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PROGRAM ARBETSGRUPP 7: FAMILJ OCH NÄRA RELATIONER

SESSION 1 ONSDAG 16 MARS 13:30 – 15:00

Tid: 13:35-13:55

Kirsten van Houdt

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Separation as an accelerator of housing inequalities: Parents' and children's post-separation housing careers in Sweden

[Parents who separate face the challenge of an urgent change in housing needs: Both parents have their own individual needs – e.g., proximity to work and friends – as well as the common need to provide stability for their children and to stay involved – e.g., proximity to school and space for the children. The urgency and specificity of the needs might be particularly problematic for parents with few financial resources, especially on today's competitive housing market. Although a separation involves a housing downgrade for almost any parent-couple, parents who manage to provide stability – e.g., a dwelling within the same neighborhood, with long-term potential – minimize the extent to which their separation disrupts their children's lives. In contrast, having few options, having to move between temporary solutions and having to settle for dwellings with the former living environment outside of reach adds to the children's disruptive experience of the separation. As a result, children with less advantaged parents might experience a more disruptive change in housing than their counterparts whose parents have more to spend.

The aim of this study is to show whether and to what extent inequalities in financial resources amplify the negative consequences of parental separation for housing careers. It considers distance of moving, distance between parents, frequency of moving, quality of housing, and neighborhood characteristics by analyzing Swedish administrative data on the housing careers of separated parents with young children (N = 30,000) between 2010 and 2019 – pre- and post-separation – and compare parents with different levels of income and wealth. The first results suggest that parents with less financial resources move over longer distances (especially mothers), and move further apart than their more advantaged counterparts. No such differences exist among non-separated parents. This indicates that



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financial resources buffer the impact of a separation on housing careers and consequently, children's lives: Children whose parents have less money to spend are more likely to experience a change of neighborhood or even town or city after their parents' separation than children with more advantaged parents. In addition, they will have to cross a longer distance to be with both of their parents.]

Tid: 13:55-14:15
Jennifer Charlotte Waddling
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The Struggle of Settling Down: Mobile Families Building a Home in a National Space

[Cross-border mobility has become an established practice amongst fractions of the middle classes, whose education and employment choices are made on a global level. Spending substantial time abroad, these middle classes are creating and upholding lives throughout mobility in a plurality of national spaces. However, having children can create a yearning for stability amongst these families, and for those comprised of parents from different countries, their lack of shared national roots leads to a dilemma concerning where they should raise their children.

This study focuses on a particular group of these mobile middle-class parents, those constituting one Swedish-born and one foreign-born parent that moved to Sweden. Through this relocation, these once 'international' families become unbalanced; one returns home to their language, culture, and system, whilst the other must make a home despite their lack of nationally defined assets. As their children swiftly become Swedish, foreign-born parents struggle with nurturing their own national identity within their children, whilst simultaneously managing their own integration. How these families manage their parenting in this situation is in focus, with emphasis on the role of educational choices, language, and social network.]



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Tid: 14:20-14:40

Lina Elisabeth Sandström

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När hemmet blir hela ens värld – (psyko)sociala konsekvenser av isolering under coronapandemin

[Även om restriktionerna har sett olika ut i olika länder så är en i stort sett världsomspännande konsekvens av coronapandemin att möjligheten att upprätthålla, och skapa nya, sociala kontakter utanför hushållets gränser starkt begränsats. Syftet med den här presentationen är att undersöka hur människor som levtt isolerat beskriver sina erfarenheter: har deras grundläggande behov blivit tillfredsställda? Hur har isoleringen påverkat relationer inom hushållet och relationen till samhället utanför? Artikeln baseras på 158 narrativa intervjuer med kvinnor i 30 europeiska länder som genomförts inom projektet RESISTIRÉ: Jämlikhet efter Covid-19. Samkreativ utformning av återhämtningsstrategier i Europa (finansierat av EUH2020, 2021–2024). Det rör sig således om ett variationsrikt material men det är även samstämmigt i den mening att väldigt många, oavsett ursprungsland, beskriver social isolering som det absolut svåraste med pandemin. Det är dock uppenbart att social isolering har drabbat olika grupper olika hårt. Inte oväntat är den tydligaste skiljelinjen mellan ensamhushåll och flerpersonghushåll. Ensamheten var utbredd i ensamhushållen. Äldre människor och andra riskgrupper var särskilt utsatta. Bland flerpersonghushållen fanns det förvisso de som uppskattade att spendera mer tid med familjen, men det var även vanligt att tiden i isolering orsakade ökade konflikter inom hushållet: både avsaknad av ensamtid och avsaknad av kontakter med omvärlden hade en negativ påverkan. Ekonomisk ojämlikhet och rumsliga aspekter har betydelse här och människor som levde i trångboddhet var särskilt utsatta. Angående relationen till omvärlden visar narrativen på en tydlig ambivalens. Å ena sidan fanns det en stark längtan efter sociala kontakter, å andra sidan en lika stark rädsla för världen utanför hemmets fyra väggar. Hur den här perioden av social isolering kommer påverka samhället på lång sikt är fortfarande en öppen fråga. Men att narrativen visar på att rädslan för smitta till viss del har transformerats till en rädsla för andra människor ger skäl till en viss oro inför framtiden.]



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Tid: 14:40-15:00

Katarina Jacobsson & Malin Åkerström

Lunds universitet

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Pekuniär känslighet i berättelser om familjehemsplaceringarna

[I dagens sociala barnvård är det en självklarhet att familjehemsföräldrar får arvoden och ersättningar. Samtidigt är dessa pengar känsliga. Medier kan ifrågasätta familjehemsföräldrars vård- och omsorgsmotiv genom att uppmärksamma ekonomisk vinning i fall av vanvård, och kommunerna (som bekostar vården) betonar andra värden än de monetära i sökandet efter lämpliga familjehem. I detta nystartade projekt analyseras pengars skiftande betydelser i familjehemsvården av barn och unga i Sverige med avseende på berättelser från tre aktörer: (1) familjehemsföräldrar, (2) kommunernas socialtjänst och (3) konsultföretag som rekryterar och utbildar familjehem. Syftet är att i detalj studera betydelsen av pengar i familjehemsvårdens omsorgs- och rekryteringspraktiker och de konsekvenser betydelsetillskrivningarna kan medföra. Projektet utgår från ett kulturanalytiskt perspektiv som uppmärksammar hur pengar symboliserar både värdet av god omsorg för behövande och en moraliskt laddad eller besudlande aspekt. Sociologen Viviana Zelizer menar att pengar ofta definieras som korrumpierande i familje-, släkt- och vänskapsrelationer. Tillsammans med Georg Simmels kontrasterande synsätt utgör Zelizer en teoretisk grund för studiens analyser. Studiens första del syftar till att analysera relevanta dokument från nämnda organisationer och företag. I studiens andra del genomförs 40 intervjuer med familjehemsföräldrar och 25 intervjuer med representanter för familjehemsföreningar, förmedlingsorganisationer och socialtjänst. Dessutom ska observationer av utbildningsdagar och föreningsträffar för familjehem genomföras. I den här presentationen vill vi diskutera våra teoretiska utgångspunkter i ljuset av en mindre mängd material samt diskutera planerade metodval.]



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SESSION 2 TORSDAG 17 MARS 9:00 – 10:30

Tid: 09:05-09:25

Catrine Andersson

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Drawing the Line at Infidelity – Negotiating Relationship Morality in a Swedish Context of Consensual Non-monogamy (CNM)

[Consensual non-monogamy (CNM) involves being in a relationship that allows participants multiple concurrent sexual and/or intimate partners. Previous studies exploring attitudes toward different types of extradyadic sexual activity (EDSA) has typically distinguished between on the one hand, polyamory/open relationships/swinging, and on the other, infidelity. The aim of this article is to develop further these discussions by showing how the distinctions between relationship types are drawn and/or blurred in social interactions, and how this requires moral work and negotiations of what ethical polyamory is. The research questions are: 1. How are different CNM relationship types distinguished from each other, as well as intertwined and negotiated in social interactions? 2. How are ideals of consent, honesty, and communication reproduced and renegotiated in CNM relationships? 3. How does moral work become important for responding to negative attitudes toward CNM? The material consists of interviews with 22 persons practicing polyamory, CNM, or relationship anarchy, analyzed using thematic analysis. Results show that CNM relationship types are not clearly distinguishable, but rather negotiated in social interactions both within a relationship and with others. Interviewees express that consent, honesty, and communication are central for their relationships, but also that they are negotiated. For example, honesty can be renegotiated by introducing an option of not telling your partner everything. Relationship consent can also be renegotiated with some conditions, such as not actively searching out potential partners. They describe several different types of moral work: negotiating and reformulating others' moral opinions, reversing moral hierarchies, and taking responsibility to explain and to soothe situations. These results contribute to existing research on attitudes toward CNM practices pointing out the importance of taking social interactions into account in order to explore the full extent of negative attitudes toward people involved in CNM relationships, and how they handle these interactions.]



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Tid: 09:25-09:45

Lena Gunnarsson

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Sugar dating in neoliberal times of precarious love

[With the global proliferation of ‘sugar dating’ websites, the phenomenon of sugar dating is increasingly debated. Sugar dating is described by the sites themselves as dating arrangements based on an exchange of intimacy and companionship for financial or other forms of support. Since sex is often part of these arrangements, claims are widespread – while disputed – that sugar dating amounts to prostitution. My own and Sofia Strid’s research shows that although sugar dating indeed constitutes an expansion of the sex industry, it also challenges common divisions between ‘regular’ relationships and sexual commerce. The way that many sugar dating arrangements are located at the border of the transactional and the authentic calls for new conceptualizations of the meaning of commercialization in the sphere of intimacy.

This paper draws on semi-structured interviews and a survey questionnaire with Swedish ‘sugar daddies’ and female ‘sugar babies’ with experience of heterosexual sugar dating. It addresses a theme that emerges in the accounts of both ‘sugar babies’ and ‘sugar daddies’: the compensated form of dating offered by the sugar dating contract is described as positively experienced by several participants due to its bounded character, as compared to regular romantic relationships and dating. Previous research on the so-called girlfriend experience, an increasingly popular service offered by some escort sex workers, has highlighted that many male purchasers of sex appreciate the bounded form of intimacy offered in these encounters. The girlfriend experience provides an experience of genuine or quasi-genuine mutuality but without the demands, responsibilities and vulnerabilities that come with uncompensated relationships.

The ‘sugar babies’ participating in our study reported a wide variety of experiences of sugar dating, including unequivocally negative experiences. However, a theme that stands out as interesting in our data is that not only the ‘sugar daddies’ but also several of the ‘sugar baby’ participants indicated an appreciation of the bounded form of intimacy that they felt was offered in sugar dating arrangements: a lack of demands and emotional involvement was described as positive aspects of sugar dating as compared to non-compensated dating.

In this paper this theme is analysed in light of neoliberal transformations of social relationships bolstering an instrumentalizing



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attitude to relationships including sex and intimacy. Drawing on Eva Illouz's work on the contemporary structural conditions of love, I address the participants' reported appreciation of the bounded and contractual features of sugar dating arrangements as mirroring the fact of an increasingly precarious regular dating 'market', where vulnerability and uncertainty prevail. I also draw on Antony Giddens' notion of the pure relationship, conceptualizing the preference for a contractual intimate arrangement regulated by objective, external factors (material compensation) as a way of avoiding the vulnerabilities of a pure relationship based solely on the parties' subjective experience that the relationship is intrinsically satisfying.]

Tid: 09:50-10:10

Maria Wemrell & Linda Hiltunen
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Complex expressions of power. Forms of inequality in violent intimate relationships in Sweden

[Despite highly rated country-level gender equality, survey-reported experiences of intimate partner violence against women (IPVAW) are common in Sweden, as in neighbouring Nordic countries. This apparently contradictory situation has been referred to as a Nordic Paradox. Among potential partial explanations for this supposed paradox, the complex or multidimensional nature of gender in/equality has been pointed out. While attempts to measure and compare country-level gender equality have endeavored to encompass different aspects, such as the European Institute for Gender Equality (EIGE) gender equality index which assembles data pertaining to the six domains of work, money, knowledge, time, power and health, it has been suggested that such indexes do not necessarily give a full picture of all dimensions of gender inequality that are of relevance for IPVAW.

Drawing on the six domains considered in the EIGE gender equality index, this study investigates women's experiences of gender in/equality in violent intimate relationships. Qualitative in-depth interviews were carried out with 23 women exposed to IPVAW in Sweden, and the material was thematically analyzed. Looking at how the women spoke about work, money, knowledge, time, power and health, the study shows that the experienced violence was described as having influenced all of these domains of the women's lives, sometimes creating pressure towards subordination in ways that may not be congruent with or readily apparent in more quantitative measures of gender equality. In the domain of money, for example,



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women experienced forms of domination also in cases where they earned as much as, or more than, the violent partner, while in the domain of knowledge, the women's desired or attained education could provoke violence. In the domain of work, several women were employed but experienced barriers to fulfilling their work tasks due to violence. Violent power dynamics could thus permeate several areas of the women's lives, affecting their level of empowerment in these domains, including in intimate relationships which may have looked more gender equal on the surface. We conclude that in the women's accounts, the relationship between gender in/equality and IPVAV in Sweden is complex.]

Tid: 10:10-10:30

Petra Roll Bennet

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Relationella risker och möjligheter i berättande om beslutet om kirurgisk bröstförstoring

[“Jag tänker göra en bröstförstoring” är ett uttalande som kan komma att göras av en kvinna som har beslutat att genomgå ett kirurgiskt ingrepp för att hennes bröst ska bli större. Beslutet att genomgå en kirurgisk bröstförstoring kan hos kvinnan väcka oro över hur det tas emot, och vilka konsekvenser som kan följa i de olika relationerna. Hur beslutet tas emot är naturligtvis beroende av de nära relationernas beskaffenhet och även det större sociala sammanhanget; som samhällets syn på kvinnor, deras kroppar och förmågor till beslut. Presentationen är en del av en pågående studie om kosmetisk kirurgi och materialet utgörs av ett nätbaserat diskussionsforum. Forumet har en sökfunktion och urvalet av inlägg har gjorts genom analys av trådar där ordet ”berätta” ingår i rubriken mellan år 2010-2019. Dessa trådar kategoriserades efter vem eller vilka som var i fokus för berättandet, som mamma, pappa, partner, barn, vänner eller syskon. Med utgångspunkt i Cooleys teori om spegeljaget (Cooley, 1909) diskuteras uttryckta risker respektive möjligheter kopplade till de olika relationerna. Exempelvis finns en tydlig förväntan på att mamman ska acceptera och stötta beslutet, men samtidigt en stark oro för mammans reaktion. Pappan framträder som den person för vilken det finns störst risk i att berätta om beslutet, i många fall uttrycker kvinnorna därför att de väljer att inte berätta för sin pappa. Att berätta för egna barn är en farhåga som rymmer risker att föra över känslor av att inte duga som du är, och särskilt gäller det flickor. De olika riskerna och möjligheterna och vad kvinnorna förväntar sig ska hända visar på en önskan om absolution från sina närmaste, och en stark oro för att



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riskera att bli sedd som en person med svag självkänsla och som ytlig och slösaktig. Presentationen avslutas med en diskussion utifrån ett feministiskt perspektiv där kvinnorna kan sägas vara utsatta i dubbel bemärkelse; de förhåller sig till samhälleliga förväntningar på kvinnors kroppar och samtidigt uttrycker de hur de riskerar att få negativa reaktioner på sitt beslut. Kroppen blir som Pitts-Taylor skriver "a zone of social conflict" (Pitts-Taylor, 2009:124).]



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SESSION 3 TORSDAG 17 MARS 11:00 – 12:30

Tid: 11:05-11:25

Maaïke Van der Vleuten, Ylva Moberg & Marie Evertsson

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The division of parental leave and paid work for fathers in male same-sex couples.

[The transition to parenthood is critical in producing and amplifying gender inequalities in work and family life for different-sex couples. To try to reveal why these inequalities exist, this paper focusses on a rarely studied in quantitative research: male same-sex couples. Male same-sex couples can uniquely show how factors such as biological fatherhood or income differences shape (un)equal patterns of work and family life after parenthood, for couples who are unaffected by physiological aspect of childbirth or differences in gender. Moreover, despite the fact that gay fathers are an increasingly growing group of parents, we know very little about how they organize their work and care after having children. Large scale quantitative research on how parenthood affects the division of labour for gay fathers is absent, mainly due to lack of data on male same-sex couples with children.

By pooling longitudinal population register data for Denmark, Finland, Norway and Sweden, 1990-2017, we generate the largest data-set on gay fathers to date. We compare income trajectories and division of parental leave of gay men before and after they have children to evaluate how parenthood shapes (un)equal divisions of labour.]



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Tid: 11:25-11:45
Jenny Alsarve & Katarina Boye
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After the early childhood years. A longitudinal study of parents' work-family strategies

[Family life and work constitute two different domains, which are central in peoples' everyday lives. One can argue that these domains are incompatible, and that there is a structural conflict between the two. The intersection of family and work has been the focal point for many studies. This paper deals with parents' work-family challenges and work-family strategies and how these strategies and dilemmas may change over time. Drawing on qualitative interviews with Swedish mothers and fathers, who have been interviewed when the child was 1,5 years of age as well as 11 years of age, the paper seeks to contribute with knowledge on how parents negotiate work and family and how they deal with upcoming conflicts concerning the two domains over time. How are they managing to work their everyday life out? And in what ways have the work-family strategies, and conflicts, changed over time? The findings suggest that the challenges for parents with older children departs from the challenges during the early childhood years. The parents' strategies for managing the difficulties are also subject to change as the children grow older and the parents' experience of managing work and care increases. The findings also indicate gendered aspects of some of the strategies.]



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Tid: 11:50-12:10

Ylva Moberg

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To what extent does giving birth affect the motherhood penalty?

Evidence from same sex couples in Norway

[Having children coincides with a long-term decline in women's but not men's earnings, a phenomenon known as the child or motherhood penalty. This paper investigates to what extent this difference can be explained by the fact that mothers, not fathers, give birth. To this end

we analyze the behavior of couples for whom there is no gender difference between parents but where one partner gave birth – female same-sex couples with children. Comparing the effect of parenthood for the partner that gave birth relative to the non-biological mother, we can tease out the impact of biological motherhood per se. We also make use of the fact that same-sex couples can choose which partner gives birth and switch birth mother when they have more than one child. To assess the importance of giving birth repeatedly – common among different-sex couples – as compared to not giving birth or only carrying one child, we compare 1) same-sex couples where one partner gave birth to at least two children and the other did not, 2) same-sex couples where both partners gave birth, and 3) different-sex couples where the mother gave birth to at least two children.

Comparing the total impact of parenthood on these parents' labor earnings 5 years into parenthood, we capture the relative impact of giving birth, and having a male versus a female partner, respectively.

Population register data from Norway, 1990-2017, allows us to analyze a large sample of same-sex and different-sex couples. To capture the dynamic effects of parenthood on labor earnings over time, we use an event study model and control flexibly for parents' demographics and couple characteristics before becoming parents. To take specialization as a potential mechanism into account, we control for parents' earnings before parenthood.]



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Tid: 12:10-12:30

Hailey Rheault

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Becoming a good parent to an autistic child: A redefined project for parents caring for children on the spectrum?

[Learning about ‘autism spectrum disorder’ (ASD) from guiding experts, websites, books, intervention plans, and other sources of information can be a demanding process for parents of children who are diagnosed with ASD. In light of ambiguities surrounding autism and controversial debates about how to support autistic children, I aim to compare parents’ experiences of navigating information surrounding autism and negotiating with services in Canada and Sweden. By analyzing this process, I will address how becoming a “good parent” to a child with autism can be a redefined project for parents, albeit one that is potentially entangled with intensified pressures, maternal expectations, truth games and power relations. Although welfare models and family reforms substantially vary, most autism information and services are premised on a dominant psychological model (i.e., Applied Behavioural Analysis [ABA]) in both Canada and Sweden. However, the provision of ASD services differs between the countries, as ABA therapy is the only funded support for young autistic children in Canada, and it is often organized in family’s homes. While it is likely that Canadian mothers stay home to supervise the early ASD programming, there are a variety of institutionalized services for working parents of autistic children in Sweden. Nevertheless, statistical reports indicate that parents of autistic children, particularly mothers, are more likely to take sick leave and work less. As there is a gap in research in both countries which considers the division of labour as parents learn about autism, I use Feminist post-structural theories to analyze how normalizing ASD discourses might hold mothers particularly accountable for becoming lay experts on their children’s needs.

Situated within a critical paradigm, I will compare disability practices in Canada and Sweden, as well as conduct a post-structural discourse analysis of dominant ASD programmatic guidance for parents in both countries. Afterwards, I will conduct and discursively analyze qualitative semi-structured interviews with at least 15 parents (i.e., mothers and fathers from differing socioeconomic and ethnic backgrounds) of young autistic children from each country (n = 30).

Data will be collected in central Sweden, and as I previously conducted this research in Canada, I will expand on my sample of five parents in the province of New Brunswick (NB).



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My previous preliminary findings in NB indicated that most parents learn about autism through a ABA model which treats autism as a “behavioural problem” that requires intensive therapeutic programming. The information and services provided to parents were used to create an ideal way of being autistic and parenting an autistic child. For some, this ideal was enabling as it provided guidance. For others, it served to increase feelings of failing at being a good parent. By comparing two different contexts, my critical study will develop a deeper depiction of how structural power relations intersect with gender imbalances and social disparities within the project of becoming a good parent to an autistic child, and I will use the findings to imagine new opportunities for addressing the oppressive effects of such normalizing disciplinary practices.]



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SESSION 4 TORSDAG 17 MARS 15:00 – 16:30

Tid: 15:05-15:25

Disa Bergnehr

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Representations of single mothers and fathers, the non-residential parent, and co-parenting in daily news

[Divorce and separation in families with minor children started to increase in the 1970s, resulting in growing numbers of non-residential parents and shared parenting arrangements, and since then the phenomena of co-parenting and non-residential parents have gained more public and political attention. Since the 1960s, Swedish family policies have encouraged parents to share their parental obligations equally, and since the 1980s joint legal custody is standard after divorce or separation. In this national context, it is interesting to analyze how single mothers/fathers, the non-residential mother/father, and co-parenting, come across in daily news. This study explores the ideological role of the news media and how gender and class play out and become conventionalized in representations of the single parent, the non-residential parent and co-parenting. The material consists of articles that mention single parenthood and ‘the other parent’ from the four most widely read Swedish newspapers published in the period 2010-2019: Aftonbladet, Dagens Nyheter, Expressen, and Svenska Dagbladet. The analysis focuses on what is spelled out, alluded to or ignored in the articles, and on dominant and less dominant representations of what single parenthood is and is not in relation to the other (co-/absent/deceased) parent. Despite decades of social policies and welfare reforms that have encouraged and promoted men’s and women’s sharing of parental duties, also after divorce or separation, the results here show that single mothers and their (potential) co-parents (i.e., the fathers) are depicted in stark contrast to single fathers and their (potential) co-parents (i.e., the mothers): they are represented differently along lines of gender and class. While the mother, overall, is represented as good and attentive, and often poor, the father is a split figure who comes across as good or bad, involved or absent, but generally as middle-class. The representations deviate in part from social demographics and political ideals, and in this aspect, as well, gendered patterns emerge.]



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Tid: 15:25-15:45

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Narrative reform stories when implementing parenting support policies in Sweden

[Parenting support is firmly anchored in the history of the Swedish welfare state. Among the long-standing relevant provisions are services such as the introduction of free antenatal clinics and child healthcare centres which date from the late 1930s, family counselling from the 1950s and parenting education from the 1970s. However, changing living conditions and new ideas of how best to support parents have contributed to a reframing of parenting support policies and practices, coming to the forefront in the 2000s.

The reframing was partly a consequence of the reorganization of the welfare state, which in the aftermath of the economic crisis emphasised individual responsibilities rather than state interventions. As an important part of the reframing, international debates on how to best provide for parents to raise their children were used when politicians introduced new ways of supporting parents. Hence, parenting support policies shows a different trajectory in comparison to "old" family policy reforms such as leave policies, childcare or the child allowance, in the sense that arguments and activities have been "imported" from other contexts, rather than developed from local experiences. That is, today's parenting support policy is largely a result of policy transfer/translation and learning.

Policy transfer and learning is closely connected to policy problem definitions and narrative reform stories (Stone, 2012). Narrative reform stories are stories constructed by politicians and experts in order to gain support for a specific problem. These stories can thus be viewed as important tools when implementing new ideas and reforms in an old policy setting. The overall aim with this paper is to explore how narrative reform stories, evolving from policy transfer and learning, has shaped current Swedish parenting support policies, and how these policies might alter inherent ideas on gender equality and the regulation of family lives.]



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Tid: 15:50-16:10
Hanna Samzelius
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God omsorg av pappas nya partner

[I presentationen redovisar jag delar av resultatet från mitt pågående avhandlingsarbete om hur omsorgsrelationer i ombildade familjer görs och förhandlas över tid. Fokus för presentationen riktas mot vuxna kvinnors syn på omsorgskvalitet utifrån omsorgen de fått av sin pappas nya partner under barndomen. Omsorg om både äldre och barn, inom ramen för familjerelationer, ges – och förväntas ges – i större utsträckning av kvinnor än av män, varför kvinnors erfarenheter av omsorg av strategiska skäl valdes som utgångspunkt för studien. Tidigare har de relationer som jag intresserar mig för benämnts som styvmamma och styvdotter. Jag väljer att i stället kalla dem för kvinnliga ”föräldrapartners” och ”partnerdöttrar”.

Presentationen bygger på narrativa analyser av tio intervjuer, i form av livsberättelser, med partnerdöttrar som numera fått egna barn. Omsorg förstås som en moralisk praktik. Utgångspunkt för diskussionen är de fyra omsorgsfaser som Joan Tronto (1993) definierat: 1) uppmärksammande av omsorgsbehov, 2) ansvarande för att omsorgsbehov tillgodoses 3) utförande av fysiskt omsorgsarbetet 4) mottagande av omsorg. Det är av mottagaren omsorgens kvalitet bedöms utifrån hur väl de tre första faserna utgör en integrerad helhet och tillgodoser omsorgsbehovet. Min studie speglar både vad som uppfattas som mycket, respektive mindre, omsorgsfulla relationer. Vad som uppfattas som moraliskt riktigt är ständigt under förhandling och tolkas olika av olika personer och i olika sammanhang.

I presentationen diskuterar jag hur omsorgens kvalitet framställs med utgångspunkt i ett antal återkommande narrativ. Exempel på sådana narrativ är att föräldrapartnern ska vara ”en extra vuxen” som agerar för ”barns bästa”. Traditionella moderskapsideal, nyare självständighetsideal och myter om elaka styvmödrar uppfattar jag som masternarrativ som bidrar till att skapa mening av vad det innebär att vara en extra vuxen som agerar för barns bästa. Med studien ämnar jag bidra till utökad kunskap om modrande som social praktik med fokus på vad kvinnor gör snarare än vad de är, till skillnad från det biologiskt bestämda ”moderskapet”.]



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Tid: 16:10-16:30
Linn Alenius Wallin
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Bonusbarnbarn och deras mor- farföräldrar

[Sedan 70-talet har antalet separationer i Sverige ökat med många ombildade familjer till följd. Människor i alla åldrar möter nya partners vilket ofta innebär att också den nya partners familjerelationer blir del av ens liv och skapar komplexa familjerelationer i flera led. Nästan hälften av alla frånskilda svenskar är idag i åldrarna 60+ och många av dem lever i, eller har någon gång levt i, ombildade familjer under sitt liv (Bildtgård & Öberg 2014). Detta innebär att sannolikheten för att få bonusbarn ökar i ett livslöppsperspektiv.

I detta avhandlingsprojekt undersöker jag hur barn och äldre gör omsorg mellan generationer i familjer där familjemedlemmarna inte är biologiskt släkt: Vad har bonusrelationerna mellan bonusbarnbarn och deras bonusmor/farföräldrar för betydelser i deras vardag och ur ett livsperspektiv? Forskningen bygger på djupintervjuer med 11 bonusbarnbarn, 5-19 år och 11 bonus-mor/farföräldrar i åldrarna 65-83. Även andra metoder så som "rita din dag", närhetscirklar och dagboksanteckningar har använts. Teoretiskt utgår jag bland annat från David Morgans (2011) teori om "doing family" och Carol Smarts (2007) "personal life" teori.

Att vara bonus-far/morförälder eller bonusbarnbarn kan vara alltifrån en relation där personerna knappt (eller aldrig) träffas till att de är väldigt involverade i varandras liv. Bonusrelationer varierar stort när det gäller faktorer som engagemang, intresse, krav, beroende, omsorgsgivande och omsorgstagande. Synen på bonusrelationen tycks skilja sig åt mellan barnbarnsgenerationen och den äldre generationen.

Där faktorer som rättvisa, samhörighet, kön, klass, ålder och mellangenerationens (det vill säga föräldrarnas) inblandning sätter ramar kring bonusrelationen. Relationen mellan bonusbarnbarnen och bonusmor/farföräldern kan ses som en vald, men samtidigt villkorad relation. I den här studien visar de olika intervjupersonernas narrativ ett flertal olika sätt att göra bonusrelationer på och blottlägger normer och ideal kring omsorg och interventioner mellan generationer, både vad det gäller bonus- och biologiska släktskap. Informanternas berättelser visar på möjligheter och begränsningar som finns i bonusrelationerna, och hur olika betydelser dessa relationer får för de inblandade. Men berättelserna visar även på skörhet och svårigheter i komplexa släktskaps relationer - när det gäller bonusrelationer men också mellan personer som är biologiskt släkt.]



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SESSION 5 FREDAG 18 MARS 9:00 – 10:30

Tid: 09:05-09:25

Gunnar Karlsson

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The masculine project. Psychoanalytic and phenomenological reflections

[In my talk I will discuss masculinity from a subjective perspective, more specifically from a psychoanalytic perspective supplemented with phenomenological reflections. A vantage point for this discussion is the distinction between sex/being a male and gender/masculinity.

When it comes to discussing gender, the focus is on phallic masculinity which is the way that masculinity is typically conceived of. Phallic masculinity is here understood as a reaction to the existential conditions of human beings. The focus is on the boy's/man's striving for a phallic masculine identity – a striving that can be described in terms of “project”. The term project indicates that phallic masculinity is a striving for a possibility which is not yet realized, and it is argued, will never be realized, since it entails a denial of our existential conditions such as our helplessness, vulnerability and dependence. From a psychogenetic point of view phallic masculinity is conceived of as a repudiation of the motherly (the primary caregiver's) containment.

No doubt, the relation between sex and gender is intricate and intertwining, but to abolish the distinction between them is no solution. I argue that the relation between the sexual identity and gender (phallic masculinity in this case) as a project should be understood as gender representing the individual's relation to the sexually cultural conditioned meaning. What makes the consideration of gender necessary is that all historical, social and cultural meaning, that has been identified with one's sexual identity calls for an answer, for a position on existing gender ideals. The answer either takes the form of a striving for a gender identity or a rejection of the idea that there is such a thing as gender identity, that is, the claim that there exists a specific meaning attached to one's sex.

Apart from phallic masculinity I will briefly mention two other forms of masculinity, one of which is the so-called “hypermasculinity” which is an extreme form of macho masculinity with its inclination to violence, sexism and xenophobia. A third form of masculinity is best captured by an oxymoron/paradox, as a “demasculinized masculinity”.



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The demasculinized masculinity takes off from a phallic masculine ideal in a liberating movement, it is an experience of being genuinely masculine by liberating oneself from phallic masculine ideals. I also want to argue for the importance of introducing a kind of ego-identity into the field of sex/gender research. Such an ego-identity concerns both an ego-identity that precedes sexual identity/possible gender strivings as well as one that is developed beyond sexual identity/possible gender strivings, as a kind of humanization that is a possibility for the human being to strive for an authentic life. By an introduction of ego-identity within this field of research, I believe that we make available a more rigorous formation of concepts. It also makes it easier to liberate oneself from stereotyped gender and masculinity ideals. Furthermore, it shows the relevance of authenticity in the discussion about sex and gender.]

Tid: 09:25-09:45

Terese Anving

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Intergenerational care in Sweden: A biographical approach

[Practices of care between grandparents, adult children and grandchildren are the hub of intergenerational relationships. To care for an elderly parent, or for a grandchild, is an engagement that can be a necessity coming out of lack of other care providers, or it can be an engagement you voluntarily take upon yourself. It can feel like an obligation, and/or as something you do out of love for your kin, as demanding and time-consuming, or as rewarding and emotionally fulfilling. The doings and significance of intergenerational care in everyday life and throughout the life course is the focus for the study that this paper is based on. Sweden is a particularly interesting case in this respect, given its history of extensive welfare state care solutions and the explicit aim of creating a society marked by social and gender equality through publicly funded social security networks such as elderly care, paid parental leave, and child care. This has meant that individuals historically have been relieved from having to rely and depend upon parents, children or relatives for support (Lundqvist 2011). However, quantitative studies indicate that intergenerational involvement has increased in recent decades and that it is related to gender, class, and ethnicity/migration (Björnberg & Ekbrand 2008; Szebehely & Ulmanen 2012). In this project we investigate this qualitatively, focusing on how intergenerational care is organized, negotiated, and experienced between generations, as well as how



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gender, class, age, and ethnicity/migration intersect and inform everyday doings of intergenerational care. In the project a three-generation approach is applied, involving grandparents, their adult children, and grandchildren. Through the use of innovative methods (such as diaries and visual methods) we capture doings and understandings of care between generations and in the same family. In this paper we will give you a first glimpse of the analysis, and discuss the potential of using a biographical approach in studying the experience of everyday care doings and relationships during life course.]

Tid: 09:50-10:10

Helena Wahlström Henriksson

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Single fathers in Swedish newspapers 2010-2020

[The situation of single fathers, their prevalence and status depend on national and historical context. Representations of single parenthood are likewise context-bound, and are impacted by dimensions of power, especially gender, class, age, and ethnicity. This paper presents an investigation of representations of single fathers in daily newspapers, a genre that in spite of radical shifts in media consumption in the past ten years is still a dominant form of news dissemination in Sweden. As a genre newspapers mediate information broadly to the general public, thereby contributing to the formation of a “national imaginary.” Our use of “representations” points in two directions. First, towards how a phenomenon is constructed and mediated, and second towards who or what can be (understood as) that phenomenon (Hall 2013; Spivak 2010). In other words, we understand representations as having constitutive power. In this case, newspaper representations ostensibly show readers who single fathers are and what single fatherhood entails in present-day Sweden, a late-modern welfare society marked by father-friendly and gender-equal family policies.

Data is drawn from all articles about single fathers that featured in seven major dailies during the period 2010-2020 (Dagens Nyheter, Svenska Dagbladet, Expressen, Aftonbladet, Norrländska Socialdemokraten, GöteborgsPosten, Sydsvenska Dagbladet). The paper offers a representational analysis of newspaper texts, and provides a broad overview as well as focused thematic discussion.

Using the critical concepts father time (cf. Daly 1996) and responsibilities (Doucet 2015) the paper explores particularly how work-family balance, everyday responsibilities, and parental



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legitimacy (Laqueur 1990; Wahlström 2010) figure in these representations. Father time operates in these representations in several ways. First, in the overrepresentation of full-time and half-time single fathers – meaning fathers who have shared residential custody and an every-other-week arrangement with the other parent – relative to demographic facts. And second, in the ways that shifting, taking, or finding time for fathering is focused. We demonstrate that dailies in Sweden exaggerate single fathers’ time with children and overall portray single fatherhood in an almost entirely positive light via selective representational practices. In this, newspaper representations of single fathers in Swedish daily press stand out in international comparison, for example with the UK and US press, where single fathers have been vilified as “feckless fathers” and “deadbeat dads.”]

Tid: 10:10-10:30

Tobias Axelsson

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Modrande när förskolan och skolan är stängd

[De flesta europeiska länder har i perioder stängt förskolor och skolor under covid-19-pandemin. Detta har haft tydliga negativa effekter för både barn och föräldrar. I denna presentation uppmärksammas detta ur ett omsorgsgaps-perspektiv. Det innebär att intresset riktas mot mödrars omsorgspraktiker, hädanefter kallat modrande, i samband med förskole- och skolstängningar under pandemin. Syftet med presentationen är att bidra med kunskap om hur mödrar upplever olika former av omsorgsansvar när förskolan och skolan är stängd. Två frågor undersöks: Vilka nya former av omsorgsansvar har tillkommit? Vilka former av ojämlikheter har förstärkts?

Presentationen baseras på en kvalitativ tematisk analys av 188 narrativ med kvinnor i EU27, Island, Serbien, Storbritannien och Turkiet. De 188 narrativen bygger i sin tur på 157 individuella intervjuer som genomförts inom forskningsprojektet RESISTIRÉ: Jämlikhet efter Covid-19. Samkreativ utformning av återhämtningsstrategier i Europa (finansierat av EUH2020, 2021–2024). Några få narrativ kommer från länder där förskolor och skolor inte stängts, men de allra flesta kommer från länder där sådana institutioner stängts i omgångar. Förskole- och skolstängningar beskrivs som mycket problematiska i narrativen. Stängningarna har skapat ett flertal nya svårigheter för modrande: 1) stödande av barn i deras fjärr- eller distansstudier, 2) en nästintill gränslös relation mellan arbets- och familjeliv, 3) ett utökat ansvar för barns psykiska, sociala och fysiska hälsa, 4) negligerande



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av egna behov. Sammantaget framträder en bild av försämrade och osäkra villkor för modrande. Dessa kan i sin tur sättas i relation till olika former av ojämlikheter. I materialet är det framför allt könade och klassrelaterade ojämlikheter som är framträdande. De mödrar som tydligast vittnar om negativa effekter av förskole- och skolstängningar är: ensamstående mödrar med ett svagt socialt skyddsnät, mödrar som lever i ojämställda parrelationer, mödrar som lever under knappa ekonomiska villkor, och mödrar som lever i trångboddhet. En möjlig slutsats är att förskole- och skolstängningar fungerar som en ”trigger” för nya former av ojämlikheter i mödrars omsorgsansvar samt som en ”förstärkare” av redan befintliga ojämlikheter knutna till modrande.]