ABSTRACTS

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'Cultural Discourses of Age and the Life-Course'
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In this presentation, the aim is to explore the cultural discourses and representations of age and the life-course. The objective is to clarify cultural perceptions of age, and the interconnected normative age orders in todays society. My theoretical frame is based on a discourse analytical approach to dimensions of age. I have discerned four main discourses of age, all with at least one subdiscourse: the discourses of chronological age, physical age, subjective age and symbolic age.

I shall demonstrate my approach by presenting some preliminary findings from my current postdoctoral research project, called Young People Transgressing Cultural Age Orders. The data of the research is derived, on the one hand, from Finnish popular magazines and, on the other, from biographical interviews with Finnish young people from various backgrounds.

The cultural definitions and social meanings of age, as well as the links between dimensions of age with gender and social background, will be explored Age is seen as a socially constructed, multi-dimensional phenomenon that has not been adequately theorized within social sciences, and that needs further exploring both empirically and theoretically.

Cultural trauma is the problem for biographical research.
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A significant shift between earlier (habitual) and later (generally coercively acquired) behavioral and mental patterns as a result of a rapid political or socio-cultural change (like coup d'état, war, compulsory exile) is ascertained in many biographical interviews. This swaying shift is interpretable as a result of cultural trauma taking place in real lives of interviewees what, in its turn, has had reshaping power for his/her later life course. From the storyteller's point of view this shift has commonly seen and understood as the value-conflict between 'our' and 'other' worldviews. The researcher has access only to the life story told by respondent and not to the real life experience where that conflict has happened, maybe, even several decades ago. Following that traumatic event most respondents go on to interpret their lives in terms of continuity and permanence of self-identification (integrity of self-myth) regardless of discontinuity and re-determination of identity in their real lives that has taken place. Using four-component 'diamond model' (T. Wengraf) as a tool in biographical-interpretative method (BIM) I would like to discuss in details the essential quality and variety of every component – lived life, told story, context, subjectivity – under the impact of cultural trauma.

CONSTRUCTING ISLAMIC AND SECULAR IDENTITIES
IN MODERNIZING TURKEY

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In the second half of the 1980s and in 1990s a polarization appeared in Turkey between secular and Islamic identities at emotional and symbolic levels. I carried out a theme based qualitative study by conducting unstructured interviews with thirty-six informants. Three generations and both genders were included in the study. The older informants seemed to have conciliated being Muslim and secular at the same time. This showed that, secularist policy of relegating Islam to the inner conscience of Muslims had worked well for a segment of population who could be called the generation of the Republic. Narratives of youngsters who identified themselves as Muslims showed that their identity construction should be seen as an ongoing process and not as an opposition to the West. They were reflecting upon their identities as Muslim subjects through their engagements in cross-cultural and cross-generation interactions with others in the society and with their parents in their families. This was at the same time a process whereby lifestyles in the rural-periphery became integrated to lifestyles in urban centres. The transient generation was usually able to act as a mediator for either Republican or Islamic values depending on the politicisation of identities in Turkey. A hegemonic power struggle was carried between secular elites and Islamist elites through politicisation of identities. Cultural expressions of taste and lifestyle were not easily absorbed into the mainstream and hence a pseudopolarization appeared between Islamic and secular identities.

The Main Attitudes of Believers towards the Soviet Rule

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My report is based on a study of religious life stories. The main questions are: What did it mean to be a believer in Estonia under the Soviet regime? and What changes have occurred in this respect after Estonia regained independence?

Any phenomenon falling outside the limits of culture approved by Soviet ideology was considered anti-culture, which precluded discussion and dialogue with anyone regarded as the 'other'. The Christians and other believers were undoubtedly categorized as such and, compelled by the circumstances, were forced to adopt a stance on Soviet ideology. The first attitude was that of ignoring in some places where the pre-Soviet milieu held out longer and church-going was still a part of everyday life. The second was opposition to the Soviet regime. Alternatives to Soviet ideology (for instance, Buddhism, the New Age, but also traditional Christianity) were sought to interpret the world, as were opportunities for peaceful resistance. The third attitude was escapism. Religion became a refuge from the surrounding reality.

The regaining of independence brought about changes in the said attitudes. First, it created an acute need for a revision of the former traditions and for finding a new identity. Second, many of the previously opposition-minded persons have exhibited the tendency to go into politics or business while religion is no longer regarded as a channel for demonstrating one's oppositionary attitudes. Third, the restoration and strengthening of the church has led to the disappearance of refuges in their past sense. At the same time, the number of believers has increased.

Hypermedia for a transient city: the Esquilino district in Rome

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Nowadays cities are crossed by a multitude of irreducible migrants who don't have sedentary projects. These migrants are just passing through some urban nodal places which can be interpreted as part of moving geographies, variously spread in time and space.

These complex presences call for different analysis tools to be used in order to destabilise the dangerousness of the abstraction 'immigration'. In other words, it's necessary to construct «representational devices» capable of accounting for differences, individual existences and collective memories, rooted and transient relationships, mental mapping, feelings and expectations, local spaces and global networks.

During the study of a significant urban context (Esquilino district in Rome), the use of life histories has been thought as the narrative filigree through which a complex representational hypermedia has been structured. This hypermedia keeps different expressive languages together (texts, films, graphic animation, voices, pictures, street noises, theatrical performances, moving cartographies, ...). The co-presence of these languages succeeds in outlining the hybridism of our cities, where the collective practises, the emotional dimensions, the penetration of crossed spaces and lived time needs a plurality of different expressive codes.

This hypermedia can be thought as a tool capable of provoking interaction and sensemaking, focusing on a complex idea of 'aesthetic rationality' in which all senses are involved. This dimension is central for every communication process. To create real communication spaces it's not enough 'to say something'; it's necessary to transfer energies, awaking aspirations, knowledge and asleep creativity.

'Living in Babel : The fluid identities'

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The paper represents a tentative to deconstruct one of the most resistant myths/stereotypes of the modern thought -inherited and perpetuated by the realist sociology - according to which persons could be -and as a matter of fact are - labeled and categorized in all sort of so called 'objective classification systems'. Those who do not fit these 'Procustian beds' are maladjusted, self marginalised, and so on. However things could be seen from a radical different perspective if we admit and even try to challenge and to change the set of hypotheses our traditional research is based on. The old biblical story about Babel' meanings could be useful - so as the authors will try to sustain in this paper. Their arguments are based on what they have called in an other common paper 'the fluid identities' (D.B& P.B, 2001).

Narrative and societal self-identification

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This paper will analyze narrative structure as central to the formation of cultural identety of Latvian. My study focuses on the development of Latvian self-identification as an agrarian culture and the persistance of this identity into the twenty century.

My study uses in-depth interviews with farmers who had been city dwellers, but now explain their new lifestyle choice with the observation and the self-identification that Latvian are farmers. In my analysis of the structure of social process, I build on theories that focus on society as a dynamic communication process (life stories, mass media, education and references of intellectual today). As Niklas Luhmann states in this theory of self-referential system, communication is a central component of societal system (autopoiesis). Society is

manifested in communication, and communication is action. Communication is often a process of self-identification (started with self-observation, self-description and ended like self-reference), in deeper level this is creating him/her/itself. As an individuals talk about themselves, they are also simultaneously creating themselves. This also applies to oral history, lifestories, social myths, prejudices and stereotypes.

Reflecting Experience, Expression And Understanding

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The problem of possibilities for presentation and dissemination of life stories has been central for discussions within Latvian National Oral History (LNOH) project for last two years. Having acknowledged the importance and value of individual life experience we began to search for the ways in which social researchers can present life stories. The LNOH team have completed several projects (3 short documentaries and 1 book based on memoirs) and are working on an ongoing project (creation ofthe textual version of 5 oral lifestories in perspective of narrative studies).

In the paper I discuss, firstly, the philosophical foundations of importance of individual life experience (Dilthey, Foucoult) and, secondly, the most significant problems we have encountered carrying out these projects, especially the mostrecent one. Presentation of life stories is more than a mere description, it must constitute the everyday life experience as an object of thought and reflection. Differences between academic writing and other ways of relating experience, expression and understanding are of great importance and will be examined.Transferring life experience to the story and then to a meaningful text is a complicated process, which illuminates diverse aspects of human experience as well as the work of language and communication in transmitting it.

BOURDIEU'S AMBIVALENCE ABOUT LIFE STORIES

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Bourdieu's attitude towards life stories cannot be reduced to the sharp first sentence of his paper 'L'illusion biographique' (1986). Ten years later he led himself the team which collected, analysed, published and commented 52 interviews (in La misère du monde, 1996 - The Weight of the World), most of which including sketches of life stories. And how to better establish the heuristical value of his core concept of habitus than by collecting and analysing life stories in a comparative way, putting in relation the (descriptions of) sequences of lived experiences in childhood with the adult's 'schemes of perception, evaluation, and action'.

The paper attempts to demonstrate that Bourdieu's ambivalence towards people's accounts of their life experience(s) mirrors a deep rift between the 'humanist' and the 'scientistic' conceptions of what sociology should be. For the 'humanists' (Rousseau, Marx, CW Mills, Sartre...), societies are made up of men and women only (nothing above them) endowed with some degree of free-will; their course is shaped by the unpredictable outcomes of political struggles. Against Sartre's view a new generation of French scholars (Levi-Strauss, Althusser, Lacan, Foucault, Bourdieu and Passeron...) came forward with a new paradigm, 'structuralism', which was explicitly anti-humanist . In their 'scientistic' view there is no room left for free-will: thus a science of society becomes possible.

Later Bourdieu realized that his conception of sociology was epistemologically questionable and politically conservative. His writings and public speeches include hints of this shift towards humanism. He got involved in political battles. He too was a historical and human person embedded in his times, their debates and struggles; influenced and changed

by them, he in turn tried his best to participate in them and weight on the course of French society.

THE YOUNG ITALIAN: ONESELF WITHOUT ANOTHER

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The analysis of 50 autobiographies written by Italian young people (age 21-25) depicts the absence of their engagement in the public sphere. There is no sign of participation in any kind of associations, beside sport clubs. The 'classical' representation of young people more reluctant to bind themselves to organised communities, moving in a 'free space' (with a consumer attitude?), between various youth scenes and institutions, in this case, has become a fragile explanation of what, in general, can be called the 'Biographical Removal of the Other'. According to Paul Ricoeur, selfhood implies otherness to such an extent that selfhood and otherness cannot be separated. The self implies a relation between the same and the other. Reading these biographies, the sense of the other is not going far away from family, friends, and sentimental relationships. The overdeveloped emotional self seems to crush down the ethical, moral self.

Changing the personal identity during and after prison.

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In Hungary in the early fifties thousands of the people were put in the prison. Everyone was consider as an enemy of the regime who was able to think independently, who refused the Stalinism or who was insist on his/her traditional values. That was forbidden to continue the relegious belief or to go to the church. The intelligensia could think only the one way: ideology of the marxist. There were so many person in the prison because of his/her relegious faith. In the prison there was a special community to which everybody had to adapted on the other hand the person had not been any shance to survive the imprisoned period. There was different kind of strategies for adaptation from which I want to show one the behaviour of winner. If we follow the personal life story we are able understand why was the examined person winner in the prison and after the prison. I will concern on the main factors of the society which is determined the personal shance to integrate into the community of the prison and into the new local community after the prison. The guestion is what is the process of the adaptation like during and after the traumatic period. What had happaned with the personal identity in the examined period. Was there any shance to maintane his/her personal faith and values or that was necessary to denied it. I try to demonstrate how was possible to create a ballancing act during the traumatic period of the personal life.

Class identities and the identity of class

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This paper argues that the problem of class identities has created an identity crisis for class analysis. In rejecting both arguments of the death of class', and the increasingly minimalist positions of class traditionalists, a newer generation of class theorists have transformed the scope and analytical framework of class analysis. Such approaches question the centrality of the economic', inflating class' to include social and cultural formations, reconfigure the causal

model that has underpinned class analysis (class structure leads to class consciousness and class action), and abandon the notion of distinct class identities or groups, focussing instead on individualised hierarchical differentiation. There are problems with transforming class' in this fashion, although the difficulty lies not in the departures from traditional class theory, but rather in what is retained. There is an uneasy relationship between older and newer aspects of class' within renewed class theory, and the wider implications of inequality considered as individualised hierarchy (rather than as class') have not been fully explored. The debate on class identities (an important example of this new form of class analysis) illustrates some of the difficulties in renewing' class.

Chronographic models of a genealogy: a problem of uncertainty
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While studying socio-cultural change one has to consider not separate events and phenomena, fixed in time, but processes having large enough temporary extent. Genealogies, family chronicles, biographies and memoirs answer this requirement in the greatest measure. We fixed our attention on genealogical trees, which include several generations and reflect life of groups of relatives during one and half or even more centuries.

Genealogical trees as the form of graphic display of interrelations between the characters of a clan and their relative positions in lineages are a very convenient means of qualitative representation about investigated object.

However traditional way of representation of genealogical trees is essentially static, the characters, represented on it, and relations in any way are not connected to proceeding time. To bypass these difficulties, we developed a special, chronographic model of a genealogical tree. In this model the character is represented by a geometrical piece of line projected on the axis of time.

The basic problem connected to use of the given model, consists in basic incompleteness of the information about chronology of events in life of the characters of a tree, that results in inevitable use of conditional (calculated) dates.

For their calculation are used expertly defined sets of theoretically probable intervals between events of different classes.

The specification of date of any event results in recalculation of dates of events connected to it by the appropriate intervals. Such recalculation results in a change of parameters of graphic images of individuals.

Title: PATHS OF IDENTITY: LIFE-STORIES AND LIFE TRAJECTORIES
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In Bourdieu's view the social world should not be reduced to the social world that is thought, and it never perfectly matches the way it is thought by the social agents. There is, however, an ontological relationship between both, meaning that reality organisation categories, whenever shared, have the ability to create the very phenomena they classify, investing them with an objective existence they, as such, do not possess.

In its struggle the gay and lesbian movement used coming out stories as a fundamental asset. These narratives, through which one shows to others and reassures oneself of the precocity of an identity difference, are, in Bourdieu's sense, "biographical illusions". Despite this, or due to this, such stories unify the group's discourses, provide a backcloth against which to "read" experience, create the rules of their own enunciation and give each biography a (common) unequivocal sense.

Using lesbian life-stories we intend to discuss Bourdieu's proposal to understand life as a trajectory within a social space where agents occupy different positions, and whose meaning can only be fully reached when we know the latter.

Choice of Education among Ethnic Minority Youth in Denmark
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The aim of my ph.d.-project is to investigate what motivates young people belonging to ethnic minority groups in Denmark in their choice of education with special emphasis on minority youth in teacher training education. The paper will take its point of departure in preliminary results of six autobiographical, narrative interviews and discuss topics such family background, school background and personal strategies in relation to choice of education. The pivoting point of my project and of this paper is how life history research and - methodology can be of use in trying to understand the relation between subjective, inner motivations, ambivalences etc. and outer societal structures in young people belonging to a multiplicity of cultures. Furthermore, the paper will tentatively look upon the relationship between choice of education and the perception of the self of the youth in question.

Informal living on society's periphery: towards policy and planning in
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The paper starts with a brief compilation of voices of people who live on society's margin alongside some of the old townships or 'locations' of the Eastern Cape Province in South Africa). They have all had a lifelong experience of suffering, displacement and survival. They know the hardship and disruption of life on the edge, where they have had to develop their own coping strategies.

The paper illustrates the use of narratives to reveal the voices of the poor. It also illustrates the use of narratives to sensitise people (both the policymakers and the victims finding themselves in the situation of poverty) to their need to become involved in the process of community formation.

South Africa has not yet confronted informal settlement as a distinct area for policymaking, but has only dealt with the issue obliquely as a justification for the government's housing policy. The paper will attempt to use the testimonies to illustrate the need for a policy position that will mitigate the worst aspects of totally unaided informal settlement and build on the positive elements.

From Making to Saying or from Saying to Making? Life Stories of Portuguese Women Potters
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From the end of the 19th century, there was a 'hiddenstream' world of women's folk art in the traditional clay-figurine making, carried out in the rural parishes of Galegos, Barcelos, in the north of Portugal. The problem area addressed in this research was the 'invisibility' of the

artistic tradition of these women potters. The research set out to investigate this tradition of women's art and ways in which it is changing. It was organised around the following question: does this figurative clay work lack prestige because it is made by women, or is it made by women because it lacks prestige?

A qualitative research paradigm was adopted overall and the method was both biographical and ethnographic. In-depth interviews were used as the main data collection tool. Life stories provided a means of investigating gender and social class issues and were found to be an excellent tool for gaining access to the women's subjectivity and capturing the meaning and function of this social phenomenon.

Resource of Cross-local Integration in Context of Local Community
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Social reality per se can be divided into public and private spheres. It is easy to notice that whole social action has quite different nature, interaction rules and semantics in these two spheres. Private fields of daily practices are completely embedded in cultural context of a local community; public space is, on the contrary, more and more globalizing according to public strategies of professional communities included in cross-local networks.
This situation lets us consider the membership in a globalized professional community as an important social resource facilitating individual integration by providing a person with an additional social mobility opportunity.
Actually, this resource of cross-local integration is a new factor differentiating local communities: its owner can use it as personal symbolic capital in his public activity and convert it in a higher status position.
But every social stratification system is deeply rooted in a local community, so each person using his cross-local network connections stays embedded in his local community, which defines his status in terms of its culture. Thus, locality plays the same role of identifying social context for its insiders both with and without 'global' integration of them.

Migrant biographies
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Large scale migration creates multiethnic societies which contests our previous conceptions of belonging. For the migrant person belonging is not given. It has to be constructed. The aim of this study is to explore how different groups of migrants; migrant workers and refugees attempt to carve out a life of their own in new and different circumstances in Norway.

Migrant biographies and life trajectories depends upon the migrants assets or other resources and the influence of the migration context both in the country they leave and the receiving country. A political crisis in the home country may result in a personal crisis and may lead to an escape - a push effect. Perceptions about work opportunities in the West may be conceptualised as a pull effect.

The informants in this study are Pakistanis, the largest minority group in Norway, who came as migrant workers in the 1970`s, and refugees from Bosnia and Iran, arriving in the 1990`s. These groups have been in Norway for some time and have stories to tell about adaptation and belonging. Life histories or biographical accounts are often plot oriented moral stories. Different types of plots in migrant biographies will be identified and analysed.

'Resources Subjectives et Capital d'Experience Biographique: Deux concpets pour penser les cours d'action en milieu populaire'
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FOREIGN EAST BIOGRAPHIC PERSPECTIVES OF WEST-TO-EAST MIGRANTS

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The german-german unification was connected with profound processes of transformation. Mostly sociological analyses where made with regard to the changes the eastern german society and their citizens, respective their perceiving views have undergone. Here the converse perspective will be taken. How do west-to-east migrants process their experiences in changing east-german administrations after 1990? The theoretical framework is a phenomenological- constructivist concept of foreignty based mainly on works by Georg Simmel and Alfred Schuetz. In this concept 'alien' is not seen as a reality, but as an interpretation depending on the social and cultural context of the host- society. These interpretation become evident in specific differentiation made to process perceptions (Ward, H. Googenough). The own societal symbols and systems of sensemaking are not just adapted, but re-interpreted on grounds of the own (limits of) comprehension (C. Geertz).I will present different perspectives of west-to-east migrants on the East founded on biografic interviews. The interviews are analysed towards the picture of 'self'- and 'alien' and patterns of interpretation. As a particularly relevant aspect for the collective identity of western-german administratives the metaphor of 'pioneering' is used to describe their way through the east-german 'wilderness'. Various patterns of processing and description of alien are strongly linked with this metaphor in the surveied interviews: The west-to-east migration can be desribed (1) as a success of systematisation and integration, evident through idealization, (2) as a professional failure that is explained by constructing controversial images or (3) as ambivalent challenge for frontier runners, who can judge and critic in both ways, because of their position.

Marriages between nobility and high bourgeoisie as a way to maintain their elite positions in modern Dutch society during the 20th century.

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Recent research shows that Dutch noble families have held more elite positions than high bourgeois families during the 20th century (Schijf, Dronkers & George, 2002; Dronkers & Schijf, 2002; Dronkers, 2003; Dronkers & Hillege 1998). These outcomes challenge the modernization theory, which assumes that the benefits old-fashioned ascriptive characteristics like noble titles have became negligible in modern European societies. Important contributions to this continuing advantage of Dutch nobility might be their lasting ability to use nobility related social and cultural capital, as is indicated by noble titles of the son or daughter and thus of the father, high ranking nobility titles of the mother and these of the parents-in-law. This paper will analyze in more detail the marriage patterns of Dutch nobility and high bourgeoisie, born in the 20th century, making more fine distinctions within the Dutch nobility (old versus new; high versus low; indigenous versus foreign) and within the Dutch high bourgeoisie (old versus new; related to Dutch nobility or not).

Dutch nobility is, due to historical peculiarities, the best documented of Europe. We will use a sample of 1872 members of Dutch noble 113 families and with 2860 members of high bourgeoisie 78 families, all born in the 20th century. We have information about their educational and occupational attainment, and that of their spouses, their parents and their parents-in-law. We have also detailed information about the different characteristics of their nobility or position as high bourgeoisie family.

H. Schijf, J. Dronkers & J. George The transmission of elite positions within Dutch noble and high bourgeoisie families during the 20th century. Paper presented for the Session Family processes and stratification 1 of RC28 on Social Stratification, XV World Congress of Sociology, Brisbane, 7-13 July 2002

Routes or roots. Social transformation processes in the life-courses of Kosova people.
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This project at the Pristina Summer University dealt with the meaning of social transformation processes in the life-courses of Kosova people.

The goal was to create an interpretative study (using narrative interviews) concerning the experiences and meanings of social changes from the perspective of life course and to reconstruct the individual possibilities in creating one's life in new social structures. How could Kosova people manage the shift in life-planning budgets after the war?
What kind of transformation processes took place and what processes of memory and forgetting was needed to manage these changes? What happened in theses processes of *life-trajectories in social space' ? These topics have been analysed by biographical research.

GLOBALIZATION OF EVERYDAY LIFE AND FRAGMENTATION OF PEOPLE'S LIFE SPACES.
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The globalization and the progress in new technologies widen the people's life spaces up to the Earth. But there are a lot of obstacles (economical, political, cultural and others) which reverse this tendency and establish new boundaries between people and new criteria of social differentiation. In this paper I tried to describe some types of these barriers, such as following:
- local technical infrastructure which condition different people's possibilities depending on the position of their residence;
- economical differences which - determine possibilities of various people to expand their living area; - limit the freedom of everyday movement within their settling and spending their free time and vacations where they want; - restrict people from obtaining any resource of virtual world (TV or Internet);
- cultural differences which influence the way and the purposes of using the new technical facilities;
- inclusion into different social networks which determine mixed and complex configuration of people's social space.
My paper is based on materials of two joint Russian-Finnish projects "New risks and emerging needs in transitional Russia: class, gender and welfare provision in St. Petersburg" (1998-2000) and "Structural change and survival strategies: adaptation to market relations in Russia" (1993-1996). 100 interviews with St.Petersburg families were conducted during each of the project. The interviews were devoted to the different aspects of everyday life of the people and comprise numerous and ample biographical fragments.

THE CAREER OF THE TROUBLEMAKER
The biographical reconstruction of the men's social roles in the enclaves of poverty

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One of the consequences of the systemic transformation in Poland is the emergence of underclass. The presentation bases on the family life histories (24 with men and 20 with their mothers, wives and daughters), which were collected in the years 1998-99 in the enclaves of poverty in Lodz, the second biggest city in Poland. The paper shows how living in the poor neighbourhood influences the biographies of the social welfare agencies' male clients. Different dimensions of pauperised men's life are shown with reference to the ways in which they fulfil their social roles. The description of family roles (a son in the poor family, a husband, a father, a breadwinner) as well as institutional and marginalizing roles (an unemployed person, asocial welfare client) is included. We can observe the evolution of the career of 'The troublemaker' from the puerile roles of 'The Street Wanderer' and 'The negative stigmatised pupil', to the roles in adult life such as 'The destructive husband', 'The Hunter', 'The Alcoholic'. The assumption is that the specific ways of the social roles fulfilment is one of the reasons of the social exclusion of impoverished individuals.

The contradiction of localization

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The crash of standard models of variants of life cycle, life course and their derivative (mobility, success, achievement, victory etc.) are examined in conditions of beginning of the globalization flow. In this context such concepts as institutionalization of 'the normal biography ', a person as 'choice', 'decision' or 'construction' of identity, 'individualization' and 'reflexivity' of the biography are estimated. One ought to pay attention that all these accompanying concepts are connected with « the container theory of a state - society » and with naturalized sociocultural structures. Globalization of the life world of the individual releases him/her from spatial - temporary natural topology, but plunges into stronger dependence from local constallations of forces of the status, symbols, institutes, personal capitals, technological and social risks. By virtue of discrepancy of logic of systems of business, occupation, consumption and massculture and logic of personal life!
, we observe the escape of individual to virtual or fluid systems of the relations such as tussovkas, tribs, crowds, unstable human concentrations of any kind. The daily life turns to fluctuations of phases of long apathy and explosive short-term activity. There arises a question on stability of emotional life and mental health.

Portuguese women portraits: Narrative Analysis of second meetings

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With express consent and glance discretion were heard episodes of life of six Portuguese women between 62 and 34 years old, in the European continent, islands "inhabitants" higher grade staff, sociality compromised...

On History of Portugal recorded report discloses in exemplar satiations: II World War decurrent passage at political prisons…

Some joint moments have been selected that could put in questions the authoresses of there lives, shake their coherences, in terms of identify, values and direction face to others and the world.

In Psychology the plausibility of this investigation depends on the conception we had about interpretation limits, the relative value assigned to regularities and of the acceptance of methodological qualitatives textuals perspectives and interpretives in general.

It is not enough to asseverate that through an endeavour investigation of their experiences, M. or J. will assume to have achieved a major understanding of their lives, making possible though by others the understanding of the personal change possible to occur all of us.

Some concepts/categories were identified from information (texts) relative to live/narrate fragmentation and to the contingency to imponderable family or professional situations.

THE STATUS OF WOMEN IN TURKEY AND GAP REGION: THEİR PLACE IN SOCIAL RELATION SYSTEM

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Women benefit less from development in underdeveloped and developing countries compared to developed ones. In terms of social development indicators, in Southeastern Anatolia Project (GAP) Region in Turkey, particularly rural woman appears much behind the modern community life standards. Women are adversely affected both from the traditional social category and gender inequalities. This is much more clear in the case of women living in the rural areas. In the GAP region, women participate less in the management and decision making processes, they have difficulties in reaching to the basic services and to the income resources compared to men.

In this respect, Multipurpose Community Centres (ÇATOMs) had been established in GAP Region for women living in difficult conditions in both urban and rural areas. This model, aims to gender equality, to improve women's knowledge and capabilities in non-traditional areas. Apart from this, there are also activities directed on men and children at ÇATOMs. ÇATOM model is a flexible and non-bureaucratic organizational form which facilitates social change by developing communication and solidarity among women and as a whole, it becomes functional in the social, cultural and economic change of the society.

Disseminating visual aspects of experience through dramatisation and multimedia technology

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Despite widespread recognition of the power of the 'visual' in social life, traditional sociological methods of dissemination have tended to obscure this realm of experience. This paper describes a project that used dramatisation and multimedia technology to disseminate research on visual and non verbal aspects of the experience of older people living in institutional care settings in a meaningful and easily accessible form.

Social researchers gathered data on the sexual expression of older people in a range of institutional care settings using participant and video recorded observation. The data was analysed by the researchers and written up as an academic paper. The field notes and video

'Old Age Research in the Field of the Sociology of Age'
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Old age research occupied quite a marginal position in sociology, at least in Finland. It has been a separate research area mainly disconnected from other areas of life stage research, e.g. like from youth research. In my paper I discuss the emerging need to develop new age sociological approaches which connect different life stages to the same frame of references.

This theoretical need is easily justified. One reason is the increasing use of life course approach in sociology and in other disciplines concerning ageing and old age. Another reason is the postmodern intertwining of life stages which makes I difficult to research and understand them without each others. The third main reason is the demographic ageing of societies which is reconstructing old structural and cultural age orders in every European society.

The Consequences of Shifting Priorities and Practices Between the Elderly and the Young: The Case of Turkey.
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Within the social structure in Turkey kinship systems and solidarities used to be very dominant. The extended kinship was responsible for the succession of generations and for the maintenance of their members. Also the continuity and transfer of values, beliefs, ideas and symbols between generations was creating a unity between the members of the kinship systems. Because of numerous economic and cultural changes the intergenerational relations have been effected, i.e. the young now are relatively independent from their parents. This relative independence become unavoidable because of growing need for individual development and increasing geographical and social mobility.

This paper will discuss the dilemmas of a shift in inter-generational cultural transfers between the young and their elderly parents. Firstly, I will try to argue the chances of the young to continue the life strategies and cultural practices of their parents and kinship systems. Then, I will discuss the pros and cons of the shift both for the elderly and the young. The study will use the biographical material from two different research, with the elderly and the young in Turkey. The changes in the preferences and priorities of the young together with the effects of global economy and culture, are creating a trauma on the system which basicly used to rely on dense family relations and solidarities.

Biographical, sociological and historical aspects of returns.
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One of the consequences of the Second World War was mass migration. People of different nationalities were leaving their homeland because of various reasons related to both biographical experiences and political, social and historical circumstances. For the long time the same reasons prevented displaced persons from visiting their birthplaces whereas returns to homeland have become a common phenomenon since early 90-ties of the 20th century. This change has been connected with new political deal in Eastern Europe after 1989 as well as the very need to see places of childhoodwhich has increased in old age. Thus, nowadays we may observe sometimes massive 'pilgrimages' to cities, towns, villages. Poles visiting Vilnius, Germans coming to Wroclaw or Jews returning to various places in Poland may serve as examples. In my presentation I discuss what are biographical as well as sociological circumstances of such returns not only to those who return but also to the society, milieu

which receives them. How such return is interpreted by the both sides and in what way these interpretations are related to prewar and postwar common relationships.

Sociological Lives and Experiences of Transformation in Central and Eastern Europe
Mike F. Keen and Janusz Mucha

Systemic transformations which began in Central and Eastern Europe (CEE) in the second half of the 1980s have had a strong impact on sociology. They have created new liberal and democratic foundations on which the social sciences can truely grow, and they have opened, completely new, both in a literal and in a symbolic sense, problematics for these diciplines. In two edited volumes, published in 1994 and in 2003 (in print), we have analyzed the changes in CEE sociology from the macrosociological point of view. We have examined the transformation of institutions, research agendas and university education against the background of economic, political and cultural changes in CEE countries.

However, as C. Wrigt Mills notes, the sociological imagination should combine the analysis of social structure, transformations (history) and biography. Following Mills' advice, we would like to close our research on sociology in CEE by turning the sociological imagination upon itself through the study of autobiographies of sociologists.

There are a number of published autobiographies (and diaries) of prominent Western sociologists. There are also collections of autobiographical essays of Western sociologists stressing particularly their role in the passing of scholarly traditions from generation to generation. We will draw upon these contributions, but our focus is different. Our work will rely more particularly on two traditions within the life stories approach and the field of sociological autobiographies. One is a tradition of studies of the place of scholars in the process of macrosociological processes (such as migration), and the other is the tradion (not only within the field of sociological autobiographies) of giving voice to „the other' In the second case, our predecessors are collections of autobiographies of feminist sociologists and African-American sociologists.

Although our focus is macrosociological, we intend to employ many concepts and ideas which were developed for a much more social-psychological and microsociological perspective. These include the notions of „broken lives', „turning points', „epiphany', and „life-trajectory.'

For the proposed study, we must to limit our „sample' to approximately ten to twelve sociologists from CEE. We are particularly interested in those scholars who were educated in the „old system,' taught and did research under Communism, then participated in the systemic transformations and now are very active within sociology at the national level (whether or not they are also well known in the West is of a minor concern for us). Therefore, systemic transformations have been also transformations in their lives and experiences. For comparative purposes, we intend to include three or four autobioagraphies from members of the yonger generation. We have commissioned short autobiographies of our informants' professional and public lives, giving them only few suggestions regarding our own focus and interests.

INDIVIDUAL LIFE AND CORE CULTURAL NARRATIVES OF SOCIALISM AND TRANSITION

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In the footsteps of Durkheim many sociologists have explored the ritualistic side of political phenomena. Rather than starting out from an empirical analysis of individual rituals, I will look at the grand narrative that lies behind the great transformations of socialism and transition. The sacred expressed in the narrative of socialism can be summed up in terms of such binary oppositions as: science – religion;
progress – backwardness;

development of the forces of production – poverty;
city – countryside;
proletariat – bourgeoisie;
party – Tsar.

The binary elements of the sacred are always combined and linked together at two levels. On the one hand, they create the basic institutional matrix of the society. On the other hand, people have to take these institutions and codes into account in their individual lives. However, this sacred narrative is in constant flux. All sacred things were accompanied by a negative shadow:

- the demonisation of reality;
- chaos;
- consumption;
- peasant way of life;
- nomenklatura and the new middle class;
- the NKVD.

These phenomena remain taboos in the Soviet kind of societies. Individual lives are constructed not only along the sacred institutions but also around these taboos. By analysing individual life histories the interaction between micro- and macrohistories is demonstrated. It is also shown how the sacred code is eroded and replaced by a new binary code of transition. However, the tension between the grand narrative and individual life seems to prevail.

'CRITICAL DISCOURSE ANALYSIS OF THE RUSSIAN ENTREPRENEURS' LIFE STORIES'

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Theory and method of Critical Discourse Analysis (Gee,Fairclough) contains tools that allow interpreting the Russian entrepreneurs' life stories, namely connections between biographies and change in system of the social institutions in Russia in transition period.

In CDA change of language is always a change of social practices, and '…word is not used in terms of a definition, but rather against a set of social and cultural assumptions that constitute a cultural model' (Gee). Within this approach, emergence of new words in life stories indicates appearance of new social practices and of the corresponding cultural models. Cultural models are important tool of inquiry because they mediate between the 'micro' level of biographies and the 'macro' level of social institutions.

In-depth interviews with entrepreneurs have been conducted by the author in several regions of Russia since 19. Usage of the chronological strategy – repeated interviewing of the same respondents-entrepreneurs revealed not only the dynamics of their identities, but also the changes in discourse about entrepreneurship. As a result of analysis of Russian entrepreneurs' 'life stories', several stages of the process of transformation of system of social institutions were identified.

'Is a Social Field always a Social Field? Bourdieu's Analysis of Academia, Art and Industry'
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Difficult life courses of youngsters from immigrant families –
challenges for community-based social work in Germany
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The German education system reinforces social separation. There is also a significant correlation between `ethnicity´ and social exclusion strengthened by the education system in Germany. These are the main results of PISA concerning the situation of youngsters in the German education system.

There is also a spatial segregation, a segregation in housing that has certain impacts on the biographies of the youngsters from immigrant families, especially in larger cities of western Germany.

Community-based social work seems to have problems to reach these young people of colour (moroccans, turks, etc.) in the marginalised areas of the larger cities. With biographically-based interviews with young men and women from immigrant families in marginalised housing situations we intend to reconstruct the life courses of these youngsters and to receive answers to the following questions:

- impact of immigration on the life courses, orientations (religion, ethnic community, peers)
- impact of the spatial dimension (living in marginalised city areas)
- impact and significance of the formal education system
- impact and significance of social work-interventions
- certain biographical skills and resources

Lessons learned for social work: without the recognition of biographical construction skills based on specific life circumstances there can be no success for social intervention policies.

The inescapable and the inexplicable: fate and luck in narratives of career histories
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This paper draws on research into the careers of men and women at high levels in business and politics in Belgium, Britain and France. Interview-based career narratives are marked by references to fate and luck. This paper seeks to unpack one underlying dimension of these expressions: uncertainty. In short, the argument is that in situations of the relative predictability of careers, eg the 'orderliness' of organisational careers, recourse to fate and luck in accounts of success is limited. In contrast, in situations of uncertainty, fate and luck figure more strongly. Beliefs in fate in particular can be read as attempts to secure one's life in the face of uncertainty. It is interesting to consider these alongside other narrative elements which emphasise will and determination, and luck which has a positive resonance. The contrast is between a denial of agency – accepting the restrictions of fate, or the fortunes of luck – and claims to excessive agency. These narratives can be analysed as modes of confronting uncertainty.

Moral and cultural boundaries in representations of migrants

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The ways in which people make distinctions between themselves and others can be thought of as instances of boundary-work (Lamont, 1992, 2000). How these boundaries vary, eg between socio-economic, moral and cultural boundaries, illuminates the basis for distinctions, which may become prejudice and racism. This paper explores the ways two sets of people draw boundaries between themselves and others. Biographical interviews with women migrants to Italy from Bulgaria and Hungary show many instances of group-based distinctions. The second set of interviews with 'host' women, native to Italy, about their relationships to and perceptions of migrants, points to some similar and divergent mobilisations of boundaries. Notably, migrant women are keen to distinguish themselves as 'respectable' which can be read as a moral boundary; and host women use moral and cultural boundaries (eg levels of education, dress) to depict different groups and individuals.

Using the biographical-narrative interpretive method to explore
the meanings of 'teenage pregnancy' for women across family generations

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In the last decade, there has been considerable concern expressed by health professional and policy makers in Britain over the high number of teenage pregnancies occurring, usually in deprived parts of the country. The study described in this paper will focus on the relationship between three generations of mothers and daughters, with particular emphasis on changing gender role assumptions and identities of women in a particular social and geographical context, Wansbeck, and ex-mining area in the North-East of England. The research will provide information on cultural transmission of beliefs and values concerning contraception, pregnancy, abortion, adoption and parenting and how attitudes to these may or may not have changed over time.

We will discuss epistemological and methodological issues arising in the initial stages of the research project. The aim of the research is to complement and enrich the Public Health story of 'teenage pregnancy', by collecting women's accounts of sexuality, heterosexual experiences and relationships, and the available range of options at the point of having a pregnancy confirmed. The biographical-narrative interpretive method gives each research participant the opportunity to introduce her experience(s) of 'teenage pregnancy' using her own frame of reference, and to locate it / them in her life story.

Intermarriage, the female breadwinner model and gender borderwork: biographies of binational couples in Germany

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If one looks at the outcome of migration in Germany, one can note that due to legal and social mechanisms of exclusion migrants often pass through a professional dequalification process which delays or hinders an immediate integration into the local labor market. The outcome of this process can be understood as an 'institutional predicament', which, looking at relationships between German women and male migrants, comparatively often lead to a female breadwinner model. Following to these observations, I want to investigate the implication of this constellation and how it is integrated into the life-planing and –arrangement of the partners. Using exemplary case studies I want to emphasis especially the implications of such a constellation for gender differences and gender constructions. It will be argued that, though the analyzed gender constellation can be understood as unusual for the German society, it does not have to lead consequently to a 'cut' or 'break' in the life-planning. On the contrary, the model can be used as an possibility for realizing an individual life plan. In this case the structural conditions of the migration process are considered for the individual life projects and are included in a creative way. In conclusion the meaning of such strategies for the modification and/or (re-)construction of gender relations in society will be discussed.

Biographical dimensions of body.

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A biographical narrative offers the possibility of reflecting on the body which we possess and on the body to which we 'belong', not having the strength to appropriate it. Within the framework of which theoretical tradition, is this possible? The sociology of space and body represents that type of theorizing which looks for the basis of sociability in the siting of bodies in space. In doing so, the sociologist/observer distinguishes: 1) his vision of space; 2) its social meaning, not reflected on by the participants of the reciprocal action, and 3) the reflection of the participants of the reciprocal action on the space important to them. Our interest is directed to the contents of the second position and its biographical reflex.

A topological analysis of bodily practices, declining to lean on normative values, tries in the description of bodily phenomena to take into account the fragmentation, diffuseness of bodily construction when the function of the subject is reduced to a minimum. To think topologically is to suppose that we are involved in a play of forces/interests on the surface of the bodily, living form with a description of the experience of transformation from one surface condition (skin) to another. If one adopts Bergson's or Nietsche's position, representing in thought the image of the body in terms of becoming, the following theoretical variations become apparent:

- a body-object (the autonomy of its actions is limited);
- a body–'my body' (presence in-the-world, the possession of oneself, intention);
- a body–affect exists at the limit of its action (existence at the limit of action);
- a whole, conceivable body (in terms of Podoroga).

With the aid of the transcendention operation we derive a sequence of three thresholds from the continuous change of bodily conditions or, in Nietsche's words, 'from the stream of world becoming'. The whole image of the body in its essential form is the aggregate of thresholds pointing to the limits of the separate conditions of the body. A biographical text of 'a stream of becoming', being arranged in chronological subjective time, reflects the thresholds/events both externally and internally and is filled with a description of bodily practices. The metaphor threshold-stream makes it possible, here, to embrace the dynamic of changes to which in reality the displaced bodies/conditions are subject, i.e. the bodies which are moving and 'live' thanks to the threshold efforts.

The biographical researches in life histories, describing biographical ruptures at the time of 'perestroika' disclose the same phenomena of disintegration into separate, biographical parts – biographeme - in the sense of Roland Barthes. They represent separate spaces within the narrative Hyper-text which are not subject to a single chronological time in the narrative. We notice them because what occurs in them is subordinate to other time (for instance time runs in a circle) and is confined to a certain space built into a Big social space, outside it, in which either another causality reigns or is totally absent. Accordingly, a map of life emerges outside life with an absent subjectivity. The temptation arises to neglect such narratives in as much as their disassociation with the main story is too evident. The introduction into a biographical analysis of topological dimensions opens up the possibility of conceptualizing anormative embodiment in situations of an existential crisis.

'What Can Life Course Research Tell 'the Biographical Turn'?'
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The term 'biographical turn' has been applied to a collection of parallel developments in the social sciences which share a recognition that identity – both personal and (arguably) collective – is a process of ongoing construction and maintenance anchored both in the recollection of past experience and an anticipation of the future. Adopting a biographical perspective strengthens the researcher's capacity to work with time-related issues such as dealing with intergenerational change, incorporating a historical context and, methodologically, problems of selective or warped memory. Given the biographical turn's time-centred view of the present through lenses of the past and future, however, it is paradoxical that the perspective has been largely blind to intragenerational change. The paper will consider the possibilities for strengthening the biographical perspective by a recognition of the significance of developmental issues across the life span.

Time related variations in adult daughter-aging mother relations:
Life course and life cycle influences in Turkey
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Influence of time on mother-daughter relationships was investigated by conducting semi-structured interviews in depth interviews with 32 adult daughter-aging mother pairs. Two different meanings of time was considered: historical time, reflecting societal changes including historical events, changing norms related to modernization and urbanization; lifecycle time, reflecting changes in social expectations from individuals due to normative transitions such as marriage, parenthood, and widowhood. Qualitative analyses of adult-daughter relationships were conducted.

The first generation grew up during economic depression and repressive norms, married early and could not get higher education. The second generation grew up during political chaos, protective and conservative family norms, but received higher education. The first generation regretted their ignorance, felt inadequate and pressured their daughters to gain higher education. Social lives of the second generation were highly restricted. These women are more relaxed with their own children both because the country is safer and because they suffered from restrictions themselves.

Several life transitions influenced mother-daughter relationships. a)Majority of the daughters reported that, the relationship with their mothers improved after their marriage because the

mothers believed that the responsibility for their daughters' behavior was transferred to the husband. b) Motherhood of daughters brought mothers and daughters closer for two reasons. First, daughters grasped the true meaning of caring and empathised with their mothers. Second, grandmothers provided full-time care for their grandchildren and such support was highly appreciated by daughters. c) Mother's widowhood resulted in more frequent contact between mothers and daughters and more emotional and instrumental support from daughters.

NARRATIVES OF STUDYING IN THE UNIVERSITY OF THE THIRD AGE

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The paper focuses on older people studying in the University of the Third Age (U3A) and their earlier educational experiences. The aim is to examine the meanings which students attribute to their participation in the activities of the U3A. Investigations of the meanings of studying in later life must take into account students' family and educational backgrounds. Studies of educational selection based on cultural reproduction theory have usually concentrated on young students' transition from childhood home through the education system to working life.

Bourdieu offers a credible explanation why positive schooling experiences are related to family background. However, not enough attention has been paid to what are called exceptional cases, for instance to students who succeed without middle-class cultural capital. This study will consider the limitations of cultural capital theory, asking what are things and people outside the family which students present as significant for their educational history.

The data consist of narratives by students of the Finnish U3A of Jyväskylä, asked to write on Studying in the University of the Third Age and my Earlier Learning Path. The method is based on narrative analysis.

Lessons from the Socialist Life-Course Regime

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(The background of the suggested presentation are studies on East German biographies (managers; people in rural areas) and transition processes.)

The presentation will characterise the socialist life course regime, mainly in that the state held a tight rein over life course decisions, and that the institutionalised life course provided, as well as denied, opportunities for further education and social mobility. Then the biographical consequences are outlined, i.e. the building of a mental reservation against the power system due to the tendency of the institutionalised life course to be at odds with the biographical and professional maturing of the individual.

In the final section these findings will be discussed with a view to the present-day situation of chaging life course patterns. I will look at the hindsight of the modern welfare state, its tendency of processing people and thus risking what can be observed already in the "western" world, a decline in numbers of voters in state elections.

The suggested contribution will end with a remark on the formative power of the institutionalised life course and its representation in biographical interviews and the biographical work of the individual.

'Life History Research between Sociology and Cultural Studies'
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This paper discusses two different strands in the development of biographical research in sociology from its origin in the Chicago pragmatist tradition. One line goes from C.S. Peirce and G.H. Mead through W.I.Thomas and F. Znaniecki's The Polish Peasant in Europe and America, to H. Blumer's symbolic interactionism, which in the 1980s was developed into 'interpretive interactionism' by N. Denzin. The focus in the Denzinian approach is on biographies as cultural narratives and interpretations. The other line of thought also starts in Peirce and Mead's pragmatism but follows it through to C.Wright Mills and his 'radical pragmatism' where the intersection of biography and history is the basis for sociological research. Whereas the interpretive interactionist perspective shares characteristics with a cultural studies approach that emphasises the narrative aspects of 'life as told', the tradition from Mills is more concerned with 'life as lived', and how specific social, historical and structural contexts affect biographical development. The paper explores possibilities of combining these two approaches, and outlines advantages and disadvantages with different combinations of the two in sociological biographical studies.

LA TEORÍA SOCIOLÓGICA: UNA INVESTIGACIÓN SOBRE SUS CLAVES SOCIALES, CULTURALES, BIOGRÁFICAS Y CREATIVAS.
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Para comprender e interpretar correctamente las aportaciones sociológicas de los autores clave es fundamental tener en cuenta los aspectos biográfico y contextual así como su interrelación. Un determinado contexto histórico y social produce determinadas biografías, unos autores peculiares que elaboran una obra la cual, a su vez influye en la propia vida del autor y en su contexto social e intelectual.

Para poder interpretar y valorar adecuadamente el trabajo de cualquier teórico o investigador, es imprescindible situar sus ideas, sus aportaciones metodológicas y sus propias vidas en su contexto histórico y social. Una correcta interpretación y comprensión de la obra de un autor, no será posible si no se tienen en cuenta estos aspectos biográficos y contextuales. Se trata de adoptar una nueva perspectiva integradora que combine la sociología de la ciencia y la sociología de la cultura con las propias aportaciones de los grandes teóricos. Es una metasociología o sociología de la sociología cuyas unidades de estudio son las biografías de los teóricos insertas en una determinada sociedad, con una determinada cultura y teniendo en cuenta, en la medida de lo posible, los diferentes círculos intelectuales, culturales y sociales así como las distintas interrelaciones e influencias que se hayan establecido.

Sur les traces d'une mémoire collective : les ouvriers retraités d'un ancien chantier naval
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La communication qui sera présentée s'appuie sur trois années de recherches réalisées auprès d'un chantier naval (« Les Chantiers de Normandie » fondés en 1894) dont la

fermeture définitive en 1986 met un terme à une intense activité dans les domaines de construction et de réparation navales au sein de la région rouennaise. Cette recherche en cours fait à la fois appel aux sources documentaires (une partie des archives de l'entreprise a été sauvegardée) et aux archives orales, à partir du recueil de récits de vie professionnelle auprès d'anciens ouvriers du chantier.

En ayant adopté une démarche de type biographique, nous verrons que lorsque ces anciens ouvriers racontent leurs parcours professionnels, plusieurs thèmes communs font leur apparition : la référence aux navires construits au chantier, la dureté des conditions de travail et un attachement certain à l'entreprise. Ces thèmes forment la base d'une mémoire commune, cette mémoire peut-elle s'apparenter à un sentiment d'appartenance collective vécu et revendiqué comme tel pour tous ceux qui ont travaillé au chantier, exprime-t-elle aussi les bases d'une culture de métier ? Toutefois, nous verrons aussi que l'approche par la biographie pose certains problèmes méthodologiques, concernant, par exemple, la mise en perspective des trajectoires professionnelles, il s'agira de repérer ces difficultés et d'en cerner les limites. Tels sont les points qui seront exposés lors de la communication.

'The search for collective memory : the older workers in shipyard'

The communication which will be presented base on three years of searches realized with a shipyard (' Les Chantiers de Normandie ' establised since 1894), the definitive closure since 1986 puts an end to an intense activity in the sector of construction and naval repairs in the Normandy region (France).

This research in progress is based on at once the documentary sources (a part of the archives of the company was protected) and on the oral archives, from the collection of stories of professional life with the older workers of the shipyard.

By having privileging a biographical approach, we'll see that when the older workers evoke their professional life, three collective themes appear : the reference to vessels built in the shipyard, the hardness of the conditions of employment and certain affection for the company.

These themes form the base of a collective memory, this memory can be maybe compare to a feeling of collective membership (lived and claimed by all those who worked on the shipyard, is it the base of a culture of profession ?

However, we'll also see that the biographical approach pose some methodological problems, concerning, for example, the narration of careers, it will be a question of tracking down these difficulties and of clarifying them. Such are the points which will be explained during the communication.

Bourdieu and and his Autobiography: Studying Bourdieu from a Bourdieusian Perspective
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Pierre Bourdieu contended that sociologists' privilege is not to be placed above those whom they classify, it is to know how and in what way sociologists are classified. Here, an attempt is made to apply Bourdieu's sociological 'methods' to himself through looking at his intellectual biography, addressing Bourdieu's place in the French field of homines academici. It is, in fact, an approach that Bourdieu himself has discussed. Eventually he returned to this subject in his very last lectures at the Collége de France presenting his 'Esquisse pour une auto-analyse' (Bourdieu 2001). In this paper special attention is paid to Bourdieu's autobiographical notes - "Esquisse allemande" - Ein soziologischer Selbstversuch (Bourdieu 2002) that has come out posthumously, and symptomatically, only in German.

RACIAL CATEGORIES AND IDENTITIES AMONG YOUNG PEOPLE IN FINLAND

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While studying racism in the everyday life of Finnish children and adolescents of (easily) identifiable foreign background, I have shared their confusion of how to talk about their 'difference'. Although these young people, who have one parent with an immigrant or foreign background or who have been adopted from other countries, are Finnish citizens and identify themselves as Finns, their Finnishness and belonging is questioned by surrounding society. My paper focuses on what might be named as the 'colour trouble'. It hopes to expose how a sense of belonging or not belonging is manifest in a colouring discourse, in the usage of terms such as black or white. I explore some of the problems built in the colouring discourse, both in the everyday life of young people in Finland, and within the research of racism and racial(ised) identities. What can the politics of identity be, if words available for self-identification have predominantly negative meanings? Can I as a researcher lean on words and discourses, which provide the basis for racism and reproduce it´s 'truth'?

A German Woman Born in Istanbul: The Work and Life Experience of a Foreigner in Post II. WW. Turkey

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This presentation will be dealing with the life of a German women born in Istanbul in the mid 1930s. Her Jewish mother and Protestant father escaped Germany and setttled in Turkey. She lived through the post II. World War years. A focus will be given on her work and life experiences. First she worked in her father's small factory producing motor parts. After his death taking over this firm, which however lasted only for a relatively short time. Thus, she had a hard stand as a young foreign woman in the Turkey of the 50s. Her biography will give as the chance to live through the history of Turkey (starting from the 40s to nowadays) from a foreign woman's perspective.

'Habitus as a bridge between society and nature?'

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The concept of habitus is inherently conflictual. In Bourdieu's version, it is the embodiment of socially produced dispositions and choices with a direct influence in social agency. Thus a habitus has no "natural" basis at all, outside general biological human qualities. Habitus is purely socially constructed, as is gender in Bourdieu's theory.
There is another possibility, however. We can think that habitus forms a necessary link between the biological and social, so that innate corporeal, cognitive, and emotional dispositions are triggered and channeled by social conditions and vice versa. Thus, and contrary to Bourdieu's view, essential aspects of habitus are biologically grounded. In such a conception, habitus forms one of the much needed links in the current efforts to conceptualize 'nature via nurture'.

Teachers we live with
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This paper is centered to turning-point moments in individual lives. I am reading the Finnish adult memories of their teachers and teachers' impact on the writers' constructions of themselves. In a way, these are key episodes of their lives in which self-formation occurs. Teachers are narrated as part of another personal life history. People relive their special episodes and assess the importance of the teachers in their life. My interest here is to analyse how the writers are creating themselves in these relationships.

The writers have no trouble at all remembering the humiliation involved and the shame and embarrasment that followed. How very many times people have gone back to those same places, to standing in front of the class, on the podium. So that the others could see and fear in advance. But there are also experiences that help to keep you going.

The narratives on encounters with the teachers seem to be what Norman K. Denzin calls the epiphanies of life. These are transformational experiences, after which a person will never be quite the same again. Because of their profound meaning, these episodes of life are remembered and told time and time again, and once they are given a thick description as parts of personal stories, they are brought alive with all the density of emotion and interaction. The key episodes of the teacher stories -- that is, episodes where the construction of self or identity is at its most intense -- often seem to be episodes that are thick in expectation. These expectations can be recalled after decades but now the narrator has the possibility to face them.

'THE TRUTH ABOUT ME'?
THE AUTOBIOGRAPHICAL I IN WOMEN AMATEUR WRITERS' LIFE STORIES

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In Western, late modern societies, biography has become a popular genre. Published, literary autobiographies are read and unpublished life stories by unknown people are written widely. The somewhat artificial division of the genre presumes that the authors of the published narratives acknowledge the textuality of autobiographical writing, whereas the amateur writers believe they can document their lives authentically. Authors experiment with ways of representing the textual subject, while amateur writers claim that language is transparent and what they write is the truth about them. – The former approach to autobiographical subject is influenced by postmodernism and poststructuralist theory, the latter could be called naive realism.

I study women's unpublished theme autobiographies about art, collected by means of a writing competition. Inspired by feminist autobiographical theory, I am interested in authorship and textuality, and in how gendered subjects are being construed in the act of writing. When reading the 'ordinary' amateur writers' autobiographies instead of the often experimental literary autobiographies, I also want, however, to apply a standpoint-feminist approach to my reading, one that would 'give voice to women' and respect their experience. My aim is to combine these two approaches in order to inquire into the gendered autobiographical I and it's relation to women's lived experiences.

'It was good to talk.' Can biographical interviews contribute to successful coping with stressful life events and socio-cultural pressures? A study from Northern Ireland.

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To address the paucity of research into sexual attitudes and behaviour in Northern Ireland, from 2000-2002, the Family Planning Association and the University of Ulster jointly carried out a three-year research project into sexual attitudes and lifestyles of young people aged 14-25 years. Alongside a quantitative survey and focus group discussions, fifteen one-to-one in-depth interviews were also conducted. Interviewees were asked to tell their life story, focussing on their growing up, puberty and first sexual feelings and experiences.

Two distinct features emerged throughout the narratives in these interviews: Firstly, the stories were region-specific, portraying Northern Ireland as a society, which lacks sexual enlightenment and prevails a strong homophobic atmosphere and sex-negative attitudes. Secondly, the interviewee's stories brought up significant status passages, but also stressful life events, such as experiences of homophobic bullying, sexual abuse, teenage pregnancy or the impact of the socio-religious conflict in Northern Ireland on religiously mixed relationships. After the interviews young people often said that it was 'good to talk'.

This paper argues that interviewees may view biographical interviews as a means to cope with stressful life events and with region-specific socio-cultural pressures that they cannot discuss elsewhere.

Migration Processes and Jewish Identity. Russian Jews in Berlin
Yvonne Schütze

My talk will deal with two questions:
First, what does it mean for young Russian Jews, who immigrated to Germany (Berlin) to be a Jew? Second, how does this meaning change during the course of time?

The data, to which I will refer, stem from a longitudinal study, in which 37 Russian Jews (22 men, 15 women) were interviewed three times. The first interview took place 1995/96, about five years after their arrival, the second interview was three years later in 1998/1999 and the third one in 2002/2003.

Although there may be no unambiguous criterion for Jewish identity - as the philosopher Jeanne Hersch pointed out - some elements of such identity are frequently mentioned in the literature: religion, culture, history, Zionism, reference to the state of Israel and the Holocaust. The young Russian Jews in my project conceived of Jewish identity mainly as ethnic identity. Following Max Weber one can define an ethnic group through the shared subjective belief in a community of origin and through a common pool of collective memory and of cultural pratices.

Religion does play a role in the interviews to the extent it is perceived as part of Jewish history and culture, but not - with few exceptions - as a guideline for individual life. Beyond the commonalities Jewish identity has various meanings and functions for the interviewees of my sample.

There are some who had already developped a stable self-image of being Jewish in their society of origin. And that image did not change after immigration. Others discovered and constructed their Jewish identity only after immigration. In their case Jewish identity clearly served the function to provide orientation and steadiness in the new society.

Finally there are those who also resorted to Jewish identity after immigration, but in the course of time they transcended ethnic and national categories and conceived of themselves in a cosmopolitan mode.

I will give case examples of all three types.

Complémentarité entre méthode longitudinale et biographique
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Cette communication se propose de mettre en évidence la complémentarité entre l'analyse longitudinale et une enquête biographique pour analyser l'insertion professionnelle de jeunes femmes de niveau de qualification inférieur au bac.
Si l'analyse longitudinale permet d'identifier des classes de trajectoire, elle ne permet pas d'en comprendre les ressorts. A cet effet des entretiens biographiques ont été menés, 10 ans après leur entrée sur le marché du travail, auprès de deux échantillons de jeunes femmes : des femmes étant sorties du marché du travail et des femmes ayant accédé à un emploi qualifié. A même niveau de qualification et origine sociale similaire : comment expliquer ces trajectoires différentes ? quel sens ces jeunes femmes donnent-elles à leur trajectoire ? Cette communication sera centrée sur l'approche méthodologique et présentera les principaux résultats de l'enquête..

Complementarity between quantitative longitudinal survey and biographical data.

This paper aims at highlighting the complementarity between quantitative longitudinal survey and biographical interviews to analyze the professional integration of young women of educational level lower than o-level.
While the longitudinal analysis unables us to identify various typology of professional trajectory, it does not make it possible to understand their motivating forces.
Biographical interviews had been carried out, 10 years after their entry on the labour market, with two samples of young women: the women having left labour market and the women having get a qualified job. With same level of educational level and similar social origin, how to explain these different trajectories? What is the meaning of those professional trajectories according to those young women? This communication deals with methodological aspects and with main results.

Le projet de retraite et le parcours biographique
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Les remaniements identitaires consécutifs à la cessation de l'activité professionnelle et la redéfinition des rôles familiaux et sociaux signifient pour bon nombre de retraités une remise en cause de leurs rapports à l'espace. Par une prise en considération de l'importance de ce rapport, en terme de genre et d'origine socio-professionnelle, c'est un tout autre regard que nous souhaitons aujourd'hui poser sur les aînés à l'heure de la retraite. Si la « migration de retour », par ses dimensions de ré-appropriation de la trajectoire biographique, singularisait jusqu'ici à elle seule le processus de la migration de retraite, une nouvelle forme de retraite, « la retraite mobile » incluant une gamme plus large de motivations de déplacements et de destinations, semble aujourd'hui vouloir signifier de profondes modifications de pratiques en cours à l'heure d'une vieillesse qui se veut aussi maximiser les apports d'un allongement de son espérance de vie en bonne santé. Comme en atteste la diversité du profil actuel des retraités migrants, c'est bien d'une évolution qualitative de la retraite dont il est question. Aborder cette question du projet de retraite dans un contexte d'approche biographique, non seulement de l'individu mais aussi de son entourage, nous permet de redimensionner les étapes de sa mise en place. Elle nous oblige aussi à aborder des questions temporelles :

avec des projets souvent remis en cause à l'heure de la retraite, redéfini et réorienté dès la première année de cette nouvelle étape de la vie.

Retirement projects and biographical trajectories

Changes in life-style following the cessation of professional activity and the redefinition of family and social roles mean, for many retired persons, a new attitude towards the question of space. In considering the importance of this relationship, in terms of type and socio-professional origin, we wish, today, to look at our just-retired senior citizens from a very different viewpoint. Whereas, up to now, the only migration process for retirement has been the typical 'return to one's roots', a sort of re-appropriation of one's course of life, a new form of retirement, 'mobile retirement', with a wider range of travel motivations and destinations, now seems to show profound modifications in current practices at a time when aging also means maximising the benefits of a longer and healthier expectation of life. As seen in the diverse contemporary profiles of retired migrants, it is clearly a qualitative evolution of this retirement. By approaching this question of retirement planning in a biographical context, concerning not only the individual but the whole entourage, we are able to reposition its stages of development. We are also obliged to consider questions of timing : projects are often reconsidered at the time of retirement, redefined and redirected at the start of this new stage of life.

Memory books as a methodological resource in longitudinal biographical research

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In this paper we discuss the use of memory books as part of a longitudinal qualitative study of 100 young people's transitions to adulthood in the UK. The 'Inventing adulthoods' study began in 1996 and to date young people have been interviewed at least four times over a seven-year period. After their first interview young people were invited to complete a 'memory book'. The method builds on the theory and practice of 'memory work'; the use of photographic albums in oral history/cultural studies; the use of photographs in autobiographical work with young people; and methods employed in child therapy. After consultation with young people, we invited them to include material they saw as relevant to their current and future identities and records of their experiences in whatever form they saw as appropriate. We hoped that the books would represent examples of the 'reflexive project of self' as well as acting as a prop for the subsequent interview. 49 young people brought their memory books to their second interview, and in these cases the books formed the focus of a more subject lead dialogue. Memory books were also copied and subject to content analysis. In this paper we describe the method, present examples of the memory books and discuss the potential for using this kind of data alongside interview data. Many of the memory books have a strong visual element and we reflect on how visual data may both enrich and disrupt traditional approaches to the analysis of narratives.

'Spanish Feminist Movement from a biographical perspective'.

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The Spanish political and social transition emerging at the end and after Franco's dictatorship in the mid 70s can be defined as a period of high political activity and visibility of social movements. Particularly important —for the issues brought about in the public arena and the impact on changing Spanish society—, was the emergence of a strong feminist movement, whose claims for gender equality, better opportunities and freedom for women were inextricably linked with claims for democracy and political change. At the end of this transition

time —and the arrival of the Socialist Party (PSOE) to power— many of these women abandoned any form of articulated engagement and some others oriented their commitment towards more institutionalised forms of feminism. However, 25-30 years later some of those activists are still engaged in non-institutional forms of feminism.

As inheritors of the achievements and challenges brought about by that generation of women, we are interested in the transmission of knowledge and the role played by memory in the recollection of biographical experiences. Our specific interest focuses on the third group of feminist women, who continue to define themselves as feminist militants. We have asked them to explain their lives to us. Through an open initial question ('tell us your life') we wanted to give them freedom to locate their relationship with feminism within the context of their lives. Which ways do women use to refer to their past and present experiences in the actual social context of lower political engagement? Which place does their past activism take from a present perspective? What can we learn about the evolution of the Spanish feminist movement through the presences and absences in their narrations? To what extent does their recollection of memories shape not only their present commitment but the feminist movement as a whole?

The adoption of a biographical perspective allows us both to explore the biographical continuity of social- political commitment and to throw light on crucial aspects of the feminist movement.

The Global Community: Adaptation Strategies: The Biography Approach to the life style of
sailing and traveling
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Globalization through the life and destiny of people is studied: the involvement into the global community; the formation of the life style, which includes such involvement in global (multicultural) social networks; the adaptation strategies as a part of such life style. The sources are the stories of people (Russian researches, businessmen) whose life includes continuous migration.
Methodological principles are taken from papers of Jproos, D.Bertaux, V.Golofast, E.Meshcherkina, R.Breckner. Two types of strategies are analyzed: using mostly one own opportunities and resources / using mostly the help of sacral assistant (colleague, expert, houselady, neighbor etc). The first type includes: The strategy of superman the emphasizing of the most powerful aspects of one own cultural tradition and experience (an example, the better knowledge of chemical reagents because of the different education).
The strategy of trickster the ability of systematic rules broking which is understood as a resource for success (an example, a style of car driving).
The strategy of second bad the finding and constructing of the negative hero as a carrier of another ethnicity (representative of another cultural minority).
Examples, the Arabs in the story about the life in London; the Indians in the story about the life in the USA.

"Biographical Certainty" in Modern Society

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As a result of continuous social change in Germany after the WWII it seems to become more and more difficult today to produce biographical certainty in the sense of clear expectations and shaping his own life-course. Previous matters of course are transformed by social individualisation processes and individual processes to build up an own biography into (real or apparent) decisions (Beck 1992). The life-course is no longer just given, but (allegedly) dependent on decisions and if this is accepted, the pressure rises for the individual to reach the right decisions. Against this background the planed lecture aims at the different modes of action and interpretation, with which under the conditions of a systematically uncertain world biographic certainty is created. A typology of biographical certainty developed on the basis of qualitative interviews will be presented. The lecture finishs with the discussion of the results in the context of the discourse on a fundamental change or structure break within modernisation.