14 -16 March, 2019
International Conference

Georg-August-Universität Göttingen

Contested Kinship:

Towards a Redefinition of Human Relations
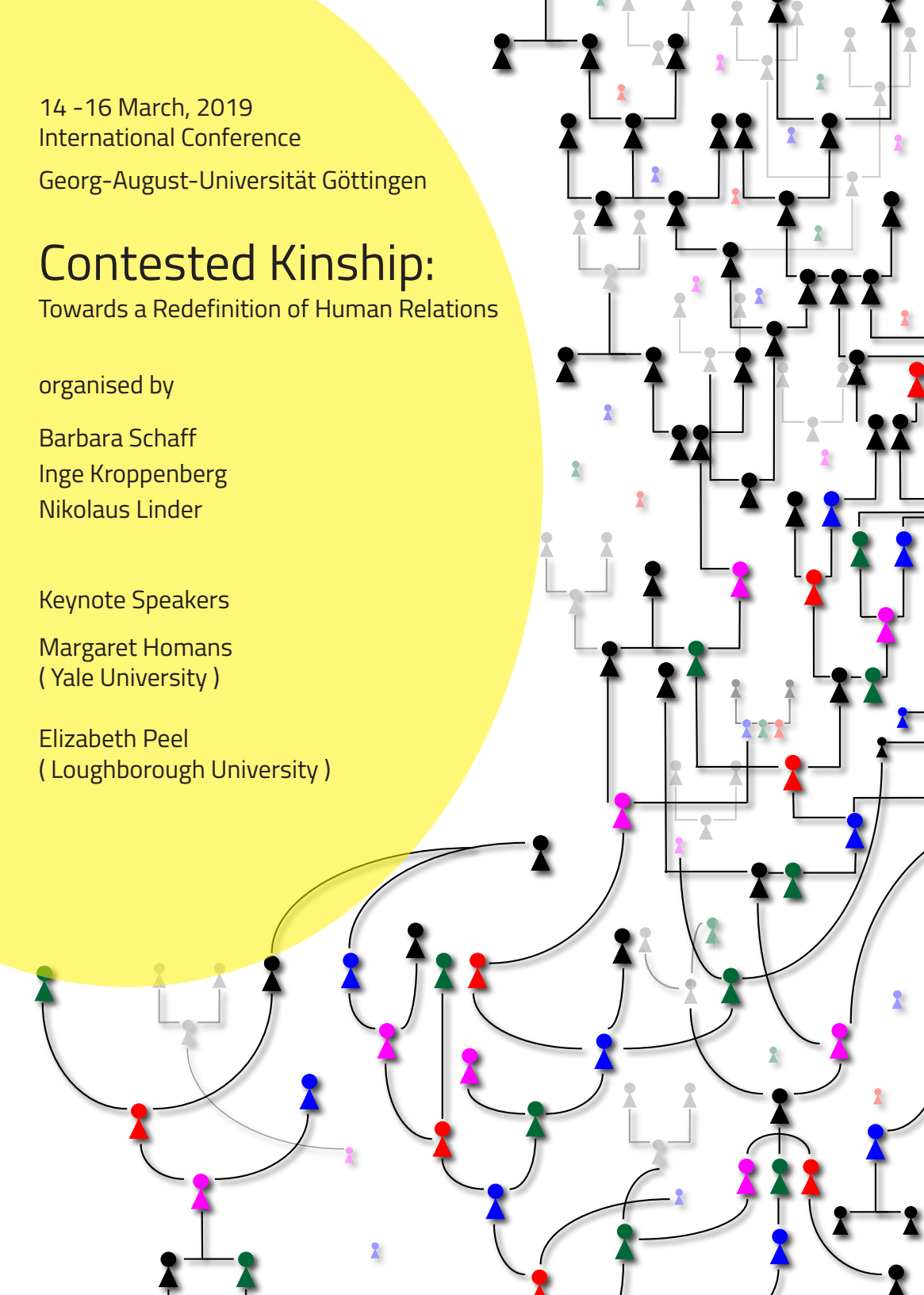
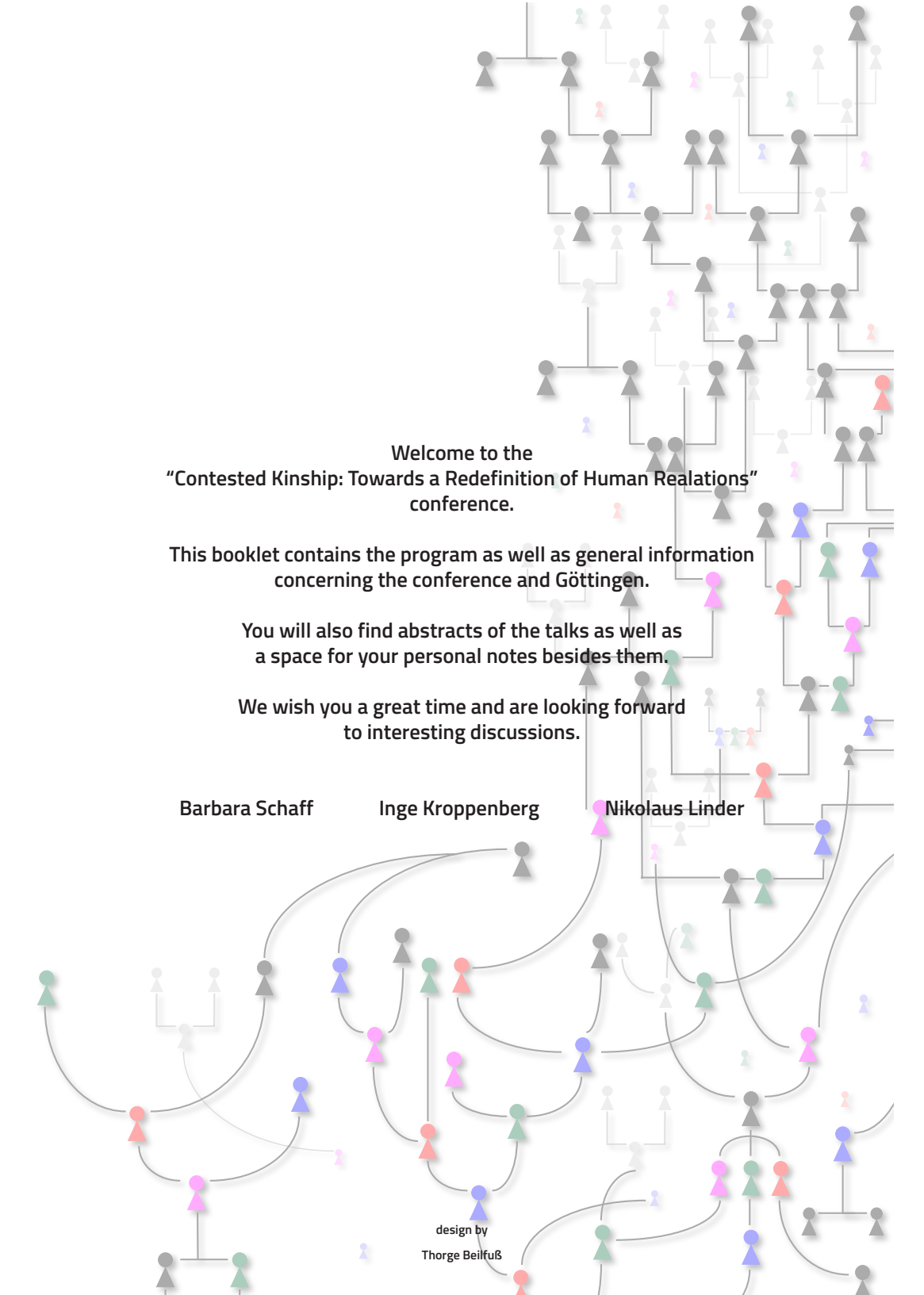organised by

Barbara Schaff
Inge Kroppenberg
Nikolaus Linder

Keynote Speakers

Margaret Homans
(Yale University)

Elizabeth Peel
(Loughborough University)

Welcome to the
"Contested Kinship: Towards a Redefinition of Human Realations"
conference.

This booklet contains the program as well as general information
concerning the conference and Göttingen.

You will also find abstracts of the talks as well as
a space for your personal notes besides them.

We wish you a great time and are looking forward
to interesting discussions.

Barbara Schaff   Inge Kroppenberg   Nikolaus Linder

CONFERENCE PROGRAM
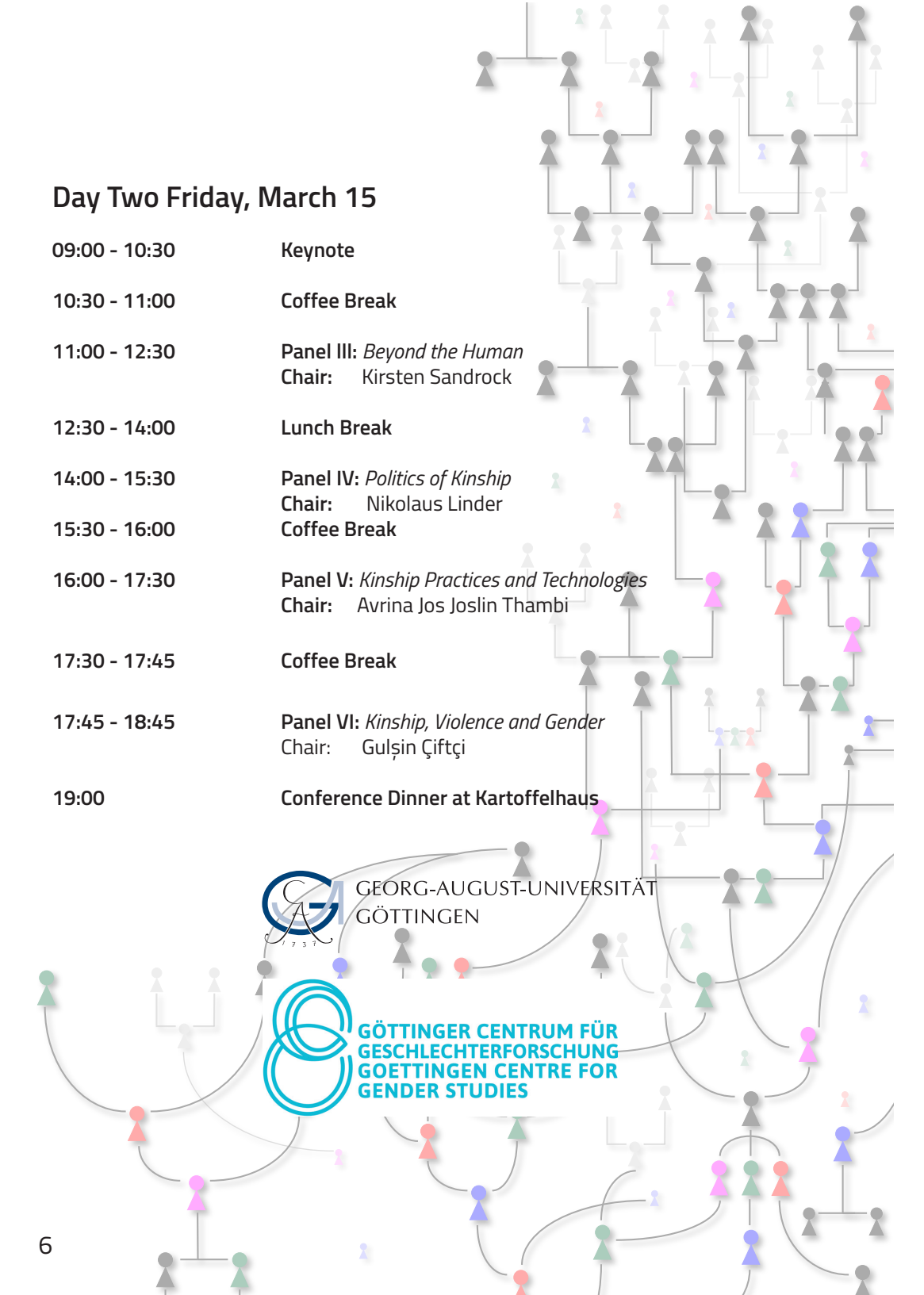
Day One Thursday, March 14

12:30 - 13:00   **Opening Remarks**

13:00 - 14:30   **Panel I:** *Concepts and Theories*
                      Chair: Barbara Schaff

13:00 - 14:30   **Coffee Break**

15:00 - 16:30   **Panel II:** *Inter- and Trans-Perspetives on Adoption*
                      Chair: Lena Solveig Hansen

16:30 - 16:45   **Coffee Break**

16:45 - 18:15   **Keynote**

18:30   **Conference Warming at**
                      Bremers Weinkellerei am Wall

19:30   **Dinner at Apex**

www.contestedkinship.wordpress.com

Day Two Friday, March 15

09:00 - 10:30	**Keynote**
10:30 - 11:00	**Coffee Break**
11:00 - 12:30	**Panel III:** *Beyond the Human* **Chair:** Kirsten Sandrock
12:30 - 14:00	**Lunch Break**
14:00 - 15:30	**Panel IV:** *Politics of Kinship* **Chair:** Nikolaus Linder
15:30 - 16:00	**Coffee Break**
16:00 - 17:30	**Panel V:** *Kinship Practices and Technologies* **Chair:** Avrina Jos Joslin Thambi
17:30 - 17:45	**Coffee Break**
17:45 - 18:45	**Panel VI:** *Kinship, Violence and Gender* Chair: Gulșin Çiftçi
19:00	**Conference Dinner at Kartoffelhaus**

GEORG-AUGUST-UNIVERSITÄT
GÖTTINGEN

**GÖTTINGER CENTRUM FÜR
GESCHLECHTERFORSCHUNG
GOETTINGEN CENTRE FOR
GENDER STUDIES**

Day Three Saturday, March 16

09:30 - 11:00   **Panel VII:** *Imagined Relations*

                       Chair: Inge Kroppenberg

11:00 - 11:30   **Coffee Break**

11:30 - 13:00   **Panel VIII:** *Kinship Across Time and Place*
                       Chair: Katharina Nambula

13:00 - 13:30   **Final Discussion and Concluding Remarks**

GENERAL INFORMATION

Paulinerkirche

The conference takes place at Paulinerkirche, situated at Papendiek 14. During its 700-year history, this building mainly served as a monastery and as a school. Today it forms a part of the University Library. Its facilities are used to host a variety of exhibitions and talks.


Bremers Weinkellerei am Wall

Founded in 1786 and operating under the motto "bene fundata durant" - "what is founded well, stands the test of time"- this renowned wine trading house has been a family run business for seven generations. As a Göttingen landmark it will be the venue of our opening reception on Thursday night.
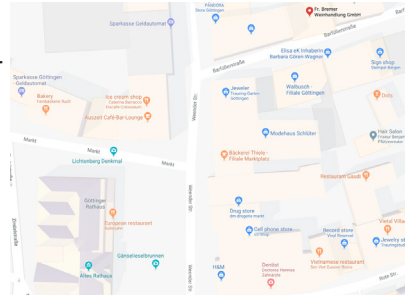
Apex

Managed by a private association, Apex is a one of Göttingen's main cultural venues. Both a stage for contemporary art and performance and a fine restaurant, it will host our dinner on Thursday night
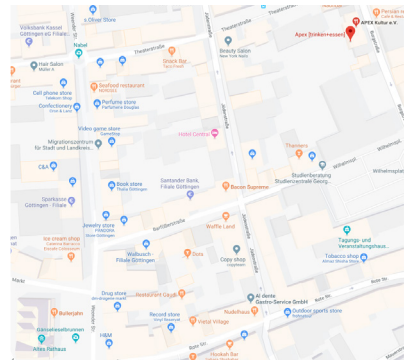
Kartoffelhaus

During its 280-year history, this building has been the home of many culinary establishments. The present establishment, Kartoffelhaus, founded in 1999, offers a wide variety of traditional specialities. It will be the venue for the conference dinner on Friday night.

DAY ONE

Susanne Lettow

Troubling Antigone. Hegel and the "Crisis of Kinship"

In her seminal essay Antigone's Claim, Judith Butler has argued that Antigone disturbs rather than represents the laws of "blood relationships" as Hegel would have it. Antigone, in Butler's view, offers "an allegory for the crisis of kinship," or for the historical contingency of kinship norms. Hegel - and subsequent scholarship - however truncated the problematics of kinship and genealogy by avoiding questions of "race", class and slavery although these questions were crucial for Antigone's fate and troubled Hegel's contemporaries in myriad ways. According to Stefani Engelstein, Sophocles' play Antigone became "a touchstone for theory and literature" in the decades around 1800 just because it problematizes issues such as family, community, colonization and notions of the foreign. Building on these insights, I will reconstruct the intersectional complexity of the "crisis of kinship" that Hegel articulated in different parts of his philosophy. By focussing on how Hegel problematizes genealogical relations, I explore theoretical interrelations among his reflections on kinship, family, reproduction and "race". I will firstly discuss Hegel's distinction between the modern "family" and broader forms of "kinship" that he perceives as pre-modern and as belonging to non-European cultures. Secondly, I will analyse his account of "racial diversity" and territorial decent. Thirdly, I will show how his understanding of reproduction impacts on his understandings of the family, gender and race. I argue that a reconstruction of Hegel's philosophical articulation of the contested transformations of kinship in the early nineteenth century can help us to create a theoretical and political-ethical sensibility for the entanglements of the multiple, intersectional crises of kinship and belonging that shape our present.

Sophie Silverstein

I don't – moving from heteronormative capitalist kinship forms into the articulation of subversive kinship practices

Instead of embodying the current bourgeois fantasy of love-based unions, family and kinship structurally express our existence under capitalism and the form of the family ubiquitous in the West today is deeply indebted to the emergence of private property (Engels, 1985, p. 96). In this paper I will trace what the embroilment of capital and "kinship practices" means for a contemporary feminist project aiming at emancipation from the "white supremacist capitalist patriarchy" (hooks, 2015, p. 51). Judith Butler's "kinship practices" are understood as the activities we undertake to keep one another alive in kinship arrangements and are invoked here to point to the potential of rearticulating kinship in non-oppressive ways (Butler, 2004, p. 123). The focus, however, lies not on a genealogy of kinship under capitalism (as this is something that has been done before, and excellently). Instead, the outcome of this paper is to articulate a practice for resistance, a disentangling of the ways in which we do kinship from capitalist fetters. This is done via two interrogations: If the ways in which heteronormative, hegemonic kinship is carried out and enforced by the states we live in reifies and is reified by capitalism, how can a socialist-feminist resistance be articulated? The answer to this is based on the preliminary literature review of my ongoing MA research, and will enable the second question: If we are able to disentangle kinship from capital, what would a future anti-capitalist kinship model look like and how can we work today to bring this closer? This last will be informed by a reworked notion of Rosi Braidotti's "virtual feminine", to consider its potential in articulating a political project for "virtual kinship" as a constant re-articulation of the term to create radical anti-capitalist and feminist kinship practices (Braidotti, 2011, p. 96).

Christine M. Klapeer

From queer(ing) kinship to "happy" rainbow families?
Neoliberal governmentality and articulations of (homo-)normative citizenship in German and Austrian LGBTIQ* politics

In my paper I aim to shed light on how notions of kinship are being, and have been, articulated, framed and negotiated within German and Austrian Lesbian, Gay, Bisexual, Trans*,Inter* and Queer (LGBTIQ*) politics and activist discourses. Particular attention will be given to the question of how and why a greater inclusion of (some) LGBTIQs into citizenship rights (such as the right to marriage, stepchild-adoption, reproductive technologies) has also led to a (discursive) marginalization of „alternative" versions and visions of queer kinship structures (e.g. "families and kin of choice", queer communities and collectives, ex/lovers and affairs as queer family) in favor of more „traditional" forms of partnership, coupledom, family organization and reproduction. By critically interlinking discussions from governmentality studies and political theory with insights from the field of queer studies the paper examines how those (homo-)normative notions of family and kinship have become interlinked with, and articulated through, images of neoliberal self-realization as well as market-based concepts of diversity and (homonational) tolerance. It will be argued that while these legal and discursive transformations have had a powerful impact on LGBTIQ lives, particularly by creating public acceptance for (some) kinship practices beyond the heterosexual normality, they need to be situated within a neoliberal "economization of the social", ongoing processes of privatization and individualization as well as the diminishing of solidarity within and outside queer communities. Hence, this paper will focus on the ambivalent implications of the intelligibility and acknowledgment of LGBTIQ families and partnerships in relation to the extension of sexual citizenship rights, however, asking what we can learn from more "alternative" visions of queer kinship for the imagination of (more democratic? radical? solidaric?) queer futurities.

Silke Hackenesch

Redefining Kinship through International and Transracial Adoptions

The late 1940s and early 1950s witnessed the emergence of international adoptions ("intercountry adoptions") as a social practice in the United States. These adoptions were often framed as deeply humanitarian acts, firmly anchored in a child rescue narrative, and the concerned adoptees were primarily racially mixed children from Europe (born, for instance, to a white German woman and an African American GI) after the Second World War, or from Korea ("Amerasian children") during the Korean War.

Interestingly enough, these highly profiled adoptions, which were quite often not only transnational, but also transracial, led to an increased diversity in American families – at a time when segregation was still the law, before the civil rights movement galvanized, and during the Cold War that valued traditional family values and praised the American family as a safeguard against communism and outward threats.

In my presentation, I discuss how these adoptions undermined the idea of a naturalization of kinship by being visible examples of kinship without blood ties. At a time when the majority of the social work professionals still relied on "matching" adoptive families and children on the basis of religion, education, and race, these international and transracial adoptions had the potential to redefine how Americans think about family, motherhood and parenthood as well as alternative forms of kinship and belonging.

Chandra Kala Clemente Martínez and Diana Marre

Redefining Kinship through International and Transracial Adoptions

Changes in the family over the last forty years have given rise to questions about the definition of kin relationships. Recent work has shown how third-parties reproduction, such as assisted reproduction or adoption, challenge the biogenetic basis for kinship ties and highlight the importance of care and other shared activities (Carsten 2000). Specifically, adoption challenges our understanding of birth, biology, blood, and "being kinned" (Modell 1994). Moreover, adoption highlights which family models are valid in a certain society and, therefore, it permits reflections about cultural conceptions of kinship.

In Western societies, adoption practice has involved separating birth families and children and erasing the parent-child relationship between them. In past, sealed adoption and secrecy precluded many adoptees from seeking information about their birth families, and relinquishment and infertility were sources of grief and shame (Marre 2009). However, a new trend of openness to adoption issues and searches for origins is emerging in the West. More and more adoptees and adoptive families are interested in knowing children's pre-adoption histories, challenging decades of adoption practice. With more than 54,000 transnationally adopted children, Spain is one of the top receiving countries. Spain's "adoptee boom" is now reaching adolescence and young adulthood and many adoptees have begun to wonder about their origins and engage in "return journeys" to contact their birth relatives and incorporate them in family universe. How do these families conceptualize their transnationally family? How do all these people handle the new interpersonal ties that searches and reunions bring out? To answer these questions, we propose to examine searches and reunions among adoptees born in Nepal, their Spanish adoptive families and their birth relatives. We will focus on the decision to search, the initial reunion, the development (or not) of bonds between adoptive and birth families, and post-reunion views of searching.

Patricia E. Sawin

Adoptee and Adoptive Parent Stories—Complementary Contributions

In telling one's own life story, a narrator implicates others—as helpers, opponents, loved ones—who may accept or resist their positioning. Predictable dynamics often structure family stories—parents stabilize connection and claim perspective on their child's life; children assert authority and independence. In a family formed through transracial or transnational adoption the debate over who controls stories can be especially fraught. These stories might theoretically offer constructive alternatives to essentializing discourses of family as biology, but that potential is blunted when adoptive parents center their own experience or deny power differentials.

Adoptees inevitably lead the way in exploring their identities, and some have received recognition and acclaim for recent publications and films in which they share their struggles, supplanting the former prominence of adoptive mothers' search narratives. At the same time, I suggest, certain adoptive parents are doing complementary work, devising communications that foreground adoptee rather than parent experience and exploring angles or reaching out to audiences that adoptees' positionality may foreclose. I juxtapose two pairs of recent creations: Samantha Futermans's 2015 documentary film "Twinsters" with Melissa Ludtke's multi-media website "Touching Home in China" (developed 2016) and Nicole Chung's memoir, All You Can Ever Know with Nina Vincent's young adult novel, Sliding into Home (both 2018). All arguably proffer models on which adoptees (among others) might shape understandings of their own lives. Futerman and Chung's celebrated first person accounts relate how they navigated complex relationships with imperfect adoptive, birth, and chosen families, foregrounding both their agency and their understandable focus on identity. Ludtke and Vincent, however, in part because they navigate different terrain (one factual and experimental, one fictional), in part because of their positionality as adoptive parents, explore productively distinct questions about relationships beyond the family and the problematic social attitudes that frame transnational adoption. Vincent's YA novel reaches out to a younger audience than does Chung's memoir; Ludtke frames a story of peers (analogous to Futerman's) with educational resources to illuminate and challenge Americans' assumptions about adoption from China. While some adoptee critics treat parent stories as inevitably antagonistic, I suggest these examples' complementarity.

Margaret Homans

Sisters and Brothers, Twinsters and Identical Strangers:
Siblings in Adoption Narratives

An emerging trend in adoption and reunion narratives in literature, film, and social research is to attend to the significance of reconnecting birth siblings in addition to or instead of reconnecting adoptees and birth parents. Such same-generation narratives (such as the film "Twinsters") can emphasize future relationships and the affordances of contemporary global media culture, rather than focusing on the need to repair or reconstruct the past. But the recent documentary film "Three Identical Strangers," while it too celebrates sibling reunion, also digs deep into the past, in search not of lost parents but of deliberately buried causes. The film suggests that a reckoning with the past is necessary for even the most upbeat of reunion narratives.

DAY TWO
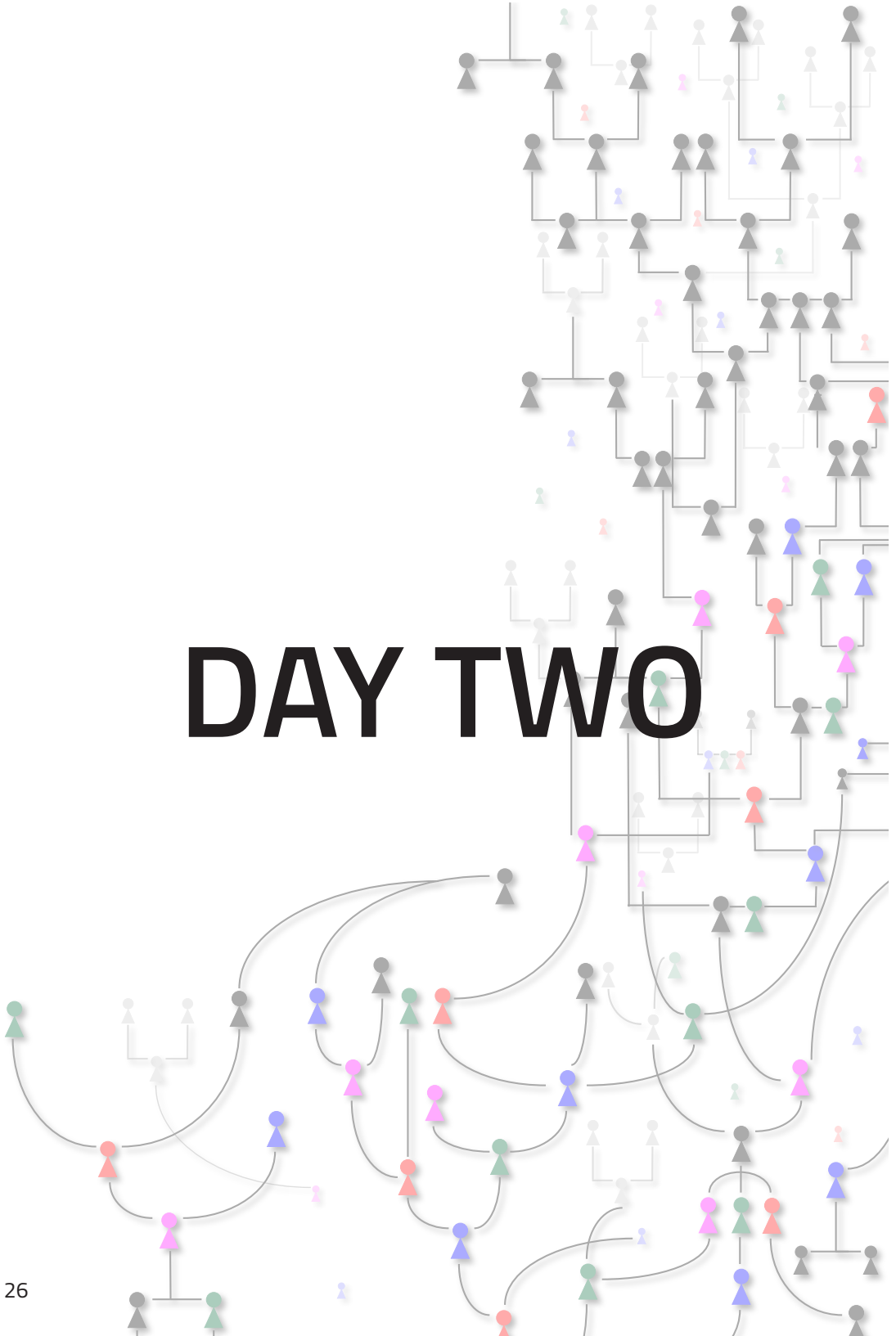
09:00 - 10:30   **Keynote**

Elizabeth Peel (Loughborough)   **Page 28**
Stories from Kinship at the Margins

11:00 - 12:30   **Panel lll:** *Beyond the Human*
                                   Chair: Kirsten Sandrock

Konstanze Hanitzsch (Georg-August-Universität Göttingen)   **Page 30**
The Goddess and the Cyborg: non-human ethical relations and
otherkin in Björks Utopia

Magda Garlinska (Viadrina)   **Page 32**
Kinship between women and animals.
Critical perspective on rise of nationalism in Poland

14:00 - 15:30   **Panel IV:** *Politics of Kinship*
                                   Chair: Nikolaus Linder
Christof Bex (Ghent)   **Page 34**
The politics of re-kinning with 'families of origin' in
transnational adoption from Bolivia

Rosemarie Peña (Rutgers)   **Page 36**
Black Germans: Coming Home to Self and Community

Maria Pia Guerra (Brasília)   **Page 38**
Kinship in authoritarian regimes:
Foreigners, families and the Brazilian Supreme Court

Elizabeth Peel

Stories from Kinship at the Margins

Studies of western kinship have increasingly sought to critique the normative assumptions that often underpin how caring relationships between humans are understood. In this talk I bring together a complex array of kinship stories that are intended to jar. In so doing I outline critical studies of kinship that de-centre humans as the focus of kinship, highlight how boundaries are drawn about what constitutes human kinship, and examine how understandings of human kinship are always predetermined by relationships to other species. I examine who might be excluded through adherence to accepted categories, and how a critical lens may broaden our understanding of caring relationships. Focusing especially on loss, motherhood and recognition I call into question the taken-for-granted boundaries that have often limited how we think about family.
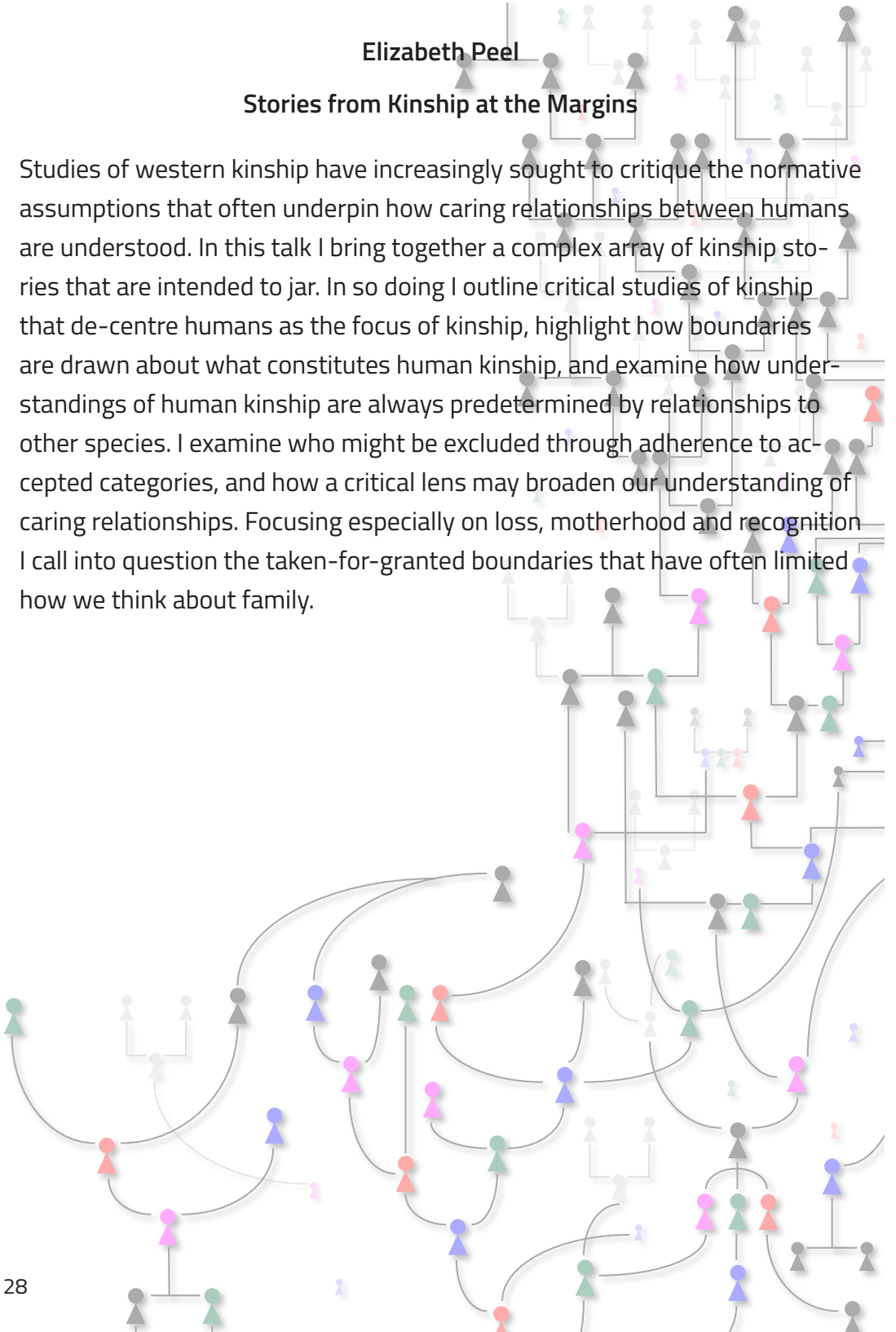
Konstanze Hanitzsch

The Goddess and the Cyborg
non-human ethical relations and otherkin in Björks Utopia
It is not blood, but the same atmosphere that binds 'us'

"The emphasis on non-human ethical relations can also be described as an eco-philosophy, in that it values one's reliance on the environment in the broadest sense of the term. Considering the extent of our technological development, emphasis on the eco-philosophical aspects is not to be mistaken for biological determinism. It rather posits a nature-culture continuum (Guattari, 1995, 2000; Haraway, 1997) within which subjects cultivate and construct multiple ethical relations."
(Braidotti, 2008, p. 16)

Björk is known for her "biotechnological" musicvideos and lyrics. But what is not so known is that she is reading the books written by the philosopher Timothy Morton and is studying posthumanism and object oriented ontology (see exhibition catalog 2015).

In one of her latest videos - "Utopia" - Björk created a world that shows an Utopia that is not reachable (so say the lyrics) but that gives an idea in which direction we could at least try to change our world. The relations between nature and culture, between humankind and environment, between the rock and the species are deeply intraconnected (Barad) in Björks work:

It is not blood, but the same atmosphere that binds 'us' – I will show that this is one of the main messages of her video Utopia and that 'us' is here not only but even more than humankind.

I want to "read" Björk with Timothy Morton and trough the lens of the otherkin-movement (see Beck, 2017) and show and discuss how the two figures Goddes and Cyborg are part of the work of Björk and how they relate to a new kind of non-human ethical relation or better to say with Mortons words how they show "Solidarity with nonhuman people" and therefore are useful for imagine Utopias of different kins.

Magda Garlinska

Kinship between women and animals.
Critical perspective on rise of nationalism in Poland

Starting families plays a crucial role in many societies. If the sate is conservative and depending on religion, the heteronormative kin, based on blood bonds becomes very important and will be golrified. In my paper I am going to focus on Poland, one of the European countries which is experiencing a right ultraconservative turn.

Donna Haraway wrote in her essay Anthropocene, Capitalocene, Plantationocene, Chthulucene: Making Kin: "Make Kin Not Babies!". In Poland, now governed by right wing party Law and Justice, the words of Haraway got a new meaning. In this country where the government with a restrictive abortion law is trying to reduce women to only one role, the role of the mother. At the same time ecology and climate crisis are being ignored and that is why Haraway's call is not only radical, but also necessary.

The problem of women's rights in connection with animals' rights was described and recognised by Olga Tokarczuk, a Polish writer and essayist, in her book: Drive Your Plow Over the Bones of the Dead. Tokarczuk recognizes the connection between a conservative Catholic society and the social acceptance of hunting (both legal and illegal). The protagonist of the novel, Janina Duszejko, tries to protects the animals against male hunters and against the local community immersed in Catholic structures. She establishes friendship with her bitches, but also with other animals, which living in the forest. She forms an unnormative family with retired childless elder woman and animals.

This paper tries to answer the question: is kinship between women and animals a way to liberate both from the power of patriarchy? Even though the the issue of women's relationship with nature has been recognised by ecofeminists and the concept of inter-species kinship has been described by Donna Haraway, I will investigate on the example of Poland the idea of installing new norm - the kinship between women and animals.

Christof Bex

The politics of re-kinning with 'families of origin' in transnational adoption from Bolivia

Within critical adoption studies, the subject of kinship has largely been studied with a focus on the relationship between adoptees and their adoptive parents. As the number of adoptees reuniting with their alleged 'families of origin' is increasing, there is a lack of scientific research on how different figurations of kinship are employed in the context of transnational adoption to designate the ties between adoptees and their Bolivian mothers, fathers, siblings and extended kin. This paper aims to fill this gap by examining the mechanisms of reunion between Bolivian adoptees and their relatives and by studying how kinship takes place in a transnational setting. Based on an anthropological study of Bolivian adoptees and their relatives, this paper intends to provide a comprehensive understanding of 're-kinning'. It reflects on the complexity of establishing a relationship between different parties, in the light of a context of power inequalities and cultural differences, and argues that a non-essentialist transcultural understanding of family formation is needed.

Rosemarie Peña

Black Germans: Coming Home to Self and Community

Adoptees searching for their original kin often discover others who share in their context specific circumstances in online social networks. Since the 1980s, searching Black Germans, born in Germany to local women and African American soldiers in the wake of the Second World War, are collectively reconnecting with birth family members, and concomitantly, with a globally situated, multigenerational, and multicultural Black German community—virtually, in discourse, and in actuality. Adoption scholar Sylvia Posocco's theoretical concepts of kinning and enfleshment in the Guatemalan context provide valuable tools for examining the potential impacts of the re-emergence of the Black Germans adoptees as subjects of public discourse at such a time when members of the finite generational cohort are actively reuniting with their families of origin transnationally.

Posocco refers to the social apparatus that transfers children away from their original families as the "technology of kinning (567)." Kinning, she suggests, "refers not only to the construction of new forms of relatedness, but also, crucially, to the suspension and severing of relations, as well as to deeply politically charged claims for the reactivation of connections and enfleshment (569)." Enfleshment takes place in the re-emerging—in the storytelling— in the interpreting of the Black German adoptee life narratives and reunion experiences. As Posocco notes, "enfleshment in this sense is simultaneously regulatory and plural. Far from stable or univocal, it is processual and instantiated through varied technologies and forms of relationality at the points where discourse, embodiment, and personhood congeal into socially situated objects, subjectivities, and social relations (569)." In my presentation, I extend Posocco's ideas to the Black German context and consider the potential impacts of enfleshment on Black German reunification and adoptees' renegotiations of self, identity, and social relations that rekinning engenders.

Maria Pia Guerra

Migration policies and kinship in the Brazilian 20th century institutions

In 2018, the measures of the US government to separate parents who had illegally crossed the border from their children disclosed the nexus between migration policy, kinship and the constitution of public space.

This paper analyzes this nexus in the Brazilian institutions during the 20th century. It seeks to understand the forms of legal instrumentalization of kinship that aimed to control the judicial processes of expulsion of foreigners. It examines the cases that have reached the Brazilian Supreme Court using a legal history methodology.

The Brazilian legislation concerning migration had two exceptions to expulsion of foreigners, destined to protect the Brazilian family: the existence of a Brazilian spouse or dependent child. They were the most enduring conditions, adopted even by the two authoritarian regimes in the country (1937-1945, 1964-1988), distinguished by an intense concern with the limits of the national community.

However, variations in the interpretation of these clauses by the Brazilian Supreme Court indicate that the concept of family relied on a concept of nation and order. Family was not a pre-political idea that limited the state´s power, but rather a concept formed in the interplay between institutions interested in constituting the political community.

Thus, during the democratic period (1946-1964), the court extended the former legal concept of family, for example, by drawing an analogy between married and unmarried couples. Conversely, during the authoritarian period (1964-1988), the court progressively restricted the concept to exclude undesirable people. First, it became suspicious of the possibility of fraud. Second, it turned to principiological methods of interpretation to restrain deviant political ideas, affirming, for example, that the purpose of the norm, which was to protect the dependent child, would demand as counterpart a responsible father, therefore noncommunist and not vagrant, attested by testimonies of good conduct.

DAY THREE

09:30 - 11:00 **Panel VII:** *Imagined Relations*

Chair: Inge Kroppenberg

11:30 - 13:00 **Panel VIII:** *Kinship Across Time and Place*

Chair: Katharina Nambula

Romain Pasquer Brochard

The Death of the Father in French Psychoanalysis and Theater

In Antigone's Claim Judith Butler controversially argues that Antigone's power and potentiality is deeply rooted to the curse she receives from her father Oedipus. Even though Antigone will follow the words of her father, in the absence of their author their meaning become elusive, allowing Antigone to slowly slip from the realm of kinship and of the human. It is precisely in this slippage that kinship can be rearticulated outside of its institutionalized and normalizing function. By paying attention to the command of the father and to how the power of these words is being subverted, Butler's reading exemplifies the possibilities open up by the disappearance of the father figure. This potentiality has been particularly studied in the last 50 years in France where the disappearance of this figure has been seen by a certain branch of psychoanalysis as particularly dangerous for the stability of kinship. Interestingly at the same period two playwrights, Jean-Luc Lagarce and Bernard-Marie Koltès, wrote several plays where the absence of the Father in the family produces its own disarticulation and give the possibility for Kinship relations to be thought anew. Thus, through the study of both theatre and psychoanalysis I want to show that the destabilization of the figure of the father allows for the creation of a space where Kinship can be rearticulated.

Corinna Assmann

The Genealogical Imagination in Diasporic Family Identity Construction

Knowing your ancestry and toolboxes for genealogical research have in recent years become key elements in the exploration, understanding, and construction of the self. In the same vein, the popularity of 'ancestry DNA testing' attests to this boom, and often reveals a similar essentialist notion of kinship. This paper looks at contemporary Black British literature as a reference point for the investigation of a broader trend, namely what has been called the 'family heritage industry'. The correlation of genealogy with ethnicity and/or nationality, which many of such offers suggest, becomes highly problematic in the context of migration and present-day multicultural societies: Concepts such as 'origin', 'rootedness', and 'heritage' are particularly suggestive. On the one hand, they hold a positive and/or nostalgic meaning with regard to diasporic identity constructions and questions of belonging. On the other hand, they often carry negative connotations in a highly politicised field that frequently evokes essentialist ideas of identity as boundary markers and agents of exclusion.

The analysis of selected texts by Black British writers in this paper suggests that literature adds an interesting cultural commentary to this discussion by complicating narrow understandings of kinship based on heritage or bloodlines, while at the same time offering alternative and creative ways of expanding the idea of kinship as a more malleable and dynamic reference for identity construction. The texts illustrate how cultures of relatedness are strengthened through tools and practices of family history that move beyond the act of connecting diasporic families in the present. Here, kinship is reconfigured to unearth transnational connections in the past and to give substance to the idea of entangled histories and transcultural exchange that continues to shape societies in the present.

Kirsten Sandrock

Failing Families:
Modernist Challenges to Kinship as Blood Relations

If sentimental images of home and the family, the quest for marriage, and the search for long lost blood relations constituted key motifs of Victorian literature, then modernism brought with it a thorough questioning of the functionability of families as well as of the core concept of blood relations. The proposed paper investigates how modernist literature questions the traditional concept of family by a) offering alternative conceptions of kinship, i.e. ones that are not based on blood relations; b) by focusing on dysfunctional families; and c) by venturing into new literary forms that refuse coherence, unity, or genealogical consistency. My two examples are Virginia Woolf's The Waves (1931), in which a circle of friends figures as a quasi-family, and Vita Sackville-West's Portrait of a Marriage (1920s; published 1973), in which the depiction of Sackville-West's own marriage and her numerous affairs leads to the question how people can live together as friends and partners beyond the conventions of marriage or kinship. Theoretically, my paper aligns with Judith Butler's (2004) critical reading of kinship as a normative concept, which is bound up with ideologies such as heteronormativity, nationalism or class relations. In addition, I draw on Barry McCrea's In the Company of Strangers: Family and Narrative in Dickens, Conan Doyle, Joyce and Proust (2011), which argues that "the formal innovations of the high-modernist novel are inseparable from a fundamental rethinking how family ties are formed and sustained" (3). Although I follow McCrea's basic argument, I suggest that his findings are limited because of his choice of all-male authors. A focus on modernist writing by women helps to think about gendered contributions to the modernist debate about kinship and blood relations, which frequently problematize the traditional role of mothers and which experiment with literary forms that question the hereditary nature of genre 'families'.

Regina Schäfer

Doing family – the "frunde" between family and friends

Scholars deal with two concepts of "family" in the Middle Ages: First, the household family, which includes attached persons, who are not blood relatives (servants and maidservants, fellows of the guild). "The whole house"/"Das ganze Haus" (Otto Brunner) submitted under the rule of the housefather forms the family. In the second concept, family members are blood relatives. Aristocratic families claim to be descendant from one ancestor. Scholars later added the importance of the cognates to gain reputation for the family. Both concepts were elaborated during Nazi-times. They seem to contradict each other, which was solved by linking the second concept exclusively to aristocratic families. In the late Middle Ages the sources mention a third concept of family/kinship, the "frunde". The word "frund" is of course the basis of the modern word "Freund"/friend but meant more kinship than friendship. The "frunde" acted for example to negotiate heritage conflicts. One could differentiate between different kinds of family – mage (relatives by blood), swager (relatives by marriage), but mostly the frunde are mentioned. The use of the word „frunde" already proofs that not blood was of importance but "doing family".

The paper wants to investigate the role of the frunde for peasants, artisan and merchant families in crises. I will try to combine an overview with a case study. On the one hand, I want to examine how the frunde are formed, regrouped and how they acted. Here I will rely on court cases. The case study deals with a merchant family torn by a long time imprisonment of the housefather in a city far away and is based on hundreds of letters written by the family members.

Lovitoli Jimo

Theorising Gendered Kinship and Marriage:
The Sumi Naga Tribe of Northeast India

Gender ideology tradition is still deeply entrenched among the Nagas of Northeast India. In marriage alliance and politics, different categories of gender, age, class, education, location, tribe, state, race etc intersect with each other. The Sumi Naga tribe, have the practice of the purity of bloodline (aji lono ighi) among the chiefs and the clan elders through the marriage of the equals. At the same time there is a category of bonded people which was a result of the provision of the marriage gifts and resources by the village chiefs and elders to the poor people. The result was the hereditary bondage and stigma in the bloodline, and these practices created different categories of kinship relations.

With the change in education and progress in society today, the patterns of marriage alliance have undergone a tremendous change. The border of marriage and family is becoming wider and flexible where kinship itself is getting redefined/relocated/renegotiated/dislocated and broadened.

This paper will look at identity politics through marriage alliance and patterns across different generations and how the understanding of family relationships, kinship and networks change with time and space. It will also look at inter-marriage across tribes/regions/states/culture/religion/race and see how deeply gendered marriage alliance is and how the question of Sumi Naga or non-Naga identity is negotiated or played out through marriage alliances. The paper will further engage with the continuity and transition in the definition and meanings of kinship and family, placed within and outside of the tribe and its implications on the larger Naga identity across geographies.

Anna Avdeeva

Attachment parenting in Russia: how kinship might be challenged and transgressed by mothering essentialisation

My presentation provides an analysis of how implementation of attachment parenting, one of the most radical forms of intensive mothering, challenges and re-frames convention-al family and kinship ties in contemporary Russia. Attachment parenting emphasises the fundamental importance of close attachment between a mother and a child and declares mother to be the most important caregiver, who has an innate, instinctive knowledge and resources for childcare. In order to create and sustain tight emotional bond with a child «attached» mother is supposed to be constantly focused on child's needs and practice long-breastfeeding on child's demand, co-sleeping, and carrying her in a sling. This signifi-cantly intensifies maternal work of care: a mother is supposed be permanently emotionally involved and physically close to a child.

Attachment parenting not only intensifies mother's care work but also essentialises female parenting and thus challenges the conventional form of mothering in Russia - extended mothering. Extended mothering implies sharing care for children with other kinfolks, mostly grandmothers (Rotkirch, 2). The emergence and existence of extended mothering, espe-cially during the Soviet period, was stipulated by «working mother» gender contract being the only legitimate gender contract (Temkina, Rotkirch, 2002). It entailed women's partic-ipation in wage labor market and being primary responsible for the sphere of reproduction and care for children. The realisation of working mother gender contract and consequently the practice of extended mothering actuated the specific kinship ties and created special relationships between children and their grandparents (Semenova, Thompson, 2004). The implementation of attachment parenting and the intensity of mother's care for a child it implies problematises the extended mothering as normative forms of familial relatedness and kinship and promotes alternative system of kinship relations.

The presentation provides results of my empirical research on attachment parenting in Russia. Analysing 52 semi-structured interviews with Russian mothers adhering attach-ment parenting conducted in 2015-2017 I investigate what kind of kinship ties and how the inquired mothering model reconfigures and produces in the context of contemporary neoliberal Russia.