Family And Kinship In East London | a886139670bf8ccd4cd22ee4c12ddf06

Families in the U.S. Communities of Kinship
Conceiving Kinship
Chinese Family & Kinship
Next of Kin
Michael Young and Peter Willmott. Family and Kinship in East London
Inside Kinship Care
The Law of Kinship
Kinship and Family in Ancient Egypt
Political Kinship in Pakistan
Living Kinship in the Pacific
Slum Travelers
Modern Families
Suckling
Brave New Families
The New East End
Consuming Desires
Family and Kinship in East London
Families in Asia
Family Life in the Ottoman Mediterranean
Kinship, Islam, and the Politics of Marriage in Jordan
Chinese Kinship
Women and Kinship
Families We Choose
Family and Kinship in East London
Family and Class in a London Suburb
Kinship and Family in China: Promise or Threat?
Family Power
Contemporary China
Fictive Kinship
Imagined Families, Lived Families
The Historic Thames
Queer Kinship
and Family Change in Taiwan
Families in East and West
Kinship Novels of Early Modern Korea
Sustaining the Cherokee Family
Family, Kinship and State in Contemporary Europe
Voluntarily Childfree
Negotiating Family Responsibilities

The most comprehensive reader on kinship available, Kinship and Family: An Anthropological Reader is a representative collection tracing the history of the anthropological study of kinship from the early 1900s to the present day. Brings together for the first time both classic works from Evans-Pritchard, Lévi-Strauss, Leach, and Schneider, as well as articles on such electrifying contemporary debates as surrogate motherhood, and gay and lesbian kinship. Draws on the editors’ complementary areas of expertise to offer readers a single-volume survey of the most important and critical work on kinship. Includes extensive discussion and analysis of the selections that contextualizes them within theoretical debates.

Consuming Desires examines new forms of marriage emerging in Egypt and the United Arab Emirates in reaction, in part, to the governments' increasing attempts to control sexuality with shari'a law.

Interweaving the narratives of multiple family members, including parents and siblings of her queer and trans informants, Amy Brainer analyzes the strategies that families use to navigate their internal differences. In Queer Kinship and Family Change in Taiwan, Brainer looks across generational cohorts for clues about how larger social, cultural, and political shifts have materialized in people's everyday lives. Her findings bring light to new parenting and family discourses and enduring inequalities that shape the experiences of queer and heterosexual kin alike. Brainer’s research takes her from political marches and support group meetings to family dinner tables in cities and small towns across Taiwan. She speaks with parents and siblings who vary in whether and to what extent they have made peace with having a queer or transgender family member, and queer and trans people who vary in what they hope for and expect from their families of origin. Across these diverse life stories, Brainer uses a feminist materialist framework to illuminate struggles for personal and sexual autonomy in the intimate context of family and home.
Focusing on Southern Europe, this study looks at currently hotly debated issues of kinship, gender and modern medical technologies. It challenges established ideas of cultural continuities and discontinuities within the European context and offers fresh insights into longstanding questions regarding gender and kin relatedness.

Unaisi Nabobo-Baba observed that for the various peoples of the Pacific, kinship is generally understood as “knowledge that counts.” It is with this observation that this volume begins, and it continues with a straightforward objective to provide case studies of Pacific kinship. In doing so, contributors share an understanding of kinship as a lived and living dimension of contemporary human lives, in an area where deep historical links provide for close and useful comparison. The ethnographic focus is on transformation and continuity over time in Fiji, Tonga, and Samoa with the addition of three instructive cases from Tokelau, Papua New Guinea, and Taiwan. The book ends with an account of how kinship is constituted in day-to-day ritual and ritualized behavior.

In Kinship, Islam, and the Politics of Marriage in Jordan, Geoffrey Hughes sets out to trace the "marriage crisis" in Jordan and the Middle East. Rapid institutional, technological, and intellectual shifts in Jordan have challenged the traditional notions of marriage and the role of powerful patrilineal kin groups in society by promoting an alternative ideal of romantic love between husband and wife. Drawing on many years of fieldwork in rural Jordan, Kinship, Islam, and the Politics of Marriage in Jordan provides a firsthand look at how expectations around marriage are changing for young people in the Middle East even as they are still expected to raise money for housing, bridewealth, and a wedding. Kinship, Islam, and the Politics of Marriage in Jordan offers an intriguing look at the contrasts between the traditional values and social practices of rural Jordanians around marriage and the challenges and expectations of young people as their families negotiate the concept of kinship as part of the future of politics, family dynamics, and religious devotion.

Negotiating Family Responsibilities provides a major new insight into contemporary family life, particularly kin relationships outside the nuclear family. While many people believe that the real meaning of 'family' has shrunk to the nuclear family household, there is considerable evidence to suggest that relationships with the wider kin group remain an important part of most people's lives. Based on the findings of a major study of kinship, and including lively verbatim accounts of conversations with family members concepts of responsibility and obligation within family life are examined and the authors expand theories on the nature of assistance within families and argue that it is negotiated over time rather than given automatically.

An insightful socio-cultural analysis of the differences in Chinese and Western relationships to the public and the private spheres.

"In this volume the authors examine the history of the family during the twentieth century in the context of political struggles over the welfare state, gender roles and parental authority. They ask how far political measures have
contributed to changes in family life, and whether these should be understood as a weakening, or as a redefinition of traditional kinship roles."--

The essays in this volume present contemporary anthropological perspectives on Chinese kinship, its historical complexity and its modern metamorphoses. The collection draws particular attention to the reverberations of larger socio-cultural and politico-economic processes in the formation of sociality, intimate relations, family histories, reproductive strategies and gender relations – and vice-versa. Drawing on a wealth of ethnographic material from the late imperial period and from contemporary Taiwan and the People’s Republic of China, from northern and southern regions as well as from rural and urban settings, the volume provides unique insights into the historical and spatial diversities of the Chinese kinship experience. This emphasis on diversity challenges the classic ‘lineage paradigm’ of Chinese kinship and establishes a dialogue with contemporary anthropological debates about human kinship reflecting on the emergence of radically new family formations in the Euro-American context. Chinese Kinship will be of interest to anthropologists and sinologists, as to historians and social scientists in general.

In this interdisciplinary study, Leire Olabarria examines ancient Egyptian society through the notion of kinship. Drawing on methods from archaeology and sociocultural anthropology, she provides an emic characterisation of ancient kinship that relies on performative aspects of social interaction. Olabarria uses memorial stelae of the First Intermediate Period and the Middle Kingdom (ca.2150–1650 BCE) as her primary evidence. Contextualising these monuments within their social and physical landscapes, she proposes a dynamic way to explore kin groups through sources that have been considered static. The volume offers three case studies of kin groups at the beginning, peak, and decline of their developmental cycles respectively. They demonstrate how ancient Egyptian evidence can be used for cross-cultural comparison of key anthropological topics, such as group formation, patronage, and rites of passage.

A study of how the traditional nuclear family has been supplanted by a variety of new relationships that are not defined by blood ties and traditional gender roles. The text explores the boundaries of the American family and the relationship between family and work.

As both an idea and an institution, the family has been at the heart of Chicano/a cultural politics since the Mexican American civil rights movement emerged in the late 1960s. In *Next of Kin*, Richard T. Rodríguez explores the competing notions of la familia found in movement-inspired literature, film, video, music, painting, and other forms of cultural expression created by Chicano men. Drawing on cultural studies and feminist and queer theory, he examines representations of the family that reflect and support a patriarchal, heteronormative nationalism as well as those that reconfigure kinship to encompass alternative forms of belonging. Describing how la familia came to be adopted as an organizing strategy for communitarian politics, Rodríguez looks at foundational texts including Rodolfo Gonzales’s well-known poem “I Am Joaquín,” the Chicano Liberation Youth Conference’s manifesto El Plan Espiritual de Aztlan, and José Armas’s *La Familia de La Raza*. Rodríguez analyzes representations of the family in the films *I Am Joaquín*, *Yo Soy Chicano*, and *Chicana*; the Los Angeles public affairs television series *¡Ahora!*; the experimental videos of the artist-
activist Harry Gamboa Jr.; and the work of hip-hop artists such as Kid Frost and Chicano Brotherhood. He reflects on homophobia in Chicano nationalist thought, and examines how Chicano gay men have responded to it in works including Al Lujan’s video S&M in the Hood, the paintings of Eugene Rodríguez, and a poem by the late activist Rodrigo Reyes. Next of Kin is both a wide-ranging assessment of la familia’s symbolic power and a hopeful call for a more inclusive cultural politics.

This is the first sustained effort to compare South and South-East Asia in respect of the situation of women. Arguing that kinship systems provide an important context in which gender relations are located, the study overlooks at three types of kinship system, found in their curious forms in the two regions of Asia--predominantly patrilineal South Asia and predominantly bilateral South-East Asia, with a presence of matriliney in both. The treatment of kinship departs significantly from what is usually found. Gender permeates the examination of the chosen themes, which include group placement and perpetuation, entitlement to and rights over resources, marriage, conjugal relations, implications of residence, rights over space and children, family structures and kin networks, work, female sexuality, and limits set by bodily processes. The underlying assumptions is that kinship systems are neither innocuous nor immutable, and, operating through material relations, they express themselves most effective through values and ideology. For comparison are taken up selected populations of Bangladesh, India, Indonesia, Malaysia, Nepal, Pakistan, the Philippines, and Thailand--representing Hinduism, Islam, Buddhism, and Christianity. The results are striking: South-East Asian women's unusual degree of autonomy in economic and social life and the relative egalitarianism between the sexes contrast sharply with the situation in South Asia, characterized by strong patriline, patrilocal family structure, women's lack of rights, and concern about female sexuality. Many other contrasts in respect of gender parities and disparities, including education, nutrition, health, and work emanate from contrasting features of kinship. Rich in information ad insights, the book fills a gap in gender studies at the same time as it challenges facile generalizations and provokes probing into apparently similar phenomena.

Attempts to do justice to the complexity of contemporary families and to situate them in their economic, political, and cultural contexts. This book explores the ways in which family life is gendered and reflects on the work of maintaining family and kin relationships, especially as social and family power structures change over time.

An interdisciplinary look at the dramatic changes in the contemporary Japanese family, including both empirical data and analyses of popular culture.

In France as elsewhere in recent years, legislative debates over single-parent households, same-sex unions, new reproductive technologies, transsexuality, and other challenges to long-held assumptions about the structure of family and kinship relations have been deeply divisive. What strikes many as uniquely French, however, is the extent to which many of these discussions—whether in legislative chambers, courtrooms, or the mass media—have been conducted in the frequently abstract vocabularies of anthropology and psychoanalysis. In this highly original book, Camille Robcis seeks to explain why and how academic discourses on kinship have intersected and overlapped with political debates on the family—and on the nature of French republicanism itself. She focuses on the theories of Claude Lévi-Strauss and Jacques
Lacan, both of whom highlighted the interdependence of the sexual and the social by positing a direct correlation between kinship and socialization. Robcis traces how their ideas gained recognition not only from French social scientists but also from legislators and politicians who relied on some of the most obscure and difficult concepts of structuralism to enact a series of laws concerning the family. Lévi-Strauss and Lacan constructed the heterosexual family as a universal trope for social and psychic integration, and this understanding of the family at the root of intersubjectivity coincided with the role that the family has played in modern French law and public policy. The Law of Kinship contributes to larger conversations about the particularities of French political culture, the nature of sexual difference, and the problem of reading and interpretation in intellectual history.

In Voluntarily Childfree, Shelly Volsche examines why people choose to remain childfree and what it means to make a life worth living. As the first anthropological study of the childfree, this book is for readers who want to understand those who view parenthood as a choice.

The kinds of families we see today are different than they were even a decade ago as paths to parenthood have been rejiggered by technology, activism, and law. Gamson brings us extraordinary family creation tales that illuminate this changing world of contemporary kinship. He tells a variety of unconventional family-creation tales-- adoption and assisted reproduction, gay and straight parents, coupled and single, and multi-parent families-- set against the social, legal, and economic contexts in which they were made.

China's rapid economic growth, modernization and globalization have led to astounding social changes. Contemporary China provides a fascinating portrayal of society and social change in the contemporary People's Republic of China. This book introduces readers to key sociological perspectives, themes and debates about Chinese society. It explores topics such as family life, citizenship, gender, ethnicity, labour, religion, education, class and rural/urban inequalities. It considers China's imperial past, the social and institutional legacies of the Maoist era, and the momentous forces shaping it in the present. It also emphasises diversity and multiplicity, encouraging readers to consider new perspectives and rethink Western stereotypes about China and its people. Real-life case studies illustrate the key features of social relations and change in China. Definitions of key terms, discussion questions and lists of further reading help consolidate learning. Including full-colour maps and photographs, this book offers remarkable insight into Chinese society and social change.

A ground-breaking ethnographic study of suckling in the Arabian Gulf, this book reenergises the study of kinship. It analyses the misunderstood and marginalized phenomenon of suckling drawing on ethnographic fieldwork in Qatar over a seven-year period. Fadwa El Guindi situates suckling (often given other names or subsumed under misleading classifications) squarely in the analytical category of kinship, with recognition that kinship is necessarily biological, societal and cultural. The volume takes kinship study beyond origins, nature-culture debates, and social nurturing and relatedness, and challenges claims of deterministic, reductionist formulas. As well as key reading for those involved in milk kinship research, this book is valuable for anthropologists, Middle East scholars and others.
with an interest in breastfeeding, family and social organisation, and religion.

In writings about Islam, women and modernity in the Middle East, family and religion are frequently invoked but rarely historicized. Accessibly written and based on a wide range of local sources, this book shows that there is no such thing as a typical Muslim or Arab family type. Rather, it reveals dramatic differences, even within the same cultural zone, in the ways that family was understood, organized and reproduced. By concentrating on family life in the Ottoman Empire, in particular in what is now Lebanon and Palestine, Beshara B. Doumani skilfully uses examples of family waqf endowments, lawsuits between kin, and other cases from the shari'a courts to reconstruct the stories and priorities of ordinary individuals. Through his examination of the transformations of family, property and gender regimes, Doumani offers a groundbreaking examination of the lives of ordinary people. By doing so, he challenges prevailing assumptions about modern Middle Eastern societies.

"This book demonstrates that elite families and political order evolved in symbiosis throughout European and Middle Eastern history. Kinship groups like noble clans and royal dynasties were preconditions of stability and legitimacy of political orders. There is a tradition in political theory, anthropology and sociology spanning four centuries that claims that kinship is incompatible with political order. This tradition argues that kinship-based elements either disappeared before the emergence of political orders or were the foes of political order until the emergence of modernity. In contrast to this tradition, I show that neither political order in general nor the state in particular evolved in opposition to kinship groups or to kinship-based principles of legitimacy. Some scholars, like Anderson (2003:19-23) and Oakley (2006) emphasize that dynasties and therefore kinship was central to older political orders. However, the place of kinship in the history of political order remains largely untheorized"

Ellen Ross has collected impressions from some of the half a million women involved in philanthropy by the 1890s, most of them active in the London slums. The contributors include Sylvia Pankhurst and Beatrice Webb, as well as many more less well known figures.

Families in Asia provides a unique sociological analysis of family trends in Asia. Stella R. Quah uses demographic and survey data, personal interviews and case studies from China, Hong Kong, Japan, South Korea, Indonesia, Malaysia, the Philippines, Singapore, Thailand and Vietnam to provide a wide-ranging comparative analysis of family trends and the role of the state and social policy. Focusing on the most relevant and significant aspects of family and kin, chapters include: Concepts and research trends Family forming Parenthood Grandparenthood Gender roles in families Marriage breakdown The impact of Socio-economic development This new edition has been updated and expanded throughout and includes new material on dowry, singlehood, adoption, the transformation of the senior generation, changes in family courts and the role of the state in family wellbeing. Families in Asia will be the perfect companion for students and scholars alike who are interested in family sociology, public and social policy, and Asian society and culture more broadly.
In Political Kinship in Pakistan, Stephen M. Lyon illustrates how contemporary politics in Pakistan are built on complex kinship networks created through marriage and descent relations. Lyon points to kinship as a critical mechanism for understanding both Pakistan’s continued inability to develop strong and stable governments, and its incredible durability in the face of pressures that have led to the collapse and failure of other states around the world.

Today, roughly 70 percent of all visas for legal immigration are reserved for family members of permanent residents or American citizens. Family reunification—policies that seek to preserve family unity during or following migration—is a central pillar of current immigration law, but it has existed in some form in American statutes since at least the mid-nineteenth century. In Fictive Kinship, sociologist Catherine Lee delves into the fascinating history of family reunification to examine how and why our conceptions of family have shaped immigration, the meaning of race, and the way we see ourselves as a country. Drawing from a rich set of archival sources, Fictive Kinship shows that even the most draconian anti-immigrant laws, such as the Chinese Exclusion Act of 1882, contained provisions for family unity, albeit for a limited class of immigrants. Arguments for uniting families separated by World War II and the Korean War also shaped immigration debates and the policies that led to the landmark 1965 Immigration Act. Lee argues that debating the contours of family offers a ready set of symbols and meanings to frame national identity and to define who counts as “one of us.” Talk about family, however, does not inevitably lead to more liberal immigration policies. Welfare reform in the 1990s, for example, placed limits on benefits for immigrant families, and recent debates over the children of undocumented immigrants fanned petitions to rescind birthright citizenship. Fictive Kinship shows that the centrality of family unity in the immigration discourse often limits the discussion about the goals, functions and roles of immigration and prevents a broader definition of American identity. Too often, studies of immigration policy focus on individuals or particular ethnic or racial groups. With its original and wide-ranging inquiry, Fictive Kinship shifts the analysis in immigration studies toward the family, a largely unrecognized but critical component in the regulation of immigrants’ experience in America.

"A wonderfully vivid, accurately observed portrait of a way of life, whose value as a historical document increases as the East End of small factories, docks and busy streets of row houses disappears, and with it the culture of the old Bethnal Green."—Dolores Hayden, author of The Grand Domestic Revolution

Billingsley reminds us that, contrary to the accepted notion of rugged individuals heeding the proverbial call of the open spaces, kindred groups accounted for most of the migration to the South's interior and boundary lands. In addition, she discusses how, for antebellum southerners, the religious affiliation of one's parents was the most powerful predictor of one's own spiritual leanings, with marriage being the strongest motivation to change them. Billingsley also looks at the connections between kinship and economic and political power, offering examples of how Keesee family members facilitated and consolidated their influence and wealth through kin ties.

Kath Weston draws upon fieldwork and interviews conducted in the San Francisco Bay area to explore the ways in which gay men and lesbians are constructing their own notions of kinship by drawing on the symbolism of love, friendship and
biography. Conventional views of family have depicted gays and lesbians as exiles from the realm of kinship. In recent decades, however, gay men and lesbians have increasingly portrayed themselves as people who seek not only to maintain ties with blood or adoptive relatives but also to establish families of their own.

This is non-fiction Brick Lane - what life is really like around Brick Lane and the East End. One of the most influential non-fiction books of the 1950s was Family and Kinship in East London which examined in great depth the life of people living in the dockland areas that had been so comprehensively destroyed in the blitz. What has happened since? In the 50 years since the whole area has gone into terrible decline; has been comprehensively redeveloped (sometimes more than once); and, most important of all, has seen the traditional families largely leave, to be replaced by a huge influx of Bangladeshi families - many of whom are now into the second generation. What are their lives like? How is the community coping with the radical change? What are relations like between the old white population and the new Asian population? Does government policy affect racism? (Here the authors show - startlingly - that housing policies have made race relations much worse and must be changed. This will be very controversial). The book is a comprehensive examination of life in one of the most intriguing parts of England - but it stands for all Britain, and indeed everywhere in the world with large new immigrant populations.

The lineage novel flourished in Korea from the late seventeenth to the early twentieth century. These vast works unfold genealogically, tracing the lives of several generations. New storylines, often written by different authors, follow the lives of the descendants of the original protagonists, offering encyclopedic accounts of domestic life cycles and relationships. Elite women transcribed these texts—which span tens and even hundreds of volumes—in exquisite vernacular calligraphy and transmitted them through generations in their families. In Kinship Novels of Early Modern Korea, Ksenia Chizhova foregrounds lineage novels and the domestic world in which they were read to recast the social transformations of Chosŏn Korea and the development of early modern Korean literature. She demonstrates women’s centrality to the creation of elite vernacular Korean practices and argues that domestic-focused genres such as lineage novels, commemorative texts, and family tales shed light on the emergence and perpetuation of patrilineal kinship structures. The proliferation of kinship narratives in the Chosŏn period illuminates the changing affective contours of familial bonds and how the domestic space functioned as a site of their everyday experience. Drawing on an archive of women-centered elite vernacular texts, Chizhova uncovers the structures of feelings and conceptions of selfhood beneath official genealogies and legal statutes, revealing that kinship is as much a textual as a social practice. Shedding new light on Korean literary history and questions of Korea's modernity, this book also offers a broader lens on the global rise of the novel.

Sustaining the Cherokee Family

Kinship care – the care of children by grandparents, other relatives or friends – is a major part of foster care, yet there are distinct issues that arise in care involving family rather than 'stranger' foster carers. This book takes an in-depth look at what goes on 'inside' kinship care. It explores the dynamics and relationships between family members that are involved in kinship care, including mothers, grandparents, siblings and the wider family. Chapters also
discuss issues such as safeguarding, assessment, therapy, encouraging permanence, placement breakdown, support groups, and cultural issues. The final part of the book looks at kinship care from an international perspective, with examples from New Zealand, Australia, South Africa and the United States. Drawing on a range of theoretical perspectives and with contributions from different branches of kinship care, this book provides an invaluable overview of the issues involved and how to provide effective support. It will be essential reading for all those working in the kinship care field, including social workers, therapists, counsellors, psychologists and family lawyers.