

COURSE OUTLINE

(1) GENERAL

SCHOOL	Social Sciences		
ACADEMIC UNIT	Sociology		
LEVEL OF STUDIES	Undergraduate		
COURSE CODE	623	SEMESTER	8 th
COURSE TITLE	Sociology o Family and Intimacy (Seminar)		
INDEPENDENT TEACHING ACTIVITIES <i>if credits are awarded for separate components of the course, e.g. lectures, laboratory exercises, etc. If the credits are awarded for the whole of the course, give the weekly teaching hours and the total credits</i>		WEEKLY TEACHING HOURS	CREDITS
Add rows if necessary. The organisation of teaching and the teaching methods used are described in detail at (d).			
COURSE TYPE <i>general background, special background, specialised general knowledge, skills development</i>	<i>special background and skills development</i>		
PREREQUISITE COURSES:	The Class Structure of Temporary Societies (2th) & Biopolitics of Social Reproduction (5th)		
LANGUAGE OF INSTRUCTION and EXAMINATIONS:	Greek		
IS THE COURSE OFFERED TO ERASMUS STUDENTS	No		
COURSE WEBSITE (URL)	https://www.soc.aegean.gr/ext-files/pm/pps/2023-623-en.pdf		

(2) LEARNING OUTCOMES

Learning outcomes <i>The course learning outcomes, specific knowledge, skills and competences of an appropriate level, which the students will acquire with the successful completion of the course are described.</i> Consult Appendix A <ul style="list-style-type: none"> • Description of the level of learning outcomes for each qualifications cycle, according to the Qualifications Framework of the European Higher Education Area • Descriptors for Levels 6, 7 & 8 of the European Qualifications Framework for Lifelong Learning and Appendix B • Guidelines for writing Learning Outcomes
<ul style="list-style-type: none"> - Understanding the family as a social relationship - Understanding intimacy (love, love, etc.) as a social relationship - highlighting the historicity of family forms (extended, nuclear, nuclear-marital, heterosexual, homosexual, etc.) - highlighting the historical and social background of sexual relations - Understanding the historicity of parenthood and family roles - Understanding the role of 'social healers' (Ch. Lash)

- Understanding the family through discontinuities, ruptures and continuities of the social bond
- The connection between personal history and family history and social history
- Familiarisation with family research methods (life stories, autobiographical method, etc.).
- The 'family novel' as a method for reflecting on and processing individual biographies (Ernaux, Louis, Eribon, etc.)

General Competences

Taking into consideration the general competences that the degree-holder must acquire (as these appear in the Diploma Supplement and appear below), at which of the following does the course aim?

<i>Search for, analysis and synthesis of data and information, with the use of the necessary technology</i>	<i>Project planning and management</i>
<i>Adapting to new situations</i>	<i>Respect for difference and multiculturalism</i>
<i>Decision-making</i>	<i>Respect for the natural environment</i>
<i>Working independently</i>	<i>Showing social, professional and ethical responsibility and sensitivity to gender issues</i>
<i>Team work</i>	<i>Criticism and self-criticism</i>
<i>Working in an international environment</i>	<i>Production of free, creative and inductive thinking</i>
<i>Working in an interdisciplinary environment</i>	<i>.....</i>
<i>Production of new research ideas</i>	<i>Others...</i>
	<i>.....</i>

- Working independently,
- Team Work,
- Production of free, creative and inductive thinking,
- Criticism and self-criticism.

(3) SYLLABUS

The family is often perceived as an institution that has always existed in the same form and with the same functions. Thus the family has no time and appears timeless. This is precisely why the family is considered a natural state. On the other hand, the generalisation of wage labour with the consequent consolidation of the 'nuclear' family and the shifts in family and personal life have contributed to the emotionalisation of family relations but also to a 'democratisation' of the family bond (decoupling of sexuality from reproduction, etc.). The emergence of the socio-historical context that shapes each time new forms of familiarity in conjunction with socio-cultural factors that in turn shape different practices of intimacy (sexual practices, love, eros, etc.) in contemporary societies is therefore an essential prerequisite for understanding the lived world of the family. In this context, the historicisation of the family and intimacy will allow us to examine the social world of the nuclear (conjugal) family, the 'crisis' of the family institution and its transformations as reflected in the new forms of family life that appear to deviate from the conventional (heterosexual conjugal) family (single-parent, same-sex,

foster, etc.).

Above all, however, the historicisation of the institution of the family and intimacy will make it possible to separate the ideological function of the family from the functions it is called upon to fulfil (educational, socialising, productive, etc.) in conditions of wage labour, while also assuming the greater burden of social reproduction (economic, psycho-emotional, etc.). However, the detachment of labour from the domestic economy, together with the gendered division of labour that accompanied it, delimited the domestic (private) sphere from the public sphere through the intervention of the state (family law, etc.). However, the control of social reproduction by the state and the 'social healers' resulted in the de-personalisation of the family and the proletarianisation of parenthood (Ch. Lash). In this context, welfare mechanisms have functioned both as mechanisms for managing the family's thymic world from the period of the 'dangerous classes' to the present day and as mechanisms for the biopolitical management of the population (politicisation of sex, new reproductive technologies, etc.).

If the historicization of the family allows us to objectify the family, that is, to consider it as a social relation, how is it subjectified through experiential and psychological processes by determining the individual histories of its members? How is the experience individuated to become a subjective experience by determining life patterns and paths (social advancement, social decline, social fixation, etc.)? How does the objective, the social history, class position and cultural environment of the family, relate to the subjective? "How does history become a body"? (P. Bourdieu). What social-historical determinations produce the social and the collective that when articulated with the psycho-emotional in the field of family life form unique biographies, individualities, which are carried in the subjective histories of individuals? In short, in what way can individuals, as derivatives of a story, reflect on their lives, process the experiences and contradictions that permeate them, and become subjects of their story?

Structure and order of lectures

- 1.Theories on the Family
2. The emergence of the nuclear family
3. The family and the child as an object of social control (biopolitics)
4. The emergence of intimacy: sexuality, love and the family
- 5.The family of psychoanalysis: a family without time?

6. Dedifferentiation and proletarianization of parenthood
7. Family and cultural reproduction (Bourdieu, Bernstein, etc.)
8. The Greek family: from the extended family and the kin to the conjugal family
9. The working family and the bourgeois family
10. Social differentiation, lifestyles and new family forms (single-parent, homosexual, etc.)
11. The family in reproductive technologies (surrogacy, etc.)
12. Family and the autobiographical method
13. The family novel: linking individual, family and social history (Sartre, Ernaux, Louis, etc.)

TEACHING and LEARNING METHODS - EVALUATION

DELIVERY <i>Face-to-face, Distance learning, etc.</i>	Face-to-face	
USE OF INFORMATION AND COMMUNICATIONS TECHNOLOGY <i>Use of ICT in teaching, laboratory education, communication with students</i>		
TEACHING METHODS <i>The manner and methods of teaching are described in detail.</i> <i>Lectures, seminars, laboratory practice, fieldwork, study and analysis of bibliography, tutorials, placements, clinical practice, art workshop, interactive teaching, educational visits, project, essay writing, artistic creativity, etc.</i> <i>The student's study hours for each learning activity are given as well as the hours of non-directed study according to the principles of the ECTS</i>	Activity	Semester workload
	Lectures	39 hours
	Study and analysis of the existing literature	61 hours
	Progress report	10 hours
	Essay Supervision	20 hours
	Essay Write-up	40 hours
	Essay Presentation	10 hours
	Course total	180 hours
STUDENT PERFORMANCE EVALUATION <i>Description of the evaluation procedure</i> <i>Language of evaluation, methods of evaluation, summative or conclusive, multiple choice questionnaires, short-answer questions, open-ended questions, problem solving, written work, essay/report, oral examination, public presentation, laboratory work, clinical examination of patient, art interpretation, other</i> <i>Specifically-defined evaluation criteria are given, and if and where they are accessible to students.</i>	<ul style="list-style-type: none"> • Active presence and participation in the Seminar based on the literature prescribed for the Seminar (20% of final grade). • Seminar assignment (undertook by groups of three students) in collaboration with the tutor. Presentation of the assignment during the Seminar after three meetings with the tutor (30% of final grade). • Seminar assignment submission in written form at the end of the semester (30% of final grade). The assignment is to be 7,000 words in length, that is 15 A4 pages, Calibri, 11-point font size, 1.15 line spacing. 	

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(4) ATTACHED BIBLIOGRAPHY

A) Writings

- 1) A. Michel (2000), *Sociology of family and marriage*, Athens: Gutenberg
- 2) Decaux, J.-H. (2008), *The sociology of the family*, Athens:Polytropo.
- 3) Giddens, A. (2005), *The transformation of intimacy. Sexuality, love and eroticism in modern societies*, Athens:Polytropo.

B) Indicative Bibliography

- Ernaux, A. (2021), *Τα Χρόνια*, Αθήνα:Μεταίχμιο.
- De Gaulejak, V. (χ.χ.), *Η ταξική νεύρωση*, Αθήνα:Παπαζήσης.
- Eribon, D. (2020), *Επιστροφή στη Ρενς*, Αθήνα:Νήσος
- Λούι, Εντ. (2020), *Ποιος σκότωσε τον πατέρα μου*, Αθήνα Αντίποδες
- Prunetti, A. (2021), *Αμίαντος. Μια εργατική ιστορία*, Αθήνα:Ακυβέρνητες Πολιτείες
- Passerini, L. (1988), *Σπαράγματα του 20^{ου} αιώνα. Η ιστορία ως βιωμένη εμπειρία*, Αθήνα:Αλεξάνδρεια.
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- Haraway, D. (2014), *Ανθρωποειδή.Κυβόργια και Γυναίκες. Η επανεπινόηση της φύσης*, Αθήνα:Αλεξάνδρεια.
- Καντσά, Β. (2013), *Η μητρότητα στο προσκήνιο. Σύγχρονες έρευνες στην ελληνική εθνογραφία*, Αθήνα:Αλεξάνδρεια.
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- Ναυρίδης, Κ. (1995). *Κλινική κοινωνική ψυχολογία*, Αθήνα:Παπαζήσης.
- Μάτσα, Κ. (2012), *Το Αδύνατο Πένθος και η Κρύπτη: Ο τοξικομανής και ο θάνατος*, Αθήνα:Εκδόσεις Άγρα.
- Πουλόπουλος, Χ. (2011). *Κοινωνική εργασία και εξαρτήσεις*. Αθήνα: Τόπος.
- Ζαφειρίδης, Φ. (2009), *Εξαρτήσεις και κοινωνία. Θεραπευτικές κοινότητες. Ομάδες Αυτοβοήθειας*, Αθήνα: Κέδρος.
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Γιοσαφάτ, Μ. (2010), *Μεγαλώνοντας μέσα στην ελληνική οικογένεια. Η ψυχοσεξουαλική ανάπτυξη του παιδιού και ο ρόλος των γονιών*, Αθήνα.

Λακάν, Ζ. (1987), *Η οικογένεια. Τα οικογενειακά συμπλέγματα στη διαμόρφωση του ατόμου*, Αθήνα.

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Κόκκινος, Γ. (2021), «Άξια» και «ανάξια» ζωή. Ευγονική, εκφυλισμός, βιοπολιτική: ο γιατρός στο ρόλο του κοινωνικού θεραπευτή και αναμορφωτή, Αθήνα.

Paxton, H., (2013) «Η αναπαραγωγή ως πνευματικό έργο συγγένειας: Ορθοδοξία, εξωσωματική γονιμοποίηση και η ηθική οικονομία της μητρότητας στην Ελλάδα» στο Καντσά, Β. (επιμ.), *Η μητρότητα στην Ελλάδα. Σύγχρονες έρευνες στην ελληνική εθνογραφία*, Αθήνα.

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Aries, Ph. (1990), *Αιώνες παιδικής ηλικίας*, Αθήνα.

Rodger, J.-J. (1996), *Family Life and Social Control*, London.

Μικέ, Μ. (2019), *Δοκιμασίες. Όψεις του οικογενειακού πλέγματος στο νεοελληνικό μυθιστόρημα 1922-1974*, Αθήνα: Gutenberg.

C) Relevant scientific journals

- International Journal of Sociology of the Family
- The British Journal of Sociology
- Families and Societies
- Journal of Family Social Work
- Community, Work & Family