



Affective Relationality

Abstracts & Biographies

AFFECTIVE SOCIETIES

Mobility, Affective Placemaking and Trans/local Relatedness Maruška Svašek

This paper investigates how first generation migrants in Northern Ireland experience feelings of home, belonging and relatedness after their settlement in Britain. The assumption is that their sense of physical, psychological and social wellbeing is not only influenced by pre-migration memories of emplaced sociality, but also by sensuous and affective attunement to, and manipulation of, changing socio-spatial and material environments. Facing a 'disruption of embodied memory' (Maehara 2013: 112), the migrants seem to negotiate belonging across time and space through local and translocal embodied practices. The analysis zooms in on two young mothers of Chinese and Indian descent who, married to Irish and English partners, have stayed in touch with their relatives in China and India, and (in different degrees) interact with local diasporic groups. The paper asks to what extent the perspectives of 'affective placemaking' and 'trans/local relatedness' can contribute to a better understanding of human predicaments in a mobile world.

MARUSKA SVASEK is Reader in Anthropology at the School of History and Anthropology, Queen's University Belfast. Her main research interests include material culture, art, migration and emotional dynamics. Major publications include *Anthropology, Art and Cultural Production* (2007), *Emotions and Human Mobility: Ethnographies of Movement* (2012), *Moving Subjects, Moving Objects: Transnationalism, Cultural Production and Emotions* (2012) and (with Birgit Meyer) *Creativity in Transition* (2016, in print). She is co-editor of the Berghahn Book series *Material Mediations: People and Things in a World of Movement*.

Spatialities of Belonging: Diasporic Religious Communities in Berlin's Cityscape

Hansjörg Dilger, Omar Kasmani, and Dominik Mattes

This paper attends to the affective dimensions of place and place-making where affect is viewed as a body's ongoing immersion in, and belonging to, a world of encounters (Seigworth and Gregg 2010) and where place is dynamically structured by trans-local relations (Massey 1999) including their social, historical, political as well as material and sensorial constituents. Drawing on preliminary findings of fieldwork in two religious settings in Berlin – the transnational Burhaniya Sufi Order whose members originate partly from the Sudan, and the Deeper Christian Life Ministry, a neo-Pentecostal church whose followers are primarily from West Africa – this paper pursues two aims. First, it seeks to situate the places in which the two congregations have established themselves in relation to their specific urban spatial realities, thereby highlighting their locatedness in Berlin's socio-economically stratified cityscape and religious geography, as well as the bureaucratic trajectories, material conditions, and institutional networks that configure these sites. Second, it seeks to explore whether and how the (gendered) spatial organisation of religious communities, along with the highly affective and emotional ritual performances they deploy, may come to shape a sense of belonging among group members. This is especially relevant as, affectively speaking, living in a migratory context can be as much characterized by interruptions of relatedness as by the reattachment to new urban socio-economic and ethnic milieus. The presentation is part of a greater research project that studies religion and migration from an anthropological perspective while examining the role of religious-spiritual performances in the construction of belonging with an emphasis on spatiality, corporeality and materiality in the life worlds (Lebenswelten) of members of these two charismatic religious communities.

Panel 1 - Affect and Place

HANSJÖRG DILGER is Professor of Social and Cultural Anthropology with a specialization in the anthropology of religion and medical anthropology. He is also head of the Research Area Medical Anthropology at Freie Universität Berlin. His current research in Dar es Salaam explores how practices of learning in 'new' Christian and Islamic primary and secondary schools can be analysed using a theoretical and methodological framework that transcends the established boundaries between the Anthropology of Christianity versus the Anthropology of Islam. In the framework of the CRC "Affective Societies", he is heading the research project "Embodied Emotions and Affective Belonging in the Context of Migration: Sufi Centres and (New) Pentecostal Churches in Berlin". Dilger is co-editor of the special issue "Politics of Religious Schooling: Christian and Muslim Engagements with Education in Africa" (Journal of Religion in Africa 2013) and the volume "Medicine, Mobility, and Power in Global Africa: Transnational Health and Healing" (Indiana University Press 2012).

DOMINIK MATTES is a PhD candidate at the Institute of Social and Cultural Anthropology, Freie Universität Berlin, and conducts research in a Nigeria-based Neo-Pentecostal Church in Reinickendorf, Berlin, as part of the project "Embodied Emotions and Affective Belonging in the Context of Migration: Sufi Centres and (New) Pentecostal Churches in Berlin" at the CRC. For his PhD project he examined the political and economic framework of Tanzania's national HIV treatment program and the social dynamics that shaped treatment provision in public HIV clinics. He furthermore explored how patients incorporate antiretroviral HIV therapy (ART) into their everyday life, the interferences of religious discourses and practices of healing with the biomedical treatment, and the effect of ART on patients' sense of self and social relations, as well as on the broader societal discourse on HIV/AIDS.

OMAR KASMANI is a post-doctoral researcher associated with the Collaborative Research Center "Affective Societies" at Berlin's Freie Universität, where he also wrote his doctoral work in Social and Cultural Anthropology. He has previously conducted fieldwork in a pilgrimage town in southern Pakistan with a focus on processes of social and spiritual becoming among women, men, and trans*gender fakirs. Drawing on his broader interest in visibility, corporeality and spatialities of charismatic-religious lifeworlds, his current research focuses on followers of a transnational Sufi Order in Berlin within the framework of a collaborative project "Embodied Emotions and Affective Belonging in the Context of Migration". His practice, both creative and academic, lies at the intersection of gender, queer subjectivities and politics of religious devotion.

Race and Affect at the Museum: The Museum as a Theatre of Pain Divya P. Tolia-Kelly

Museum displays effect and are forged through affective politics. When world cultures were framed in the nineteenth century, often underlying them were accounts of taxonomies of race where European bodies, affective capacities and sensibilities were defined as the best that humanity could achieve and offer. *Theatres of Pain* was originally an exploration of post-imperial affective politics at the twenty-first century museum, resulting from a collaboration with Rosanna Raymond. Using this account, the exhibition space of the national museum is seen here to be experienced as a theatre of pain. The museum acts as a site of materializing the pain of epistemic violence, the rupture of genocide and the deadening of artefacts. The embodied experience of encountering these galleries is examined and the effect of Tony Bennett's claim (2006) that the art museum becomes a mausoleum for the European eye, but one which petrifies living cultures. The aim is to study 'affect' and emotion at the museum space. What contribution can affect and emotion make to thinking through heritage experience and, more importantly, what affects figure and shape specific encounters? Writers within the social sciences (Ahmed, 2004a, 2004b; Thien, 2005; Hemmings, 2005; Tolia-Kelly, 2006), have critiqued the occlusion of power within the conceptualizations of theories of affect. They have also argued that any 'universalist' account of experience risks ethnocentrism and homocentrism by default. Therefore at the heart of this research are critical perspectives on affect from postcolonial theory and geopolitical critiques of exhibiting 'other' cultures at international art museums such as the British Museum.

DIVYA P. TOLIA-KELLY is a Reader at Durham University's geography department. Her research has been published in international journals including *Cultural Geographies*, *Journal of Material Culture*, *Third Text*, *Area*, *Sociology* and *Mobilities*. Since 1997, Tolia-Kelly collaborated with artists including Melanie Carvalho, Graham Lowe, and currently with Rosanna Raymond. Using a participatory approach, she developed visual methodologies which garner landscape values of migrant communities living in Britain and beyond. Since 2004, her research interests include a focus on material cultures research on identity through to the space of national exhibition spaces. Her recent research entitled 'Race and Affect at the Museum: The Museum as a Theatre of Pain' appears in the co-edited book *Heritage, Affect and Emotion* (Routledge 2017).

Muslim Domesticities: Domicide, Trauma and Homelessness Gilbert Caluya

From counter-terrorism home raids in Western countries, counter-insurgency home raids in Iraq and Afghanistan, to the dispossession of Palestinians, and the mass migration of refugees the traumatic loss of home is a recurring theme within Muslim political discourses that are imbricated with continuing histories of colonisation, war and imperialism. In contrast to previous research on migration, homes and affects, which stressed the emotional processes of migrant home-making and home-building, this paper mobilises Raymond Williams' notion of 'structures of feeling' to examine Muslim domesticity as a shared experience, within which domicile takes an increasingly prominent role on the global stage.

Domicide is here understood as the deliberate destruction of the home in the pursuit of political goals. As a collective experience of Muslim homelessness, symbolic or psychological domicile is just as potent as the physical destruction of homes themselves. The techniques and groups of people involved vary across places: making Muslim homes feel unsafe, breaking up Muslim families through the justice system, coercing Muslims to leave neighbourhoods through racist violence, forced migration from their homeland through war and conflict, criminalising familial relations and kinship networks, turning family members into proxy prison guards, and purposefully traumatising and threatening women and children are just some of the many tactics involved. This paper argues that homelessness, broken homes and dysfunctional homes (rather than home-making or homeland) are far more prescient categories for understanding shared Muslim suffering.

GILBERT CALUYA is currently a Lecturer in Screen and Cultural Studies at the University of Melbourne. He was recently the recipient of the Discovery Early Career Researcher Award for his research on the ways intimacy is used to manage Muslims' access to citizenship. His research focuses on the relations between intimacy and race across a number of cultural sites, including sexual subcultures, cultural citizenship and cultures of security. He graduated with a PhD in Gender and Cultural Studies at the University of Sydney in 2009 before taking up three Postdoctoral Research Fellowships at the University of South Australia between 2009 and 2015, working at the Centre for Postcolonial and Globalization Studies and the International Centre for Muslim and non-Muslim Understanding.

Clarifying Relational Affect: From Process Ontology to Social Critique Jan Slaby & Rainer Mühlhoff

Our contribution has two aims. First, we will outline and explicate a philosophical model of relational affect that is centered around the notion of relational individuation. Second, we will put the model to work in sketching an approach to the study and critique of affective arrangements in the corporate workplace.

As a philosophical concept, ‘affective relationality’ crystallizes a conceptual field that includes the concepts individuation, resonance, efficaciousness, ontogenesis, intra-action, becoming a field that as a whole coalesces into a process of ontological understanding of reality. By relating this approach back to the seminal work of Gilbert Simondon, we will disambiguate the relevant sense of ‘relational’ and delineate the – often unacknowledged – framework on which important strands of contemporary affect theory are based. This will help to clear up some misunderstandings that have played a role in recent controversies about the viability of affect studies.

Building on this, we will then turn to the study of affective arrangements in digitized and networked work environments. We will illustrate how the relational understanding of affect can illuminate processes of subjectification and complex power relations in the technosocial ambient of the information workplace, and how it might be employed as a tool for critique of exploitative settings.

Panel 2 – Affect and Media in the Workplace and Beyond

JAN SLABY's work spans the area between the philosophy of mind, social philosophy and philosophy of science. Part of his research lies in developing a non-mentalist phenomenological account of personhood (with affinities to enactivism, extended mind, embodied mind approaches); a central focus is on emotion and affectivity (esp. on the affective dimensions on selfhood and on affective disorders such as depression). A further orientation is toward the affective dynamics of social interaction and toward a 'political philosophy of mind'. This relates to another research interest in the methodology of interdisciplinary affect studies, and on bringing philosophy in conversation with recent work in cultural studies, including postcolonial, feminist and critical race theory. Jointly with Suparna Choudhury (McGill University, Montreal), Jan is the initiator of the Critical Neuroscience initiative (www.critical-neuroscience.org) that has the aim to develop a multi-perspectival critical contextualization of the alleged 'neuro-revolution' in the human sciences, the humanities and in the academy at large.

Jan did his PhD in 2006 in the Institute of Cognitive Science at University Osnabrück. Before taking on his current post at Freie Universität, he worked for two years as a teaching and research assistant at the philosophy department of the University of Marburg (2008-2010).

RAINER MÜHLHOFF is a post-doc researcher in philosophy at the Collaborative Research Center "Affective Societies" at Freie Universität Berlin. His research interests are located in the areas of social philosophy, political philosophy of affect and critical theory of the digital age. Specifically, he is working on the crossroads of theories of power, affect and subjectivity. Under the label of "immersive power", he has been analyzing an emerging technique of governmentality at work places based on constellations of affective resonances, life style elements and engineered social bonds, set up to exploit the subjects' productive and innovative potentials. As a part of this, he is researching on current forms of authoritarian psychologies. With respect to feedback-based social media and consumer spaces, he is seeking for a critical theory of subjectivation in affect and network based contexts. Part of this is formulating a notion of subjectivity connecting to the enlightenment tradition of Spinoza, Nietzsche and Foucault, while at the same time being applicable to the unique dynamics of resonance and amplification (rather than disciplination and identification) in modern network topologies.

“Academia is down at the moment; please try later”

Lisa Blackman

This paper will consider how digital communication, social media, and the digital transformation of the publishing industry are transforming academic work practices. In light of increasing “impact” agendas, and pressures on academics to increase the reach, traction and appropriation of their published work using social media, the paper will consider the tensions, contradictions, attachments, hidden and not so hidden injuries that this is creating. This context, and the production of new forms of affective relationality, will be located within the rise of PPPR (post-publication-peer-review) where the published journal article no longer exists as a static un-modifiable entity. The paper will debate these issues, taking an affective and hauntological approach, by exploring two recent science controversies, which took shape across social media and within digital forms of communication (blogs, twitter, facebook, comments on websites etc). The paper will draw on empirical material taken from my forthcoming book, “Haunted Data: Social Media, Affect, Weird Science and Archives of the Future.”

LISA BLACKMAN works at the intersection of body studies and media and cultural theory and is particularly interested in subjectivity, affect, the body and embodiment. She has published four books in this area. The most recent is *Immaterial Bodies: Affect, Embodiment, Mediation* (2012, Sage). Her work in the area of embodiment and voice hearing has been recognized and commended for its innovative approach to mental health research and it has been acclaimed by the Hearing Voices Network, Intervoice, and has been taken up in professional psychiatric contexts. She has also made a substantive contribution to the fields of critical psychology and body studies. In this context she co-edits the journal, *Subjectivity* (with Valerie Walkerdine, Palgrave) and edits the journal *Body & Society* (Sage). Her other books include *Hearing Voices: Embodiment and Experience* (2001, Free Association Books); *Mass Hysteria: Critical Psychology and Media Studies* (with Valerie Walkerdine; 2001, Palgrave); and *The Body: The Key Concepts* (2008, Berg). Lisa is part of the Hearing the Voice project, Durham University (funded by the Wellcome). She has just finished her forthcoming book; *Haunted Data: Social Media, Weird Science and Archives of the Future*.

Emotion in Communities of Nursing Practice

Ian Burkitt

In this presentation I will talk about emotion in the workplace with reference to a case study of nursing practice in the UK's National Health Service. I will argue against the use of 'affect' as it is conceptualised in cultural studies as forces or intensities that pass from body to body and which are beyond the realm of discourse. Instead, I use the term emotion to refer to feelings that arise within the networks of social relations between people, whether these are discursively articulated or not, including relational networks in the workplace. For nurses, identity and emotion is created in the attachment to a virtual community of practice – that of nursing and its professional values, including the key value of 'care'. Furthermore, emotion is created in local communities of nursing practice, in relations between health care professionals and their patients, and this is different in each of the workplaces where nurses are based, such as emergency wards and hospices. I argue that in these contexts different 'cultures of feeling' are created that emerge from and reproduce the emotional relationships between staff and between staff and patients. This understanding also aims to go beyond current conceptualisations of 'emotional labour' in the service and health care sectors.

IAN BURKITT is Professor of Social Identity at the University of Bradford UK where he teaches sociology and social psychology. He is the author of numerous publications on the social formation of self and identity, embodiment and activity theory, and the social and relational contexts of emotional experience. His books include *Bodies of Thought: Embodiment, Identity and Modernity* (Sage, 1999), *Social Selves: Theories of Self and Society*, 2nd edition (Sage, 2008), and *Emotions and Social Relations* (Sage, 2014).

Tactical Appropriation: Creating Communities of Taste Nazlı Kilerci and Hauke Lehmann

What does it mean to share a common way of feeling? What is this kind of “withness” (Ahmed 2004) and how is it produced? As we want to argue, this sense of having something in common with others can be created in the affective interplay between audiovisual images and their spectators (cf. Kappelhoff 2015). One can describe it as the feeling of belonging to a community of taste. Such a community is neither a matter of drawing national, ethnical, or cultural borders nor of adding up individual spectators (cf. Nancy 2000). Communities of taste, as well as films, take a stance toward audiovisual culture. For example, the contemporary arthouse cinema defines itself in crass opposition to any sort of what is considered commercial, mainstream cinema (not to speak of TV). In comparison, the Camp movement is characterized by enthusiastically affirming precisely those images that others deem repulsive, kitsch, and excessive. Clearly, what is at stake here is not the individual and her/his emotional reactions, but rather specific modes of perception, common ways of relating to the world.

We would like to ask: how are these communities of taste created in the encounter between films and their spectators? In our presentation we want to closely focus on one film associated with the so-called Turkish German cinema: *ALMANYA – WELCOME TO GERMANY* by Yasemin Samdereli. We will analyze how the film appropriates popular genres and expressive patterns to establish new forms that connect its (socioculturally situated) audience to a plurality of audiovisual discourses. In doing this, the film offers an idea of what it might have felt like for people from Turkey to enter the West-German society – an idea that consists in outlining a particular place in popular culture and realizing this particularity in the audience’s concrete, affective viewing experience.

NAZLI KILERCI studied Film and Communication in Istanbul and Vienna and completed her Masters in Film Studies at Freie Universität of Berlin titled "Representation of Women in the Cinema of Turkey from 60s until 80ies". Since 2015 July she is working for the research project „Migrant Melodramas and Culture Clash Comedies: Modulating a Turkish-German Sense of Commonality“ as a subproject of the CRC „Affective Societies“.

HAUKE LEHMANN is a postdoctoral researcher in a subproject of the CRC Affective Societies at the Freie Universität Berlin: "Migrant Melodramas and Culture Clash Comedies: Modulating a Turkish-German Sense of Commonality" . Hauke Lehmann has studied film studies in Berlin and Prague. His PhD thesis will appear in 2016 under the title: "Splitting the Spectator. Suspense, Paranoia, and Melancholy in New Hollywood Cinema". Latest publications include: "Rausch als filmisches Denkmodell – zur Analogie von Film und Bewusstsein" in: Cinema, Vol. 60 (2015), pp. 117-129; "Was die Welt zusammenhält. Figurationen des Sozialen in blindness" in: Alexandra Tacke (ed.): Blind Spots. Eine Filmgeschichte der Blindheit vom frühen Stummfilm bis in die Gegenwart, transcript: Bielefeld 2016, pp. 233-250.

Pleasing Little Sisters: Affective (Self-) Control Systems Marie-Luise Angerer

“Within the family metaphor, the closest image of an affective system is not one of a powerful big brother, but of a pleasing little sister,” writes Rosalind Picard, the author of *Affective Computing* (1997). This figure of the little sister (re-)imports not only a long tradition of attributions into the world of technology – women as helpmeets, women as invisible assistants, as naturally more sensitive, harmless and undemanding companions, but also the image of women as (technical) seductresses – but additionally it reshapes the ‘image of technology’ as such. Whereas Sadie Plant, one of the co-authors of *The Cyberfeminist Manifesto* (1991) was claiming the digital space as a new realm of activity for women – never having being included in the history of the western male subject, women are now already acting very adequately as the first – real – cyborgs – rhizomatic, multifunctional and technically fully instructed – today’s situation has merged this cyborg figure with the above mentioned figure of the little sister. I would like to argue that we are facing today a new relational organizing power via affect and technology restructuring the psychic and societal scene likewise.

MARIE-LUISE ANGERER is professor of Media Studies at the Department for Art and Media, University of Potsdam. From 2000-2015 she was professor of Media and Cultural Studies at the Academy of Media Arts Cologne. Visiting fellow and guestprofessor in the US, UK, Canada and Australia. Member of the European Network *How Matter comes to Matter* (2014-2018), and of the Research Network *Affective and Psychotechnology Studies* (DFG 2015-2017). The focus of her research is on media technology, affect and neuroscientific reformulations of desire, sexuality, and the ‘moving’ body. Her most recent publications include *Desire After Affect* (2014), *Timing of Affect* (with Bernd Bösel and Michaela Ott, 2014), *Choreography, Media, Gender* (with Yvonne Hardt and Anna-Carolin Weber, 2013), numerous articles in books and journals on the topic of affect, art, and media theoretical issues.

**The Varieties of Affective Relations in Socio-Technical Collectives:
A Study of Automated Trading**
Robert Seyfert

Discourses on Algorithmic Trading and High-Frequency Trading very often define these practices as an automatization of trading and thus a replacement of humans through machines. Preliminary results from my fieldwork indicate that, far from side-lining humans and banishing affective elements, fully automatized trading, paradoxically, intensifies complex affective human-machine relations. “Collective hybrids” (Callon/Muniesa), under which automated trading may be classified, integrate human and non-human elements on a multi-frequential scale. My work sheds a light on the intensity of these relations *ex negativo* – by tracing what happens at the moment of their dissolution. After briefly surveying the entangling frequencies across human senses, material screen- and soundscapes, and algorithmic discrimination, I analyze what happens at the particular instances when these relations, for one reason or another, fail. I show that it is the highly intense affective relations among elements of such dynamic collectives that leave the disentangled elements in states of shock and affective arrest, drifting (algorithms) and traumatized (humans).

ROBERT SEYFERT is a Postdoc-Fellow at the Cluster of Excellence “Cultural Foundations of Social Integration” at Konstanz University and Visiting Full Professor of Comparative Cultural Sociology at Europa-Universität Viadrina Frankfurt (Oder), Germany. He studied Philosophy, Sociology and Political Science in Dresden and New York and received his doctoral degree in Sociology in 2011 at Konstanz University. His dissertation was published in 2011 as *Das Leben der Institutionen* with Velbrück. Other publications include: “Beyond Personal Feelings and Collective Emotions: A Theory of Social Affect”, in: *Theory, Culture & Society* 29/6 (2012), 27-46. Research areas are Social Theory, Cultural Sociology and Sociology of the Financial Markets. His current research includes ethnographical fieldwork in Algorithmic Trading.

**Emotional Arousal in the Making of Cultural Selves:
The Cases of Disciplinary Technique and Early Attachment**
Naomi Quinn

The argument of this paper is that (1) shared emotionally arousing experiences are central to cultural understandings of selfhood; (2) there are some predictable categories of such emotionally arousing experience cross-culturally; and finally, (3) cross-cultural variability in the expression of these universally emotionally arousing experiences results in distinctive cultural selves. I will illustrate these points with cross-cultural examples of two kinds of emotionally arousing experience about which I have previously written, both of which make significant contributions to the cultural selves that result. These examples seem especially germane to the focus of this conference, since both are inherently interpersonal and both occur within the context of the family: disciplining children and early attachment.

NAOMI QUINN is Professor Emerita in the Department of Cultural Anthropology at Duke University. Her enduring interest is in the nature of culture. She asks how cultural meanings become internalized, shared, motivating, enduring historically and within individuals, and thematic across cultural domains. She has conducted research among Mfantse people of Ghana, and also in the United States, on Americans' cultural model of marriage. Among her published works, she has co-authored *A Cognitive Theory of Cultural Meaning* (1997) edited *Finding Culture in Talk: A Collection of Methods* (2005), and co-edited two other volumes, with another on culture theory in the works. She is a past president of the Society for Psychological Anthropology, and she was awarded that society's 2009 Lifetime Achievement Award.

,Education Sentimentale‘ in Migrant Students‘ University Trajectories: Family, and other Significant Relations

Joanna Pfaff-Czarnecka

The passage through university is a process of personal transformation, challenging affective constellations. Dynamic in itself, studying is especially demanding when students migrate, spatially and socially. Their mobilities go hand in hand with different forms of transgressions that bear upon personal relationships. As young adults, most students maintain their familial attachments while also finding new significant relations. Since families are ‘regimes of belonging’, the affective bonds, especially between generations, are often experienced in ambivalent ways. Individual aspirations are often intertwined with those of ‘communities’ forged by kinship ties. Care and support come along with very high expectations as well as fears of failure. Social and spatial mobility often come for a price of alienation and conflict, while thriving on (affective) support. Under these circumstances, emotional interaction styles are likely to become object of reflexivity that may put cultural certainties into question. Also, while negotiating family roles as an ‘offspring’, numerous students engage in establishing new family relations (they may try to mould in special ways) - that add to the range of affective ties.

This presentation draws upon trajectories of individual students with ‘migration background’ who reflect upon their intimate social relations with their kin, friends, and peers. It argues that at this stage of life affective constellations within kinship relations need to be considered against the backdrop of other forms of affective relatedness. To what extent these compete and when do they complement each another is an empirical question, depending on different dimensions of students’ mobilities, choices, and aspirations. It goes without saying that affective relations of students take place in material settings of university realms, their homes as well as the many places in-between. As ‘students’ are multidimensional beings combining studying, working, engaging in private relationships and socializing in different social spaces, their education sentimentale comes about through a biographical navigation that is rather dramatic in nature.

JOANNA PFAFF-CZARNECKA is a Professor of Social Anthropology at Bielefeld University, Germany, and a Co-Director of its Center for Interdisciplinary Research ZiF. Her interests focus on ethnicity, inequality, democratization processes at the sub-national level as well as anthropology of globalization processes. Among her most recent published works are *Zugehörigkeit in der Mobilen Welt: Politiken der Verortung* (2012) and she also co-edited *Facing Globalization in the Himalayas: Belonging in the Politics of the Self* (2014).

Relational Conceptions in Different Cultural Environments

Heidi Keller

During the last decades substantial evidence has been presented that attachment relationships vary with respect to environmental/ contextual parameters. An influential factor that has been identified is the household composition and with it the number and composition of available caregivers. Thus infants are born into relational networks that differ with respect to the mother's role in the caregiving system, the father involvement, grandmaternal participation, sibling care as well as possibly also non kin support. However, it is not only the physical structure of caregiving arrangements that differs, but also the meaning of relationships and their enactment in daily practices. Attachment theory conceives of attachment as an emotional bond that is established during exclusive dyadic interactional experiences and expressed in terms of open emotionality. Traditionally living farmers in comparison emphasize emotional control and inexpressiveness from birth on. Relationships are parts of social practices of broader social systems that are regulated by role expectations and social conventions. In this presentation relationship formation during the first years of life is characterized in Western middle class families and traditionally living farmers in Non Western societies. Different models of attachment relationships are discussed with respect to their affective underpinnings. Implications for clinical and educational practices in multicultural societies will be highlighted.

HEIDI KELLER is a Professor emeritus of Psychology at the University of Osnabrück and a director of Nevet at the Paul Baerwald School of Social Work and Social Welfare at the Hebrew University of Jerusalem. Her interests concern the interrelationship between culture and biology for the understanding of human development. She has done extensive (longitudinal) research in diverse cultural contexts across the globe and taught at different universities in different countries. She received the Award for Career Achievement from the German Society of Psychology in 2014. She is interested in the application of basic science for application in the counselling/clinical as well as educational fields, especially with respect to the implementation of culture sensitive approaches. In recognition of her achievements in this area she received the ISSBD Distinguished Scientific Contribution Award for the Applications of Behavioral Development Theory and Research in 2014. She is currently mainly concentrating on the development of culture sensitive approaches to attachment and their implementation in practice.

Re-framing Attachment Theory with Respect to Gender and Sexuality Kathleen Barlow

Discussions in the psychological literature on attachment and its consequences for adult relationships tie the development of gender identity, sexuality and successful adult pair bonding in adulthood to secure attachment in infancy. Secondly they cite the physiology of hormones and brain chemistry as supporting these continuities. While the culture-bound designations of avoidant, ambivalent, insecure attachment have been critiqued by anthropologists and cross-cultural psychologists, less attention has been focused on the many culturally variable and viable formulations of gender, sexuality, kinship, marriage and parenting documented in the ethnographic record and the challenges they present to the secure attachment-pair-bonding scenario. I will re-cast this scenario in a broader framework that takes account of cultural variation in attachment patterns and their possible outcomes in adult relationships. Using ethnographic examples of cultural dislocation and recovery I will show how culturally shaped attachment orientations may produce adult relationality that functions effectively through extended kin relations and community rather than exclusive pair-bonding/nuclear family configurations as the measure of success.

KATHLEEN BARLOW is a professor and current chair of the Department of Anthropology and Museum Studies at Central Washington University. She is a psychological anthropologist whose research among the Murik of Papua New Guinea has focused on the lives of women and children, culture and learning, and the role of mothering culture. She is a contributing author and coeditor, with Bambi Chapin, of the 2010 theme issue of *Ethos* (38:4) on "Mothering as Everyday Practice." Among her publications are "Attachment and Culture in Murik Society," in *Attachment Reconsidered: Cultural Perspectives on a Western Theory*, Naomi Quinn and Jeannette Mageo, eds.; "Critiquing the 'Good Enough' Mother: A Perspective based on the Murik of Papua New Guinea" *Ethos*, Special Issue "Contributions to a Feminist Psychological Anthropology, Dec. 32(4):514-537; "Working Mothers and the Work of Culture in a Papua New Guinea Society," *Ethos* 29(1):1-30; and "Dialogics of Material Culture: Male and Female in Murik Outrigger Canoes" with David M. Lipset. 1997. *American Ethnologist* 24(1):4-36. Other research interests include museum anthropology, art and aesthetics, regional exchange networks, economic development and change, and race and ethnicity as barriers to educational access.

Germans with Parents from Vietnam: Affective Dimensions of Parent-Child-Relations in Vietnamese Berlin

Birgitt Röttger-Rössler

The contribution addresses the challenges Vietnamese parents and their children have to meet in the context of their immigration to Germany.

Based on a first explorative study of how the children of former Vietnamese contract laborers, who worked in the former GDR and are now living in Berlin, experience their family life, I will describe the intergenerational conflicts arising in these families and depict in what ways these dissonances are on the one hand entangled with the socio-political structures of this particular migration regime and on the other hand with Vietnamese parenting values and practices. The aim of my contribution is to reflect the affective dynamics evolving between children and parents within the transnational social field of Vietnamese Berlin in order to gain a better understanding of the reconfigurations of family relations, attachment formations and emotion repertoires in the context of migration.

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