

## Family And Kinship In East London

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

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

**First published in 1957 ,and reprinted with a new introduction in 1986, Michael Young and Peter Willmott’s book on family and kinship in Bethnal Green in the 1950s is a classic in urban studies. A standard text in planning, housing, family studies and sociology, it predicted the failure in social terms of the great rehousing campaign which was getting under way in the 1950s. The tall flats built to replace the old ‘slum’ houses were unpopular. Social networks were broken up. The book had an immediate impact when it appeared - extracts were published in the newspapers, the sales were a record for a report of a sociological study, Government ministers quoted it. But the approach it advocated was not accepted until the late 1960s, and by then it was too late. This Routledge Revivals reissue includes the authors' introduction from the 1986 reissue, reviewing the impact of the book and its ideas thirty years on. They argue that if the lessons implicit in the book had been learned in the 1950s, London and other British cities might not have suffered the 'anomie' and violence manifested in the urban riots of the 1980s.**

**Sustaining the Cherokee Family**

**China's rapid economic growth, modernization and globalization have led to astounding social changes.**

**Contemporary China provides a fascinating portrayal of society and social change in the contemporary People's Republic of China. This book introduces readers to key sociological perspectives, themes and debates about Chinese society. It explores topics such as family life, citizenship, gender, ethnicity, labour, religion, education, class and rural/urban inequalities. It considers China's imperial past, the social and institutional legacies of the Maoist era, and the momentous forces shaping it in the present. It also emphasises diversity and multiplicity, encouraging readers to consider new perspectives and rethink Western stereotypes about China and its people. Real-life case studies illustrate the key features of social relations and change in China. Definitions of key terms, discussion questions and lists of further reading help consolidate learning. Including full-colour maps and photographs, this book offers remarkable insight into Chinese society and social change. As both an idea and an institution, the family has been at the heart of Chicano/a cultural politics since the Mexican American civil rights movement emerged in the late 1960s. In *Next of Kin*, Richard T. Rodríguez explores the competing notions of *la familia* found in movement-inspired literature, film, video, music, painting, and other forms of cultural expression created by Chicano men. Drawing on cultural studies and feminist and queer theory, he examines representations of the family that reflect and support a patriarchal, heteronormative nationalism as well as those that reconfigure kinship to encompass alternative forms of belonging. Describing how *la familia* came to be adopted as an organizing strategy for communitarian politics, Rodríguez looks at foundational texts including Rodolfo Gonzales's well-known poem "I Am Joaquín," the Chicano Liberation Youth Conference's manifesto *El Plan Espiritual de Aztlán*, and José Armas's *La Familia de La Raza*. Rodríguez analyzes representations of the family in the films *I Am Joaquín*, *Yo Soy Chicano*, and *Chicana*; the Los Angeles public affairs television series *¡Ahora!*; the experimental videos of the artist-activist Harry Gamboa Jr.; and the work of hip-hop artists such as Kid Frost and *Chicano Brotherhood*. He reflects on homophobia in Chicano nationalist thought, and examines how Chicano gay men have responded to it in works including Al Lujan's video *S&M in the Hood*, the paintings of Eugene Rodríguez, and a poem by the late activist Rodrigo Reyes. *Next of Kin* is both a wide-ranging assessment of *la familia*'s symbolic power and a hopeful call for a more inclusive cultural politics.**

[\*\*Kinship and Domestic Politics\*\*](#)

[\*\*Kinship, Race and Conflict\*\*](#)

[\*\*A Memoir of a Family and Culture in Crisis\*\*](#)

[\*\*Understanding Family Dynamics and Providing Effective Support\*\*](#)

[\*\*Our Families, Our Values\*\*](#)

[\*\*Families in the U.S.\*\*](#)

[\*\*Hindu Kinship\*\*](#)

[\*\*Family Power\*\*](#)

[\*\*Family and Kinship in East London \[by\] Michael Young and Peter Willmott\*\*](#)

**Next of Kin**

**Family and Kinship in East London [by] Michael Young & Peter Willmott. Foreword by Richard M. Titmuss**

**Hillbilly Elegy**

**Conceiving Kinship**

Interest in the study of kinship, a key area of anthropological enquiry, has recently reemerged. Dubbed 'the new kinship', this interest was part of the 'new genetics' and revived interest in kinship and family patterns. This volume investigates the impact of biotechnology on contemporary understandings of kinship, of family and 'belonging' in a variety of European settings and reveals similarities and differences in how kinship is conceived. What constitutes kinship for different publics? How significant are biogenetic links? What does family resemblance tell us? What is the issue with genetically modified food? Are 'genes' and 'blood' interchangeable? It has been argued that the recent prominence of genetic science and genetic technologies has resulted in a 'geneticization' of social life; the ethnographic examples presented here do show shifts occurring between 'nature' and of what is 'natural'. But, they also illustrate the complexity of contemporary kinship thinking in Europe and the continued interconnectedness of biological and sociological understandings of relatedness and the relationship between nature and nurture. A study of urban sociology, this volume examines the impact of new housing policies on the wider family network, showing both the failure of a rehousing plan to account for family needs, and resilience to change.

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

Our Families, Our Values challenges both the gay community and American society to examine carefully the meaning of family values and the role of social institutions such as marriage and the family. It asks you provoking, even disturbing, questions such as: "Is it prudent for members of the lavender community to mimic heterosexual marriage or define personal relations networks as families, when these institutions are rapidly changing?" "Are we attempting to mainstream American society into accepting different views of marriage and families?" "Are we subscribing to notions of property that are inherent to the marriage ceremony and the institution of marriage, when we choose to be married?" Despite the complexity of the issue, marriage constitutes a privileged position in western society, and, as this book shows you, without the legal recognition of same-sex marriage there are many fundamental rights, as well as privileges, denied to gay, lesbian, bisexual, and transgendered persons. As Our Families, Our Values turns upside-down the widely accepted notion that only heterosexual people are entitled to get married, have sex, and rear children, you will find it a book that turns into personal struggles and affirmations that testify to the spirituality, procreativity, and wholesomeness of the diverse relationships of the gay community. You will also learn about various ongoing efforts to give religious pride to the various configurations of gay relationships, family values and the disruption of popular interpretations of the Scriptures that have been used to justify the oppression of sexual minorities. It will intrigue you over and over again, as you read about: value systems transphobia equal marriage rights Buddhism's rejection of "traditional family values" Brazil's sex-positive culture differences between gay male social formations and families choosing a language and terms that em

minorities and the essence of the liberation movement sex as communion relationships based on nurture, not transaction Designed for students of religion, pastors, priests, rabbis, and lay readers alike, *Our Families, Our Values* is a multifaceted view of the gay community the public controversy over gay marriage, adoption, and foster care rights. Ideal as a textbook for courses in sexuality, theology, sociology, and gay and lesbian studies, this book will both inform you and delight you as it reminds you that same-sex unions bring much celebration and that religion and homosexuality are not mutually exclusive.

A detailed study of the structure and functioning of the Javanese kinship system.

In France as elsewhere in recent years, legislative debates over single-parent households, same-sex unions, new reproductive technologies, transsexuality, and other challenges to long-held assumptions about the structure of family and kinship relations have been deeply divisive. strikes many as uniquely French, however, is the extent to which many of these discussions—whether in legislative chambers, courtroom, or media—have been conducted in the frequently abstract vocabularies of anthropology and psychoanalysis. In this highly original book, Catherine Dauvergne seeks to explain why and how academic discourses on kinship have intersected and overlapped with political debates on the family—another French republicanism itself. She focuses on the theories of Claude Lévi-Strauss and Jacques Lacan, both of whom highlighted the interconnection of the sexual and the social by positing a direct correlation between kinship and socialization. Robcis traces how their ideas gained recognition from French social scientists but also from legislators and politicians who relied on some of the most obscure and difficult concepts of kinship to enact a series of laws concerning the family. Lévi-Strauss and Lacan constructed the heterosexual family as a universal trope for social integration, and this understanding of the family at the root of intersubjectivity coincided with the role that the family has played in modern and public policy. *The Law of Kinship* contributes to larger conversations about the particularities of French political culture, the nature of difference, and the problem of reading and interpretation in intellectual history.

[Society and Social Change](#)

[European Kinship in the Age of Biotechnology](#)

[Kinship and the Allotment of an Indigenous Nation](#)

[Identity and Kinship in the United States](#)

[Between Genealogical Time and the Domestic Everyday](#)

[Lesbians, Gays, Kinship](#)

[Family and Class in a London Suburb](#)

[Sustaining the Cherokee Family](#)

[Family and Kinship in East London, Etc](#)

[Anthropology, Psychoanalysis, and the Family in France](#)

[Snapshots of Queer Kinship](#)

[Stories of Domestic Upheaval in Late-Twentieth-Century America](#)

[By Michael Young and Peter Willmott](#)

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

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

*Voluntarily Childfree: Identity and Kinship in the United States* discusses what it means to make a life worth living without traditional parenthood. Themes include authenticity and autonomy, partnership and support, fulfillment of the need to nurture, freedom of choice, and a desire to leave the world a better place than we found it. Despite the stigmas of selfishness and solitude, the voices in *Voluntarily Childfree* speak poignantly of their commitment to a different type of family that includes romantic partners, friends, pets, and future generations through mentorship and leadership opportunities. At its core, the human desire to connect and be heard remains, regardless of the decision to reproduce or not. This book is recommended for students and scholars of anthropology, sociology, cultural studies, and psychology.

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

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

One of the pioneering works of modern sociology, "*Family and Kinship in East London*" is a study of family life in the East End of London in the 1950s, based on extensive interviews and case studies, which examines the consequences of moving families from urban to suburban public housing. The book was first published in 1954, updated in 1989, and is here presented with a new foreword by Judith Stacey.

[Family Crisis and the State in the Middle East](#)

[Family Life in the Ottoman Mediterranean](#)

[Brave New Families](#)

[The Law of Kinship](#)

[The New East End](#)

[Affection and Mercy](#)

[China: Promise Or Threat?](#)

[Families We Choose](#)

[The Family in Chicano/a Cultural Politics](#)

[Assisted Conception, Procreation and Family in Southern Europe](#)

[Inside Kinship Care](#)

[Family Reunification and the Meaning of Race and Nation in American Immigration](#)

[The Javanese Family](#)

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

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

*In Queer Kinship and Family Change in Taiwan, Amy Brainer provides an in-depth look at queer and transgender family relationships in Taiwan. Brainer is among the first to analyze first-person accounts of heterosexual parents and siblings of LGBT people in a non-Western context.*

*Today, roughly 70 percent of all visas for legal immigration are reserved for family members of permanent residents or American citizens. Family reunification—policies that seek to preserve family unity during or following migration—is a central pillar of current immigration law, but it has existed in some form in American statutes since at least the mid-nineteenth century. In Fictive Kinship, sociologist Catherine Lee delves into the fascinating history of family reunification to examine how and why our conceptions of family have shaped immigration, the meaning of race, and the way we see ourselves as a country. Drawing from a rich set of archival sources, Fictive Kinship shows that even the most draconian anti-immigrant laws, such as the Chinese Exclusion Act of 1882, contained provisions for family unity, albeit for a limited class of immigrants. Arguments for uniting families separated by World War II and the Korean War also shaped immigration debates and the policies that led to the landmark 1965 Immigration Act. Lee argues that debating the contours of family offers a ready set of symbols and meanings to*

*frame national identity and to define who counts as “one of us.” Talk about family, however, does not inevitably lead to more liberal immigration policies. Welfare reform in the 1990s, for example, placed limits on benefits for immigrant families, and recent debates over the children of undocumented immigrants fanned petitions to rescind birthright citizenship. Fictive Kinship shows that the centrality of family unity in the immigration discourse often limits the discussion about the goals, functions and roles of immigration and prevents a broader definition of American identity. Too often, studies of immigration policy focus on individuals or particular ethnic or racial groups. With its original and wide-ranging inquiry, Fictive Kinship shifts the analysis in immigration studies toward the family, a largely unrecognized but critical component in the regulation of immigrants’ experience in America.*

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

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

[A Social History](#)

[Family and Kinship in East London](#)

[Kinship, War and Political Orders in Eurasia, 500–2018](#)

[Contemporary China](#)

[\*An Important Chapter in Hindu Social History\*](#)

[\*Families in East and West\*](#)

[\*Descent, Marriage, and Government Stability\*](#)

[\*Kinship Novels of Early Modern Korea\*](#)

[\*Communities of Kinship\*](#)

[\*A Comparison of Cultures\*](#)

[\*Kinship, Islam, and the Politics of Marriage in Jordan\*](#)

[\*Queer Kinship and Family Change in Taiwan\*](#)

[\*Political Kinship in Pakistan\*](#)

THE #1 NEW YORK TIMES BESTSELLER IS NOW A MAJOR-MOTION PICTURE DIRECTED BY RON HOWARD AND STARRING AMY ADAMS, GLENN CLOSE, AND GABRIEL BASSO "You will not read a more important book about America this year."—The Economist "A riveting book."—The Wall Street Journal "Essential reading."—David Brooks, New York Times *Hillbilly Elegy* is a passionate and personal analysis of a culture in crisis—that of white working-class Americans. The disintegration of this group, a process that has been slowly occurring now for more than forty years, has been reported with growing frequency and alarm, but has never before been written about as searingly from the inside. J. D. Vance tells the true story of what a social, regional, and class decline feels like when you were born with it hung around your neck. The Vance family story begins hopefully in postwar America. J. D.'s grandparents were "dirt poor and in love," and moved north from Kentucky's Appalachia region to Ohio in the hopes of escaping the dreadful poverty around them. They raised a middle-class family, and eventually one of their grandchildren would graduate from Yale Law School, a conventional marker of success in achieving generational upward mobility. But as the family saga of *Hillbilly Elegy* plays out, we learn that J.D.'s grandparents, aunt, uncle, sister, and, most of all, his mother struggled profoundly with the demands of their new middle-class life, never fully escaping the legacy of abuse, alcoholism, poverty, and trauma so characteristic of their part of America. With piercing honesty, Vance shows how he himself still carries around the demons of his chaotic family history. A deeply moving memoir, with its share of humor and vividly colorful figures, *Hillbilly Elegy* is the story of how upward mobility really feels. And it is an urgent and troubling meditation on the loss of the American dream for a large segment of this country.

*Families in Asia* provides a unique sociological analysis of family trends in Asia. Stella R. Quah uses demographic and survey data, personal interviews and case studies from China, Hong Kong, Japan, South Korea, Indonesia, Malaysia, the Philippines, Singapore, Thailand and Vietnam to provide a wide-ranging comparative analysis of family trends and the role of the state and social policy. Focusing on the most

relevant and significant aspects of family and kin, chapters include: Concepts and research trends Family forming Parenthood Grandparenthood Gender roles in families Marriage breakdown The impact of Socio-economic development This new edition has been updated and expanded throughout and includes new material on dowry, singlehood, adoption, the transformation of the senior generation, changes in family courts and the role of the state in family wellbeing. Families in Asia will be the perfect companion for students and scholars alike who are interested in family sociology, public and social policy, and Asian society and culture more broadly.

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

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

Focusing on Southern Europe, this study looks at currently hotly debated issues of kinship, gender and modern medical technologies. It challenges established ideas of cultural continuities and discontinuities within the European context and offers fresh insights into longstanding questions regarding gender and kin relatedness.

In Political Kinship in Pakistan, Stephen M. Lyon illustrates how contemporary politics in Pakistan are built on complex kinship networks created through marriage and descent relations. Lyon points to kinship as a critical mechanism for understanding both Pakistan's continued inability to develop strong and stable governments, and its incredible durability in the face of pressures that have led to the collapse

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*and failure of other states around the world.*

*Michael Young and Peter Willmott. Family and Kinship in East London*

*Socialization Process and Kinship Ties*

*A Study of Kinship and Socialization*

*Antebellum Families and the Settlement of the Cotton Frontier*

*Fictive Kinship*

*Consuming Desires*

*Voluntarily Childfree*

*Home and Kin*

*Families in Asia*