

CONCURRENCES IN INTIMACY: SCHOOLING, RELATIONSHIPS AND THE BOUNDARIES OF BELONGING

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ABSTRACT

Education is often seen as the means of societal reproduction, where the desired norms, values, and behaviors of core groups are instilled in future generations. Schools hence becomes central arenas for constructing, negotiating, and managing not only knowledge but also desirable intimate practices and relationships. Comprehensive sexuality education as well as value-based work as stated in the curriculum are important venues for such processes.

In the current presentation, we explore how young people with migratory experience and educational professionals talk about education, relationships, and emotional closeness. The presentation builds on ethnographic interviews, which allows for an examination of the participants' narratives of relationships within families and between students and teachers. By using the concept of "concurrences" (Brydon, Forsgren, and Fur 2017), the presentation argues that within the "lived forms of schooling" (Trondman, Willis, and Lund 2018), there is potential to rework the meaning of intimate practices and the boundaries of belonging.

References:

Brydon, D., Forsgren, P., & Fur, G. (2017). What reading for concurrences offers postcolonial studies. In Brydon, D., Forsgren, P., & Fur, G. (eds). *Concurrent Imaginaries, Postcolonial Worlds* (pp. 1-32). Brill.

Trondman, M., Willis, P., & Lund, A. (2018). Lived forms of schooling: Bringing the elementary forms of ethnography to the science of education. In Beach, D., Bagley, C & Marques da Silva, S. (eds.), *The Wiley Handbook of Ethnography of Education* (pp. 31-49). John Wiley & Sons.

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Authors biography:

Åsa Trulsson is a senior lecturer in cultural sociology at Linnaeus University. She holds a Ph.D. in the study of religion. Her current research interest is in the intersection between migration studies, educational sciences, and cultural sociology. In her previous projects, she has explored everyday religion and meaning making in relation to the secularized educational system in Sweden. She now works on the project *“Let’s Talk” Intimacy, Migration, and the Possibilities of Social Solidarity*, together with Anna Baral and Christopher High. The project explores the negotiations around intimacy, sexual health, migration, and schooling in contemporary Sweden and is funded by the Swedish Research Council and the Crafoord Foundation. By using a combination of ethnographic methods and participatory methods, the research group explores both the perspectives of youths with migratory experience and professionals in the educational system.