Family Narratives/National(istic) Narratives

International Workshop

Program

Thursday, May 22, 2014

09:00 Registration

09:15 Keynote lecture: Prof. Karin Lesnik-Oberstein (University of Reading) "Family and desire'"

10:30 Coffee break

Moderator: **Christine Lötscher** (ISEK, University of Zurich)

11:00 Katrin Meier (University of Zurich) "Telling What We Have Been Through: Trauma, Family and Narrative Power in Postmodern Fiction"

11:40 Macarena García González (University of Zurich) "Transnational Adoptees and 'Illegal' Immigrants. Family as Nation in Recent Spanish Children's Books"

12:20 Michael Geuenich (University of Münster) "A Very Happy Place, full of smiling people': home movies as the narrative negotiation of familial self-images"

13:00 Lunch

Moderator: Prof. Ingrid Tomkowiak (ISEK, University of Zurich,)

14:20 Nina Seiler (University of Zurich) "Unmistakably Polish? Telling the story of gender, family, and nation in Polish literature studies"

15:00 María Luisa Alonso (University of Cambridge) "Cultural diversity in poetry for young people: narrative and stylistic devices"

15:40 Deniz Yüksel (University of Zurich) "Affecting Turkish girls and boys: Gender, Nation, and Religion In Contemporary Turkish School Textbooks"

16:20 Coffee break

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Moderator: Sara Zadrozny (University of Reading)

16:30 Rohit Jain (University of Zurich) "Biographies at the boundary of family and nation. Transnational politics of representation among second generation Indians from Switzerland"

17:10 Yvonne Augustin (University of Zurich) "A different focus on Nation Building in Bollywood"

17.50 Christina Atekmangoh (IHEID, Geneva) "Gender and Family Dynamics in Cameroonian Migrant's Remittances: A Moral Economy Perspective"

Friday, May 23, 2014

09:00 Keynote lecture: Prof. Ann Phoenix (University of London) "Narratives of 'non-normative' family lives: Adults reconceptualising childhoods in national contexts"

10:20 Coffee break

Moderator: Eglė Kačkutė-Hagan (Vilnius University)

10:40 Ieva Bisigirskaitė (University of Zurich) "*Postfeminist* surname as a counter narrative in women's self-naming practices in contemporary Lithuania"

11:20 Vanessa Brandalesi (University of Lausanne) "Women without children. Norms and discourses about (no)motherhood"

12:00 Raluca Mateoc (University of Freiburg) "Constructing the Notion of *Family* in Narratives on Life in the Romanian Socialist Village"

12:40 Lunch

Moderator: Prof. Therese Steffen (Gender Studies, University of Zurich)

14:00 Irene Pellegrini (University of Rome, La Sapienza) "Narrating homosexuality or not-identities: the necessity to lose something of you"

14:40 Julia Rehsmann (University of Bern) "'Act of Violence – Act of Love' Transnational adoption in Austria"

15:20 Clara Bombach (University of Applied Sciences Zurich) "Our family is not like your family! The study of kinship: children's narratives about attachment figures other then biological mothers and fathers"

16:00 Coffee break

Moderator: Ursula Stohler (Slavic Department, University of Zurich)

16:20 Oluwole Coker (Obafemi Awolowo University) "Beginning Charity from Home: Domestication as Narrative Metaphor in the Postcolonial African Bildungsroman"

17:00 Eveline Ammann Dula (University of Neuchâtel) "Transnationalization, belonging and gender dynamics over two generations. A biographical analysis of Kosovo-Albanians with migration experiences in Switzerland"

University of ZurichUZH

Keynote lecture Family and Desire

Prof. Karin Lesnik-Oberstein
University of Reading, UK

Since the introduction of reproductive technologies critical anthropologists and theorists have argued that new questions have been able to be raised about 'the family' and 'kinship' in general. Reproductive technologies have unsettled what were assumed to be 'natural' categories of parenthood and kinship, with legal cases, for instance, now continually debating what constitutes the 'real' parent and the 'own child' in legal terms. In order to consider these debates, I will be analysing some classic texts with respect to the constitution of 'family' and its 'child' in terms not of legal or biological or even anthropological claims, but in terms of ideas of desire, in order to argue that, in fact, desire underpins all the other forms of thinking about these issues in turn. The main texts I will be analysing will be Sigmund Freud's writings on the 'primal scene', Jacqueline Rose's *The Case of Peter Pan or The Impossibility of Children's Fiction*, Shoshana Felman's 'Turning the Screw of Interpretation', and Jacques Derrida's 'Disordered Families'.

Prof. Karin Lesnik-Oberstein is a Professor of Critical Theory at University of Reading and Director of the Graduate Centre for International Research in Childhood: Literature, Culture, Media (CIRCL). She has published *The Last Taboo: Women and Body Hair* and *On Having an Own Child: Reproductive Technologies and the Cultural Construction of Childhood*. Her research interests are inter- and multidisciplinary Critical and Literary Theory as well as gendered, national, cultural, ethnic constructions of identity.

University of Zurich

Keynote lecture Narratives of 'non-normative' family lives: Adults reconceptualising childhoods in national contexts

Prof. Ann Phoenix

University of London, UK

Prof. Ann Phoenix is a Professor at the Institute of Education at the University of London and co-director of the Thomas Coram Research Unit. Her research interests lie within psychosocial investigations of social identities, motherhood, young people and gender. She co-edited the 'Special issue of European Journal of Women's Studies on 'Intersectionality'. Her most recent funded research projects analyze boys and masculinities, young people and consumption as well as adult re-conceptualizations of 'non-normative' childhoods', particularly of serial migration, visibly ethnically mixed households and language brokering in transnational families.

The family is currently so symbolically powerful that Gillis (2000: 2) suggests that families 'create and live by their own imaginaries' and that 'a substantial dimension of family life today is experienced as dream… the families we wish we could have if only we had the time and the room for them'. The experience of living in a family, therefore, partly depends on how it is imagined. Narratives and narrative imagination are, therefore, central to family lives (Andrews, 2014). In this context, it is not surprising that 'imagined families' have also been found to be important in transnational migration, where transnational families maintain shared imaginaries and narratives of belonging through contact, and sometimes, visits in either direction (Yeoh et al., 2005) and through 'virtual intimacies' (Wilding, 2006) to maintain the simultaneity of family members' lives across transnational space through shared activities, routines and institutions (Levitt and Glick-Schiller, 2004) and 'emotional transnationalism' (Wolf, 2002).

While there are an increasing number of publications on 'transnational families' (Goulbourne et al., 2010) and 'global care chains' (Parrenas, 2005), the ways in which adults (re)conceptualise and narrate their transnational family lives as they look back on their childhoods. Yet, understanding narratives of nation and family requires an understanding of adult narratives of earlier experiences.

This paper examines some of the ways in which adults (re)conceptualise their childhoods in their narratives. The paper draws on a study of the narratives of adults who grew up in households that many would call 'non-normative' because they were 'serial migrants' who spent time living away from their parents or grew up in a household whose members were visibly ethnically different, or were 'language brokers' for their parents. All three groups are constructed through transnational encounters. The paper aims to throw light on how the adults drew on (re)constructed autobiographical narratives of everyday family practices to negotiate identities and position themselves in ways that allowed them to imagine and claim 'liveable lives'. It will argue that the study of adults looking back on 'non-normative childhoods' illustrates ways in which narratives of family and nation are central to the crafting of 'liveable lives' over time.

University of Zurich UZH

Telling What We Have Been Through: Trauma, Family and Narrative Power in Postmodern Fiction

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Trauma is often seen as a hallmark of the postmodern age. Trauma writing intersects with postmodern fiction where the limitations of narrative are tested and the relationship with the past becomes increasingly difficult and conflicted. This has led to a crisis of memory and subsequently to an obsession with memory in literary productions as well as in critical theory. The difficulties of remembering a traumatic past are taken up by the concept of "postmemory". A term often used to describe the effects the experiences of Holocaust survivors have upon the following generations. I would like to take this concept as a starting point to show how novels in the last decades of the 20th and in the first of the 21st century treat collective traumas and their remembrances within the family. Being postmodern novels they produce extremely self-conscious narrators, who often foreground the process of production. In the novels I am looking at in my doctoral thesis the narrators' families have lived through wars and conflicts around the world and have been forced to migrate from one corner of the world to another. Subsequently they suffer from displacement, rootlessness and trauma. The protagonists/narrators – being the grandchildren of the trauma-generation – are also affected as they have been cut off from their roots. This transgenerational trauma manifests itself in an identity crisis each protagonist/narrator has to go through. The whole process of writing turns into a struggle with this legacy. Struggling through the difficulties of telling the protagonists/narrators try to come to terms with the traumas suffered by their families. They let the families relive their past wounds and conflicts by using postmodern narrative devices such as magic realism and metafiction. In my thesis I would like to trace how the narrators in four postmodern novels use the family as most important vehicle trying to overcome this transgenerational trauma, construct their identity anew and regain the power to write their own stories.

M.A. Katrin Meier studied Communication Science, English Literature and German Linguistics at the University of Zurich. Since fall 2012 she is taking part in the PhD Program in English and American Literary Studies at the English Department of the University of Zurich under the supervision of Prof. Dr. Martin Heusser. In her current research project she is looking for the narrative structures in postmodern fiction using the family is employed in order to overcome transgenerational trauma. Her research interests include postmodern fiction, trauma writing, memory, magic realism and metafiction.

University of Zurich UZH

Transnational Adoptees and 'Illegal' Immigrants. Nation as Family in Recent Spanish Children's Books

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Children grow up in increasingly diverse societies, yet differences between people lead still to questions that parents and teachers are often unsure how to answer. Recommended children's literature to educate on diversity do not only provides a site in which to trace tropes in the representation of ethnicity and cultural identities, but also to inquire into the 'narrative answers' to the questions on why do people look different in the first place.

In this presentation, I inquire into two sets of apparently disparate types of books: those depicting internationally-adopted young girls and those portraying 'illegal' immigrants. The books analyzed have been recommended by a prestigious Spanish institution and respond to recent demographic changes, namely, that in the last two decades Spain has been the European country receiving the largest number of non-EU immigrants, as well as of internationally-adopted children (Selman, Eurostat). Taking my cue from George Lakoff's "family-as-nation" metaphor, I focus on the analysis of kin metaphors in these books; first, I analyze the discursive strategies deployed to negotiate the differences between the adoptive family and the normative ideal of the family and along dynamics of belonging and exclusion to the nation. Next, I propose to look at the depiction of 'illegal' immigrants as scapegoats for the national cohesion exploring how they are depicted as if orphans in need of familial protection. Comparing coincidental plots and endings in these two sets of books, I argue that even texts written and promoted as part of pro-diversity agendas reproduce kin (and blood) as constructing the borders of the nation and the nation itself as a site for exclusive belonging.

Macarena García González is a PhD candidate at the Institute for Social Anthropology and Cultural Studies (ISEK) of the University of Zurich with the project "Origin Narratives for/about Children with 'Ethnic' Backgrounds. Discourses on immigration and international adoption in recent children's books". She completed her master studies in Maastricht University with a project on narratives on the adoption of Chinese children, which received the Thesis Award. She has a bachelor on Communication Sciences, a degree in Journalism and is the author of *La Era Ochentera*, a monographic book on popular culture and underground movements during Pinochet's dictatorship in Chile.

University of Zurich UZH

'A very happy place, full of smiling people': home movies as the narrative negotiation of familial self-images

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Michael Geuenich obtained his undergraduate degree in German Philology, Comparative Literary and Cultural Studies at the University of Bonn (2010). He then received his Master degree in Cultural Anthropology/European Ethnology at the University of Münster (2013), and is now working on his doctoral dissertation 'Family & Film. Familial self-images and everyday practices of private family film in Western Germany between the 1950s and the 1980s' at the University of Münster.

Manuals and guidebooks published by amateur cine-clubs and camera manufacturers criticize home movies for their missing plots as well as for their uniformity in themes and motifs: the link between such films and the concept of narrative is by no means evident. But missing plots and obvious uniformity can serve as important keys for detecting hidden narratives.

At first sight, it seems obvious to adapt classical narratological models to the families' moving images. As Petra Pierrette Berger showed, Mieke Bal's structuralist model of narratology can consequently be applied to private photo albums. The photographs serve as source material (the 'text'), which the album producer arranges into a (not necessarily chronological) 'story' that every viewer seeks to reconstruct and interpret (the 'fabula'). Whereas family photography is mostly structured in albums, the majority of family films do not know any other form of narrative than a chronological one. The movies are for the most part uncut and not linked by narrative elements such as captions: the private family film has no counterpart to the album of family photography. Bal's concept of 'story' cannot be employed on home movies – but the weaving of a 'fabula' in the form of narrations while watching the films is not merely possible, but rather of great importance for home movies.

These narrations during the reception are actually crucial for the familial appreciation of home movies. As they come – unlike photographs – without attached comments, they require a continual narrative reactivation of context. They give reason and the narrative shape for constantly updating the family's history by telling. The guidebooks' and manuals' criticism therefore comes to nothing: a home movie that satisfied Hollywood conventions of storytelling would be a poor movie for the family, as it lacks openness for processes of familial remembrance negotiation. Family films are more an impulse for remembering and narrating than a ready-made narration. And this remembering is not just an individual act of reconstructing past events; at the same time collective remembrance takes place in front of the screen in order to reconstruct an almost mythical family history.

While searching for familial history and identity, family films fluctuate between individuality and conformity to norms and values of a specific period. On the stage of home movies, families create an ideal image of themselves, with which they want to be remembered: families write their own history in highly conventionalized motifs and in accordance to a clearly defined set of subjects. Referring to Bourdieu, family films are always individual as well as stereotypical due to their ritual character; they function as narrative self-assurance of the family and as a stable and "public" proof of conformity with social norms and values. Thus, home movies are ideologically impregnated, even if politics and contemporary history are non-subjects of these movies. They do not testify to national or political ideology, but to familial ideology and to the discursive power of "the perfect family", which (according to Marianne Hirsch) we discern from these pictures and after which we construct them. Moreover, family in private films and photographs is positioned as a safe haven against politics and the state: the domestic idyll of the weekend house is more likely to be captured than military parades. Combined with the ideal of a happy nuclear family based on affection, this attitude is transformed into pictures of "a very happy place full of smiling people".

University of Zurich

Unmistakably Polish? Telling the story of gender, family, and nation in Polish literature studies

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Poland's position between the ex-soviet East and the EU/West challenges the national discourse to avert influences from both sides. In the ongoing debate about gender roles, the entanglement of supposedly ‚native' and ‚alien' ideas is particularly apparent. In some ways (having been) ‚further developed' but still (again) hugely unequal, Poland is torn between the aftermath of state feminism, Catholic traditional family and gender values, and the pressure of EU pro-egalitarian politics. Out of these paradoxical expectations a messianic narrative emerges focusing on the ‚uniqueness' of Polish culture and its mission to preserve a morally intact civilization, which is questioned by activists and scholars alike. Polish gender scholars track down and investigate the intersection of nation, gender, social roles, traditions and development. Thus they create their own varieties of the gender/family/nation discourse, as academia tries to get the grip back on social realities. How are these stories told, then? How do specific national characteristics get entwined with international discourses, without getting too involved with one or the other? Which narratives are re-created and invigorated through academic discussion? And how are these stories dealing with the feminist critique of academic discourse itself? These questions are central to my PhD project to analyse Polish literature studies as to the influence and transfer of ‚Western' gender theories. The main goal of the project is to point out the intermingling of the national and international/Western discourses concerning gender ideas, fused together in the analysis of (not only) Polish literature. In close reading of the polonistic texts I try to work out their narrative strategies whilst applying discourse analysis. As example will serve thoughts on *Absolutna amnezja* by Polish writer Izabela Filipiak. This novel about the struggle of a girl to establish some sort of parent-independent identity has been analysed by both well-known scholars Maria Janion and Inga Iwasiów. As the story is set in the 1970s whilst being told and analysed after Poland's transformation to a capitalist/democratic state, issues about national identities and historicity emerge as well.

Nina Seiler studied Slavic Literature and Linguistics and Popular Culture at the University of Zurich and the Jagiellonian University in Kraków, Poland. Having graduated from the University of Zurich in 2012, she continues her research in the field of Polish Literature Studies investigating the transfer of gender theories. She is a member of the Doctoral Programme in Gender Studies and receives funding from the University of Zurich.

University of Zurich

Cultural diversity in poetry for young people: narrative and stylistic devices

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María Luisa Alonso is a PhD candidate in the Cambridge/Homerton Research and Teaching Centre for Children's Literature. Her research project is a comparative study about poetry for young readers in Europe.

In circumstances where different European and non-European cultural traditions interact, some writers claim and highlight the cultural richness of their indigenous roots, setting their literary creations in dialogue and/or in contrast to a dominating Eurocentric cultural context. I consider Europe as a contact zone (Pratt 1992, Mignolo 2012) where a new immigrant literature is becoming stronger, whose power lies in its capacity to subvert the rules of Eurocentric knowledge production and enrich colonial languages and metropolitan cultures.

UNESCO, supported by International networks of poets and artists, proclaimed the International Poetry Day in 1999 using these words "Poetry bears witness of the culture diversity of humanity but we, in turn, must tend it to bear fruit, as a source of linguistic wealth, and cultural dialogue". The aim was to highlight the social commitment and potential of poetry in a progressively globalized world where cultivating cultural understanding needs to be at the top of our agendas. Despite the declared suitability of poetry to express and appreciate the dynamic condition of cultures, the kind of poetry that has traditionally been disseminated among young people through formal educational contexts (school) is often associated with monolithic national cultures in Western Europe.

The kind of poetry that is available for young people living in Western Europe through formal educational channels does not seem to give credit to poetry resisting Western Eurocentric discourses and formal strategies. It does not reflect the cultural dynamics and concerns that characterize contemporary young people's life. Poetry allows us to explore ways to illustrate cultural diversity and dynamicity that are not exclusively narrative. The examination of discourses, sound patterns and stylistic devices in the poetry that circulates among young people through formal educational settings, can help to reflect on how this type of texts enhance or repress cultural diversity in national cultural contexts. To illustrate this I will explore and compare different features of some exemplary poems from different National poetry traditions (Spanish, French and British) with features of some other poems written in Spanish, French and English about similar topics but that can be seen to challenge Eurocentric cultural domination.

University of Zurich

Affecting Turkish girls and boys Gender, Nation, and Religion In Contemporary Turkish School Textbooks

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Some of the key sentences in the Turkish student vow, that have been repeated by all pupils as a morning ritual since 1933 (until 2013), are as follows: "My principle is to protect the younger to respect the elder, to love my homeland and my nation more than myself" and "How blessed is the one who says 'I am a Turk'".

This vow - a regular part of Turkish school textbooks - already implicates and shows the transfer and the twofold normative use of strong emotions within the educational system: On the one hand the ideal social interaction between citizens within the Turkish nation, on the other hand the ideal relationship between a Turkish citizen and her/ his nation.

Public mass education - especially textbooks that contain institutionally legitimized knowledge - is considered to be a central institution for the dissemination of knowledge intending to turn girls and boys into female and male citizen identities (Kaplan 2006, Höhne 2003). For it is argued that citizenship is neither given, nor naturalized but "something to be learned" (Fortier 2010). The concept of affective citizenship (e.g. Johnson 2010) argues that emotions are seen as part and parcel of citizenship production.

Hence, my contribution will focus primarily on the placement of emotions in contemporary Turkish school textbooks in which children are being addressed as "affective subjects" (Fortier 2010). I aim to show how transmitted emotions intend to shape children becoming affective citizens. I argue that by ascribing specific behaviors and attitudes to them in textbooks, children are expected to learn how to act, behave and think like 'good citizens' and, at the same time, according to their gender: Turkish girls or Turkish boys. In other words, I am going to visualize politics of affect by illustrating how children are meant to be influenced by constructed affects through textbooks and how, thus, particular 'emotional regimes' are constituted.

After a brief sociopolitical background on contemporary Turkey, I will elaborate on the concept of affective citizenship by discursively analyzing specific examples taken from Turkish school textbooks. The following questions will lead my analysis: Which ascribed emotions and behaviors are being transmitted for children towards each other and their nation? How do these emotions affect the construction of gendered citizen identities? How do other intersecting categories matter in this particular context?

Deniz Yüksel is a PhD student of Middle Eastern Studies and assistant at the Institute of Asian and Oriental Studies, University of Zurich since 2010. Simultaneously, she is participating in a doctoral program in Gender Studies since 2012. She has studied Middle Eastern Studies, educational science and sociology at University of Hamburg. The regional focus of her research is Turkey where I she is especially interested in the public educational system. Her PhD thesis explors the construction of a national self through primary school textbooks since the 1980's until today.

University of Zurich UZH

Biographies at the boundary of family and nation. Transnational politics of representation among second generation Indians from Switzerland.

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Biographies of second-generation Indians from Switzerland are productively situated in the historical modes of subjectification of assimilation, exoticism and the "global Indian family". The paper offers a genealogical critique of the generation-concept as a technology of regulating, commodifying and embodying ethnicity, class and gender at the boundary of the family and the nation in the context of global capitalism. It argues, that an explorative biographical approach offers a fruitful and critical methodology to understand and question the powerful modes of subjectification at play. On an epistemological level, non-normative biographies reveal the hegemonic mechanisms of norm-making itself and therefore highlight spaces of agency and contestation involved. On an ethical level, the biographical self-reflexion among second-generation Indians from Switzerland is shown to be itself a way of resisting normativities and fashioning new transnational subjectivities.

Rohit Jain gained his Master degree in sociology and social anthropology from the University of Berne. He was doctoral fellow at the University Research Priority Programme on Asia and Europe in Zurich. Right now he is finishing his PhD-thesis at the Department of Social and Cultural Anthropology at the University of Zurich. He has published on racism in TV comedy, on postcolonial anxieties in Switzerland and on transnational subjectivities of second generation Swiss Indians between assimilation, exoticism and global Indian modernity.

University of Zurich UZH

A different focus on Nation Building in Bollywood

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India is the second biggest country in the world regarding population – giving home to 1.2 billion people. With its 21 officially spoken languages it is not only a multilingual state, but also a multi-ethnical, as well as a multi-cultural one. Therefore, the challenges of unifying people in India are substantial. Following Benedict Anderson the *nation* is not a real existing fact but rather a construct; nations are therefore "*imagined* communities". At the same time, India is also home to the world's biggest film industry – a fact that often enough isn't reflected in the curricula of western Film Studies. The films produced in *Bollywood* are regarded by many researchers as a way to accomplish the aim of nation building as they are one of the few elements that are understood, shared and loved by Indians from all Indian states, as well as by the huge diaspora. Yet, in the ongoing discussion of this topic only narrative elements of the movies are discussed. I argue that also the specific reception situation of movies in India has to be taken into account when discussing nation building. The central question of the paper will thus be how the concrete narrative design and topics, filmstylistic devices and the specific reception situation of Hindi films in India interact and join forces to help nation building to come true. Regarding reception I argue that the uniqueness of the Indian movie-going experience as a social event can also enhance a sense of community.

Yvonne Augustin, born in 1985, graduated in Film Studies and Spanish Filology after studying in Mainz, Madrid and Valencia. Her graduate thesis about episodic films and the mexican director Alejandro González Iñárritu was published in 2012. During her studies she was assistant producer and director of the children's documentary film Kinderspielstadt Deutschland. Currently she is working on her PhD thesis in Zurich about the subversion of diegetic systems by clowns in feature films.

University of
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"Les Mbengis", Migration, Gender, and Family: the moral economy of Cameroonian migrants' remittances.

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Scholarship on remittances focuses primarily on the impact of remittances on the economies of migrant sending countries. Although family plays an important role in international migration and remittances, not so much attention is focused on familial aspects of international migrants' remittances. Besides, little is known about how socio-cultural dynamics defines migrants' familial interaction and shape their remittance behavior pattern. I argue in this paper that remittance flows approach through the framework of a moral economy is central to understanding the economic impact and symbolic meaning of transnational flows between migrants and their families.

Writing from a socio-anthropological feminist stance, I provide a 'thick' lens through which we can understand the nuances in remittances flow. By showing how gender resonates with other axes of differentiation like class and ethnicity within and across families in shaping transnational remittances, this study contributes to reversing the inadequate exploration of gender, class, and ethnicity which are (in my view) are the primary *signifiers* of migration and remittances flow.

This paper provide an important contribution to the studies in the anthropology of migration in that it makes the case that, family and kinship patterns in migrants' countries of origin are central to decisions to migrate, choice of migrant, decisions to remit, frequency of remittances, for what purposes, to whom, and for how long. Here, I situate and analyse the concept moral economy within implicit familial duties and responsibilities between migrants and their families in the context of departure.

Christina Atekmangoh holds a Bachelor of Science degree in Women and Gender Studies with Sociology and Anthropology from the University of Buea, Cameroon. Upon completion of her undergraduate degree, Christina Atekmangoh was one of the African students who won the Erasmus Mundus Lot 10 excellence scholarship that enabled her to pursue her Master of Science degree in Development Studies with major in Gender Studies at Lund University, Sweden. Christina's main areas of interest are in the fields of gender, conflict, and migration studies. Since September 2012, she is doctoral candidate in the department of Anthropology and Sociology of Development at the Graduate Institute, Geneva. Her research focuses on transnational African migration and remittances taking the case of Cameroonian migrants in Switzerland. The title of her PhD thesis is ""Les Mbengis", Gender, Migration, and Family: the moral economy of Cameroonian migrants' remittances".

University of Zurich

Postfeminist surname as counter-narrative in women's self-naming practices in contemporary Lithuania

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Just like Russian, Polish or Latvian languages, the Lithuanian language applies distinct gender markers within its patrilineal family name system. However, differently from their neighbors, in Lithuanian language, a woman's surname reveals her marital status, as it is a derivative of 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. So as there were no linguistic solutions that would enable women to have a neutral surname, a feminist fight against the potential social discrimination based on the marital status soon entered the Lithuanian feminist agenda. Therefore, from 2003, women who carry suffix "-ienė" as well as "-ytė; -aitė; -utė" can now use a suffix "-ė" that eliminates information regarding their marital status. Moreover, parents can also give neutral surnames to their newborn daughters.

However, while this significant change was a victory of authentic Lithuanian feminism, it was soon paralleled by a hostile backlash against women who chose to obtain a neutral surname. Consequently, during the last 10 years, female surnames in Lithuania have become a discursive battlefield with the nationalistic narrative on the one hand and the Western feminist narrative of self-determination on the other. However, closer investigations suggest that Lithuanian women, who have chosen the 'modern' surname, convey numerous narratives that are, in most cases, contradictory to the dominant ones.

In order to further investigate this phenomenon, I will present my findings on an extensive media research that focuses on how famous Lithuanian women, who chose the new form of a family name, negotiate their identities in relation to their choice of the 'new' surname. I will also demonstrate how their testimonies reveal complex, mostly contradictory, discursive struggles that are accommodated within the narratives of *choice*, *aesthetic justification*, *belonging*, and, most interestingly, the narrative of *progress* that speaks against the suffix "-ienė" as such, thus suggesting that, first, their identity formation is informed by a complex relationship with an image of a 'soviet mother' and, second, can reveal important insights if analyzed within the theoretical framework of postfeminism.

Ieva Bisigirskaitė has obtained her undergraduate degree in Wales, UK. She holds a BA (First Class Honors in English and Popular Culture) from Cardiff Metropolitan University (2010) and MA with Distinction (Gender and Culture) from Swansea University, Wales (2012). Since 2012, she is a doctoral student in Gender Studies at the University of Zurich. The working title of her doctoral thesis is "New femininities in post-communist societies: narratives of self-naming in contemporary Lithuania".

University of Zurich UZH

Women without children
Norms and discourses about (no)motherhood

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We are interested in the life courses of women without children and the way in which these are shaped by prevailing norms about motherhood in the contemporary Swiss context. We adopt a gender perspective since it allows us, first, to deconstruct the strongly naturalized object that motherhood is. Second, gender perspective uses conceptual tools to show the power relationships existing in this issue of no-motherhood. Our research question is: how do women without children face the "injunction to motherhood"? The complexity of role models and discourses defines the "injunction to motherhood" and the practices that lead to the conception of the transition to motherhood as a necessary, rewarding and meaningful step in women's life courses. How do women talk about such injunction? What does it mean for them? What are the implications of such injunction in the life course of women without children in terms of employment and relational choices? To answer our questions, we adopted a qualitative approach. During 2013, we conducted face-to-face semi-structured interviews (N=65). From 1 to 2 interviews were conducted if the individual was in a heterosexual couple or not (1 couple interview and 1 individual). We selected our sample by extraction from a previous sample and by snow balling, in all three main linguistic regions of Switzerland. All women were aged from 35 years old to 65 years old.

In this presentation, we expose a critical state of the art on how "motherhood" has been conceptualized in social science. Secondly, using content analysis of our data, we show how the injunction to motherhood is put into practice. In fact, preliminary analysis point out that women without children undergo "injunction to motherhood" at various levels. First, they adopt the Nature's discourse to justify the absence of children. For example, as lack of "maternal instinct". Secondly, the "injunction to motherhood" could be showed in several norms as "have a good partner", "have the right age". In sum this allows us to show that injunction to motherhood does not concern only the sexual reproduction, but all the norms that underpin the motherhood as an institution. Thirdly, we could argue that personal networks of women without children have an impact – it could be a resource of sustain as not.

Vanessa Brandalesi earned her master's degree in Social Science at University of Lausanne (CH) on "Paternity Leave in Switzerland". She is currently employed as doctoral student at the NCCR LIVES – University of Lausanne. Her doctoral thesis in Social Sciences focuses on women without children in a gender perspective.

University of Zurich UZH

Constructing the Notion of *Family* in Narratives on Life in the Romanian Socialist Village

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This contribution focuses on the remembrance of the socialist past in two Transylvanian villages, and aims to analyze the role of the family in the process of social change or stasis. Family is viewed here as an "engine" for individual changes and initiatives and as a source for understanding how a mentality was constructed in a given period of time.

While considering the interplay of Halbwachs (1992) between *autobiographical memory* (the narrated personal experiences) and *collective memory* (the active past that informs our identities), this work looks at how the notion of family is understood, challenged and constructed in life stories of former collective farm employees from a Romanian countryside, born between 1930-1940. We consider memory as a tool through which identity is constructed and negotiated, since it provides people with "understandings and symbolic frameworks that enable them to make sense of the world." (Misztal, 2003)

The notion of family will be analyzed in relation to specific moments and themes emerging in the life stories: the peasant revolts and deportations during the collectivization campaign; the impact of work on family dynamics in the collectivized village; the changing meanings of family, kinship and household; the reasons for family generations living together; the differential experiences according to the structure and nature of the family and its relationship with the political power; the "alienation" in the post-socialist village life under the effect of migration. Through this thematic analysis, this contribution will try to answer the following questions: what values, needs and desires inform family relations, in the economic situation of the socialist village? Do men and women speak differently about family? What place is family given in stories from the private and public life spheres? Finally, can we use these "family narratives" as a resource for understanding family life in a specific regional / national and historical setting?

After completing my BA in Journalism and Communication Sciences within the University of Bucharest, I experienced the job of press and radio journalist in the changing Romanian post-socialist setting of the 90s. This job inspired me to complete my academic track with an approach involving the study of micro-level social change, and to choose Social Anthropology and Communitarian Development as an MA study field. These studies moved my academic setting from Romania to Switzerland, where I am currently pursuing my PhD studies in Social Anthropology, and enthusiastically following my research interests: memory and identity, as well as ethnicity and post-socialist rural economy.

University of Zurich UZH

Narrating homosexuality Identity or not-identities: the necessity to lose something of you

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In a time of "Liquid modernity" (Bauman, 2000) where *the old is dying but the new can not be born*" (Gramsci, A., 1948) the individuals paths toward the definition of self-identity (identities) and family (families) could became more complex and less defined than in the past. This is particularly evident (at least in Italy) for the people who do not define themselves as heterosexual. Starting from this interest, in my doctoral research I collected 24 personal narratives by biographical interviews of 12 men and 12 women that defined themselves, at any rates, as gay and lesbian. In my speech I will show, by the words of a few of them, some strategies that the social actors choose to find a pacific definition of their own selfhood. In particular I will argue that this process is possible after an individual mechanism of reshaping and losing something that was defined and absorbed during the process of socialization. In this, I will focus also on the role of the agencies of socialization and of the contexts of interactions.

This presentation will discuss:

1) Sexuality and Family: the political dominant narrative and the influence of the meso contests
2) Identity or post identities: the necessity to lose something of you
3) Narratives as performances of post- identities (or no-identity?)

Irene Pellegrini graduated in Sociology at the University of Rome, La Sapienza (2000-2005) where she later participated in a PhD program in methodology and technique of the social sciences and was awarded a doctoral degree in 2010. After working with narrative and biographical interviews for her doctoral research, she carried on working at the University of Rome, La Sapienza on a study exploring the components of the attitudes with regards to sexual diversities in high schools of Rome.

University of Zurich UZH

"Act of Violence – Act of Love"
Transnational adoption in Austria

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This paper will explore the social practice and lived experience of adoptive families with Ethiopian-born children in Austria, and the role family narratives play in the construction of identity. It will focus on the question how these processes and practices are related to transparency in the adoptive process, and thus consequently complicate exclusive understandings of belonging and citizenship.

Transnational adoption creates kin relations across national and biological boundaries; it is a process that establishes bonds by law and nurture, not biology. In the adoptive process all connections to the child's birth country and family get legally cut. But a child differs from a file: the content of the latter can be deleted or changed, yet the child's legally deleted past remains relevant. The social practice of adoptive families is part of a transnational network of multiple flows in virtual and real space, as they are looking for their children's biological relatives, travel to the country of origin, use internet platforms to share information and experiences, and even incorporate the biological family into their network of kin.

There are major differences in families' everyday strategies and approaches to the past of the adoptive child, not only between individual Austrian adoptive families with children from Ethiopia, but especially between those who adopted in different countries. In Austria these different approaches are striking between families with children adopted in Ethiopia and South Africa, and are closely linked to transparency in the adoption process. As I will show in my paper, transnational practices are typical in Austrian families who adopted in Ethiopia, because they had to deal with a lack of transparency in the adoption process and alleged fraud by the adoption companies involved years after the adoption. I'll draw on my own ethnographic research in Austria, methodologically based on narrative- and problem-centered interviews and participant observation, as well as on other anthropological research on transnational adoption, kinship studies and citizenship.

Julia Rehsmann is a research fellow and PhD candidate in Social Anthropology at the University of Bern, and received her masters degree in Social and Cultural Anthropology at the University of Vienna in 2012. She is part of the research project "Intimate Uncertainties", funded by the Swiss National Science Foundation and a member of the Swiss Graduate Program in Anthropology. Her research interests are in the fields of moral anthropology, transnational studies, organ transplantation, and kinship

University of Zurich

"Our family is not like your family!" The study of kinship: Children's narratives about attachment figures other than biological mothers and fathers

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The presentation explores anthropological kinship studies and their adjustment of the understanding of kinship and family during the past century. To this end, a short insight into early studies of kinship outside Europe will be given. There are several concepts that were developed to deal with the obvious contradiction of classical, traditional kinship studies, and more recent results showing that quite often further attachment figures outside biological kin groups exist (e.g. fictive vs. real kinship, kinning, doing-kinship, belonging). These concepts will briefly be outlined by using lit-eral interpretations of anthropologists studying kinship at the beginning of the 20th century. While there has been a lot of reflection about "mothers and others" – as Hrdy puts it –, normative ideas about family life, children's upbringing and well-being still persist today. In order to reflect these ideas, a short insight into international legislative regulations on children's rights will be given. Also punctual results (narratives) from current research projects in the field of child- and youth care and family studies at the Zurich University of Applied Sciences, School of Social Work will be outlined in order to support the argumentation. The presentation concludes by outlining the lived reality of children in a Xhosa-community in South Africa. While studying their mother-child-relations and foster care, children tried to explain to me why they believed "their family" was different to what I believed was or is "my family". Their words as well as drawings will be shown in order to unravel social and cultural aspects of social relations, in particular adults, friends and other important attachment figures, who are many things, but most of all "not like your family!"

Clara Bombach is a research associate at the Zurich University of Applied Sciences (ZHAW), Department of Social Work, Research and Development Unit. She studied in Germany, France and Switzerland, and worked as a research assistant and lecturer at the University of Lucerne. As a social and cultural anthropologist she did fieldwork in South Africa, studying mother-child-relations and foster care. Her major focusses are child and youth care as well as education and research in the field of family and kinship studies. Besides lecturing at the ZHAW, Clara Bombach is mainly working in research projects. Among others: Placing Chil-dren in Care: Child Welfare in Switzerland (1940-90); Mother-Child-Institutions in the Canton of Zurich; Care Farming in Switzerland. Clara Bombach recently started her dissertation pro-ject in the field of children placed in care in Switzerland.

University of Zurich

Beginning Charity from Home: Domestication as Narrative Metaphor in the Postcolonial African Bildungsroman

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The postcolonial African Bildungsroman is a visible form of narrative fiction especially in twenty-first century African literature. Apart from its unique location of positioning a central character who is usually "coming of age", the novelistic form also provides a viable path for socio-historical engagement. As such, the dystopian heritage of African literature and its enduring penchant for engagement find a viable canvass in the Bildungsroman. Given the peculiarities of the enabling post-independence milieu, the twenty-first century African emerging corpus of the Bildunsgroman continue to be reliable sources of exuding the pains of disenchantment as well as the opportunity for externalizing the same. This paper argues that, apart from the aforementioned imperatives, the postcolonial African Bildungsroman is a chronicler of self-reflexivity located in domestic strife while creatively situating same within communal angst. Hence, the narratives present dislocated family settings as symptomatic of a larger societal turmoil. The paper is based on a close and comparative reading of two purposively selected texts – Chimamanda Adichie's *Purple Hibiscus* and Sefi Attah's *Everything Good Will Come*. Viewed from a theoretical understanding of psychoanalysis, the paper focuses on the significance of the personal travails of the characters and how these influence the narrative tone. Domestication thus becomes a narrative vehicle for connecting personal angst to communal distress. The paper suggests that the postcolonial African Bildungsroman is an amalgam of personal and communal apprehension which underscores the place of the family as the smallest unit of society which is also a developmental template in engaging socio-historical crisis. Ultimately, narrating family in post-independence Africa is an artistic template for signifying the larger communal narrative of disillusionment and decadence.

Oluwole Coker holds a Ph.D in English specialisizing in Postcolonial African Fiction and is a Lecturer in the Department of English, Obafemi Awolowo University, Ile-Ife, Nigeria. He has published in several international journals like *Proverbium*, *Journal of African Studies*, *Journal of African Literature, Indian Review of World Literature in English, Africa* etc. His teaching and research interests span postcolonial African fiction, proverbs , cultural studies and interdisciplinary studies. He has been a recipient of Fellowships in Germany, South Korea, Spain, the United Kingdom, Senegal and Finland

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Transnationalization, belonging and gender dynamics over two generations. A biographical analysis of Kosovo-Albanians with migration experiences in Switzerland

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Persons from Kosovo, especially Albanians, are one of the most important immigrant groups in Switzerland. Many of them came as guest workers in the 1960's. The Kosovo-Albanian population changed in the last 40 years, especially during the war in former Yugoslavia, and many of them obtained the Swiss Nationality, others went back after the war.

The PhD project focus on transnational migration processes and refers to the actual research questions in the field of transnational migration.[1] The questions of dynamics of the development of transnational social practices, networks and belonging of Kosovo-Albanians over two generations is in the center of the present research, including the questions about the relevance of ethnical belonging and relations to gender dynamics.

Through the implementation of qualitative research methods (biographical approach from G. Rosenthal 2005) I try to find more explications to differentiate the processes of transnationalism to answers the following questions:

- To what extent develop Albanians from Kosovo transnational practices, networks and/or transnational ways of belonging?
- How these forms of transnationalism are changing over the generations?
- To what extent is there a relation to dynamics of ethnical boundary making?
- To what extent is gender reproduced, produced or transformed during this processes?

Workshop contribution & discussion:

- Biographical approach as one method to analyse family narrations in a transnational context
- First results: interdependence of border making and biographical positioning in an transnational context
- Challenges for the data collection and analyse

Eveline Ammann Dula has received her Master degree from the Graduate Institute of International and Development Studies in Geneva (2007). Since 2012, she is a doctoral student at the University of Neuchâtel where she is investigating Transnational Migration between Kosovo and Switzerland. She has a broad experience in the field of International cooperation and development and is also employed as a lecturer in the Department of Social Work at the Bern University of Applied Sciences.

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