yunxia Wu

Lancaster University

Ancestor worship is a crucial characteristic of Chinese culture that represents Chinese family values. For Chinese immigrants in Vietnam, their traditional values face the challenge of local customs. This paper explores how the Hakka, a group of Han people (the ethnic majority of China) who emigrated from north of China and now reside in south of China and also in overseas, construct their 'belonging' in Vietnam through story telling about an ancestral temple.

The paper is based upon an ethnographic study about sense of belonging of Chinese immigrants in Vietnam, funded by the Japan Education Ministry (KAWAI Hironao and Wu Yunxia). We conducted fieldwork in Ho Chi Minh city in August and December, 2013 visited Hakka organizations and attended events about the ancestral temple. The Temple is described as both an ancestral temple and a shrine of Avalokitesvara, a Buddhist goddess, who is popular in both China and Vietnam.

This specific religious landscape was completed by Hakka Central Association in 2001. The idea of building a temple was a result of a crisis among Haka during the 1980's. The city council announced that they would remove the Hakka graveyard to allow urban development. One member of the elite of Hakka argued for a collection of all the bone ashes of ancestors and for the construction of an ancestral temple to preserve them. Consequently the temple belongs to the Hakka group. However, numerous visitors are from other groups of Chinese immigrants and more and more local Vietnamese come to worship the goddess.

Through this case study I will analyze the relationship between the local goddess worship and mobile ancestor worship in the immigrant community, narrating the way that the places are shaped by and shape the identity of these Hakka immigrants.