

**Tytuł kursu: Family across borders. Comparing family practices in Poland and Norway (international joint course of Institute of Sociology and Oslo University)**

**Stopień studiów: I i II**

**Rok studiów: I-III i I-II**

**Semestr: I (kurs intensywny, w październiku)**

**Dates and time:**

Introductory lecture: 8. October: 16.00 - 17.45 Introduction to doing, displaying and telling families across borders and generations

For the collaborative group sessions we will use the Zoom platform on the following dates and times:

8.October: 16.00- 17.45

13.October: 16.00- 17.45

20. October: 16-17.45

22.October: 16.00- 17.45

29.October: 16.00- 19.45

*30.October: 16.00 - 19.45* (alternative additional date if the group is too large for one day of presentations)

**Specjalizacja: [jeżeli dotyczy] -**

**Prowadzący kurs: Coordinators: Prof. Randi Wærdahl (Oslo, Norway), Prof. Magdalena Ślusarczyk (Jagiellonian University, Poland)**

**Forma kursu: workshop**

**Liczba godzin: 15**

**Liczba punktów ECTS: 3 (prezentacja, ale bez egzaminu, za to teksty angielskie obowiązkowe, z Ewą to konsultowałam)**

**Wymagania wstępne: znajomość języka angielskiego – kurs jest w języku angielskim**

**Forma i warunki zaliczenia: prezentacja, aktywność (Presentations, discussions and feedback session)**

## **Opis kursu:**

Until David Morgan systematically started to talk about the family as a practice, it was often treated as an appendix to other theoretical constructs such as relations, institutions, gender, work or professions. It is treated as a principle of organization, a unit for rights, privilege and inheritance or a unit that professions work up against. To a lesser degree, families were something you worked with or constructed and shaped through work and practices. Since Morgan's definitions of "doing families" in 1996, a choir of academic voices has sounded in to define the limits of family, who can be defined as a family, how family can be practiced, displayed or told (narrated). Not least, there is the eternal issue of which families that fall outside of these conceptualizations, even with an active concept of the family. Changes in the definitions of family has also influenced how we shape family policies as well as how we treat families in our professional practices.

In this course we want students from two different programs in two different countries to come together and perform some simple and practical exercises concerning "the family". The students use their own families, families they know or experiences from their practice with families as a starting point. After each exercise, they will reflect upon the comparative similarities and differences, and are encouraged to apply theory of practicing, displaying or narrating families in discussing the diversity of their empirical examples.

The teams will finally decide on something that they found most interesting, thought provoking or most important and make a presentation of how they came to these conclusions.

1. The learning outcomes are described as follows: A student who has completed his or her qualification has the following learning outcomes defined in terms of knowledge, skills and general competence:
  - a) **Knowledge** - the student has:
    - knowledge of central theories used in modern family research
    - in-depth knowledge of how gender, class and culture influence the understanding of children, parents and family
    - knowledge of understanding family as a diverse practice
  - b) **Skills** - The student is capable of:
    - reflecting on normative aspects of the family and mapping the structure, values and different practices across borders and generations
    - analysing families from different perspectives;
    - linking theoretical knowledge and experience from different situations.
  - c) **Competence** - the student is capable of:
    - analysing family-related phenomena from different perspectives;
    - considering ethics when research is disseminated.

## 5. Syllabus

For each practical exercise, there is an assigned syllabus that both groups of students should be familiar with before they meet to work together.

### Meeting 1: Family as practice, display and narrative - what does it mean? How do we understand it?

Finch, J. (200). Displaying families. *Sociology* 41(1): 65-81 (16s.)

Morgan, David H.J. (2011) *Rethinking family practices*, London, Palgrave Macmillan UK. Chapter 1 & 2 pages 1-32; (32s)

Davidoff, L. et al (1999). Untold stories: Family silences. I Davidoff, L. et al. *The family story. I Blood, contract and intimacy, 1830-1960*. London: Longman, s. 244-265. (21 s.)

### Meeting 2: Family across generations - process of change (definition, structure, values) - what does it mean to us?

Herlofson, K. & Hagestad, G.O. (2012) Transformations in the role of grandparents across the welfare states, in: Arber, S. & Timonen V. (2012) *Contemporary grandparenting. Changing family relationships in global contexts*, Bristol UK & Chicago US: The Policy Press (22 s.)

Bjerrum Nielsen, H. (2003). Historical, cultural and emotional meanings: Interviews with young girls in three generations, *NORA, Nordic Journal of Feminist and Gender Research*, 11:1, 14-26, (12 s.)

### Meeting 3: Family practices across borders - trials and tribulations of the new global family

Pustulka P, Ślusarczyk M, Strzemecka S (2015) Polish Children in Norway: Between National Discourses of Belonging and Everyday Experiences of Life Abroad, in: Z Millei, R Imre (eds), *'Childhood' and 'nation': global identities, local subjectivities*. New York: Palgrave Macmillan, pp. 207-227. (20 s.)

Bjørnholt, Margunn; Stefansen, Kari (2018). On the move: Transnational family practices among Polish parents working and caring for children in Norway. In Krystyna Slany, Eugene Guribye, Paula Pustulka and Magdalena Ślusarczyk (eds.), *Transnational Polish Families in Norway: Social Capital, Integration, Institutions and Care* (pp. 155–171). Migration – Ethnicity – Nation: Studies in Culture, Society and Politics series, No. 7. Berlin: Peter Lang. ISBN 978-3-631-67448-2. (16 s) (FI)

Hollekim, R, N. Andersen og M. Daniel (2016) Contemporary discourses on children and parenting in Norway: Norwegian Child Welfare Services meets immigrant families, *Children and Youth Services Review*, Volume 60, 2016, Pages 52-60, ISSN 0190-7409, (8 s.)

Smart, C. & Shipman, B. (2004) Visions in monochrome: Families, marriage and the individualization thesis. *The British Journal of Sociology* Vol.55, Issue 4: 491-509 (18s.)

### Meeting 4: Presentations from the international working groups, discussions and feedback

Collaborative teams present highlights from their group discussions and work during the three sessions. This can be presented through any kind of media (film, blog, collage, mind-

map, PP-presentation) with a final “live” digital performance on zoom with a shared screen to other media. The presentations should contain at least one empirical example, and apply at least one of the theoretical concepts of the course. Other groups and teachers will ask questions, discuss and give feedback..

For the Polish course, this presentation is the criteria for pass or fail. For the Norwegian students, participation in collaborative meetings as well as taking part in the presentation, is a requirement for receiving a diploma for the Collaborative International Learning module