

Institutionen för pedagogik, kommunikation och lärande

Regnbågsungar

Familj, utbildning, fritid

av

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Abstract

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In this thesis, rainbow children's experience in private, institutional and public spaces is examined. More specifically, the aim is to explore if and how social conflict arises on the basis of their queer kinship structure. 28 interviews were conducted with informants that share the experience of growing up in Sweden with one or more homosexual, bisexual or transgender parents. Their age varied from 15 to 37 years of age. The theoretical starting point is taken in Laclau and Mouffe's (1985/2008) discourse theory along with the Essex colleagues Glynos and Howarth (2007). Glynos and Howarth break down Laclau and Mouffe's articulation concepts into three elements, which they define as social, political and fantasmatic logics. In order to analyze these logics in empirical data, Glynos and Howarth state that a moment of "Theoretical and critical *interventions*" (s. 38) is needed. The intervention in this thesis comes from poststructuralism, feminism and queer theoretical perspectives. I specifically draw on Butler (1990; 1993; etc.), Ahmed (2006), Halberstam (2005) and Stockton (2009) in exploring how queer family structures come to matter in everyday life. The first (1) result chapter, *Komma ut som regnbågsfamilj*, explores the rainbow children's stories of their parent's coming-out process. In this chapter I show how coming-out processes affect family life and how everyday life changes through these processes. Broadly speaking, this chapter deals with negotiations that concern non-normative positions, but also how this relates to family and kinship structures. The second (2) result chapter, *Att framträda i utbildningsmiljön*, concerns the experience of rainbow children in the different institutions that organize education, such as pre-school, elementary school and high school. In this chapter I show situations where heteronormativity has social implications for the rainbow children's right to education. The third (3) and final result chapter, *Skeiftande fritidssammanhang*, shows a span but also specific social communities the rainbow children takes part in during their leisure time activities. In this result chapter I show how the informants are stopped or appear unwanted to participate in certain environments. The conflict areas that appear show, like in the previous chapter, that rainbow children experience heterosexism and transnegativity. The interview touches on occasions and situations when the informants are separated from their previous leisure time contexts. This show that rainbow children, even in the most different contexts, always needs to relate to their queer family structure.