

**Family and Kinship in contemporary mobile world**

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My contribution is a reflection on mobility, family, and kinship between Africa and Europe.

Mobility produces changes in institutions and in the life of individuals in different forms considering the different ways to organize societies and institutions according to their history, culture and development level.

In the younger generations, time outside the country of origin not only appears diversified but also no longer seems an exceptional time in which the luggage that an individual brings with it is binding or impeding new experiences. Many are the reasons why people move; the new mobility has little or nothing to do with the economic migrations studied by the sociology of classical migrations, and faced with a kind of immobility of some in the face of the crisis in the different countries of the globe in different ways, according to material means to move around. The economic and financial crisis that hit the so-called more developed countries has changed the reasons for people move from one country to another, and made in some cases the mobility change direction. The period of migration is increasingly perceived as a period of “stand by”, intended to live through other forms to live, to work, to socialize. Temporary mobility can assume forms susceptible to initiating the process of rupture with common sense - this is with the way of thinking and feeling about human mobility as a social fact in the sense of Durkheim.

Despite the existence of increasingly restrictive migration policies, migratory flows from Africa to Europe continue to be significant.

Individuals are many times unable to move together with their family and are living geographically separated with their family members. The existence of transnational migrant families arising from the migration of its members poses changing dynamics regarding conjugality and the care of children and older members of the family.

How migration and mobility between Africa and Europe is changing human relationships and family as a global institution?

After summing up the state of the art and methodology of this research framework I will summarize the discussion of a consistent and contextualized data base on family, mobility, and kinship dynamics (conjugality, parenthood and care) in the national/transnational mobile spaces between Angola, Cape Verde, and Portugal. This article reports on case studies on the way assumed by the family relations of migrants.

All the research projects referred in this paper has been conducted within the Institute of Social Sciences, University of Lisbon, Portugal, with the collaboration of a team of junior researchers under my coordination. Furthermore, it is important to stress that to be part of the international team of the European consortium TCRA-EU has created a very important support for the analysis of comparative data collected in others African and European contexts using the same methodology and tools for data collection and giving importance to the consistence of our evidence.

The existence of transnational families between Africa and Portugal is not recent and has changed due to the historical periods, and the political and economic dynamics in the different countries. The strong historical links between the countries of the former Portuguese colonies and Portugal persist in the production of family and friendship networks overlapping the new networks in the process of formation in the new flows which follow the fluctuation of the economy. In this panorama the north-south paradigm is challenged by the contemporary transnational division of labor, and the same concept of development must be rethought. At the same time the perceptions and representations of the colonial memory between the two countries persist, and this is particularly evident in family and migration studies.

The approach proposed in this paper in the study of family and migration dynamics allows us to avoid cultural essentialisms, discriminate some difference in the

representations between the groups and leads to conclude the persistence in the contemporary migratory flows of stereotypes about the family roles of colonial memory in the couple and in the family. At the same time, it can be affirmed that conjugality and parenting at distance - when analyzed as global concept - contributes to a transformation in the couple relationships, which at a distance are reformulated sometimes creating also space for the empowerment of the partner that not migrate.

Finally, studying migration and contemporary human mobility raise relevant theoretical questions by their intrinsic "political epistemology" (Garelli and Tazzioli 2013,1), which has become a conceptual field that denaturalizes the categories and regimes of academic knowledge. The object of study "migrations" is produced as capable of challenging government policies as an object that incorporates both academic and governmental policies. For this reason, it is crucial to look closely to the effects of mobility on values and human rights in global family relationships, in contemporary mobile world.