

Biography and Society



**NEXT CONFERENCE: III ISA FORUM OF SOCIOLOGY
VIENNA, AUSTRIA, JULY 10-14, 2016**

BIOGRAPHY AND SOCIETY

RESEARCH COMMITTEE 38 OF THE ISA

NEWSLETTER/JUNE 2016

LETTER FROM THE PRESIDENCY

Dear Colleagues,

Very soon, the ISA Forum Congress will take place in Vienna from July 10 – 14, 2016. We are very happy and proud to present to you a full and rich program of altogether 14 sessions in different formats: our regular RC-sessions, Joint Sessions with other RCs, an Invited Session where we would like to discuss 'New Directions in Biographical Research', and also a film session in which Hermílio Santos presents his documentary video "Infância Falada" (<https://www.youtube.com/watch?v=yfsJ8WKA7nQ>). In addition, Gabriele Rosenthal takes part in a Common Session that addresses the main topic of the conference: 'The Futures we Want. Global Sociology and the Struggles for a Better World.' For all details please have a look at the program inside this newsletter.

The Newsletter presents two articles in the section "Research Reports". Maria Pohn-Lauggas announces the results of her research "Intergenerational transmission of resistance against National Socialism and Visual Practices of Remembering", and Mercedes Krause presents the main results of her PhD. project "Everyday Practices in Health Care, Education and Household Economy: An analysis of the Life-World in middle-class and working class families of the Metropolitan Area of Buenos Aires at the beginning of the XXI century".

Please note that our **Business Meeting** will take place at a different time and place than mentioned in the official online-program, namely on **Wednesday, July 13 from 17:45 – 19:15** at the **Institute of Sociology, Rooseveltplatz 2**, (very close to the main building and the NIG), 1st floor, **Seminar Room 3** (see maps iafter the program).

You can find general information concerning the Congress as well as the complete program on the following websites:

<http://www.isa-sociology.org/forum-2016/>

<https://isaconf.confex.com/isaconf/forum2016/webprogram/start.html>

We are very excited to welcome all participants in our RC-program in Vienna, and will provide you with some insider-tips for cafés, bars, and restaurants. This fortunately is not very difficult since Vienna is a very sensual city in terms of culinary experiences.

In case you have any question, please do not hesitate to get in touch!

Very much looking forward to meeting you soon!

Best wishes for everybody,

Roswitha Breckner, Lena Inowlocki, Hermílio Santos, Maria Pohn-Lauggas

Membership fees

Please remember to pay your membership fee. To apply for membership or renew ISA and/or RC affiliation, please use the membership form online:

<https://isa.enoah.com/Sign-In>

The membership fees by the RC38 for 4 years are (see ISA regulations):

Regular members	U\$ 40
Students and members from countries B and C	U\$ 20

If you have any questions concerning the membership please contact Maria Pohn-Lauggas for advice:

maria.pohn-lauggas@univie.ac.at

The deadline for the next Newsletter is at the end of October 2016.

Please send us:

- A short paper (3-7 pages) on a topic you are currently working on
- A presentation of your current project
- Some reflections on your experiences of teaching biographical approaches and methods
- Reports or some notes about conferences you have attended
- General reports about activities in the field of biographical research in your institution, university, country, continent
- Interesting calls for papers for conferences, workshops, summer schools
- New publications from you, also in your respective native language
- Any other thought or information you would like to share.

Send your contribution directly to:

hermilio@pucrs.br

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CONFERENCES AND COURSES

The Futures We Want: Global Sociology
and the Struggles for a Better World



3rd ISA Forum of
SOCIOLOGY

July 10–14, 2016
Vienna, Austria



RC38 PROGRAM as of June 2016

Sunday, 10 July 2016**Visual Biographies in Media Communication****JOINT SESSION RC38 (host) with WG03 Visual Sociology**

Time and Place: Sunday, 10 July 2016, 09:00-10:30; Hörsaal 47 (Main Building)

Chair: Kathy Davis

Session Organizers: Roswitha BRECKNER (roswitha.breckner@univie.ac.at), Ayelet KOHN (ayeletkohn@gmail.com)

Ayelet KOHN, Department of Communication, David Yellin College of Education, Israel; Photographic Communications, Hadassah Academic College, Israel

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Mehubarot: Visual Biographies in a Televised Docu-Realism

The Israeli television series *Mehubarot* ("Connected") aired on the Israeli TV on July-August 2009. The five participating women were asked to document their lives with a video camera for at least one hour every day. The final cut was produced by the series creators. In light of the series' success, the network produced a follow-up series in 2010, this time featuring five men.

The paper discusses the phenomenon of a photographed intimate diary which gradually unfolds an ongoing biography. Unlike blogs or videos uploaded to the internet, which are contemporary precedents for this kind of intimate exposure in the public arena, the genre under discussion relies on established conventions of television and cinema to convey authenticity. This marks the difference between a personal (filmed) blog and the television show and its docu-realistic character. *Mehubarot* is inspired by written diaries, documentaries and films that use voice-over, "I movies" in Duvdevani's (2010) terms. Two central representation frameworks: monologues to the camera and semi-staged interactions, will be discussed as means to use visually-packaged spoken language to convey different levels of exposure and sincerity to the viewers.

The series also adopts patterns of confession and exposure commonly used in soaps and reality shows. Thus it adapts the televised platform that follow ongoing projects of identity-construction, and frequently present them as journeys of self-discovery and personal development (Aslama and Pantti, 2006; Hamo 2009; Cameron 2000; Holmes 2004; Holmes & Jermyn 2004).

The paper suggests a multi-modal discussion of how the series participants use the combined tool of camerawork and spoken language to both explore and construct their identities on various levels: their private-public identity, social and family identity, and "celebrity" identity, considering the context of Israeli society and its culture. The case of journalist Dana Spector will serve as a striking example.

Patricia PRIETO BLANCO, National University of Ireland, Galway, Ireland

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Maria's Bag. Negotiating Identity and Belonging through Old and New Visual Media.

Comments to Organizers: Dear organizers, I intend to focus on one singular case in this research paper, which has been extracted from a larger research corpus. I believe that through Maria's photographic practices key themes of self-presentation in an environment of digital media can be addressed. However, I am open to include examples of other participants in my paper. Also, if you think that my paper fits better in another session, please let me know. Best, Patricia

Abstract: Maria has been living abroad for over ten years. She takes pride on her status as foreigner while trying her best to fit in. Her strategy includes keeping visual records of most of her interactions and distributing the snaps shortly afterwards in social networks. Up to here, her story is ordinary. However, Maria always carries a photography bag with her. It is a tote-bag in fact, which she changes every now and then. Inside, she keeps her camera along with 10x15cm half-disintegrated photo-albums, post-cards, flyers and all her sd-cards. In short, she carries most of her visual archive all the time, everywhere, with her. As her story exemplifies, propinquity is not restricted to the world of ones and zeros.

This paper unfolds Maria's narrative under two main themes: belonging and mediation. A non-media-centric media studies approach (Moores, 2012) allows to accentuate the contextual conditions of media pragmatics, as well as the complex dynamics between media, institutions, technology and politics. A focus on processes of belonging sets the frame to inquire the deeds of networked photography (Gomez-Cruz, 2012; Lehmuskallio, 2012) and the relevance of place and time as variables in mediated interactions (Lapenta, 2011; Villi, 2014, 2016).

How do old and new media aid Maria in her self-presentation? How does Maria include/exclude others from her circle of reference? Why does Maria hold so tightly onto her sd-cards and paper copies of digital snaps? An ethnographic visual narrative approach (Bach, 2007; Connelly & Clandinin, 1990; Lapenta, 2006) and the subsequent visually crafted account intends to offer answers to these questions.

Margarita KÖHL, University of Vienna, Austria

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Articulating "Together-Ness" - Image Practices of Young People in Thailand, Austria and Vietnam

Converging media technologies (smartphones, social media and the hybridization of both) are used around the world to micro-coordinate interactions and to manage knowledge and relationships. In particular the everyday lives of young people worldwide are increasingly becoming "mediatized". Particularly since the proliferation of 3G mobile standards new modes of digital self-expression, practices of life-streaming and lifelogging as well as new emotional modes of communication have evolved.

Young users in Europe and South-East Asia seem to adopt these media technologies in order to foster social embeddedness in a culture of constant flux. Sharing pictures online, which facilitates the expression of feelings, has become a central practice of group affirmation.

During the contemporary period of rapid social transformation also described as globalization the constitution of youth subjectivity takes place within a number of salient discourses.

Referring to an ongoing research project, this paper analyses the locally shaped creative practices of visual online impression management among young people from Thailand, Vietnam and Austria focussing on the articulation of diverse subject positions.

As youth in contemporary societies live hybrid worlds encompassing a variety of local,

regional and global identity discourses, practices of visual impression management online are expected to reflect highly complex subject positions. Youth media cultures are both – local and global – as they adopt globally available technologies while at the same being embedded into immediate and embodied economic and political relations.

Applying a combination of segmental analysis and qualitative group interviews, the research project concentrates on how the relationship of self and other as well as “together-ness” is articulated on the network profiles of young people in Austria, Thailand and Vietnam.

Roswitha BRECKNER, Sociology, University of Vienna, Vienna, Austria

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Visible Life Histories on Facebook? Biographical Implications of a New Form of Communication

The use of photographs, especially their distribution and arrangement in photo albums, seems to undergo deep changes brought about by the technological developments of computer, internet, and specifically so-called social media (van Dijck 2007, 2013; Pauwels 2002, 2008). Even though the traditional way to create family photo albums especially for the following generation(s) (Hirsch 2002) is still an usual and for the respective families important social practice (Rose 2010), the question is at stake whether the shift to so-called new media is changing the biographical meaning and relevance of these practices. Furthermore, the specific biographical implications of this kind of communication are still to be understood since it is not obvious in what way they become significant in the long run of a life. Given the fixation of interactions in an ongoing facebook-communication, life histories become visible however, even though they were not intentionally performed as life stories.

My paper wants to introduce a specific combination of visual and narration-based methodologies as in-depth case reconstruction with which we can grasp how facebook-interaction is embedded in biographical processes and vice versa, how images of a biography emerge when looking at and following the stream of communication.

Opening Ceremony

Time and Place: Sunday, 10 July 2016, 17:45-19:15; Auditorium Maximum (Main Building)

Chair: Ulrike ZARTLER

Welcome Addresses

Ulrike FELT, Dean of the Faculty of Social Sciences, University of Vienna, Austria; Barbara WEITGRUBER, Director General, Austrian Ministry of Science, Austria; Rudolf RICHTER, University of Vienna, Austria; Katharina SCHERKE, President of the Austrian Sociological Association, Austria

ISA Presidential Address

Margaret ABRAHAM, Hofstra University, USA

2018 ISA World Congress of Sociology, Toronto, Canada

Patrizia ALBANESE, Ryerson University; Canadian Sociological Association; ISA, Canada

Cultural performance O.I.T. Schrammel Quartet

Opening Plenary Session on the Futures We Want: Global Sociology and the Struggles for a Better World

Time and Place: Sunday, 10 July 2016, 17:45-19:15; Auditorium Maximum (Main Building)

Session Organizer: Markus S. SCHULZ

Chair: Michel WIEVIORKA

Oral Presentations:

The Futures We Want: Global Sociology and the Struggles for a Better World (Forum President's Address)

Markus S. SCHULZ, New School for Social Research, New York, USA

Relocalizing the National and Horizontalizing the Global

Saskia SASSEN, Columbia University, USA

21C Global and Transnational Futures

Jan P. NEDERVEEN PIETERSE, University of California at Santa Barbara, USA

The "Open Society" and Its Contradictions: Towards a Critical Sociology of Global Inequalities

Stephan LESSENICH, Ludwig Maximilians University Munich, Department of Sociology, Germany

Pueblos in Movement: Feminist and Indigenous Perspectives

Nora GARITA BONILLA, ALAS, Costa Rica

Monday, 11 July 2016

Biography and Mental Health

JOINT SESSION RC49 Mental Health and Illness (host) with RC38

Time and Place: Monday, 11 July 2016, 09:00-10:30; Hörsaal 32 (Main Building)

Session Organizers: Silvia KRUMM (silvia.krumm@uni-ulm.de), Gabriele ROSENTHAL (g.rosenthal@gmx.de)

Lena INOWLOCKI, Social Work and Health, University of Applied Sciences Frankfurt, Frankfurt am Main, Germany

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Biographical Evaluation of Psychosocial Treatment in Psychiatric Clinics and Counseling Centers By Service Users

Inequalities in psychosocial care particularly affect migrant women and men. To find out about inadequate service but also possible examples of good practice in psychiatric clinics and counseling centers, service users who migrated themselves or grew up in a family context of migration are asked in narrative interviews how they experience and evaluate their treatment or counseling. Together with my students in Social Work, we are currently conducting this research as a pilot study in three locations, two psychiatric clinics and one counseling center. What is quite unusual about this research is that it was planned in cooperation with the psychosocial care providers at the clinics and counseling centers. Our cooperation in the "Intercultural Forum" in Frankfurt am Main (Germany) began in May 2010 with the aim of improving psychosocial services for migrants, for example, by introducing institutional changes and by offering treatment/counseling in the languages of migrants. Our previous research in the framework of the Forum consisted of biographical narrative interviews with psychosocial health care professionals. In the present pilot study migrant patients/clients at the three locations are asked how they experience and evaluate their treatment or counseling. In my paper, I would focus on the analysis of these interviews as well as on the research cooperation in the context of the Forum.

Bruce COHEN, Sociology, University of Auckland, Auckland, New Zealand

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The Meaning of Illness: Narrative Approaches

Narrative scholars of health argue that we give meaning to our behaviour through the stories we tell about ourselves (Gergen 1994; Kleinman 1988). When we experience serious illness such as cancer or schizophrenia, for example, we attempt to make sense of it in personal terms rather than through grand theories offered by medicine. Likewise, our road to recovery from illness will involve a compromise or resolution of such understandings at the personal level. This approach is in stark contrast to the dominant biomedical view of mental disorder where illness is considered as pathology; that is, an irrationality or deviation from the 'normal' state of the body and mind, one in which the individual is isolated and alienated from the process of medical intervention and recovery.

This presentation draws on the emerging academic literature that has given primacy and validity to biographies of mental illness and recovery (Brown 2008; Carless and Douglas 2008; Foster 2007; Ridge 2009) including my own research with mental health users in the UK (Cohen 2008). These studies demonstrate that the illness process is fundamentally 'storied'; it is understood in terms of a wider biography that includes social, economic and cultural frames of reference. For example, it will be highlighted that user narratives typically involve points of perceived failure and crisis (such as the loss of the job, a divorce, or a breakdown in social relations due to alcohol use) as well as positive life events and successes (such as the birth of a child, completion of a college qualification, or taking

leadership of a prayer group). With the recent release of the revised edition of *Mental Health User Narratives* (Cohen 2015), time will be given to consider the advantageous position of sociologists in undertaking narrative research in this area.

Ute ZILLIG, Faculty of Social Sciences, University of Goettingen, Germany, Germany

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Trapped Between Self-Understanding and Self-Denial - Dealing with the Diagnosis Dissociative Identity Disorder within the German Mental Health and Child Welfare System

In this paper I would like to point out how massively stressful biographical experiences such as sexual abuse, exploitation and neglect lead to a state of mental constitution that is diagnosed as dissociative identity disorder, previously known as multiple personality disorder.

My PhD project is based on a biographical-sociological approach. I conducted life stories of complex traumatised mothers, who are all patients of a traumaspecific psychiatric hospital and who suffered from various forms of abuse during their childhood. With the biographical-sociological perspective the social positioning, experiences of (self-)devaluation and social exclusion of highly mentally burdened victims of human rights abuses come into consideration.

With a focus on the German psychiatric system and by analysing biographical narratives I would like to provide insights on how trauma-specific psychiatric settings offer ways of support that contribute to processes of self-understanding after years of being a more or less 'misunderstood' patient of different kinds of psychiatric settings, e.g. locked psychiatric ward.

In contrast to these processes of self-understanding I will further point out the limits of this kind of empowerment and take experiences of mothers with dissociative identity disorder within child welfare system into consideration as well. I would like to illustrate that there is a lack of interdisciplinary knowledge and cooperation within and between these two institutionalised settings of support: Although, there are experiences of self-understanding within trauma-specific psychiatric settings, the German child welfare system contributes to processes of self-denial and experiences of social exclusion at the same time.

Katie WRIGHT, La Trobe University, Australia

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Narrating the Impact of Child Sexual Abuse on Adult Mental Health

In response to increasing societal concerns about the widespread sexual exploitation of children, Australia is currently undertaking a major public inquiry: the Royal Commission into Institutional Responses to Child Sexual Abuse (2013-17). Central to the evidence being gathered is the testimony of individuals who have experienced abuse in institutions. Typically, such testimony includes reflection on survivors' views of the long-term impact of child sexual abuse, notably, major psychosocial dysfunction. Drawing on witness statements tendered to the Royal Commission, this paper examines biographical accounts of mental health problems and their link to sexual abuse in childhood. It utilises testimony from more than twenty public hearings and over one hundred individual statements. The paper begins by considering the particularity of the context in which these biographical accounts were constructed – a major public inquiry – and in so doing, evaluates the methodological possibilities and limitations of using testimony from public inquiries as social science data. Employing a thematic analysis, it then considers these narrative accounts alongside evidence in the scholarly literature, particularly psychological studies, of the often profound and long-term impact of sexual abuse. Drawing on Jeffrey C. Alexander's theory of cultural trauma, the paper then examines how individual narratives are both shaped by, and also influence, broader societal understandings of the effects of child sexual abuse. The analysis illuminates how the construction of childhood trauma has been made possible by a cultural climate of increasing openness and disclosure on the one hand, and high levels of psychological literacy amongst the general population on the

other. Finally, the paper makes some speculative observations on contemporary constructions of the impact of abuse and dominant narratives of trauma that have emerged in concert with major public inquiries, like the current Royal Commission in Australia, and similar inquiries globally.

Heike STECKLUM, University of Göttingen, Germany

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Civic Engagement As Biographical Work and Contribution to Mental Health

This contribution is based on results of my completed PhD thesis. It deals with life histories and stories of people who grew up and were socialised in the former German Democratic Republic (GDR), and suffer from mental illness. The reconstruction of these biographies (following Rosenthal 1995) as well as their respective biographical experiences provides the opportunity to investigate the processes of pathogenesis and salutogenesis. The case reconstructions give further insights concerning the socialisation in the GDR as well as the social transformation after 1989 – with reference to both mental health/illness as well as civic engagement. The contribution highlights the importance of a diachronic perspective in order to avoid partial and individualised views of pathogenesis and salutogenesis. In addition, it demonstrates the potential of resource-oriented studies in this field of research.

I will present selected biographical courses as well as effects and conditions – both adversely and resilient. In this regard, the ambivalent role of the families is one of the discussed issues. The familial position of the interviewees and their experiences of demotion, stigmatisation, and loss were major drivers of the pathogenesis. On the other hand, families are as well resources of cultural and social capital (Bourdieu; Putnam) for civic engagement.

I will illustrate to what extent the social conditions in the GDR potentially could stabilise people – for example through opportunities of employment and engagement – and how the transformation after 1989 led to adverse and insecure experiences. However, at the same time, the installation of democratic structures provided alternative opportunities to treat adverse and stressful life experiences. In particular, different sectors of civic engagement provide opportunities for biographical work. Summarising, I will show the perspectives and limitations for recovering mental illness under the conditions of ongoing familial dynamics, available networks, other resources, and new problems of action.

Distributed Papers

Jasmijn SLOOTJES¹, **Saskia KEUZENKAMP²** and **Sawitri SAHARSO¹**, (1)VU University Amsterdam, Netherlands, (2)Movisie - Netherlands Centre for Social Development

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Migrant Women's Life Narratives - Paths to Achieving a Strong Soc in the Face of Migration and Acculturation

Migrant women have the highest incidence of mental health problems in the Netherlands. Whereas previous studies mainly looked into the wide variety of risk factors this group is exposed to, we will take a salutogenic approach and look at how migrant women manage to maintain good mental health while facing stressors related to migration and acculturation. We do so by using the theoretical framework of the Sense of Coherence (SoC). SoC is a general orientation to life which consists out of 3 components; comprehensibility, manageability and meaningfulness. In a review of over 300 studies SoC was found to be a strong predictor of mental health. Hence, it is important to understand how a strong SoC is developed when trying to understand mental health problems among migrant women. The current literature on SoC mostly focuses on the consequences of SoC and uses almost exclusively quantitative methods. The aim of this study is therefore both empirical and methodological; Firstly, we study the development of a strong SoC through life narratives with a special focus on the impact of migration and acculturation. Secondly, we discuss the benefits of using narrative analysis when studying SoC. Through life narratives, migrant women can create coherence and meaning in their lives despite the

experience of migration, acculturation and often a lack of decision power in these major life events. The intricate relation between the ability of individuals to create coherent and meaningful life narratives and SoC are discussed. We achieve these aims through biographical life interviews with native Dutch, Surinamese, and first and second generation Turkish and Moroccan women living in the Netherlands (N=50).

Minerva ROJAS RUIZ, National Autonomous University of Mexico, Mexico

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Social Events and Biographical Experiences. The Ayotzinapa Case in Gestalt Therapy Sessions

Social events impact on people's emotionality and biography, even if they aren't direct participants. In the last decade, Mexico has gone through a major social crisis, especially since 2006, when president Felipe Calderon initiated a "war against drugs", whose effects have been an extended social discomposure and a constant experience of violence suffered by the population. Although numbers differ, we know that Mexico has tens of thousands of dead, missing persons, orphans and displaced people.

A key event that has shaken Mexican society is the disappearance, in September of 2014, of 43 students from the Teacher's College of Ayotzinapa, which has led to massive protests demanding the student's reappearance, the clarifying of the case and justice for the victims.

The disappearance of the students created both indignation and fear in Mexican population. In supervision sessions, many Gestalt psychotherapists have referred that the Ayotzinapa case became a common topic in the sessions of multiple patients, since they feared they or their families can also become victims. Patients talked about what it was to live in Mexico, stated their reactions to the protests, asked themselves about the pertinence of joining them, and redefined their political postures. They also referred their coping mechanisms to face the situation: from participating in collective prayers to partaking in the demonstrations, debating with friends and family, posting information in social networks and increasing self-protection measures.

Therapists themselves were struggling to understand the situation, dealing with their own emotions, and consulting their colleagues on the best strategies to work with what was being told to them in the therapeutic sessions.

In-Mobilities: Migration and Social Mobility in the Age of Globalization I**Time and Place:** Monday, 11 July 2016, 14:15-15:45; Seminarraum Geschichte 1 (Main Building)**Chair:** Minna-Kristiina Ruokonen-Engler**Co-Chair:** Irini Siouti**Session Organizers:** Minna-Kristiina RUOKONEN-ENGLER (ruokonen-engler@soz.uni-frankfurt.de), Irini SIOUTI (irini.siouti@univie.ac.at)**Victoria SEMENOVA**, Institute of Sociology Russian Academy of Science, Russia; Russian Academic Humanitarian University, Russiavictoria-sem@yandex.ru**Social Mobility and Life Course Trajectory: Combining Biographical Approach and Mass Survey Data**

The paper deals with the problem of combining biographical life course data and mass survey social mobility data in social mobility research. In order to deal with this the author will stop on the notion of subjective social mobility as a focus of working in this dimension. This approach helps to view the problematics of social mobility from micro-focus as individual or group attitude towards mobility in global society.

While demonstrating the results of empirical data from Russia received by intergenerational comparative mass survey combined with biographical data on the same age cohorts, the paper will stop on the micro/macro differences in understanding and experiencing mobility in its different dimensions which are more vividly seen in marginal groups than in high status groups. The low status individuals see social mobility more as private space movements and achievements (for example, as family status mobility or settle-type mobility) than high status individuals more confirm traditional-normative understanding of mobility.

Moreover in empirical data there appeared some new tendencies in perceptions of social mobility on individual level which could be discussed as first-hand hypotheses, such as geographical mobility, tendency to 'stable trajectory' or immobility, and horizontal mobility which enrich and change our traditional understanding of social mobility as a classical sociological term.

The special attention will be devoted to methodological aspect of the empirical results: the problem of combining biographical and survey data on mobility in several generations approach: field research problem, interviewee attitudes, the 'the language on mobility' in everyday life and on scientific level.

Tina SPIES, University of Potsdam, Germanytina.spies@uni-potsdam.de**Behind Methodological Nationalism? How to Analyze Migration and Social Mobility in Biographical Research**

In the age of globalization migration and social mobility constitute major challenges for qualitative social research and particularly for the implementation of biographical approaches. The subjects of research are people that are not only located in one (home) context, but rather move between different contexts. These contexts are affected by different discourses and therefore promote or require different narratives.

When analyzing a specific biographical narration of social mobility these contexts and discourses are to be considered. Equally, I as a researcher have to be aware of my own context: Within which discourses am I involved? Which hypotheses am I using when interpreting a biography? Where are blind spots of my own research?

The paper discusses biographical research in transnational contexts exemplified by a biographical narration of a young woman that migrated from Kazakhstan to Germany. On the one hand, this theory deals with the influence of discourses on biographical narratives and, on the other hand, with the researcher's interpretations. Furthermore, transnational,

postcolonial, and intersectional approaches are important in this context. The questions that therefore arise are as follows: How can we reconstruct different positions within intersectional discourses? How can we work with multiple belongings and the becoming at the intersection of different social contexts (and therefore of different discourses)? And, lastly, how can we avoid the criticism of methodological nationalism in the age of globalization?

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Social (Im)Mobility and Subjective Mobility: Peruvian Migrants in Sao Paulo, Brazil

Understanding social mobility has been the focus of economic migrations studies, but the attention has been on material conditions of migrants' incorporation. There is little on how individuals interpret their experience and their social mobility in the country of reception. This article analyzes how Peruvian migrants interpret their experience and social mobility in Brazil. Using the intersectionality framework for analysis and relying on ethnographic fieldwork and biographical-narratives, this article states that despite precarious work conditions, uncertainty and objectively immobile trajectories, migrants can perceive their experiences as successful cases of social mobility.

Brazil has become the core of South America's migration system as a result of multiple intra-regional migration flows, caused by the significant demand of labor that has accompanied Brazil's economic growth in recent years. In this context, Sao Paulo, the most important urban center in South America, is now a magnet for international migrants. Over the past 30 years, a particular transnational circuit emerged between the Peruvian Andes and Sao Paulo. The majority of Peruvian migrants, from rural areas and peasant families, face a paradox situation: they embody a regular migratory status and high economic precarity. Although they easily have a regular residency status in the context of MERCOSUR arrangements, they incorporate to the labor market mainly through the informal sector. Starting as street vendors, workers in the garment sector or employed by other Peruvians under a debt bondage regime, the pathway to a secure job may take years.

However, I argue that even immobile trajectories can subjectively be perceived as successful. Peruvian migrants emphasize narratives of entrepreneurships and see as temporary conjunctures their day-to-day struggles. In fact, social mobility perceptions lays not only in the socio-economical determinants of reception context, but also into the capacity of re-signifying social class, ethnicity and status from origin.

Rosa SORIANO-MIRAS, Department of Sociology of University of Granada (Spain), Spain, **Antonio TRINIDAD-REQUENA**, Department of Sociology at University of Granada (Spain), Spain and **Marlene SOLIS**, Colef, Mexico

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Work on the Export Industry in Tanger (Morocco) from the Biography of Women: An Intersectional Analysis

The narratives of the women who live in border spaces are different, and we will focus on precisely such diversity. Various institutional discourses (academic, political or from interventionists), considering females to be a particularly weak group, submissive and subjected to men's dictates by their religion and lacking even will, have denied women capability of initiating a plan for their own lives. But we—which examine the experiences of working women in the export industry at Morocco's northern border—break with that belief, avoiding considering women as a single subject, or a passive one, waiting to be defined or saved by some discourse. We defend the view that women are part of the conversation in which knowledge is constructed where various forms of social stratification are interrelated with women's lives. It remains true, that a large majority of women are in a situation of greater economic exploitation, we opened the focus to analyze the situation of these and other women to identify the plurality of life situations. However, we recognize

that most is in a subordinate position. The subject of this research (female workers in the export industry needs to stop being interpreted in universalized terms and start being thought about from "life experience," giving way to a diverse and plural subject crossed by multiple axes of social differentiation. Through the telling of their experiences we can combine the analysis of the power structures with the answers of the social actors. The position in the household together with socioeconomic status and the phenomenon of migration place the women in a power-relationship structure conditioned by the export industry in a border framed by symbolic spaces different. We research the symbolic spaces across her narratives and her biographies.

Katarzyna WANIEK, University of Lodz, Poland

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Neglected Motives behind Migration Processes

It is often taken for granted and "proved" in "pure statistics" ordinary shaping public discourses that people are rational when it comes to their decisions to go abroad. It is also believed that they carefully consider multiple and complex economic factors like: market opportunities, demand for labour, wage differentials across markets or possibilities of development before going to a foreign country. Autobiographical narrative interviews with transnational workers and educationally mobile individuals show, however, that in a considerable number of cases motives behind one's mobility are not of economic nature in the first place (hardly ever revealed by quantitative methods). Therefore, the findings presented in this paper are based on an in-depth analysis of autobiographical narrative interviews with transnational workers and educationally mobile individuals who left their country of origin (local milieu and home) and live in another European country. These seem to prove that usually ignored, neglected or diminished in contemporary migration studies cause for mobility – i.e.: the escape motive – is a significant reason for mobility. Two different modalities of the motive will be explored and defined, i.e.: (1) the "escape from..." extended processes of suffering and (2) the "escape to..." in search for individuation and deeper self-understanding and self-awareness. Furthermore, an insight into empirical data illustrating both cases will be offered. Finally, an attempt will be made to consider some consequences of "escape from..." and "escape to..." for one's biographical work, identity as well as for creating some collective identifications.

In-Mobilities: Migration and Social Mobility in the Age of Globalization II**Time and Place:** Monday, 11 July 2016, 16:00-17:30; Seminarraum Geschichte 1 (Main Building)**Chair:** Minna-Kristiina Ruokonen-Engler**Co-Chair:** Irini Siouti**Session Organizers:** Minna-Kristiina RUOKONEN-ENGLER (ruokonen-engler@soz.uni-frankfurt.de), Irini SIOUTI (irini.siouti@univie.ac.at)**Sara DE JONG**, University of Vienna, Austriasara.de.jong@univie.ac.at**Unanticipated Routes and Windows of Opportunity: Biographical Narratives of Migrant NGO Staff**

This paper is based on research in Austria, the UK and the Netherlands into the trajectories and positionalities of staff of NGOs supporting migrants, who share their migration background with their 'clients'. Many of these staff members have experienced a shift from being a client of these NGOs themselves, to becoming a provider of services and advice. Based on their biographical narratives which demonstrate a break between their previous work experience and qualifications, I suggest that their recruitment should be understood both in the context of a diversity management discourse that values their 'difference' as a skill, and in relation to labour market discrimination that closes off other avenues of employment.

I argue that their biographies reveal that their social mobility should be conceptualised as contextual and relational, since different points of reference, such as their status in their country of origin, their initial position upon arrival, and the different communities in which they are embedded, could render them simultaneously as socially mobile and immobile. Furthermore, this paper proposes to read their social mobility with an intersectional approach that complicates transnationality with an analysis of situated class as well as gender positions and relations. Finally, I will draw on their biographical narratives to address the paradoxical ways in which a diversity management logic that recognises their 'difference' as a resource is both a stimulus for their social mobility, and simultaneously a barrier for continued upward mobility, locking them into their position as 'migrant Other'.

Milena PREKODRAVAC, Soziologisches Forschungsinstitut Gottingen (SOFI), Germanymilena.prekodravac@sofi.uni-goettingen.de**Adult Immigrants Biographies and Social Mobility in Transnational Perspective: The Ambivalent Role of Credentials and Educational Participation**

Most international immigrants emigrate broadly speaking in order to seek a better live. However, as has been repeatedly shown for various immigration countries, clear-cut social upward mobility in the new country is far from guaranteed. Adult immigrants who bring along educational credentials and work experience from abroad are confronted with the substantial risk that potential employers and/or state institutions devalue this qualification. The consequence of such devaluation processes are unemployment or under-employment in badly paid jobs, i.e. social downward mobility or stagnation, as well as self-contempt. One possible strategy for the individual immigrant to counter such risks is to "re-invest" into cultural capital (Bourdieu) to be accumulated in educational institutions in the receiving country. These individuals are at the center of my study: Why and how do immigrants who experienced the devaluation of their educational credentials and professional experience find their way to "going back to school" in the country of reception, in this case Germany? Assuming that education participation and educational attainment can be both an important of individuals' identities and a significant part of their socio-economic mobility throughout their lives, how do they perceive their transnational educational biography? I will present first results of in-depth interviews, with immigrants attending German educational institutions like government-sponsored vocational training for the unemployed. The theoretical concept of bounded

agency applied to biographical-narrative research will help to understand how immigrants maneuver between restrictions they encounter and chances they take. The analysis of boundary making with regard to ethno-national categories and educational-occupational ones related to social hierarchies will shed light on the complex relations of intersecting inequalities in these immigrants' lives. This research is part of a three-year mixed-method project on immigrants' transnational life courses and their educational opportunities, funded by the German Research Foundation (DFG).

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Migration, Education, Resilience – a Biographical Study on ‘Educationally Successful’ Persons in Germany Who Have a Turkish Migration History

The results of many different studies of the last decades (e.g. Bos/Tarelli et al. 2012, Bos/Wendt et al. 2012) show impressively the lower achievement scores of students with a “migration background” in the German school system in comparison to their peers who are not classified as such. Especially students with a Turkish migration history – and in particular male students (Klieme/Artelt et al., 2010) – bring up the rear, regardless of their own or their parents' migration. We still don't know much about the processes and conditions, which are relevant for the “educational success” of students in Germany who have a “migration background”. Especially the relationship between formal and informal learning is seriously understudied in this context.

Against this background the focus of my current research project is on the resources in formal and informal learning, which “educationally successful” students of Turkish descent, who are living in Germany, have at their disposal. I have collected (a) autobiographical narrative interviews with women and men who completed at least the main part of their school, vocational or academic training in Germany, and (b) narrative interviews with professionals and family members who appear as significant biographical supporters of the persons with whom autobiographical interviews had been conducted. The data analysis is based on procedures developed by Schütze (2008).

In my paper I would like to discuss some results of my research from a transnational and an intersectional perspective. In particular, I would like to discuss the relationship between interviewees' self-identification, e.g. as “bicultural”, and their (formal) “educational success” and to focus on social processes of support and mentoring by significant others and how they have evolved over time. (The interviews are also instructive with regard to historical changes in the last decades.)

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First-Generation Studies and Their Families. Interrelations Between Social Mobility and Family Figurations.

The interrelation between socio-economic background and educational achievements is a well-known social phenomenon. The family background has a great influence on educational decisions and biographical trajectories within the German educational system, which still disadvantages the children of non-academic milieus. Both, transgenerational intra-familial mechanisms and the opportunity structures lead to reproduction of family status and, in the majority of cases, inhibit upward mobility. However, what about the exceptions: the minority of social climbers? Are these stories of individual success or an outcome of ideal parental encouragement? Which historical, spatial and biographical constellations enable advancement?

In order to gain insight into the underlying mechanisms and processes of social mobility my PhD research project deals with family and life stories of first-generation students and their parents. Referring to biographical research and figurational sociology I aim to reconstruct helping and hindering intergenerational transmissions and interrelations between upward

mobility and family dynamics.

My research is based on biographical-narrative interviews with two generations and biographical case reconstructions which take changes of local environments and social history under account. My case studies show very clearly that processes of social mobility cannot be explained solely in the context of individual trajectories of the social climbers, but are interwoven with the particular family history and family dynamics. A surprising empirical finding are those biographical trajectories which display that 'difficult' family situations or the constellation of disintegrating families are good starting constellations for social advancement. I aim to illustrate this finding and, furthermore, the related transformations in the family dynamics due to the educational advancement of the children, with one of my case studies. In addition, I will discuss how parents can experience the educational advancement of their children as a stigma or as enrichment for themselves.

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Parcours Migratoire Et Soutien Familial Chez Les étudiants Coréens De France

L'objet de cette communication est d'aborder la migration et la mobilité sociale d'étudiants coréens en séjour d'études en France. Si le nombre d'étudiants reste constant depuis les années 1970, leurs caractéristiques, leurs projets d'études et leurs rapports à leur famille ont largement évolué et se sont diversifiés (Campus France, 2011).

Aujourd'hui, le soutien aux études des enfants prend de l'ampleur dans les familles, pour encourager la mobilité de classe des enfants et l'originalité de leurs profils sur le marché du travail ou leur accès à des niches économiques, dans un contexte économique compétitif (Bourdieu, 1984).

Quels sont les modalités de soutien familial que requièrent ces projets d'études? Comment ont-elles évolué dans les vingt dernières années?

Dans le cadre d'une ethnographie des parcours biographiques d'étudiants coréens en France et leurs familles en Corée, cette communication restitue l'analyse de la comparaison de deux sous-groupes d'étudiants coréens (arrivé en France en 2000 et 2010.) L'objectif est de déterminer les évolutions des rapports des étudiants avec leur famille, les modalités de soutien et le projet de vie a posteriori, entre ces deux groupes.

L'analyse montre (1) l'importance des prédispositions biographiques sur le projet d'étude, la socialisation en France et le choix de rentrer en Corée: il varie selon le genre, la classe et l'âge et dépend de l'anticipation des attentes des parents par leurs enfants. (2) Il existe un effet de génération entre ces deux groupes, dans la logique et le fondement du projet d'études. (3) Enfin, cette recherche montre le basculement des idées ancrées dans les idéologies traditionnelles coréennes, qui valorisent le collectif et la famille, vers les logiques contemporaines de l'autonomie et de la réussite sociale personnelle.

Additional Filmsession: Childhood and Violence: "Infância Falada" (teaser: <https://www.youtube.com/watch?v=yfsJ8WKA7nQ>)

Time and Place: Monday, 11 July 2016, 17:45-19:15; Seminarraum Geschichte 1 (Main Building)

Session Organizer: Hermilio SANTOS (hermilio@puhrs.br)

Practices in Biographical Research in the Context of Globalization

Time and Place: Tuesday, 12 July 2016, 09:00-10:30; Seminarraum Geschichte 1 (Main Building)

Co-Chairs: Rixta Wundrak, Maria Pohn-Lauggas

Session Organizers: Rixta WUNDRAK (rixta.wundrak@sowi.uni-goettingen.de), Maria POHN-LAUGGAS (maria.pohn-lauggas@univie.ac.at)

Ina ALBER, University of Goettingen, Germany

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Your History and My History - Doing Biographical Research within the Framework of German-Polish Relations

In my paper I'd like to argue that doing biographical research in a transnational context affects the biographical construction of both the interviewer and interviewee and leads to new research questions. The argument is based on my biographical experience of doing social research as a German scholar in Poland and with Polish people in Germany. Being involved in the German-Polish context sooner or later raises the issue of history. These patterns of interpretation also frame the situation of the biographical-narrative interview. This situation of narrating once life story is on the one hand side shaped by the relevancies (in the Schützian sense) acquired through experiences people have made. On the other hand side it is shaped by the relevancies applying in the interview situation, in which the role of researcher and biographer are negotiated among the participants.

To take these interactively produced meaning of nationality, family history and the political history of these two countries into account is important when analysing the interviews. It can be shown in the analysis that certain discourse fragments are found that relate to the historical, political and European dimensions of Polish-German relations like occupation and violence, forced labour, collaboration and communist images of the 'class enemy' – all of them interlinked with the face-to-face situation between German interviewer and Polish interviewees. I'd like to illustrate that a strong reflexivity and sensitiveness for historical and cultural contexts is needed in these global contexts in order to understand the biographical constructions. One positive side-effect can be that the reflexivity and interest in contexts may lead to new research questions and future common, global projects.

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Biographical Self-Presentations of International Students 'being on the Move'

When researching biographies in the context of globalization, mobility is one of the main features to take into account. Deterritorialization and cultural hybridization along with the interface of traveling and dwelling are assumed to produce new types of mobility beyond tourists and vagabonds, such as 'life-style migrants'. For members of the middle class and young people in particular, 'being on the move' is central in their lives and often expressed in their self-thematizations as 'natural' part of their biographies.

My qualitative fieldwork with international summer university students reveals how a comparatively privileged mobile generation emphasizes the importance of being in other places for processes of self-observation, self-development and biographical turns. Narrative interviews, conducted both in Berlin *and* in the students' home countries *before*, *during* and *after* their trips, were combined with participant observation, acquisition of social media postings, and personal pictures. First results indicate:

Biographies are increasingly connected to transnational and transcultural spaces. Students' experiences abroad become essential for post-trip lifestyles, global careers and entertaining self-thematizations on social media or back home. They are used to enhance one's status in local communities, but also serve to present universal abilities of qualification and biographical control.

The intercultural framing of the research in the context of international summer universities promotes group-specific narratives based on conjunctive student experiences abroad, self-discovery, adventure and authenticity. It fosters common sense argumentation, valuation and explanatory description when implicit narration seems insufficient for mutual understanding.

Different patterns of selecting, presenting and combining experiences of mobility can be observed. Whereas social media tends to be playfully used to reproduce cultural stereotypes and to receive local affirmation for globalized biographies, the interviews reveal that periods abroad either function as exchangeable stations or as important liminal phases and rites de passage for processes of individuation, learning and transformation.

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Plural Affiliations in Biographies: A Complex Positioning in Different Social Contexts.

Dominant discourses and attributions have a big impact on the daily life of migrant descendants. They are fundamental in the process of in- and exclusion of individuals. Descendants of binational families present a particular case, as they are at the same time in- and outsiders in the dominant society. However, their plural affiliations aren't yet recognized and they are challenged to position themselves within their mixed origin. The ambiguity of their origin is visible in the biographies, where they position themselves toward the hegemonic discourse and their own sense of belonging.

In the presentation I will discuss the examination of "being different" and the impact of (possible) attributions on the self-presentation of young binational adults. Further I will show how hegemonic discourses have a significant impact on what is told and how it is presented. In the biographies the binational origin is constructed in very different ways, according to the origin and the discourse about this origin. While in some narratives a construction of "being ordinary" or "being special" can be observed, others do not mention or even refuse to talk about their origin. In this case not only the experiences of the interviewee are relevant, but also the discourse and the context of the interview situation itself.

The presentation will be based on empirical example from my ongoing dissertation. I will show in which ways the construction of a biography is an interplay between the interviewee and the interviewer and the discourses and contexts they are situated in. I argue that in biographies about belonging the positioning of the interviewee and the researcher can be reconstructed, as well as more general social contexts that influence self-thematization of the interviewees and thus have to be reflected particularly.

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Refugees Doing Biography. Intercultural and Multilingual Interview Settings Enriching Data

The paper is based on biographic interviews with Chechens, who were granted asylum in Austria more than three years ago, and perceives escape as a first fracture in their employment trajectories as it is related to breaking off employment and education in the country of origin. The asylum procedure marks a second caesura as it brings exclusion from the labor market. For the context of this session two aspects of the PhD-project are highlighted:

The language of the interview brings challenges but also chances for the future development of biographical research. Due to my fluent knowledge of Russian the interviewees could choose and even switch the language. The translation requires effort and the involvement of a professional translator for passages selected for sequential analyses, but also enriches data: Interviewees fluent in German switched to Russian when

delicate issues as e.g. dishonor connected to their ethnic background were tackled. The paper takes into account intercultural aspects concerning the biographical self-presentation towards a non-migrant vis-à-vis. Clearly, the data – and as a result the practices of doing biography – would differ greatly if the interviewer were a co-ethnic. Female interviewees used self-thematization for a counterstatement of the image of the suppressed Muslim woman – still reproduced within biographic research. They showed me photos of themselves – which were included as artefacts in situational maps in the research process – to explain to me the point in their biography when they decided to wear a headscarf, stressing that they were not raised in a religious way and could not resort to religious knowledge within the family. The interviewees used parts of their narration for self-presentations as well-integrated migrants or argumentative defenses regarding religious practices – e.g. explaining that arranged marriage is rejected by Islam but practiced by Chechens who cling to traditional norms.

On the Uses of the Reconstructive Analysis of Autobiographical and Work Narratives for Professional Discourse and Self-Reflection

Time and Place: Tuesday, 12 July 2016, 10:45-12:15; Seminarraum Geschichte 1 (Main Building)

Chair: Gerhard Riemann

Session Organizers: Lena INOWLOCKI (inowlocki@soz.uni-frankfurt.de), Gerhard RIEMANN (gerhard.riemann@th-nuernberg.de)

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Biographical and Work Narratives of German Police Officers. Implications for an Empirical Study of the Institution with Statexs Monopoly on the Use of Force.

Areas of police work which are characterized by face-to-face interaction with citizens seem to have one thing in common: it is their central goal to retain control. Retaining and establishing control are both aim of and condition for police action. Additionally, it is a condition for interactions of police with non-police citizens.

In the work-biographical interviews which I have conducted, it was obvious that the police officers did not – or were unable to – abandon these well-rehearsed and implicit patterns of actions during the interview situation. Speaking from their present perspective, they spoke in an argumentative manner. It was hardly possible for them to tell me about experiences in the past. In this connection it has also taken into account that the interview situation in work-biographical interviews is framed as 'work' due to the question which relates to the work-biography. Thus, it was a situation in which the police officers interact with citizen and in which control had to be retained. Despite a consistent narrative question technique it was hardly possible to elicit narrations. During my second fieldwork period I have therefore started to conduct biographical-narrative interviews which ask for the whole biography of the interviewee.

Referring to my current empirical research about occupational choices of police officers and their everyday police life, I want to discuss to what extent consistent narrative interviews, which tackle the whole biography, offer a possibility to overcome these difficulties. Furthermore, I approach the question if biographical interviews might be experienced as 'loss of control' in the specific context of police work. An alternative reading is that the research about an institution could be experienced as a form of empowerment by the individuals which are part of it – if they recognize that the research is aiming to understand the institution from their perspective.

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A Japanese Nurse's Self-Awareness of Caring: An Analysis of Biographical Understanding of Caring Experiences

This presentation discusses how a nurse has professionally matured by analyzing the self-awareness stories told by her. By conducting a life story interview with a nurse, the researcher tries to understand how the nurse has grown from the time of being a novice nurse through her present situation as a home visiting nurse. It is argued that this analysis of biographical understanding of the nurse's experiences will contribute to giving of nurse's perspective. An analysis of the stories shows developmental stages of self-awareness of caring. First, as a novice nurse she observed that many patients at the department of rehabilitation became better if a nurse with professional knowledge and skills treated them well. Then she became aware that she should improve her professional knowledge and skill as a nurse by attending training seminars and reading books on nursing care. Second, the nurse became in charge of a patient who suffered from pain and became hysteric regardless of the medical treatment she received. Since the patient made nurse calls repeatedly, the other nurses at the hospital were less likely to respond to them. But the nurse decided to care for her regardless of how much troublesome the patient became

by being with the patient. Then the patient began to tell her untold story to her. After listening to the story with care, all the pain that the patient suffered was gone and the patient stopped complaining. Through this experience the nurse became aware of the importance of listening to patients' stories with care. Third, the nurse currently works as home visiting nurse to care patient with terminal illness. The nurse tried to do her best to cure her patients but now she has been engaging in terminal care to help the patients dying happily at the end of their life.

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Interprofessional Research Between Social Work, Biographical Analysis and Psychoanalysis with Young Women Who Experienced Violence in Their Childhood and Adolescence

The biographies of women with migration life stories that consume psychoactive substances were examined with regard to what actions, experiences and what adaptation strategies can be determined and in how far their migration experience is of relevance for the biographers.

The methodological approach is based on the concepts of biographical theory, in particular the concept of trajectory developed by Fritz Schütze and enriches them with the psychoanalytic theory of adolescence. A particular focus was put on the development of traumatic processes due to domestic violence. As the biographies of the interviewed women repeat themselves with specific dynamics, the study is based on the process structures of the biography in particular of the trajectory enabling the reader to build up an adequate understanding of the suffering of the interviewed women. Equally essential is the concept of the drug addiction trajectory to draw conclusions from the micro level for the understanding of the macro level. As every biography is nonetheless unique, the relevance of the contexts of experiences to the language used is described. The biographical concept is portrayed in its development and its understanding in order to illustrate under which paradigm the study was pursued.

This thesis shows how much the biographies of women who consume psychoactive substances is characterised by experiences of discontinuity. They are caused by domestic violence and manifest themselves in a traumatic process by which the sadistic attachment figures are being internalised. As soon as the young women leave their family of origin, the internalised sadism continues to be agitated due to the impact of abashment and guilt in a masochistic destruction. The experience of discontinuity becomes an element of continuity in their biographies.

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The Impact of Professionalization Processes of Migrant Trade Union Members on Their Positioning Towards Anti-Immigrant Public Discourses

In the last decades within the big industrial firms with a large number of migrant workers, some of the migrant workers could experience an unexpected upward mobility through their participation in the trade union and especially the workers councils. Some of them could gain access to the most privileged positions of representatives of the workers who are freed from the work in the production and can dedicate their working hours to managing the interests of the workers in relation to the strategies of the firm management. These migrants experience a transformation from worker in the production to a union official/manager in the firm and in this was an unexpected upward social mobility.

In the focus of my presentation are the biographical processes of transformation and professionalization these workers experience and the impact of these processes on their self-positioning towards current public anti-immigrant discourses.

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Voices and Self-Reflective Discourse of Facilitators Involved in Japan's Autobiographical Writing Movement

I examine the effect of self-reflective discourse by facilitators who have been involved in the autobiographical writing movement as semi-professionals through the reconstructive analysis of their biographical narratives.

In Japan, life writing as a social movement has flourished several times since the early 20th century and especially from the mid-1980s to the 1990s, during which time, the self-publication of autobiographies as *jibunshi* [self –history] became a fad. It can be said that this fad has been revived in the two decades following the end of the 20th century.

One of the characteristic of this kind of writing is the act of "writing together," whereby autobiographical writing is collectively practiced by groups. In such gatherings, individuals in a position of providing advice and guidance, i.e. facilitators, assist with the production of autobiographies.

In Japan, there are no formal professionals who specialize in the writing of autobiographies. However, there are semi-professionals who provide advice on how to write autobiographies and who are recognized as facilitators. Such individuals help with the production and publication of autobiographies and, in that sense, are "a second kind of producer" (Plummer 1995:21).

Such facilitators typically have regular jobs, for example, as scenarists, novelists, scholars of Japanese literature, school teachers, or journalists, and apply various knowledge and skills acquired in their professional careers when providing advice. However, their self-reflective narratives may have more of an impact on the actual writing of autobiographies than their professional knowledge and skills related to writing, printing and/or book binding.

It is the facilitators' self-reflective discourse a contemporaries or as individuals who have overcome hardships in life, more than their professional careers, that stimulates the production of autobiographies. I will illustrate this point through reconstructive analysis using a number of concrete examples of such self-reflective narratives.

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The Drug Addiction Treatment As Biographical Work: The Narrative Construction of a Reconstructed Self.

This presentation draws on the analysis of biographical narratives of women undergoing drug rehabilitation in a residential therapeutic community in Greece. Our starting point is that the healing process that takes place in therapeutic community "medication-free" programs has a character of "biographical work": the individuals undergoing treatment are exercised, through daily practices, in biographical reflection; they are invited to construct a new identity of self, away from substance abuse, by reworking their biography. Through the interpretative reconstruction of the biographical narratives of women undergoing treatment we sought to detect: (a) the narrative and symbolic techniques which are invoked by those women in order to incorporate experiences and images of the (former) self, from which they wish to differentiate themselves, in a coherent self-narration; (b) the arrangement techniques for dealing with the ruptures in their life history, as well as for attaining the symbolic normalization of the chaotic aspects of their life history, so as to ensure a biographical consistency. The analysis indicated that treatment is narratively constructed as a process of "purification". Purification has been preceded by complete personal disorganization which has been the result of the deterioration process that evolved during the period of drug use. However biographical work is not limited only to the life-period of substance use. It extends over the course of biographical time. It detects biographically crystallized distortions that are the source of suffering and attempts to rearrange them. Treatment, therefore, constitutes a radical reinterpretation of the self, its

trajectory over social space, the creation of relations and practices, through reflexive biographical work procedures. The process of biographical work is mediated by the therapeutic discourse of the community. Understanding the treatment process as "biographical work" and detecting the narrative techniques through which it takes place, may contribute to the professional reflection of therapists and professionals.

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"Coming to Terms" with One's Own Professional Practice – the Possible Role of Narrative Interviews for Self-Reflection and Self-Assurance of School Social Workers

School social work is an emerging field of practice of social work in Germany. While there is a significant body of "programmatic" literature on school social work, more research is necessary in order to understand the work processes and the challenges practitioners face in this professional field. In my dissertation research I therefore aim at the reconstruction of interaction processes of school social workers and central problems they regularly face in their professional work.

The empirical basis for my research consists mainly in work narratives (Riemann 2000) of school social workers about their casework with students and their families. The analytical process is based on a Grounded Theory perspective (e.g. Glaser/Strauss 1967) and follows steps of the narration structure analysis (e.g. Schütze 1983, 2007).

In this paper I will focus on the question, how school social workers deal with the problem to gain certainty about the consequences of their own work with regard to confusing, blurred and sometimes chaotic case developments. It can be problematic for professionals to appropriately reflect their own practice with its possible mistakes or the feeling of being overwhelmed by the dynamic of the casework process. At the same time it can be difficult to self-assure oneself of the impact of one's work within the student's biographic development (c.f. Riemann 2000). On the basis of my empiric material, it seems appropriate to approach this question in two steps:

Firstly, I will highlight how the described problem emerges as one of several central difficulties and practice dilemmas within the professional "arc of work" (cf. Strauss et al. 1985).

Secondly, I will discuss strategies of professionals for dealing with these problems and ask, which potential – but also which limitations – lie in the interview situation itself to allow for this kind of "evaluation work" (cf. Schütze 1984).

Biographies of Outsiders and Outsider Groupings

Time and Place: Tuesday, 12 July 2016, 14:15-15:45; Seminarraum Geschichte 1 (Main Building)

Chair: Marita Haas

Session Organizers: Gabriele ROSENTHAL (g.rosenthal@gmx.de), Arne WORM (arneworm@t-online.de)

Oral presentations

Anna RANSIEK, University of Goettingen, Institute of Sport Sciences, Germany

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Patterns of Presenting and Experiencing Racism in Germany

The presentation is based on empirical findings of my PhD project which deals with biographies of people who experience racism – and find themselves in different outsider positions in various settings in Germany. The research is concentrated on reconstructing different ways of dealing with racism in interrelation with other mechanisms of in- and exclusion.

To approach this interest I conducted biographical-narrative interviews (combined with a case-reconstructive approach of analysis). In my biographical research I draw specific attention to the interplay between existing power relations, discourses related to racism and life histories of People of Color. In this context I see biography as a set of experiences which are linked with specific present and past discourses within a specific historical constellation.

My empirical findings show that People of Color in Germany form different patterns of presenting their outsider positions in society (depending on their biographical experiences and also the interview setting resp. framing), e.g.:

- taking the position of being a member of an outsiders grouping
- see yourself in an outstanding position
- see yourself as a member of an established grouping.

In my presentation I will introduce selected types of these patterns in their genesis during the life history. With this contribution I would like to give an understanding of the complexity of the connection between power-relations and positions and their shifts in different constellations.

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Outsiders inside the Favela: The Double Process of Being Outsider

Favela means an impoverished urban community, located not necessarily in the periphery of big cities, in which the urban services, when existent at all, are precarious as well as all other aspects of the everyday life. In the last decades social scientists emphasized the dichotomy between the poor, middle class and upper class areas, the so-called "asphalt" and the *favelas*, the so-called "hills", since most of *favelas* in Rio de Janeiro are located in the several mountains of the city. This distinction accentuates how cities, especially Rio de Janeiro, with its gorgeous landscape, are divided. This differentiation is not accurate enough to describe the everyday life of those living in *favelas*, since it implicitly assumes that there would exist a kind of homogeneity in these urban areas. Conducting researches in *favelas* of three big cities in Brazil (Rio de Janeiro, Recife and São Paulo) in the last three years, it became clear some aspects of the hierarchies and stigma in the everyday life in *favelas*, in which some of their inhabitants experienced a double process of being outsider: as a *favela* inhabitant is already regarded as a nuisance in the city landscape; and as recent *favela* inhabitant, with weaker social bonds. Through biographical narratives of two generations of family members living in a *favela* of Rio de Janeiro, it became clear how the everyday life is in fact more complex than the social scientists and

the public opinion used to assume, marked by a distinction between “hill” and “asphalt”, and also between different groupings inside a *favela*. The paper explores both aspects of this distinction. Considering the experiences of those living in neighbourhood with the same characteristics of a *favela* would contribute to a better understanding of impoverished urban spaces and helps to face it.

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Fragmentation in Palestinian Society in the West Bank - Different Figurations of Palestinian Refugees Inside and Outside the Camps

The Palestinian refugee camps in the West Bank have been a center of attention for social research on Palestine and 'the Middle East conflict'.

In the academic discussion, the focus often rests on either the demands and the symbolic significance the camp population attaches to the 'right of return' or on the camps being 'hot spots' of resistance to the Israeli occupation.

However, the relations between the Palestinian refugees in general and more specifically the population of the refugee camps on the one hand and other groupings of the Palestinian society in the West Bank on the other have largely been neglected by social research. Internal relations and power balances between different groupings within the refugee camps, especially besides the political affiliations, have drawn even less attention. By using the framework of the Established-outsider theory by Norbert Elias (1994), we intend to discuss a) the relations between the refugee camp population and other, more established groupings of the Palestinian society (e.g. the 'urban middle classes'), and b) the internal fragmentation of the camp population.

In doing so, we particularly focus on the intersection of different ways to (re-)present 'the Palestinian issue' in the context of a homogenizing nationalist Palestinian We-discourse and of different historical generations (in the sense of Karl Mannheim) which frame relations between different groupings in the refugee camps.

Our research, which is also part of our PhD-projects, is based on biographical-narrative interviews and participant observations we have conducted in the West Bank since 2011.

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“The Respected and the Outlaws in Social and Political Change”

In Germany, the geopolitical faultline of the Cold War, enemy images played an important role after 1945 and especially after the creation of the two German states in 1949. One “result” was increasing anticommunist tendencies in the era Adenauer in West Germany. Official ideologies classified people whose political views differed from those of the majority as “subversive”. A similar political atmosphere could be found in East Germany, where those expressing critical political views were also quickly labelled “subversive”.

In my paper I would like to focus on people who had made the biographical experience of being sanctioned and arrested in Eastern and Western Germany in the 1950th and early 1960th. In my research study I've contrasted biographical narrations with the discourses of public press. Groups where because of their political opinions and ideals defined – I called them in my typology – as the respected or as the outlaws. But those labels where changing historically and produces – at least after the German unification – different groupings: Depending on political regimes and public discourses former insider became outsider and vice versa. The empirical findings are not only helpful discover the consequences for political action, political culture and commemorative culture in Germany. They give us a closer look into the process of figuration in social and political change.

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From Outsider to Insider through „Discourse Splitting“

German Jews migrating to Palestine before 1939 were regarded as outsiders by the native-born *Sabras* as well as the pioneers of earlier Zionist settlement movements, the *Chalutzim*. They were regarded as stiff, complicated and overly intellectual, a stereotype reflected in many so-called *Jecke*-jokes (cf. Shifman/Katz, 2005 and Almog 2000). The *Sabra*, and those that could pass as native-born, constituted the hegemonic cultural and somatic norm who built and defended *Eretz Israel* with their sweat and blood. The *Jeckes* therefore found themselves confronted by intersected and gendered discourses, particularly the *Sabra*-, the *Chalutzim*- and the *Survivor/Diaspora*-discourses. My paper deals with ways of positioning oneself amid those discourses and methods of becoming insider through submission to, as well as modification and appropriation of those discourses. More specifically, I will present the case study of my interview partner Dvora Orbach, who gained herself an insider positioning through what I term discourse splitting. I argue that apart from the possibility to hold positions in two discourses at the same time or to “switch” discourse positions in different contexts and times (cf. Tuijer 2007 and Spies 2009), discourses can be split, partly appropriated and partly rejected. I interpret this strategy as a way of overcoming the confrontation with a hegemonic norm that is difficult to meet.

The analysis of her narration reveals that Dvora splits the *Jecke*-discourse. While she rejects negative characteristics (e.g. blind faith in authority), she claims the positively connoted stereotypical characteristics such as reliability and high education. Another discourse splitting is evident in the reconstruction of the *Sabra*-discourse in her narration and its interplay with the Orbach family dynamic. Through the splitting, Dvora achieves for herself an insider position without having to distance herself completely from her family and origin. This strategy of discourse splitting might prove relevant for other outsider-insider contexts as well.

Distributed papers

Lena KAHLE, Freie Universität Berlin, Germany

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Alteration and Non-Belonging As Forms of Agency in Societies of Conflict

The biographical narrative approach allows listening to the individual's story in social contexts. Especially in conflicted societies where conflict groups are strongly referring to antagonistic versions of history, biographical narratives might challenge the exclusive national collective storytelling.

Israel is an example for a conflicted society and my paper focuses specifically on Arab and Jewish Israelis working in the field of Coexistence Education. Coexistence Education is neither part of an official political agenda of the state nor part of a public discourse on education in Israel. Choosing to work in this field indicates a certain position as 'not established'. In fact, in this field of work we can observe negotiations of conflicting positions such as history and cooperative actions of 'not established' members of society. Forms of agency in this conflicted field are closely connected to the individual's life story and they represent a tension between individual positioning and social expectations.

The analysis of life stories of Arab and Jewish Israelis results in positionings of alteration and of non-belonging. Alteration is presented as an individual position towards processes of collective storytelling as well as towards social norms and familial settings.

Non-belonging implies an individual arrangement in a social context to establish new forms of political empowerment.

These positionings create an alternative community where cooperation and friendship are coping strategies of outsider positions. Therefore, outsider groups construct new strategies of action as a form of group agency.

I would like to discuss these two forms of positionings of outsiders by raising the question in how far they can be reconstructed as learning processes in the course of a life story and also, in how far these outsider positions interrelate with established positions in society or alike with other outsider groups.

Children and Juveniles in an Outsider Position

Time and Place: Tuesday, 12 July 2016, 16:00-17:30; Seminarraum Geschichte 1 (Main Building)

Chair: Martina Schiebel

Session Organizers: Gabriele ROSENTHAL (g.rosenthal@gmx.de), Arne WORM (arneworm@t-online.de)

Aya EZAWA, Leiden University, Netherlands

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The Enemy within: Japanese Children Born of War and Discourses on WWII

One of the most significant aspects of the experiences of many Dutch-Japanese children born of war, born to Indo-European (Dutch-Indonesian) women and Japanese men during the Japanese occupation of the Dutch East Indies (1942-1945), is that their identity and existence continues to be defined by past and present discourses of WWII. Rather than their supposed racial, ethnic, or cultural characteristics as 'Japanese', it is the discourse about the Japanese at war that prevails in the Indo-European community in the Netherlands, and their heritage as a child of a reviled enemy that has come to define their personal life and identity and made them feel rootless and isolated. Even more significantly, the differentiation and marginalization many children born of war experienced took place within the family and community of their upbringing. Many grew up with strained relations to their mothers and step-fathers, making them feel like outsiders with no 'home' or 'real' family or community to fall back on. In this paper, I examine this process of identity construction in the context of the experiences of Japanese-Indo-European children born of war, who resettled to the Netherlands in the aftermath of WWII. Now of pension age, their stories shed light not only on experiences of marginalization as children of the enemy, but more importantly, the role and relevance of public and private discourses which have silenced their existence and contributed to their marginal status within their own families and communities. Based on life story interviews, this paper highlights the long-term impact of family and community memories of war on their personal life courses, as well as the ways in which children born of war have begun to engage with, and negotiate the meaning of their existence in the context of discourses of WWII.

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Outsiders in the Moroccan-Spanish Border Zone: Life Stories of Juveniles in Ceuta & Melilla

Based on my field research on practices of remembering and collective memories in the postcolonial border zone Morocco-Spain, in this paper I want to explore the process of negotiation on Francoist symbols in the public space of Melilla, a Spanish Exclave in Northern Africa. My PhD project is part of the project "The Social Construction of Border Zones", funded by the German Research Foundation (DFG).

While the Spanish Law of Historical Memory, passed in 2007, regulates that all Francoist symbols should be removed from public space, in Melilla there are still several traces of Franco's past as a commander of the Spanish Legion (a colonial elite unit) in North Africa from 1923 to 1935. But this presence of Francoism in public memory does not go unchallenged. There have been several attempts to change street names and to remove statues and plaques.

Based on biographical research that is informed by the sociology of knowledge and figurational sociology I will discuss the interdependency of individual and collective memories in Melilla, how they were constituted, how they changed over time and how they are interrelated with constructions of belonging and we-images. Drawing on Elias's concept of established-outsider relations I will focus on the fact that the share of the population that is Moroccan (or from Moroccan background) is growing constantly while the – predominantly Christian – Spanish population is dominating the historical discourse

that manifests itself in public space. Consequently, I will ask which groupings (with shifting asymmetrical power balances) are involved in practices of remembering and the continuous (re-) production of collective memories in the Spanish-Moroccan border zone. I will debate whose narratives are dominant, whose are marginalized and which events do not "find a place" in any narrative.

Yvonne NIEKRENTZ, University of Rostock, Leuphana University Lüneburg, Germany and
Matthias WITTE, University of Mainz, Germany

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The 'GDR Children of Namibia'. Outsiders with a Problematic Sense of Belonging

The term 'GDR children of Namibia' is used to describe a group of approximately 430 people. They were taken to the German Democratic Republic (GDR) from refugee camps in Zambia and Angola in order to remove them from the threat posed to their lives in the camps during the war of independence which was fought by the South West African People's Organization (SWAPO) against South Africa's occupation of Namibia from 1979 onwards. As part of a solidarity project between the GDR and SWAPO, the children were cared for in Bellin, Mecklenburg, and in Staßfurt near Magdeburg. In this socialist environment, they were educated to be the elite of a future, independent Namibia. However, once Namibia had achieved independence and the GDR had ceased to exist, the children and adolescents were suddenly and without preparation flown to Namibia without completing their school education. Due to their socialisation in the GDR, they were now experiencing typically European problems in Namibia – it was too hot, they were shocked by the eating and lifestyle habits and experiencing problems with the language. Girls in particular were experiencing serious problems, especially with the highly patriarchal family structures in Ovamboland in northern Namibia. Some of the group were the first 'black' pupils in Namibian German Schools where they were feeling like 'aliens' and facing racism. The analysis of the biographies shows how the 'GDR children' figurate themselves as outsiders with a problematic sense of belonging. They label themselves as part of an outsider grouping. The study of the media discourse about the group offers that multiple cultural identities are attributed to the GDR children which mark them out as being different. This paper examines their problematic sense of belonging and their problems finding a place for themselves in society.

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Voices of Hope from the Shadows of War: Accounts of Peace in the Life-Stories of Young People in Afghanistan

In war settings children and adolescents are usually among those who are most affected by violence. In Afghanistan, a country that has been shaped by war for decades and that is currently facing a dramatic increase in the level of violence, more than two thirds of the population is younger than 24 years. Due to a lack of political representation, their voices are marginalized. If one is interested in the societal potential of peace, one has to look at this next generation. This presentation is based upon a qualitative research project with young people in the Northern provinces of the country. It is aimed at understanding how experiences of everyday violence affect identity constructions, visions of society, and social agency of young people, by using narrative interviews and drawings. Despite traumatizing experiences of violence that are reflected in the empirical material, accounts of a peaceful future are elaborated and their contributions to powerful discourses that influence political decision-making processes are discussed.

Agnieszka GOLCZYNSKA-GRONDAS, Dept. of Applied Sociology and Social Work, Institute of Sociology, University of Lodz, Poland

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Outsiders or Insiders in “the Own Society”? – the Experience of Adults Raised in Residential Care Institutions

The paper will present the biographical experience of being a stranger “in one’s own society” on the example of biographical/narrative interviews conducted with adults (born 1959-1980), raised in children’s residential care institutions in Lodz, Poland. The empirical basis of the presentation comes from the project “Institutionalized identity? The processes of identity development on the basis of biographies rendered by adults raised in residential care”, 2011-2014. In the paper I will consider the phenomenon of stigmatising identity work performed by institutional and non-institutional interactional partners during the period of narrators’ institutionalisation and in their adulthood. I will also address to the concept of the institutional space of impunity as the area of emerging of asymmetrical power balances in interactions between institutionalised children and adolescences and their care-takers.

COMMON SESSION 2B - The Futures We Want: Global Sociology and the Struggles for a Better World

Time and Place: Tuesday, 12 July 2016, 17:45-19:15; Hörsaal 10 (Juridicum)

Chair: Roberto CIPRIANI, University Roma Tre, Italy

The Common Sessions present distinguished speakers from the ISA's Research Committees (RC), Working Groups (WG), and Thematic Groups (TG) who address from their perspective the common theme 'The Futures We Want: Global Sociology and the Struggles for a Better World.' The purpose of these plenaries is to foster dialogue and exchange new insights and inspirations across research units by jointly focusing on the theme of the Forum, on forward-oriented modes of sociology, on the future visions of different social actors, their struggles for a better world, and global sociologies' contributions to these debates.

Oral Presentations

Six Narratives in Search of a Future: Current 'Theory' in the Sociology of Religion

James SPICKARD, University of Redlands, USA

How cultural change can contribute to welfare state change: Tracing cultural and institutional processes

Birgit PFAU-EFFINGER, University of Hamburg, Germany

Challenges of Biographical Research

Gabriele ROSENTHAL, Georg-August University of Göttingen, Germany

From Legitimation Crises to Movements to Power

Lauren LANGMAN, Loyola University, USA

Gabriele ROSENTHAL, Center of Methods in Social Sciences, University of Goettingen, Germany

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Challenges of Biographical Research

What have been the challenges faced by biographical research in the past decades? In my paper, I will not only discuss different methodological and theoretical, but also practical challenges. Additionally, I will pursue the question in how far biographical research is able to contribute to people's struggles for a better world. In which ways are we able – through our research – to empower the almost powerless outsiders in our interconnected "world society"? My contribution will be based on an ongoing research about illegalized migrants in Europe who come from Syria and the sub-Saharan countries.

My focus will be on the following challenges:

- Transnational research: transnational biographies and familial histories
- International multilingual research
- Overcoming Eurocentrism (as a form of restricted perspectivity)
- Developing combinations of methods according to the requirements of the social fields and settings which are investigated
- Getting insights into the powerlessness of the outsider in their figurations with established groupings
- Ambivalence/balance between commitment and objectivity
- Impact of research on empowering the outsiders

Wednesday, 13 July 2016

Embodied Biographies, Virtual Bodies

Time and Place: Wednesday, 13 July 2016, 09:00-10:30; Seminarraum Geschichte 1 (Main Building)

Chair: Susan Bell

Session Organizers: Susan BELL (Susan.Bell@drexel.edu), Kathy DAVIS (k.e.davis@vu.nl)

Julia DIEZ¹, Paloma CONDE ESPEJO¹, Maria URTASUN¹, Marta SASTRE², Luisa RUIZ², Maria SANDIN¹ and Manuel FRANCO¹, (1) Social and Cardiovascular Epidemiology Research Group. Universidad de Alcala, Madrid, Spain, (2) Villaverde Health Promotion Centre, Madrid City Council, Spain

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A Food Environment Photovoice Project in Madrid: A Tool to Gain Empowerment and Reconstruct Neighborhood Biographies

Photovoice is a novel participatory-action research technique by which the taking of photographs— usually by people who are disadvantaged or ignored – becomes a means of critical reflection and personal empowerment. Participants capture and reflect the strength and concerns of their community through real life experiences.

Our aims were (1) To enable residents of a low-income urban area to record and reflect their community's food environment, (2) to promote critical dialogue and knowledge about the local food environment through small group discussions of photography, and (3) to evaluate how this experience transforms the collective neighborhood biography.

Therefore, we carried out 4 photovoice discussion groups (men and women, within 40-75) in two contiguous low-socioeconomic neighborhoods by 8 public health practitioners and 4 researchers. Participants took images on their local food environment, serving as prompts to elicit residents' health concerns and beliefs regarding urban environmental determinants of eating patterns. Discussions were transcribed and interpreted using thematic analysis with the aid of Atlas.ti software.

47 pictures (out of 134) were selected by the participants, to be included in a photobook and an exhibition to share their experiences with other community members. "Economic crisis/poverty", "cultural diversity", "healthy&cheap" and "social relationships" are collective and cultural food values building the neighborhood identity. Throughout these groups, residents became aware of the relevance of their food environment, demanded a nutrition-workshop and strengthened their social networks. New bridges were built between the community and public health practitioners, who gained new and deeper knowledge about the residents' concerns and new ways to connect with them.

Photovoice is improving the Heart-Healthy-Hoods project (hhhproject.eu), by helping residents rebuild their identity together, gain knowledge of their environment and engage in a process of individual and collective empowerment. Photovoice is a powerful tool to change residents' self-concepts about themselves and reconstruct collective biographies.

Darja KLINGENBERG, Goethe University Frankfurt, Germany

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Consuming Europeannes, Eating Deliciously and Digesting the Soviet. Changing Tastes and Food Practices Among Russian Speaking Middle Class Migrants in Germany

Food prepared, indulged and talked about at kitchen tables, fast-food counters and other tables of migration is a crucial element in encountering different spheres of the receiving society, creating relationships with new and old "Others" and maintaining transnational affiliations. Food nurtures not only nostalgic desires but also the need to reflect and remember one's past and connect it with the present. Thinking about embodied experiences of migration, my paper addresses the transformation of tastes and appetites

in the context of Post-socialist migration to Western Europe.

In a first part I will sketch out the relevance of my interest drawing on intersectional feminist understandings of migrant experiences and the contributions of food studies to understanding food economies and geographies in migration. The second part will be based on biographical interviews with and participatory observation among Russian Speaking middle class migrants in Germany, which I conducted as part of my PhD Thesis. I will speak about shared palates and memories and the desire for and appropriation of new tastes. I address the sense of disgust, discomfort and familiarity and the experience of being ethnicized or exoticized based on food desires. Those dimensions of embodied experiences allow, as I will argue, a deep understanding of the fine and often invisible and discrete lines of the social geographies which migrants experience, cross and create in their daily life's. They also reflect broader issues as post-socialist migrant's femininity, practices of care in their embeddedness with sexual identities, class and race.

With this perspective, I will introduce a grounded reconstruction of practices and embodied aspirations of migrants beyond the reification of ethnic and cultural affiliations that still haunt migration sociology. In the last part I will briefly reflect on employing biographical methods in the context of understanding embodied experiences.

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Biography of Thing and Thing in a Biography

According to Igor Kopytoff, things also have biographies. By looking at them, one tries to find answers to the questions concerning production of them, their careers, and recognizable "ages" of their lives. That scope enables to see social values and interactions of groups mirrored in materialized dimension of things, considered as equally important actants in creating, and sustaining social life. In the presentation, therefore, I would like to look into highly materially deprived life of Nazi concentration camp prisoners, and their everyday struggle differently than we used to, that is through more materially oriented perspective, and one particular object: bread. This approach will enable me to connect the importance of bread in life of survivors after incarceration with variety of usage the object was involved in the concentration camps.

The decision to follow the bread in accounts of survivors is based on two factors. Firstly, its importance in testimonies, both in qualitative and quantitative aspects. Secondly, its recognizable presence in private and public narratives raises the question of its role in commemoration processes.

In the presentation, the attention will be paid to different biographies of bread, which mark wide range of different cultural activities it was involved in. At first, its career evolves from an nutritive object, through currency to functional thing. Then, after the war, memory of the camp is conveyed through everyday practices related to bread: showing the great respect in which it is held, and recording the rituals and habits of camp provenance. But bread is also present as a narrative element that illustrates deeply symbolic events, both momentous and traumatic in survivors' biographies.

Research is based on the accounts which come from written texts and memoirs, Majdanek State Museum and Auschwitz-Birkenau State Museum's archives, and narrative inquires conducted by the author with survivors.

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Borders and Bodies: Eritrean Asylum Seekers' Biographical Narratives of Their Journey of Escape

Much of the recent literature on irregular migrants and border-crossing focuses on governmentality and biopolitics. To use Agamben's term, the bare lives of irregular migrants are often viewed from a vertical angle, as objects of study and as

masses. However, in this paper we look at migration through the migrant's eye, as a subject, from a horizontal perspective, through the embodied experience of the voyage and the sense of proximity between life and death.

We focus on the journey's adversities to the migrant's body – hunger, thirst, being hidden in packed pickup trucks and airless containers, and for those less lucky, being sold to owners of torture camps established to raise ransom money. Migrants describe a journey in which their condition shifts between two opposite ends -- on the one hand, being in total control, making use of their accumulated knowledge, bodily fitness and natural resourcefulness, while on the other hand, being entirely out of control, merely an object handled by others. Our paper explores the voyage through biographical narratives on the body and the senses, and explores the meaning attributed to those in retrospect.

The paper is based on over twenty interviews in Tigrinya and English, conducted between 2013 and 2015. The interviews were conducted with Eritrean asylum seekers who arrived in Israel illegally, through its Southern border, between 2007 and 2011. These asylum seekers walked to Ethiopia or Sudan, and then were smuggled through Egypt and the Sinai. In addition to analyzing the interviews, we incorporate media reports, Human Rights Organizations' publications, court affidavits and films, well as observations from Tel Aviv's migrants' district, *Holot's* detention center, and the border through which the asylum seekers arrived.

New Directions in Biographical Research

INVITED SESSION

Time and Place: Wednesday, 13 July 2016, 10:45-12:15; Seminarraum Geschichte 1 (Main Building)

Chair: Lena Inowlocki

Session Organizers: Kathy DAVIS (k.e.davis@vu.nl), Roswitha BRECKNER (roswitha.breckner@univie.ac.at)

Panelists:

Phil C. LANGER (Johann Wolfgang Goethe-Universität Frankfurt, Germany); **Irimi SIOUTI** (University of Vienna, Austria); **Kathy DAVIS** (VU University Amsterdam, Netherlands); **Roswitha BRECKNER** (University of Vienna, Austria); **Elisabeth TUIDER** (University of Kassel, Germany); **Hermílio Santos** (PUCRS Porto Alegre, Brazil)

Women and Violent Action

Time and Place: Wednesday, 13 July 2016, 14:15-15:45; Seminarraum Geschichte 1 (Main Building)

Chair: Michaela Koettig

Session Organizers: Hermilio SANTOS (hermilio@pucri.br), Michaela KOETTIG (koettig@fb4.fra-uas.de)

Oral presentations

Anja PANNEWITZ, HTWK Leipzig University of Applied Sciences, Germany

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Material Spaciality As Condition of Female Violence. Qualitative Analysis Regarding Biographies of Young Female Offenders

Gender and violence tend to be negotiated in a restricting and stereotyping way. Not only a dichotomous construction of gender, but also the gender related generalization and homogenization of violent experiences – „women“ as victims, „men“ as perpetrators – reveals a normative reference to reality. Both deny as well the actually and constantly appearing polymorphy of gender identities in everyday life as individual life courses and experiences of violence.

In this context I will investigate the conditions of female actors in violent action, to understand how and why teenaged "girls" or "women" act violently: What does self-exercised violence mean for them? How do they arrange it in their own biographical context? The main focus is set on material spacial conditions of female violence: To what extent do spacial structures and realities in houses, apartments, residential communities or in public transport etc. have an impact on individual or collective, verbal or physical violence? How does space possibly promote violence against the own child, a flatmate or against an assaulted man etc.? And how is spacial structure woven into the individual treatment of self-exercised violence by the authors?

These questions I will follow by showing selected empirical material about violent teen „girls" and „women", that was collected by students of Social Work within a teaching research project from october 2014 till july 2015. At sequences from narrative interviews, which were analyzed by Grounded Theory, I will show spacial living environments as intervening parts of female life courses and violence.

Dominique HEYBERGER, Georg-August-Universitat Gottingen, Germany

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Live Stories Between Self-Sacrifice, Dependency and Self-Determination. Biographies of Mothers Taking Care of Their Adult Children Diagnosed with a Disability

My paper is based on my PhD research, for which I have conducted biographical interviews with mothers whose children were diagnosed with a disability during infancy. All interviewees continue to live with and take care for their meanwhile adult disabled children. One of my central empirical finding is that these women are struggling with experiences of stigmatization. In their perspective they often feel not heard or well listened to so that the support available, is not necessarily meeting their needs or those of their children. Experiences of parenthood continue over decades in which they have often felt left alone in fighting for the rights of their child. The systematical barriers and experiences they face have been affected by the time that they grew up in themselves and in which they have raised their child, as well as the system and the circumstances surrounding their lives. The biographical case studies show how the mothers, in addition to the event of having a child with special needs that is subsequently diagnosed with a disability, deal with the public discourses they are faced with. Biographical research helps to identify the links, understand the challenges and reflect on the current conditions which an individual faces and how those experiences may be passed on to the next generation.

In this presentation I will discuss the perspective by which mothers and women express their „themes“, how those themes are exposed, what they feel secure talking about, what they find difficult to talk about and what is possibly even unspeakable.

Hermilio SANTOS, PUCRS, Brazil

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Women As Violent? Women's Biographic Experiences of Violence

The role of female as an active actor in violent action is rarely analysed by sociologists. This situation helps implicitly to diffuse the thesis that women are *a priori* and exclusively victims in a society dominated by the masculinity. In this sense, it could seem to be senseless to problematize women as protagonists in violent action, and this way it could be understood as something against the gender equality or the struggle for women's right. Based on some influential sociologists and also on feminist literature some analysis, paradoxically, defend the women's emancipation at the same time that doesn't recognize them as able to act violently or, when it does, women do it under the domination of a male partner or to repeat male's behaviour. Refusing to problematize this issue seems to implicitly support the thesis that violence is exclusively a masculine behaviour. Recent researches conducted by the author in several *favelas* (impoverished urban areas) in Brazil concluded that male and female small children suffered the same experience as victims, and that mothers are the most important perpetrator of physical violence against children. Based on these findings and on biographical narratives of female adolescents and young women currently in prison, the paper analyses what could preliminarily be considered as different types of women's engagement in violent action.

Johanna SIGL, Georg-August-University of Goettingen, Germany

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The Importance of Violence for Former Female Right-Wing Extremists

The importance of violence for former female right-wing extremists

From the perspective of gender construction, the topics of right-wing-extremism and violence seem to be highly male-dominated. Both fields are dominated by heteronormative masculinity constructions. Including women, who are engaged in the extreme right, into the analysis enlarges this perspective and provides an insight into the construction of gender as well as into the subjective meaning of violent action.

Based on biographical-narrative interviews with women who gave up their engagement with the far right and based on the findings of biographical case-reconstructions I will argue that violent action has different meanings for those women.

The references to violent action depend on the various biographical and historical contexts in which the young women first got engaged with the far right and the contexts in which they distanced themselves later on.

Dissociating from the extreme right can include a break with violent action and self-presentation – but it does not have to. Violent self-presentation can be maintained up to the present despite the statement of dissociating from the extreme right.

In addition, my paper aims to challenge the gender role stereotypes, which are currently determining the research on right-wing extremism. I'd like to increase the sensitivity for the diversity of biographies from female dropouts and contribute to a research perspective that takes into account the complex interdependencies of violent actions and gender constructions.

Nicole WITTE, University of Goettingen - Center of Methods in Social Sciences, Germany

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Palestinian Women in Haifa – the Case of Established Outsiders

In my talk I'll deal with the (collective) constructions of belonging of (graduated) Palestinian Women in Haifa, Israel. From 2010 to 2014 I conducted narrative biographical interviews with these women in the scope of a joint research project funded by the GRF.

To label them as Palestinian women is due to the ongoing social construction of collective belongings and their fluid interrelations but also to the likewise socially constructed

perceptions of the self and the others which are subject to a hegemonic (,glocal') discursive field that demands to position oneself as 'Palestinian'. In my paper I want to focus on the adoption or rather construction of these belongings and images by the women.

The women I interviewed, have difficulties to meet the discursive demands of being Palestinian, because they have available little biographical experience that fits the image of suffering from and resistance against Israel which are important elements of 'Palestinian-ness' in the sense of the hegemonic discourse. These difficulties are connected to their 'successful integration' into (Jewish) Israeli society.

Because of their belonging to on the one hand an outsider grouping (of Palestinians in Israel) and on the other hand to the 'established' (with regard to citizenship, Israeli university degrees etc. in contrast to Palestinians in the West Bank or Gaza) they find themselves in a contradictory position within the figuration between Israelis and Palestinians.

Therefore, the women don't perceive their self definitions and definitions by others as Palestinian as 'natural' or unquestioned. Throughout the courses of their lives they have 'learned' rather than 'experienced' that their constructions of belonging in terms of gender or religious belonging are always entangled with a Jewish – Israeli 'other'. The auto-biographers are not just 'women' but 'Palestinian women', not just Christian, but 'Palestinian Christian' etc.

Distributed Papers

Katharina BRIZIC, University of Freiburg, Germany

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What I Am Not. Violence, Displacement, and Liberation from 'origin' in the Kurdish-Turkish Conflict.

In my presentation I am going to analyse a biography told by a female Kurdish refugee from south-eastern Turkey. Following unjust accusations of collaboration with the Kurdish PKK (listed as terrorist organization), the woman's native village was destroyed by the Turkish military.

Refusing to use any Kurdish, the woman narrates her story in the majority language Turkish. Initially, she provides a myth-like tale identifying herself as being of Non-Kurdish, yet unknown origin; only the male family members 'are Kurdish'. Dry descriptions of male domestic violence follow. Simultaneously, experienced accusations of political violence, i.e. terrorism, are passed on and re-ascribed to the family's males.

At the core of the narration, the register changes radically. We are now told the emotional story of a woman: the narrator's mother. It is her who withstands domestic and political violence, thus embodying the myth of Non-Kurdishness in flesh, blood and (Turkish) language. In midst a life story, we are witnessing an ethnopoetic key event, with lines, stanzas and chorus, and of emotional beauty: a poem singing of the mother, and of liberation from origin.

This self-representation is made up of what 'must not be', reinterpreting deprived 'origin' as 'guilt' and as 'male', to be overcome by 'Turkishness', 'morality' and 'female voice'. This is specifically relevant for the interdependence between individuality and collectivity: discourse and narrative analyses of multiple parents' and children's biographies show the wider, transgenerational modellings of (in)justice and conflict, and might allow for an assessment of the conflict's future course. My study is thus driven by the idea of a biographical-sociolinguistic contribution to peace and conflict studies, here on the example of Turkey and the Kurds.

Hinrichsen, H. / Rosenthal, G. / Worm, A. 2013, Biographische Fallrekonstruktionen. In: Sozialer Sinn (2), 157-183.

Hymes, D. 1996, Ethnography, linguistics, narrative inequality. Toward an understanding of voice.

Migrant Women's Biographies within the Economic Crisis: Transnationalism As a Coping Strategy Reconsidered

JOINT SESSION RC32 Women in Society (host) with RC38

Time and Place: Wednesday, 13 July 2016, 16:00-17:30; Hörsaal I (Neues Institutsgebäude (NIG))

Chair: Ursula Apitzsch

Co-Chair: Francesca Alice Vianello

Session Organizers: Francesca Alice VIANELLO (francescaalice.vianello@unipd.it), Ursula APITZSCH (apitzsch@soz.uni-frankfurt.de)

Oral presentations

Pragna RUGUNANAN, University of Johannesburg, South Africa

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Indian Migrant Women's Biographies: Revisiting Transnationalism in South Africa

Migration has traditionally been seen as a primarily male domain, particularly in developing countries. However, global practices have increased the visibility of women migrants such that the feminisation and irregularization of migration has led to new flows of transnational migrant movements particularly to South Africa. This paper draws attention to the growth of south-south migration, specifically focusing on Indian women's migration to South Africa. The paper is based on exploratory research using qualitative interviews conducted with married and unmarried Indian women. Contrary to dominant migration literature that shows women migrating as dependents, this group of women, from various social backgrounds, migrated independently to South Africa. The paper explores the reasons for their migration, their choice to migrate specifically to South Africa, and how gender is constitutive to their decision to migrate to a developing economy. The paper further explores the way gender relations are produced and reproduced in these transnational spaces, the nature of networks and migratory strategies that challenges the hegemony of traditional and patriarchal households. The paper purports that there are new forms of migration patterns that women undertake: as single women choosing to empower themselves; as educated, professional and mobile women; for reunification and career advancement, and as migrants who display agency by seeking opportunities in south-south migration. Set against the background of Newendorp's (2010) transformative effects of migration, where migration opens up new ideas of consumption, challenges work and family roles and new forms of leisure and recreation, the paper examines how these women view South Africa as a 'second home' as south-south migration opens up new ways of understanding their gendered lives and how they set about reconstructing their lives in South Africa.

Laura MANKKI, University of Jyväskylä, Finland

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Paradoxes of Feminization of Labor Migration in Finland and Italy: An Intersectional Reading

This article focuses on migrant women involvement in the host country labor market, with a focus on the service sector. The research draws from 20 biographical interviews with Estonian and Albanian migrant women respectively in Finland and Italy. The article intersects with migration studies, gender studies and employment relations literature.

The aim of the paper is to understand how labor market segmentation is reproduced and how migrant's gender; ethnicity and age become the factor to keep/find the job and consequently help restructure and deregulate the labour market. Moreover we ask how the feminisation of labor migration, triggered by the economic crises, neoliberalism and austerity policies, affects the service sector and the working migrant women in two different labor market, migration and gender equality regimes such as Finland and Italy.

Migrant women do experience forms of equality and empowerment through work. However, especially in times of crises, they are one of the most vulnerable groups to suffer austerity measures and worsening of working conditions. In our study we find that working migrant women struggle between emancipation through work and exploitation through segmentation. Their migration stories tell us that the empowering experiences of entering the labour force overlaps with the precarious working conditions they find themselves such as discrimination and exploitation by working in low paid jobs and often in the underground economy.

We argue that through intersectional lens; using intersectionality as an analytical and methodological tool we are able to follow the paths that govern these migrants' lives in the labour market. Even though migrant experiences enables us to understand the motives, opportunities and constraints of their migration and labor market involvement we conclude that there are power structures and institutional level practices that needs to be read more often with an intersectional approach.

Ina ALBER, University of Goettingen, Germany

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Care Workers in Transnational Polish-German Spaces

Comments to Organizers: If needed, I could join the session on "Transnational migration and biographical narratives" as well.

Abstract: Taking care of elderly people is an urgent task for society. One social practice evolving from the need of 24/7 care in private homes in Germany is hiring (mostly) female care-takers from a Polish agency specialised in transnational care work. Practically, these Polish women are employed in Poland, but they are allowed to work as 'delegates' for three months in Germany within their Polish work contracts. However, they must spend the following three months in Poland again in order to retain their 'delegate status'. This grey zone of il/legal transnational work within the EU allows many Polish women in economic crisis to earn a living for their families – thereby challenging traditional gender roles. But at the same time they expose themselves to bad working conditions and lose contact to their families at home. In the Polish discourse this transnational female work is connected to slogans like „modern slave work“, „alarming (mental) health conditions“ of the female care workers, and „Euro-orphans“. The social practices lead to a life of commuting and living in a transnational Polish-German space. The questions I'd like to discuss in my paper are: how do Polish women working in Germany address these problems in their biographical narrations and how do they integrate these experiences into their biographies? How do they cope with their transnational lives and how do they make use of social networks and civil society organisations like Caritas for support? And how can all actors involved like German and Polish families, care takers, organisations as Caritas, and politicians create "the future they want"? The paper will present preliminary results from my project on Polish-German relations in care work for the elderly building on biographical-narrative interviewing and discourse analysis.

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Transnational Strategies of Education for Social Mobility By Young Migrant Women in Germany

This paper proposes looking at the educational and social mobility strategies of migrants' children in transnational social space as a product of their social location rather than examining these strategies in terms of the deficiency approach, which explains the lower professional and educational success of migrants as being linked with their cultural origin. The social location, in turn, should be conceptualized as the interplay of the enabling (inclusionary) and constraining (exclusionary) structures, norms and values in migration contexts. In this sense, migrant transnationalism, in the form of diverse networks and

educational/professional strategies, might become a resource which helps migrants to circumvent the constraints and restrictions put on them as they seek to improve their socio-economic status in the context of globalized economies. Based on a comparison of two biographical narratives from a young Kurdish woman and a Turkish woman, both living in Germany in the third generation, the paper shows that the construction of certain forms of belonging is accompanied by corresponding forms of transnational biographical orientation and upward mobility strategy. Moreover, the paper highlights the potential of migrants' transnational practices and constructions of belonging for contesting and critiquing the limits of the citizenship regimes of nation states. The interviews stem from a research project conducted at Goethe University in Frankfurt am Main between the years 2010-2011, in which 18 biographical narrative interviews were done with the children of migrants in the second and third generations.

Susanne WILLERS, Universidad Nacional Autonoma de Mexico, Mexico

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Gender and Violence in the Experiences of Central American Women: Migration As a Coping Strategy?

Neoliberal reforms and economic crisis have strong impact on Central American post-civil war countries and contribute to increasing violent societies. Countries like Honduras and El Salvador have today one of the highest murder rates of the world. Gang violence and organized crime affect gender relations in a special way, endangering the lives of women and limiting their working opportunities. Under this conditions, migration becomes one of the most important strategies for social reproduction. Each year there is an increasing flow of women leaving Central America countries, looking for work opportunities abroad in order to sustain their families.

My paper is based on a field work- study in two Mexican border towns, Tijuana in the North and Tapachula on the Mexican South. It focuses on the experiences of women during transit migration through Mexico and on the strategies Central American women adopt in order to realize their migration projects. It takes into account how the different forms of violence in the origin, transit and destiny converge by reconstructing women's migration trajectories from a biographical perspective. This reconstruction challenges classical categories of migration studies and shows how social, structural and gendered violence affect women's migration projects and migrant's social networks. In reference to the model of analysis of Sarah Mahler and Patricia Pessar's (2003) "*gendered geographies of power*" of the migration process, I want to show that migration itself is an answer to recurrent experiences of violence and an important aspect of women's agency in this specific context.

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The Market for Vietnamese Brides: Global Marriages As Strategy Deployments

In 1986, Vietnam implemented the policy of Đổi Mới ("Renovation") intended to usher the country toward economic development through the influx of foreign capital and investment. This transition coincides with the emergence of the "Four Asian Tigers" (South Korea, Taiwan, Hong Kong, and Singapore), economies characterized by pronounced free-market ideology and industrialization. Out of this climate of national and regional economic change emerged a bride market specializing in the "sale" of young Vietnamese peasant women to rural men from these neighboring "Asian tiger" countries. My study examines this market for Vietnamese brides to understand the economic dimensions of increasing transnational connections and commercialized intimacy. I do this by utilizing mixed qualitative methods, including in-depth interviews, ethnography, and document analysis. To investigate how individuals navigate macroeconomic changes such as market liberalization, I seek to answer: How do Vietnamese peasant women learn about and decide to participate in a bride market in

which they are sold to foreign, Asian bachelors? Why are men from economically advanced nations looking to developing countries for marriage opportunities? Finally, how do actors in the Vietnamese bride market reproduce or complicate socioeconomic hierarchies among countries in Asia? To address these questions, I use the case of Vietnamese-Korean unions to analyze global relations. Since the 1990s, South Korea has been one of the top importing countries of Vietnamese brides. The economic viability of South Korea has created the possibility of new mobility strategies for the Vietnamese, who are increasingly turning to Asian countries in the pursuit of economic security. By looking specifically at Vietnamese-Korean marriages, I highlight new avenues for the exercise of agency within a context of changing global economies. Anticipated findings will offer insight into the type of strategies individuals, who are located within local and national peripheries, deploy to gain marriage and economic opportunities.

Distributed Papers

Macarena TRUJILLO, Universidad de Playa Ancha, Chile

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Más Allá De Las Exclusiones y Resistencias: Experiencias De Monomarentalidad En Mujeres Latinoamericanas En Contexto Migratorio.

En la actualidad se considera central la integración de la perspectiva de género para atender la complejidad de los procesos migratorios, lo que ha develado las particularidades de la experiencia femenina en un discurso que solía presentarse desde una óptica androcéntrica, situación que sin lugar a dudas ha implicado un giro epistemológico en el área (Mummert, 2010; Rodríguez García, 2010). Por otro lado, en el ámbito de las familias monomarentales a nivel europeo, se ha subrayado el "espectacular auge de las constituidas por familias migrantes" (Almeda y Di Nella, 2011: 24). Así, en esta comunicación se presentarán elementos relevantes a nivel teórico-conceptual para atender a la complejidad de este fenómeno desde una óptica de género; atendiendo al cruce experiencial que implica la construcción social de la maternidad, el contexto de monomarentalidad y los proyectos migratorios; para posteriormente analizar diversas historias de vida de mujeres latinoamericanas radicadas en Barcelona, cuyas experiencias vitales en el marco de la monomarentalidad e inmigración permiten comprender que dichas vivencias no se presentan de manera dicotómica de "exclusión/inclusión", sino que se experimenta desde múltiples matices, lo que en la práctica implica que desplieguen distintas estrategias de empoderamiento. Si bien estas experiencias pueden revelar inequidades sociales, también dan cuenta del desarrollo de dinámicas y de la movilización de recursos que realizan estas mujeres, las que les permiten cumplir con sus objetivos migratorios así como con el cuidado de hijos e hijas; con todas las responsabilidades emocionales y económicas añadidas que conlleva el contexto de monomarentalidad.

Marita HAAS, Vienna Technical University, Austria

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"I Was a Woman. I Was Skilled. I Had a Doctoral Degree and [I Was] a Foreigner". Migrant Coping Strategies of Women in Highly Qualified Areas

Coming from a Southern European country with restricted career opportunities and reduced economic possibilities, *Elena* leaves her hometown and family for an international career in science. Her initial motivation to "make more of her" is combined with a high pressure from her parents. Her journey and the acceptance of positions in industry and university research, however, also refers to a process of being marginalized in various aspects: As a woman, she is exposed to stereotypical role-expectations and normative concepts of what is believed to be socially appropriate for men and women (West and Zimmermann, 1987; Ridgeway, 2009). In organizations where maleness is regarded as a superior trait; beliefs about the "inferior" lead to specific expectations of an individual's ability and performance (Acker, 1990; Gherardi, 1994).

How do these normative expectations - which are, partly, contradicting each other - determine the process of her professional identity formation? And how does she, as a female migrant, working in a highly qualified area, deal with experiences of xenophobic discrimination?

Professional identity is formed through accumulated individual experiences within a profession over time and is strongly influenced by norms, attributes, and motives for the profession (Ibarra, 1999). Biographical narratives make individual and institutional processes as well as their interrelation visible. They depict the continuous negotiation process how to deal with different role expectations and the question how to integrate them in the own biography. A particular focus on the self-presentation of *Elena* (cf. Rosenthal 1993; 1995) demonstrates that narrating and thus constructing the own biography are closely related with the process of professional identity formation. In her account we learn about the way how she used her biographical experiences to develop a coping strategy how to succeed.

RC 38 Business Meeting

Please note: different time and place than in the official program!!!

Time and Place: Wednesday, 13 July 2016, 17:45 – 19:15 – Institute of Sociology, Rooseveltplatz 2, 1st floor, Seminarraum 3

Session Organizers: Roswitha Breckner, Lena Inowlocki, Hermílio Santos, Maria Pohn-Lauggas

Thursday, 14 July 2016

Making Individual Memory Visible in the Public Space

Time and Place: Thursday, 14 July 2016, 09:00-10:30; Seminarraum Geschichte 1 (Main Building)

Chair: Julia Vajda

Session Organizers: Julia VAJDA (h13073vaj@ella.hu), Julia SZEKELY (szekej@gmail.com)

Oral presentations

Monika PALMBERGER, Department of Social and Cultural Anthropology, University of Vienna, Austria and **Eva SCHWAB**, Department of Landscape, Spatial and Infrastructure Sciences, Institute of Landscape Architecture, University of Natural Resources and Life Sciences, Vienna, Austria

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Shaping Perceptions, Meaning and Use of Holocaust Memorial Spaces: Two Case Studies from Vienna

Along two case studies of memorial places in Vienna, Turnertempel and Judenplatz, this paper reveals two diverging conceptions and understandings of Holocaust commemoration and the particular individual commemorative practices they generate. Differences are most prominent in the way civil society and residents were actively incorporated in the decision-making process and were invited/excluded to make use of these memorial spaces in everyday life. Whereas the Turnertempel project, located in a multi-cultural less privileged residential area, stems from a small scale, local civil society initiative endorsed by the district government, Judenplatz - located in a central tourist area - was initiated by a high profile public figure and negotiated in a politically charged and press-mediated process.

In both memorial places a contemporary and abstract design language has been employed, albeit connected to different regulations and expectations of use which reveal diametrically opposed understandings of commemoration: the Judenplatz memorial does not allow people to engage with it in any physical manner (e.g. step or touch it), whereas the Turnertempel memorial encourages its visitors exactly to do that.

Drawing on data gained through ethnographic and socio-spatial analysis, this paper argues that the initial process, the design and the official regulations around a memorial have little explanatory power concerning the actual perception and use of public commemorative spaces. The quality of the wider spatial configuration and its specific location in the city, demographic and socioeconomic parameters and not least the memorial's active "promotion" by civil society activists are more important in shaping perceptions, mnemonic practices and various forms of engagement with a particular memorial space.

Johannes BECKER, University of Göttingen, Germany

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Outsiders' Silence about Their Past in the City

In this presentation, I analyze how narrations about life and family history are subdued in self-presentations of outsiders who are not considered as authoritative representatives of their place. Argumentations of social closeness or individual constructions of belonging to the city might instead serve to reassert spatial belonging.

Palestinians in the Old City of Jerusalem often talked little about their families' past and their personal history during the biographical-narrative interviews I conducted there. Instead of, they focused on current circumstances and hardships. This is connected to the history of a majority of Old City inhabitants who are descendants of poor migrants who moved there from the countryside. They are devalued in an inner-Palestinian discourse as

criminal and socially conservative. This outsider positioning in contrast to 'authentic' Jerusalemite families prevents them from the right to produce an authoritative text as 'Jerusalemites'. In their self-presentations, 'not telling' about their past in Jerusalem mirrors the lacking acknowledgment of their history and memory.

But at the same time, they perceive the expectation to safeguard the holy places and the Palestinian character of the Old City in the face of Israeli occupation policies which seek to increase control over this place (e.g. through support for the settler enterprise and the legal and infrastructural discrimination of the Palestinian population). Thus, their task of reaffirming the national character of this place remains unconnected to a historical outlook which, for many, increases fears of the being discovered as 'non-authentic' citizens and of being driven out.

The lacking presentation of biographical memories in and attachment to the city is in the self-presentations often overwritten by the presentation of a functioning social (neighborhood/urban) community or, on a more individual level, by paralleling one's own fate with the fate of the contested city of Jerusalem.

Eren YETKIN, Goethe University, Frankfurt am Main, Germany; Hans Böckler Foundation, Germany

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Remembrance on the Doorsteps of the Appropriated Armenian Property in Van

The ruins of the old city centre of Van, Turkey, built and occupied for thousands of years by the autochthone Armenian community who had perished with the Armenian Genocide 1915, looms in the background of the new "downtown" of the modern city. The ruins are uninhabited and isolated with fences and wires by the governorship. Similarly, the ancient Armenian monasteries in the rural area of Van that were plundered and appropriated during as well as after the genocide has fostered new Kurdish settlements nearby. The streets, hills and hidden corners of the centre and villages of Van contain a great number of such spots that can well be defined as *Gedenkorte* or *traumatische Orte* (Assmann 1999; cf. Celik & Dinc 2015).

This paper discusses the influences of the appropriated Armenian property in the urban / public spaces of the region and tracks the traces of the remembrance on the Armenian past — through these buildings — in the biographies of Kurdish people. The study is based on narrative interviews and ethnographical documents.

With the growing awareness in Kurdish society on the Armenian Genocide (Ibid.; Biner 2010) and on the participation of the ancestors (Gerlach 2010), the young generation challenges the denialist representation of the state and grandfathers posing the question "Why does an Armenian church stand in a village that is bereft of Armenians?". Moreover, the phenomena — interrelating the state oppression on Kurds with the Armenian Genocide - occurs in narratives. In this regard, this paper, centred around a comparative questioning — centre versus periphery and state (denialism) versus individual (remembrance) (Libaridian 2004), focuses on the complex relationship between remembrance and the place through social mnemonics (Olick 2008; Woolfson 2013). Different positions and remembrance regimes about the public spaces related to the genocide will be included in the discussion.

Katinka MEYER, Center of Methods in Social Sciences University of Göttingen, Germany

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Silencing of Memories – Interactions Between Memory, Discourse and Social Changes

In my PhD project I analyse the silencing and resurgence of memory of the resettlers to show the deep impact of discourses on the constitution of a collective and individual memory. This analysis is based on biographical-narrative interviews with Germans, who were relocated after WWII. The discourse of 'flight and expulsion' differed in West and East Germany. In Western Germany it was highly debated and created a myth of victimhood

(materialised in organisations, memorials, films).

In contrast, the so-called resettlers in the GDR were assimilated into the socialist society. I am focussing on these resettlers in the eastern part of Germany and explore the transformation of individual and collective memory corresponding to hegemonic discourses of 'flight and expulsion' and social change.

Since 1950 the recollection of 'flight and expulsion' vanished as a topic from the public, the expellees were neglected and integrated into the antifascist foundation myth of the GDR. Resettlers that had contacts to the West, were excluded from the discourse of the GDR and considered as so called 'revisionists'. Thus the figure of the expellee did not (longer) exist in the new socialist society and was furthermore silenced in individual memory.

Throughout the process of social transformation in 1989, new opportunities of recollection arose. But also the post-1989-discourse about the 'flight and expulsion' was dominated – by the federation of the expellees. The shifted frame of remembrance enabled the East Germans to recollect former tabooed experiences of flight and expulsion. But it also canonized them and neglected narrations of experiences of 40 years in a socialist system – with all its problems and possibilities.

Again, the individual memory of the everyday woman became invisible in the public (space) or had to subordinate under hegemonic discourses.

Distributed Papers

Julia BENNETT, Manchester Metropolitan University, United Kingdom

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'I Can Feel It, That's Where I Belong': Using Nostalgia and Authenticity in Telling Stories of Belonging in Place

Belonging in place is perhaps increasingly hard to achieve as people are more likely to move away from their place of birth than in the past. In urban areas especially residential mobility is a feature of, particularly, Western lives in the twenty-first century. However, for those who do remain living in the same place throughout their lives, changes to the built environment can also cause disruption to a sense of belonging. One of the ways in which the self/place relationship is created is through telling stories of the place and one's own place within that story. These stories tend to draw on tropes of both nostalgia, to evoke empathy and tap into standard story-telling tropes, and authenticity, to position the storyteller as a proper, or moral, member of the local place/community.

This paper examines how people evoke themes of nostalgia and authenticity in stories of places over time in order to negotiate change and create a continuous story of belonging. Individuals place themselves in an explicit moral relationship to a past community through eliciting memories that are distant enough to create a distinct sense of 'otherness' with the present. 'We' then become the group who can 'remember', and 'they' are those who cannot. Only the authentic 'we' can draw on the nostalgic tropes of memories of 'our' past. Whereas nostalgia positions the present in opposition to the past, authenticity brings past and present together through ongoing, inalienable relationships often embedded within objects and places.

A collection of biographical narratives and photo-elicitation interviews with people who have 'stayed put' all their lives will be used to show how discourses of both nostalgia and authenticity are used to justify affective belongings through material objects, buildings and specific places in order to create an 'authentic' belonging to the community.

Transnational Migrations and Biographical Narratives

Time and Place: Thursday, 14 July 2016, 10:45-12:15; Seminarraum Geschichte 1 (Main Building)

Chair: Ursula Apitzsch

Session Organizer: Ursula APITZSCH (apitzsch@soz.uni-frankfurt.de)

Arne WORM, Center of Methods in Social Sciences, University of Goettingen, Germany

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Constructions of Belonging As Stigma and/or Capital in Transnational Spaces - Biographies and Courses of Migration of Syrian Refugees in the Spanish-Moroccan Border Region.

Processes of migration are usually accompanied by changing images of the self, group belongings and perspectives on other groupings with various concerns (e.g. gender, religion, ethnicity, class). It can be viewed as an important achievement of a transnational theory to put this notion into the center of sociology of migration and thereby to (re-)consider the perspectives and agency of migrants.

Based on my PhD project on processes of (re-)grouping within the courses of migration and biographies of Syrian refugees – which is part of the DFG-funded research project “The Social Construction of Border Zones” – I want to discuss the benefits of combining a transnational perspective on migrants and migration with biographical and figurational theory. I want to show (1) how (illegalized) migration is intertwined with changing constructions of belonging and (2) and how these changes are embedded in (unequal) power relations (figurations) in the present and the past.

I will present examples from our fieldwork in the Spanish exclaves in Northern Africa, Ceuta and Melilla, and discuss that changing constructions of belonging are not just a by-product of transnational migration processes. These changes rather give us insights into the inherent logic of (illegalized) migration to the European Union where 'belonging' can either function as a resource/capital and/or a stigma/means of exclusion. To reconstruct these 'dynamics of belonging' as a part of crossing borders also means to transfer questions of agency and heteronomy, the power of (nation) states and actions of transcending this power, to an empirical level. To do this, I will argue, we have to pay attention to the complex *interrelation between life courses and the collective and family histories* of migrants as well as *their figurations with other groupings* before, during and after a migration project.

Faime ALPAGU, University of Vienna, Austria

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Migration Narratives Juxtaposed: A Sociological Analysis of Photos, Letters and Biographies of “Guest Workers” from Turkey Living in Austria

The proposed paper is part of a PhD thesis with the underlying research question of *what do “guest workers” photographs and letters show/tell about life in Austria to (extended) family members and acquaintances back in Turkey?* From a retrospective viewpoint, this project deals with “guest worker” biographies and documents (primarily photographs and letters) that were sent back to (extended) family members and acquaintances in Turkey from ca. the mid 1960s to the late 1980s. The documents of “guest workers” are increasingly used in media and exhibitions in Austria but sustained analysis is still missing. The project follows a reconstructive approach by triangulating interpretative methods such as biographical case reconstruction and visual segment analysis. Further, ethnographic observations also play an important role in the project. The aim is (i) to find out how these narrations complement and differentiate from each other, (ii) to determine whether and how these narrations corresponded with the actual situation, and finally (iii) to gain a differentiated visual representation of migration which goes beyond stereotypes and consequently provides a better understanding of how these groups experience(d) and (re)presented migration to those in Turkey. Analysis is done with a case study approach and according to theoretical sampling. Sampling takes into consideration the

urban, rural, gender and ethnic aspects of the target group as these aspects play a very important role in Turkey. Consequently, the aim of this study is to draw attention to the heterogeneity of the group. In this paper, the first results of one case study will be presented.

Monica MASSARI, University of Naples Federico II, Italy

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Transnational Biographies Across the Desert and the Sea: Migrants' Memories of Mediterranean Crossings

The dramatic rise of irregular migration between the two banks of the Mediterranean and from Syria and Afghanistan to the closest edges of Europe has recently re-acquired strong visibility in the public debate due to the enormous flows of refugees attempting to cross European borders in extremely dangerous conditions and the growing amount of migrants en-route who have died during the past few months.

Narratives that migrants interviewed relate, reconstructing their transnational journeys across the desert and the sea, naming places, events, feelings they went through during one of the most traumatic experiences of their life, cannot be disconnected from the shock that these memories still provoke and the feeling of disorientation that they induce in those who collect their tragic stories. Traumatic accounts given by refugees, by those who escaped from conflicts and persecutions, and by so-called *clandestine* exiles often recall the memories of those who survived the most notorious massacres of the twentieth century. Violence, humiliation and suffering that people experience on their journeys to Europe, not only require a critical synthesis of the historical and social matrices and asymmetrical power structures which contribute to produce the status of *clandestinity* and which have made the Mediterranean Sea a maritime cemetery. They also force social scientist to consider that complex social phenomena, such as irregular migration, lie within an intricate web of relationships and dynamics that cannot be properly investigated and governed without an adequate understanding of the subjective biographical experience.

Based on the outcomes of field research on the topic, this paper aims at addressing some crucial methodological issues involved in doing research adopting the tools of biographical narrations and life histories in the field of traumatic migratory experiences, trying to overcome widespread social representations of migrants as pure and naked victims of events.

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The Migration History of the Family As a Source of the Formation of Siberian Identity

Nowadays in Russian society, intensive processes of regional identities formation as a source of new national identity are observed, and there is a Siberian quasi-nationality, which stands out among them. Numerous studies reveal unbalanced, semi-colonial relationships between Siberia and federal government, meaning the one-sided exploitation of the various region's potential. The awareness of own secondary nature in economical and socio-cultural terms is the reason for mass migration from Siberia with more than 1 million left between the latter population census. At the same time, scholars stress the need to change the authorities' attitudes towards Siberia for more efficient use of natural and human potential of the region in the interests of the whole country.

One of the key features of Siberia is a multi-ethnic composition of the population due to the rich region's immigration history during the last centuries. This has resulted in the formation of so-called *Siberian identity* with specific, diversity-welcome traits, such as high level of ethnic tolerance, unconditional acceptance of *others*, the tradition of mutual aid, and significant integration potential. In order to understand comprehensively the logic of the formation of a Siberian identity, it is important to analyze it in multi-dimensional perspective, taking into account historical, spatial, cultural, biographical, political,

ideological, and other aspects.

The latest research on Siberian identity reveal that on the biographical level the key prerequisites for the Siberian identity formation are family migration history, ethnicity, personal mobility, as well as individual's involvement in the region's life.

This study is an attempt to determine the weight of the migrstion biographical factors in the formation of the Siberian identity based on the analysis of historical data, research of Siberian sociologists and anthropologists, as well as author's qualitative research in Tomsk, which is recognized as a center of cultural and historical development of Siberia.

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Narrative Consolidation of Transnational Biographies in Qualitative Interviews.

Following a constructivist point of view, identity and especially the identity of persons with multiple national backgrounds and on-going transnational relationships can not be understood as given or fixed over the life course, but as generated in interactions and undergo changes or modifications during lifetime. This contribution focuses on a specific interactive setting – biographical qualitative interviews – and the methodological research question how persons with a migration background and on-going transnational relationships interactively construct and present their identity in this context. Based on the concept of *narrative identity* (Ricoer 1991, 1996) and on positioning theory (Van Langenhove and Harré 1992, 1999), this talk will support the position that the method of reconstructing narrative identity, introduced by Lucius-Hoene and Deppermann in 2004, is a reasonable method for analysing the narrative identity of people within a complex (trans)national setting besides more traditional forms of analysis (like Schütze 1983, 1999 or Rosenthal 1995, 2005, 2011). This statement will be discussed and illustrated on the basis of the in-depth analysis of data material of four single cases (biographical interviews) with young scientists with diverse (trans)national belongings (Spain, Turkey, Denmark and Italy, all living in Germany). The different intertwined levels of positioning in the interviews were analysed in reference to the temporal, social and self-referential aspects of the respective narrative selves and were consolidated into case structures. Those levels provide a very suitable heuristic for the analysis of transnational biographies in general, and especially underline the importance of time (the reconstruction of the past, present, prospective futures) and the dialectic with social relationships (such as family, relatives, friends, but also the researcher/interviewer) for this *doing biography* (Dausien 2005, Völter 2006) in situ as well as in a biographical perspective.

Social and Political Participation of Refugees: Transnational and Biographical Perspectives

Time and Place: Thursday, 14 July 2016, 14:15-15:45; Seminarraum Geschichte 1 (Main Building)

Co-Chairs: Michaela Koettig, Irini Siouti

Session Organizers: Michaela KOETTIG (koettig@fb4.fra-uas.de), Irini SIOUTI (irini.siouti@univie.ac.at)

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Invisible, Anonymous, Yet Politically Present. the Life-World of an Afghan Asylum Seeker in-Between Presence and Oblivion in the Asia-Pacific

While European nations agonise over the negotiations on the spontaneous flow of refugee populations (asylum seekers) from South to North and East to West, in the Asia-Pacific region, asylum seekers face significant barriers to finding protection. Chief in the creation of virtual 'zones of disappearance' of asylum seekers on boats is the Australian state. Australia has pursued a policy of off-shore detention of all asylum seekers arriving by boat through enforcement of a 'stop the boats' policy which includes no resettlement for those found to be refugees. Australia's approach, singularly hard-line and punitive to vulnerable populations, signals the legitimization of similarly tough approaches by near neighbours such as Indonesia and Malaysia as transit countries. Mindful of this context, this paper tells the story of an Afghan asylum seeker experiencing a liminal life in Indonesia through Australian policy change that has effectively left asylum seekers 'stuck' without the opportunity to seek protection. Achmed (not his real name) is not permitted to work in Indonesia to support his family and is also not permitted to engage in 'work-like' activities such as providing educational classes for other asylum seekers. Nevertheless, Achmed and other asylum seekers found strategies to circumvent their insurmountable circumstance of an endless wait for resettlement. Achmed, along with some of his friends, founded a learning centre in Cisarua in Western Java, beginning on a small scale for children with 'informal' instruction by women asylum seekers supported by 'sleeping leaders' such as Achmed. The story of Achmed is one of resilience, of 'survival community development' in the face of indifference and invisibility from powerful regional states such as Australia. The example of the Cisarua Learning Centre is becoming a powerful symbol in regional refugee politics linking refugee populations and their advocates transnationally.

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Crises and Changes in Marital and Familial Life of Syrian Refugee Families: A Case Study in Mersin

There are over 2 million Syrian refugees in Turkey, more than any other country. The settlement conditions of Syrian refugee families have changed in the past year in response to swelling numbers of new arrivals and changing settlement patterns. Although, up until early 2013, almost all Syrian refugee families resided in camps, now almost four out of five families are sheltered in cities of Turkey. Many urban refugee families struggle to access adequate housing and services and they mostly find employment in the informal economy, often in unacceptable conditions and for extremely low wages. Other problems of refugee families settled in cities are communication in daily life and adaptation to the community they started to live in despite many cultural differences. Being away from home, experiencing these difficulties and facing uncertainty about the future affect Syrian refugee family members psychologically, socially, and physically. These problems also leave them particularly vulnerable in terms of familial and marital crises. In the study, the impact of these problems on familial and marital life of some Syrian refugee families that settled in Mersin, a metropolitan municipality of Turkey, will be examined on the principles of sociological biographical research. Data gathering and analysis will focus on embedding biographical self-presentations of these family members in the contexts of

their familial biographies and the histories of their previous local social settings, interpreting them within these diachronic contexts.

Paper moved from JS Visual Biographies in Media Communication

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Biographies on-Line: Interaction Between Biographical and Imaginary in Video Essays

Video essays could be described as a “new variety of qualitative methodology” (Shrum, Dugue and Brown 2005), and also as a “documentary turn” of critical art production (Biermann 2008, Charleworth 2009, 2015). My paper addresses on- and off-line biographical material and works of art by a Portuguese transnational artist who practices a genre of video-recorded essay by “video-portraying” individual lives of Portuguese emigrants in search of a new home, created both online and for online audiences. The boundary between media consumption and media production gradually disappears due to constant reflection upon the artist's own biography through her artistic subjects which very often include members of her family or close cultural community. Biographical narratives comprise memories about places she visited, lived, and dreamed about. The artist consistently refers to particular reference objects: photographs, diaries, drawings, and soundtracks in order to recreate (activate) her memory “lanes”, her travel diaries, and her drawings as converted to work of art. I argue that when research materials involve auto-biographical video-essays we first engage with the imaginative material in which artist's biography “acts” as means of artistic expression, and then secondly as a “documentary” source. The methodological approach to the analysis of video-recorded essays is developed on basis on T. Scheff's “part/whole morphology” (Scheff, 1997) and B. Roberts' studies on interconnections between biographical, auto-biographical and imaginary, “the life and the text” (Roberts 2002).

Closing Plenary Session on The Futures We Want: Global Sociology and the Struggles for a Better World

Time and Place: Thursday, 14 July 2016, 17:45-19:15; Auditorium Maximum (Main Building)

Chair: Markus S. SCHULZ, New School for Social Research, New York, USA

Discussant: Alain TOURAINE, CADIS, Ecole des Hautes Etudes en Sciences Sociales, France

Oral Presentations:

Imagining a Post-Islamist Democracy

Asef BAYAT, University of Illinois, USA

Black Lives Matter and the Status of the Africana World

Akosua ADOMAKO AMPOFO, University of Ghana, Ghana

Risks and Resilience in a Rapidly Unfolding World: What Does It Hold for Our Sociological Practice?

Emma PORIO, Ateneo de Manila University, Philippines

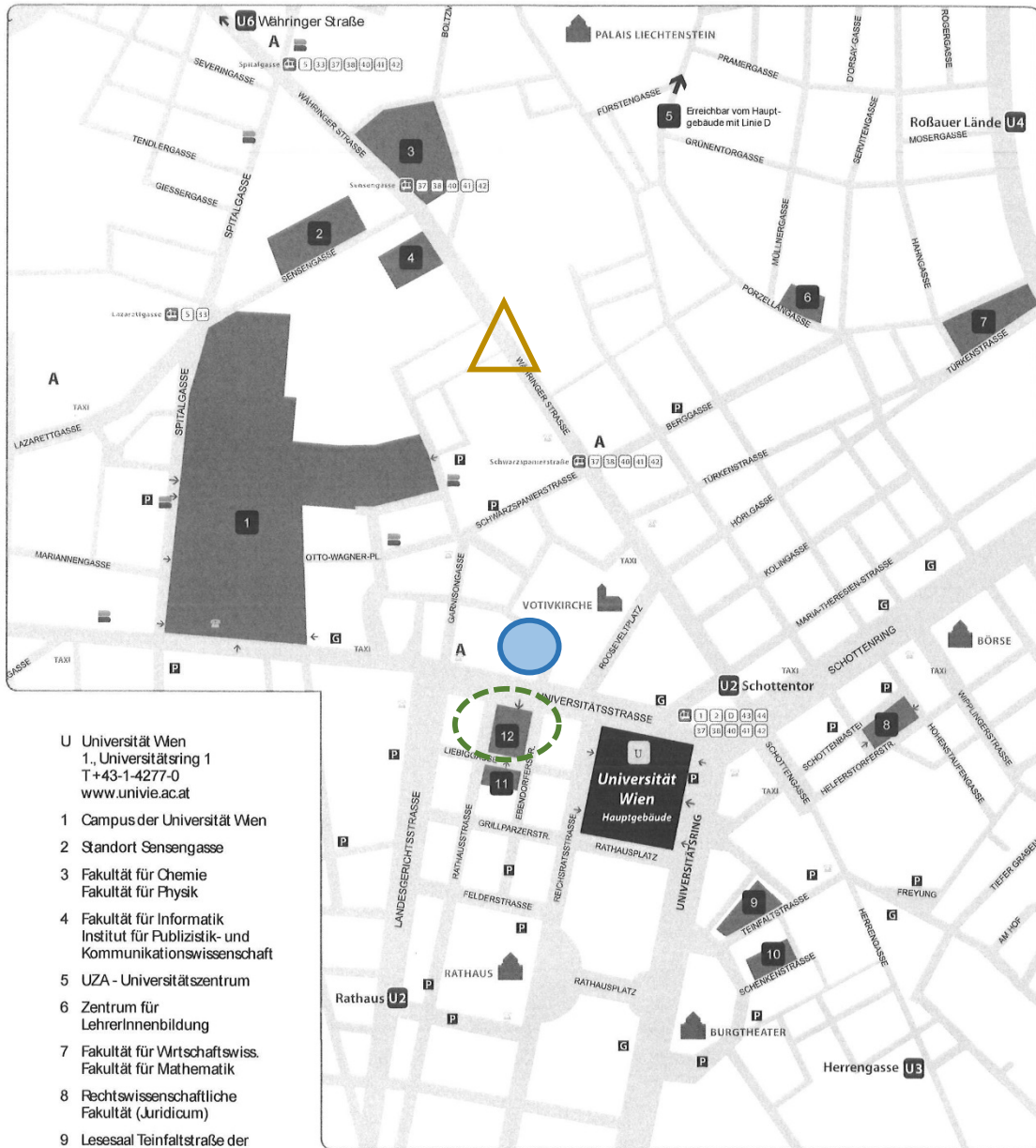
What Kind of a World Can Weather Climate Change?

Todd GITLIN, Columbia University, USA

Farewell Party

Time and Place: Thursday, 14 July 2016, 7:30 pm, Main Building of the University of Vienna

Umgebungsplan
Area Map



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Fakultät für Physik
- 4 Fakultät für Informatik
Institut für Publizistik- und
Kommunikationswissenschaft
- 5 UZA - Universitätszentrum
- 6 Zentrum für
LehrerInnenbildung
- 7 Fakultät für Wirtschaftswiss.
Fakultät für Mathematik
- 8 Rechtswissenschaftliche
Fakultät (Juridicum)
- 9 Lesesaal Teinfaltstraße der
Universitätsbibliothek
- 10 Standort Schenkenstraße
- 11 Fakultät für Psychologie
- 12 Neues Institutsgebäude (NIG)

- BANKOMAT | ATM
- A Apotheke | Pharmacy
- ☎ Telefonzelle | Telephone booth
- 🏠 Sehenswürdigkeit | Sights
- ➔ Eingang | Entrance
- U2 U-Bahn | Underground
- G Parkgarage | Parking garage
- P Behinderten-Parkplatz | Disabled parking spot



JS - 59: Migrant Women's Biographies within the Economic Crisis: Transnationalism As a Coping Strategy Reconsidered, Location: Neues Institutsgebäude (NIG), Hörsal 1



RC 38 Business Meeting, Institute of Sociology, Rooseveltplatz 2, 1st floor, Seminarraum 3



Come Together: 13 July 2016, 19.15, Café Mittendrin Dachatelier, Währingerstr. 19, 1090 Vienna

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1. STOCK



JS-28 Biography and Mental Health, Location: Main Building, Hörsaal 32 (1st floor)



All sessions of the RC 38, Location: Main Building, Geschichte 1 (1st floor)

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JS-4 Visual Biographies in Media Communication, Location: Main Building, Hörsaal 47 (2nd floor)

RESEARCH REPORTS

Intergenerational transmission of resistance against National Socialism and Visual Practices of Remembering.

Maria Pohn-Lauggas

Duration 2013-2016, funded by FWF – Austrian Science Fund (Hertha-Firnberg programme)

The project called “Resistance against National Socialism and its intergenerational transmission in Austrian families” focuses on intergenerational transmission processes of acts of resistance against National Socialism and connected experiences as well as on methodological combination of the approaches of biographical case reconstruction (Rosenthal 1995) and image analysis (Breckner 2007; 2010).

The focus of the project bases on an open question which arised in the course of my dissertation project. In 2008 I interviewed a woman who was born in 1921 in Vienna. Coming from a socialist family background she was involved in the National Socialist society in Vienna by profiting from the system in terms of social advancement. In 1943 she married her husband who was a soldier in the German Armed Forces (Wehrmacht) at the time. After the breakdown of National Socialism she got informed that her husband had been executed by the Nazis because of his resistance activities within the Wehrmacht. Three years later she married a former Jewish resistance fighter. After his death she tried to find out what happened with his executed brother and other murdered family members.

In knowing these biographical data we talked intensively about her biographical experiences, and during our talk it became clear that she was very involved in the question of remembering resistance, but that she had difficulties to find the words to speak about the resistance of her husbands. Her narration, but also the interaction between her and me as an interviewer was mainly influenced by public discourses which make it almost impossible to talk about resistance in the Austrian public or in other social spheres like working places and even families. Especially the national victim discourse is responsible for silence and broken

narratives. The national victim discourse has been established immediately after 1945 arguing that Austria was the first victim of Hitler's Germany, thus causing perpetrator-victim reversal. A high proportion of Austrians use this discourse as an interpretation of the past in order to downplay or conceal personal or familial participation in Nazism and its crimes. The national victim discourse also banned talking about resistance in Austria until very recently; what is more, resistance was regarded as treason. This may come as a surprise because it would be axiomatic that a nation is "proud" of those citizens who acted in resistance to the Nazi-regime. One of the reasons for this contradiction is that immediately following the downfall of National Socialism the main goal in post-war Austria was the reintegration of former National Socialists into society. We talk of around 700.000 people who were members of the National Socialist German Workers' Party (NSDAP), which also means a huge number of potential voters. This requirement of reintegration implied not speaking about the crimes one was involved in, but also not mentioning the fact that there were people who resisted. Historians have reconstructed, however, that only a few years after the end of National Socialism, Austrian resistance was propagated mainly abroad as an important argument for the negotiation of the State Treaty (Staatsvertrag) of 1955. In the interior, towards the Austrian population, it was increasingly kept quiet, and in particular communist resistance fighters were defamed as "traitors to the nation". For example, in 2012 the Austrian Freedom Party described a planned memorial for deserters as a memorial for "killers of fellow soldiers" (<http://derstandard.at/1334795735003/Nationalsozialismus-Deserteursdenkmal-Stadt-prueft-Heldenplatz>). Different groups, individual researchers and especially the Documentation Archive of the Austrian Resistance (www.doew.at) which was founded by former resistance fighters and researchers in 1963 have been doing important work in making these actions and experiences visible.

Beside this, several researches on descendants of victims or survivors of the Shoah as well as on descendants of collaborators and perpetrators were conducted, and based on its results we know much about the impacts of the experience of (great-) grandparents and parents during National Socialism for the psychological development of their descendants, not least for their structures of action and biographical developments (e.g. Müller-Hohagen 1988; Grünberg 1991; Sigal 1973). Concerning descendants of NS survivors, research shows that they maintain symbiotic relationships with their parents or suffer from anxiety or long-term grief. Sociological multi-generation studies of the German society after 1945 also

come to similar conclusions and show which effects denial of or silence on the past produce and how they affect the biographies of descendants (Rosenthal 2010; Völter 2003; Wachsmuth 2008; Loch 2003). But, the impacts of resistant experiences is mostly not part of these studies and we know very little about it.

Against the backdrop of the Austrian historical-discursive background and results of several studies I was wondering in which way the family history (which include both - the experiences of perpetrators and resistance fighters) of the woman I talked to, affected the biographies of her four grandchildren. This interest was the starting point of my current research, in which I investigate the intergenerational processes of transmission of acts of resistance against National Socialism. A process in which bodies of experience, values and norms, but also ways of life and thinking are "transmitted" to the next generation. This latent but also manifest process is manifest above all in so-called delegated assignments within families: Descendants are given tasks and produce (unconscious) biographical patterns of action (Stierlin 1985). But this process is penetrated by discourses of politics of remembering and hegemonic collective memory as well as the national victim discourse and the invisibility of resistance. Therefore the project also raises the question in which way discourses influence the intergenerational process of transmission.

The methodical baselines are biographical case reconstructions and analysis of the inter- and intra-generational dialogue in families. Concerning this dialog, a further particular focus will be the fact that the majority of those who have acted out resistance and were able to transmit their own experience orally are not available as interlocutors any more. Thus the importance of other forms of memory in intergenerational transmission processes increases, in particular of photographs, as they visually present familial historic legacies. In integrating photographs the project follows Marianne Hirsch's work about post-memory.

Post-memory basically means the experience of the second generation that grows up with dominant narratives about the collective and traumatic events of the Shoah and whose life stories are influenced by this past. Hirsch characterizes post-memory as a "generational structure of transmission" (Hirsch 2008, p. 114) which is not the consequence of an immediate bodily-emotional experience of these events, but which is constituted by a generational distance to the lived past of the first generation. Post-memory is a "memory shot through with holes" (Raczymow 1994, zit. n. Hirsch 2002, p. 23), meaning that the second generation tried to understand the unconceivable. Post-memory is full of fragments and operates with imagination:

images play an essential role for it because they offer the connection to the “that has been (Gewesenen)” as Roland Barthes discusses. Photographs provide a specific reference to the past. In the process of looking at a photograph which is connected to the family past, a visual field is created. Photographs are a medium along which the past and the present, and thus family and social issues, can be examined; they point to the experience and the structures of meaning and significance connected to it. Therefore I include the question of visual practices of remembering within families. Directive research questions in this context are: How are (great-)grandparents and parents remembered in photographs? What meaning do photographs have in the transmission of family history to following generations? Are there any differences to oral family dialogue and biographical accounts of family members?

The aim of the research is to obtain a diversity of perspectives on intergenerational transmission processes by combining biographical case reconstruction with the analysis of family conversations and the analysis of photographs. Here the focal point is the systematic combination of biographical case reconstruction with the image analysis.

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Maria Pohn-Lauggas studied Sociology at the University of Vienna. Currently she is a Hertha-Firnberg Fellow (post-doc research position funded by FWF – The Austrian Science Fund) at the Department of Sociology, University of Vienna. Her research interests are in the area of impacts of National Socialism in present-day society, transgenerational transmission, narrative and visual practices of remembering and memory.

Everyday Practices in Health Care, Education and Household Economy: An analysis of the Life-World in middle-class and working class families of the Metropolitan Area of Buenos Aires at the beginning of the XXI century

Mercedes Krause

Introduction

This PhD thesis addressed the study of the lived experiences of social classes in the family environment utilizing a social phenomenological and biographical framework. We focused on families' everyday practices in health care, education and household economy assuming that they are fundamental to social reproduction issues, and are interwoven with social class relations. They have great impact on people's quality of life (Stephens, Markus and Fryberg, 2012) and also involve achieving goals and appropriation (or not) of structural opportunities (Sautu, 2014).

According to our approach, however, we sought not only to capture their everyday practices, but to understand their experiences in the Life-World and how they are interpreted. We understood the problem of the familial everyday as part of the process of social reproduction. In this sense, class structure is reproduced across different generations and societies, not only because there is a power structure rooted in economic production, but also because there are a number of institutions, which provide continuity to that social order. Among the latter, families play an important part in the intergenerational reproduction of social inequalities (Sørensen, 2005).

Theoretical and Methodological Background

From a social phenomenological perspective, we defined our analysis as a second order construction, which is based on common-sense thinking of individuals who live their everyday lives within their pre-scientific and intersubjective social world (Schutz, 2003). In this sense, we treated life stories not only as a social sciences method, but also as methods used by the actors to make sense of their world (Meccia, 2012). We worked with life stories as "stories of situated practices" (Bertaux, 2005: 11).

With some notable exceptions (e.g., Charlesworth, 2000; Reay, 2005; de Gaulejac, 2013), there is a relative lack of research on the experiences of social classes within the phenomenological tradition (Embree, 2007; 2009). In fact, it has been reproached the social phenomenology not to consider objective elements of the social structure and define it only as guidelines that take place in transcendental

consciousness (Belvedere, 2011; Dreher y López, 2014). Recent discussions however speak of an "objectivist Schutz" (Lopez, 2014). Within the phenomenological tradition it was especially Schutz and his collaborators who emphasized the intersubjective and sociocultural nature of the Life-World, and raised the importance of the biographically determined situation for defining one's perspective of the social world.

In life stories we can find socially regulated patterns and changes along the vital time, structural constraints that people face and also own projects and capacity for autonomy and action in decision-making (Freidin, 1999). In terms of Schutz (1993) we can distinguish between *because motives* and *in-order-to motives*. Because motives explain the actions in relation to past experiences and can only be achieved by having a retrospective view of the completed action, using the pluperfect tense. It is always therefore a post-fact explanation (Schütz, 1993: 122) that relates the actions to a series of external circumstances. In-order-to motives, meanwhile, consist of future projections, taken as an opportunity by the actor to carry out the actions, and to make them a sequence of his biographical itinerary (Bertaux, 2005: 83). In the context of late modernity, life stories have become especially relevant to understanding human agency taking into account long-range aspirations -"who we would like to become"- as well as structural factors (Freidin, 2014: 16). In short, we started from the idea that actors try to organize an order in their everyday lives, and so we approached their biographies as a concrete and always ongoing construction of meaning.

The field work consisted of producing life stories (Bertaux, 2005; Sautu, 1999, Freidin, 1999) and genealogical trees (Bertaux, 1995), with parents of 31 middle class and skilled working class families, residents in the Metropolitan Area of Buenos Aires, Argentina, between 2009 and 2015. All cases were heterosexual families, single-parent or two-parent with children, and with an intergenerational reproduction trajectory within middle or working classes. I selected the cases with the logic of a stratified purposeful sampling (Patton, 2002), revisiting families who had previously participated in a survey study on stratification and social mobility. The strategy of data analysis was primarily thematic and comparative between social classes (Bertaux, 2005).

Major Findings

The research results showed the weight of the social classes through a set of dimensions that make the Life-World: families' structures and lifestyles, health care,

education and household economy. These dimensions were separately analyzed along different chapters, but here I would like to highlight four areas that cross the various topics discussed in the thesis. These areas are: (i.) the different experiences lived by different social classes, (ii.) their modes of interpreting these experiences, (iii.) their reflexivity processes, and (iv.) the intersectionality between gender and social classes.

First, the experiences of needs and constraints lived along their biographies are significantly different between middle class and working class families. In this sense, social classes seriously affect situations in which the access to resources makes the difference. For example, health care processes revealed more or less time and money availability to address healthy lifestyles and preventive medical consultations. Also, for economic reasons, some parents of both social classes started working when they were still teenagers; but middle class parents continued studying while working-class cases abandoned their formal education, with major consequences on their occupational careers. In terms of life experiences, these constraints, conflicts, and other changes in families' routines, are lived as more or less serious because of family resources. They may be lived as moments to overcome by middle class families, but as major turning points in working class' life stories.

Second, not only their experiences were different, but their interpretations and resolutions were also affected by social classes. The temporal dimension was a key cultural element here. Describing their household economies, middle class families valued money as a means of stability and of future "investment"; while working class families described in detail their uses of money as a volatile and short-range currency, revealing their intra-family negotiations and conflict management. Their educational practices and trajectories were also pervaded by different temporalities. Middle class families ordered their everyday responsibilities and behavior patterns according to long-term educational projections. They expected their children to reproduce their class socialization and past trajectories, and to reproduce themselves as a middle class family. Several steps to achieve a higher education level were *taken for granted*. Instead, some working class families experienced a present temporality, and did not even take for granted their children's culmination of the current school year. In addition, the temporal dimension in health processes differed between social classes, due to more or less submission to medical authority along with unequal tools to assess its performance and an unequal

access to trusted experts. These interpretations and resolutions conformed more or less prolonged diagnosis and treatment processes.

Another key element in the lived experiences of different social classes and how they impacted their Life-World were the stigmatizing social categories of Others used by both middle class and working class parents. In this sense, according to middle class parents, popular sectors attend public schools and hospitals which are "disgusting", and suffer malnutrition while they "burn" the money obtained by conditional basic income policies. In turn, working class parents chose public schools, which are "very good" and "clean", and avoided private schools where middle class families made them feel "discriminated". They also valued public primary care centers and hospitals because of their complex equipment and prompt attention, while strongly criticized physicians who treated them "like a sausage" and "won't even look you in the eyes". From the perspective of social phenomenology, these common sense typifications helped to establish social relations of power and social inequality.

Third, of course every human being is reflexive if we refer to an introspection about oneself and the social context, which involves observing, valuating and acting in certain ways, and not others. In this sense, life stories were an opportunity for these parents to ponder on their biographies and introduce themselves and their families in certain ways. In middle class cases, this exercise appeared as a deductive, planned and far-reaching process; while the most intuitive, spontaneous and emotional elements were highlighted by working class parents.

Fourth, in this schema some gendered structures of the experiences of class were addressed. That is, to understand their behaviors and expectations I could not address the reproduction of social classes regardless of gender relations. Social categories of "man" and "woman" appeared as relevant for parents interviewed, who marked gender and sexuality differences when assigning tasks and responsibilities at home to their children or between the members the couple. Gender differences were also made when they expressed their expectations regarding their children's educational, occupational and familial future, and when they perceived different situations as social "risks" or destinies beyond their expectations, as well as when they trained their children on medical checkups and self-care practices. Gender' common sense notions were mainly as heterosexist and dualist envisaged. These notions directed these parents' fantasies and future plans, as well as their actions in everyday life. Life stories showed that the class structure

cannot be reproduced without (re)producing gender relations at the same time. Social classes and gender were two relational dimensions of their Life-World, which were simultaneously and interdependently lived in their everyday life.

Conclusions

Social classes are entities by themselves that do not need no moral justifications to exist (Sayer, 2005). Anyway, these families described their everyday practices and lived experiences not only in response to the unequal distribution of goods and resources in society, but they also "fought" for their desirable forms of living and justified social differences.

It is interesting then to think that life stories not only described the experiences lived by different social classes, but they also affected those experiences, since interpreting is also organizing. By articulating the social phenomenology of Schutz with class analysis, the thesis showed how families interpreted the world as stratified, how they placed themselves in opposition to others, how they organized their everyday life accordingly, and finally how they contributed to reproduce a social order. In this sense, the thesis concluded that the reproduction of social inequality was the product of a collaborative work. The social order is not only a macro external phenomenon but also a local work that families made in their everyday lives.

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CALL FOR PAPERS

The Florian Znaniecki Scientific Foundation founded in 1989 plans to publish a volume, as part of the *Sociological Monographs* series, with a working title "Contemporary migrations in the humanistic coefficient perspective. Florian Znaniecki's thought in today's science". Therefore, we would like to invite you to send us the original, previously unpublished, English-language works devoted to the application of Florian Znaniecki's thought in contemporary migration research. We are particularly interested in these three subject areas:

1- Migration research and Florian Znaniecki in national sociologies. Papers devoted to the presence of F. Znaniecki's thought in migration research in Poland and particular countries.

Reception of F. Znaniecki's thought in migration research in a given country.
Influence of F. Znaniecki on the development of migration theory and dissemination of biographical method in migration research (personal documents method – journals, memoirs, private letters, correspondence, photographs etc., and phenomenon of competitions for migrants' journals).

2-Presentation of contemporary migration-related research projects, in which the theories, terms and methods proposed by F. Znaniecki were applied.

Adaptation of terms used in the works of F. Znaniecki:

humanistic coefficient (research results observed through the humanistic sociology perspective, sense and meanings assigned to the experience of migration by research participants),

different ways of defining migration situation,

relevance of the assimilation scheme presented in *The Polish Peasant in Europe and America*,

valuation of space by migrants and their ecological standing,

city as perceived by migrants,

social roles of migrants,

relations between migrants and a migrant community in the receiving country and

relations between migrants and a social environment in the country of origin.

Examples of further work on issues studied by F. Znaniecki.

Use of personal documents method.

3-Analyses, discussions and interpretations of selected questions discussed in works of F. Znaniecki – presented in the context of migration research issues.

Reflections on contemporary migrations, methodological premises for future research.

Application possibilities of F. Znaniecki's works in contemporary migration research.

The presented list of subjects is not exhaustive and can be extended by further examples and suggestions of F. Znaniecki's idea's application.

Publication of the book is planned to take place by the end of 2016. The book will be published in both paper and electronic form and will be available on-line. The volume's academic editors are: Jacek Kubera, PhD (Zygmunt Wojciechowski Institute for Western Affairs) and Łukasz Skoczylas, PhD (Institute of Sociology at Adam Mickiewicz University in Poznań).

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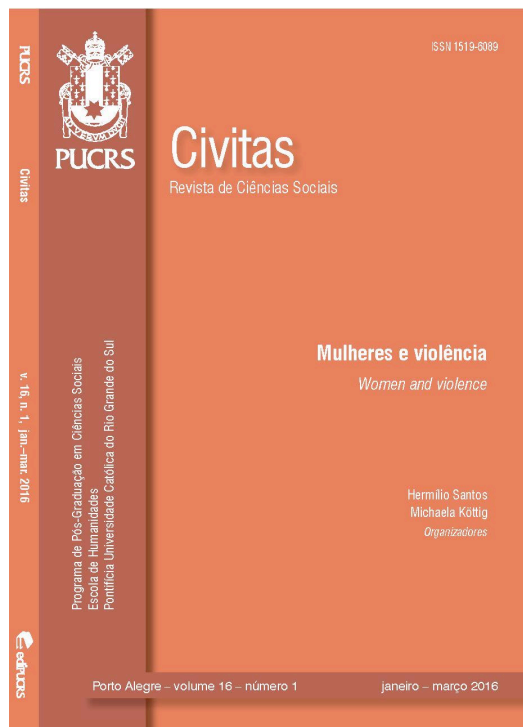
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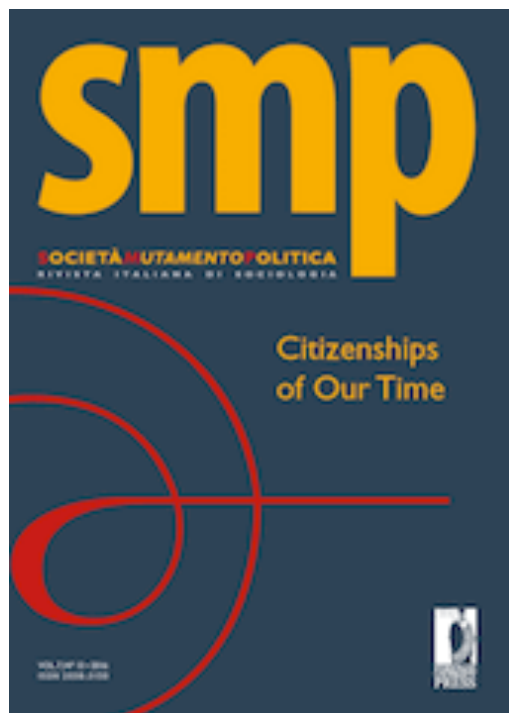
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RECENT PUBLICATIONS



The most recent edition of *Civitas*, published by PUCRS in Porto Alegre, Brazil, presents a dossier on women and violence, edited by Hermílio Santos and Michaela Köttig. The articles, some of them in English, discuss the experiences of women as author of violent actions and crimes in different social contexts, based mostly on biographical narratives. Among the authors, Maria Pohn-Lauggas, Johanna Sigl, Michaela Köttig and Hermílio Santos, members of the RC 38. The articles of this volume can be downloaded under: <http://revistaseletronicas.pucrs.br/ojs/index.php/civitas/issue/view/1053>.



The journal *Società Mutamento Politica* – Rivista Italiana di Sociologia, published by the University of Firenze, presents the dossier “Sociology and the Life-World”, organized by Luigi Muzzetto. The articles discuss aspects of the sociology of Alfred Schutz, among them “Biography and Action: A Schutzian Perspective to Life-World”, by Hermílio Santos. The entire volume can be downloaded under: <http://www.fupress.net/index.php/smp/issue/view/1238>.



Sara Park, from The Institute for Research in Humanities from Kyoto University, published the article "Casting migration seeds under colonial rule: migration from Korea to Japan after the Second World War", *Journal of Oral History Society*, vol. 44, n.1, pp.57-66, 2016.

International Journal of Japanese Sociology

The International Journal of Japanese Sociology published the special issue „Being Migrants, Being Carers: Globalization and its Implications“ (vol. 25, Issue 1, March 2016) with the contribution of Sara Park intitled „Who are you? The Making of ‚Korean Illegal Entrants‘ in Occupied Japan 1945-1952“.

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