

## PANEL PRESENTATIONS

*All panels will be accessible to attend both in person at GSU and online, with many incorporating both onsite and virtual presentations.*

*S=onsite presentation; V=virtual presentation.*

### **CROSS-HUB (ATLANTA/TAMPERE) OPENING PANEL: Digital Anarchiv: 'Re/curating' Memories of Childhood through Scholarly, Pedagogical and Artistic Engagements**

**Chair: Elena Albarran**

#### **MnemoZin (Tampere University and Arizona State University), Digital Anarchiv: (Re)stor(y)ing Cold War Childhoods (V)**

In this presentation we discuss the dynamic capabilities of a constantly emerging digital anarchiv in which we have collected 250 Cold War childhood memory stories normally not viewed as worthy of archival practice and status. This anarchiv, a product of the international and interdisciplinary project *Recollect/ Reconnect: Crossing the Divides through Memories of Cold War Childhoods*, offers opportunities to record, store, analyze, and represent childhood memories that trouble the linearity of historical time and truth. Earlier research has relied on archival sources that documented childhoods through compartmentalized materials organized by an archivist according to the logic of the collection. This process drew upon predefined categories that instituted a particular imaginary of society, cultural memory, and global (dis)connections, leaving parts of the population unable to shape the archive even when its content related to – and impacted – their immediate lives (Mbembe, 2002; Vierke, 2015). The archive thus acted as a technology of dispossession removing the author from the archived document (Mbembe, 2002, p. 20). A static, physical archive approved - and could accommodate - only certain kinds of data that then shaped knowledge production and public imagination.

We trouble the physical archive as a source of knowledge about lived childhoods and a society's cultural memory, and present our continuing experiences of developing a digital memory anarchiv. The digital anarchiv builds on the historical aspects of the archive, but transforms the process of collecting materials into an organic, ongoing activity in the present moment. The anarchiv seeks to provide viewers with new understandings of individuals and invites various modalities of representations that reflect or illustrate experiences far beyond textual means. Importantly, the anarchiv is in motion, incites experimentation, and builds on the absence of a predetermined coherence, thus opening possibilities for the work of imagination to unfold (Appadurai, 2003). It is a living document, which stays responsive to continuously changing experiences of the community, problematizing the very distinction between production, archivization, and reception. Being permeable, the anarchiv allows for stronger connections and enrichment of information from sources external to the archive. Rather than collecting archival materials to be later interpreted by historians or academics, the anarchiv

emerges from a cumulative, shared experience in the present (Vierke 2015). They help us work with memory that “‘belongs’ to the future as well as the past, offering new techniques for a politics of future making” (Shaw, 2013).

**Elena Jackson Albarran (Miami University of Ohio), Anarchive, Oral Histories, and Teaching Comparative Cold War Childhoods across Geographies and Generations (S)**

This pedagogically-oriented presentation will showcase the experiences and opportunities of integrating the Cold War childhood memories anarchive into undergraduate history courses, based on two experimental semesters. The class Comparative Cold War Childhoods, taught to US students in a European study abroad program, sought to make optimal use of the Reconnect/Recollect project and its multiple intellectual and creative projects. To gain context, students studied the construction of ideological systems and institutions on both sides of the Iron Curtain, especially as they influenced children. These were augmented by guest testimonies of Cold War childhoods that belied the propagandistic characterization of the Other constructed in both East and West. They participated in the virtual exhibition opening of Kaleidoscope (February 2021), utilized the Cold War Childhoods memories database, read some of the texts published in *Childhood and Schooling in (Post)Socialist Societies: Memories of Everyday Life*, and conducted their own oral histories of a family member or acquaintance who grew up in the Cold War, from which they extracted first-hand anecdotes, observations, and memories that aligned with the spirit of the memories anarchive.

This presentation will also emphasize the generative capacity of this kind of intellectual model by showcasing its multiple products. I participated in one of the memory workshops (and contributed lightly to the anarchive), and through those relationships I was able to conceptualize the pedagogical goals of this class, as well as make meaningful contacts, culminating in a week-long field trip to Croatia facilitated by these interpersonal academic encounters. Though it is still a bit soon to assess, I expect the following pedagogical objectives to be met: deconstruction of the Cold War ideological binary; intergenerational empathy; intercultural curiosity and appreciation; deconstruction of childhood as a social category; and critical approaches to the political economy of childhood.

**Raisa Foster (Tampere University), “Anarchive and artistic research” (V)**

Various methodological experimentations in qualitative research, including artistic inquiries, have increased gradually in the last 30 years. The qualitative researchers are not primarily interested in finding the "Truth" in an objective sense but rather, how, why, and whose "truths" are told. Artistic research can be located in this paradigm of critical scholarship in which the questions of epistemology and power structures are central. In this presentation, the idea of anarchiving and artistic research are brought together. Both approaches are based on the understanding that experiences of the world are multifaceted and in constant flux. In this

presentation, the artist/scholar shares three examples of artworks created based on the memory archive of Re-connect/Re-collect, focusing specifically on children's multispecies relations. She works as "anarchiving" childhood memories by using the memory stories as springboards to further remember and re-imagine childhood in an artistic process. The artist/scholar's memories, experiences, and materials intertwine with the archived narratives while also luring the audience for further meaning-making. Art invites intellectual responses but sensory perceptions and emotions too, and in that way, it can push us to rethink beyond dualistic assumptions such as subject-object, adult-child, West-East, and culture-nature. Furthermore, art can deeply engage us with the similarities and diversities in between these boundaries and generate empathy across differences.

## **1. Theorizing the Child through Labor and Consumption**

**Chair: Jennifer Patico (Georgia State University)**

**Željka Ivković Hodžić (University of Rijeka), Images of childhood within economic contexts of socialist and post-socialist Croatia (V)**

The paper aims at comparing the relationship between childhood and economy in educational systems of socialist and post-socialist Croatia by combining approaches of sociology of childhood and critical theory in education. Sociology of childhood has put a lot of emphasis on the economic activities of children, investigating everyday practices and the meaning they have for children who engage in them (Solberg, 1996; Woodhead, 1999; Mizen, 2001; Abebe, 2007; Ruspini, 2012; Boneta et al., 2015). Still, in academic and educational circles it remains unusual to consider the active role of the child in economic activities, primarily because the social construction of childhood in Western modern society has been transformed: the child is considered economically useless but emotionally priceless (Zelizer, 1984). The economic role of children, however, has not disappeared, but has been modified: it is no longer acceptable for a child to financially contribute to their household, but it is acceptable for a child to engage in consumption or to do some unpaid household chores for educational purposes. Moreover, as Qvortrup (2001) argued, the children's school work has become a part of human capital formation, constituent to modern society. In this context, it is interesting to observe the development of initiatives for entrepreneurship and financial literacy education, which have been intensively introduced through global capitalist organizations in the last few decades. Croatia's post-socialist school curriculum lies somewhere on the continuum between socialist and capitalist approaches to economy, as well as between socialist image of "the happy child" (Erdei, 2006) and neoliberal image of "the competent child" (Smith, 2011; Pechtelidis and Stamou, 2017). Our goal is to explore these images of childhood in socialist and post-socialist Croatian textbooks for lower grades of primary schools regarding their economic contexts.

**Halle Singh (Rutgers University - Camden), Putting Girls' Free Time to Work: "Productive" Leisure and the Temporality of Value (V)**

Children are inherently valuable to capitalism – as both consumers and future laborers. Grounded in a unitary theory of the dual forms of production and reproduction of capital and labor, Social Reproduction Theory (SRT) and the Marxist feminist tradition helps us understand just how central children are to both the reproduction of and resistance to capitalism. The theorization of all labor as essential to capitalism importantly includes children's labor, both in its concrete and abstracted forms.

What is less known is how time and temporality structure these relations of labor and value, productivity and unproductivity. In this paper, I explore how time, value, and capitalist temporal relations define and structure girls' experiences with leisure or free time. Using the particular example of STEM programs for girls, I argue that capitalism's infiltration of institutionalized spaces has worked to capture girls' leisure time and put it to work for the goal of developing future productive and successful laborers in a neoliberal market. The legitimization of these programs rests not only on this promise of future success but also on the fissure between capitalist notions of value rooted in productivity and the moral notions of value as "good" and "worthy." The regulatory power of productivity exists in both of these domains, and by turning to institutionalized spaces of leisure for girls, we can see how arguably the most morally devalued, unproductive form of time (girls' leisure) is made productive in its attachment to a promise of future neoliberal success.

**Daniel Cook (Rutgers University - Camden), Subjectivity and Pleasure as Authority in Early Children's Consumer Culture (V)**

The consumer capitalism of the wealthy societies of the Global North—i.e., what has come to known as consumer culture—arises significantly through children, childhood and the figure of the "child." Indeed, the modes of subjecthood encouraged and favored of the bourgeois, white child in mid- to late-19th century in the US context assisted in aligning such children/childhood with commercial-material life, rather than simply in opposition to or outside of it.

Drawing on public discussion in national periodicals as well as discourses proffered the trade press, this paper outlines some ways in which "child" and "consumer" came to be put into cultural conversation with one another in the 1900-1930 period in the US context. During this time, a convergence is evident between consumer psychology and children's rights with everyday retail practice. Mirroring a general shift in parental governance away from punishment and toward reward, both the language of children's rights and of the advertising psychology embraced a demeanor of ingratiation. Here, gaining the favor of the child, the consumer or, as I argue, the child-consumer, required a tactical pursuit of the agreeable. Retail sales personnel were encouraged to study and know the tendencies, wants, and desires of child customers—i.e., their interiorities—just as mothers were encouraged to do so. The impetus to

ingratiate the child or otherwise defer to children's interests and pleasures positioned young ones as a kind of authority over these interests and pleasures, leaving parents ever in danger of sliding into indulgence and positioning market actors as new figures in child guidance.

The general thrust of this dynamic pushed in the direction of rendering these children and these childhoods confluent with the world of goods.

**Jennifer Patico (Georgia State University), Neoliberalism/Socialism, Childhood/Adulthood: Interrogating Conceptions of Self and Political Economy (S)**

In this paper, I bring together two case studies to theorize how our most intimate relationships with commodities and consumerism should inform our understandings of childhood, "the child" and political economies themselves. The first study is my ethnography of children's food and the politics of parenting in Atlanta, GA. Here I examine briefly how adults sought to regulate children's nutrition properly – in the context of fears about health risk in an industrial food economy – while also supporting certain forms of child autonomy, thereby illustrating fundamental tensions in the everyday life of neoliberalism. In this setting, I observed that middle school children both absorbed and self-consciously transgressed adult-led nutrition norms as part of their enactment of childhood. In the second case study, I draw from childhood memory stories of the Cold War in Eastern Europe and the USSR to examine how contemporary adults remember encountering commodities from the "West" and their concomitant experiences of desire, pleasure, disappointment and shame. Indeed, these consumer experiences were entangled with and mediated the troubled complexity of their relationships with adults. Across these two historical and cultural contexts, we see how children are not simply naïve learners indoctrinated (albeit imperfectly) by adult conceptions of correct consumption and selfhood; nor need we use these stories to champion the evident "agency" of children in any straightforward way. Instead, I bring these stories together to highlight the importance of putting commodity cultures into direct conversation with our readings of childhood and adulthood in distinct political economies, understanding that that anxieties about configurations of knowledge and control define both ideals of childhood/adulthood and our conceptions of capitalism, socialism, and the self. Each binary – childhood/adulthood and socialism/capitalism – should not only be denaturalized and contextualized through humanistic and empirical scholarship, but also can be used to interrogate and illuminate the other.

**Discussant: Kriszti Fehervary (University of Michigan) (S)**

**2. Neoliberal Affects and Pedagogy**

**Chairs: Helge Wasmuth (Mercy College) and Elena Nitecki (Mercy College)**

**Scott Ritchie (Kennesaw State University), Pedagogies of Domestication or Liberation? Examining Ideologies of Individualism in U.S. Elementary Schools (S)**

Drawing on data from elementary schools and teacher education classes in the U.S., this session explores the hegemonic domestication of children (Freire & Shor, 1987) through pedagogies of (neo)liberal individualism. We will start by briefly exploring Gramsci's (1971) concept of hegemony and Foucault's (2008) ideas of governmentality and biopolitics as a theoretical basis on which to consider several examples from classrooms. Examining a "child who didn't make good choices," we will explore how schools enforce obedience and compliance within a meritocratic system that pits individual child subjects against one another, obscuring larger social and political contexts. Similarly, we will interrogate the preponderance of hero and savior narratives in schools, from state-mandated curriculum to teachers' discursive practices, and we will explore how such ideological formations uphold neoliberalism by reifying lone actors while curtailing possibilities of collective action toward structural change. We will consider how the atomization of children as individual subjects prepares them to be laborers in a capitalist political economy. Finally, we will review examples of pedagogies that offer counter-hegemonic possibilities for disrupting individualist ideologies. Drawing upon principles of critical literacy, class consciousness, and restorative justice, we will explore how some teachers are pushing back against individual narratives to promote collective liberation.

**Elena Nitecki (Mercy College), GERM, Capitalism, and Childhood (V)**

This paper will explore the meaning of childhood and its existence at the nexus of neoliberal and capitalist forces. The current globalist economy has resulted in an accountability-driven and outcomes-focused model, which can be summarized as the Global Education Reform Movement (GERM) with its key ideas of standardization, narrowing the curriculum, high-stakes accountability, prescribed curriculum, increased control over teachers, attacks on teacher unions, de-professionalization, school choice, and privatization (Nitecki & Wasmuth, 2019; Sahlberg, 2011). The majority of these "reforms" create negative effects for the child and the family.

**Helge Wasmuth (Mercy College), GERM & ECEC: Perspectives from Two Countries (V)**

Our work as professors and researchers in the field of Early Childhood Education and Care (ECEC) has allowed us to examine how we live with, care for, and educate young children. We will compare our perspectives from German and American contexts, which enrich the discussion about what ECEC, "play" and "kindergarten" mean in the two countries. Although both are capitalist countries, there are two major differences: the means of funding and

providing ECEC; and how early childhood, and especially, education is understood, namely the American focus on learning and academic performance (Biesta, 2013), as opposed to a deeper sense of relational learning (Gergen, 2009) with a focus on “Bildung” in Germany (Siljander, 2012).

By raising these concerns in different cultural and social contexts, we can begin to examine how these issues impact our youngest citizens. In an era of GERM, in which academics and “learnification” are central, the relational aspects and “ethics of care” (Dahlberg & Moss, 2005) are left behind. A broader view presents alternatives that address other areas outside of academics, to create a better foundation for the future generation.

**K.C. Bindu (Ambedkar University Delhi), Connections and Contradictions with the Affective and Political: Memories of Childhood as Pedagogic Technique in a Gender Studies Classroom (V)**

"I contradict myself, because I contain Multitudes."

Walt Whitman

This paper will examine various childhood recollections used as pedagogy in a Post Graduate Gender Studies classroom in India. It will be a re-examination of pedagogic techniques of recollection, especially of childhood memories as adult academics and political actors.

The paper uses student exercises of recollection presented as blog posts with visuals as well as class presentations. Thus, methodologically it will be based on a classroom ethnography documented by the teacher. The course in question is titled "Experiencing the Self." Offered in Gender Studies programme of Ambedkar University Delhi in 2019-20 (offline), as well as 2020-21 (online), the delivery of the course differed drastically.

The students were encouraged to access their own affective selves through writing exercises which were shared with the teacher (and with the class after taking permission). Predictably, the connections with pleasurable and traumatic childhood experiences emerged as creating their adult political selves. But interestingly, a huge amount of contradictions with the childhood affective self and the public presentation of the agential feminist self also emerged during classroom delivery. These contradictions were especially interesting.

**Discussant: Elsa Davidson (Montclair State University) (V)**

### **3. Toys and Games as Lenses on Political Ideology and "the Child"**

**Chair: Ivana Polić (University of California, San Diego)**

**Adrian Popan (University of West Alabama), Board Games across Economic Systems; Monopoly and Its Socialist Variants: Gazdálkodj okosan! (Hungary) and Bunul godpodar (Romania) (S)**

In what may be the first methodology book on social research, Harriet Martineau ([1837] 1989, p. 113) advised the “student of morals and manners” to not overlook the material artifacts of a society, in order to understand the morals of the society, noting that, for instance, through careful observation of tombstones “the brief language of the death will teach him more than the longest discourse of the living”. A century and a half later, Romanian dissident and mystic Nicolae Steinhardt (1995, p. 109) noted how, in a totalitarian system where propaganda replaces the truth, one can still see the “tip of the tail of the wolf disguised as granny” by noticing the small details, unintentionally glossed over.

Armed with these two complementary methodological perspectives, my presentation proposes a comparative analysis of three board games: Monopoly, designed for children and adults in capitalist United States, and well-known world-wide, and Gazdálkodj okosan! [Manage Wisely!] (Hungary) and Bunul godpodar [The Good Housekeeper] (Romania). The first was designed and marketed in Hungary in 1966, as a socialist counterpart to Monopoly, however showing more differences than similarities due to its overt purpose to educate children to becoming good members of the socialist economy. The second is merely a translation of the Hungarian game in Romanian, but with a different graphic design.

My analysis will use the design of the three games as the gates of entry into understanding the social structures which they represent, with the ultimate goal of revealing the “tip of the tail” of both wolves, the capitalist and the socialist.

**Christian Drobe (Masaryk University), Anti-Nature. The use of plastics in toy design and art in the 1960s (V)**

Plastic became widespread as a material after 1945. When Pop Art emerged in the 1960s, it took up the possibilities of the material. Celluloid, rubber and other polymers had already been experimented with in the 1920s, for example by Naum Gabo or László Moholy-Nagy, but it was only now that plastic became an integral part of commodity culture and was taken up directly by artists such as Donald Judd, Andy Warhol and Tom Wesselmann. One example of the success of toy design in this process was the first Barbie, released by Ruth Handler at the New York Toy Fair in 1959.



However, plastic also advanced to a popular material on the other side of the Iron Curtain, especially in the production sites for toys such as the Leningrad rubber factory "Red Triangle" or the Lenigrushka doll factory in the Soviet Union, but also among artists such as Libuše Niklová (CZ) or Renate Müller (GDR). The article traces the emergence of artificial worlds in 1960s toy design and the role of plastic as a fabric between East and West. In contrast to what has been seen so far, inflatable toys, but also plastic furniture on both sides provided a cheap, easy to disassemble use for broadly effective devices for education. As Libuše Niklová said in 1971, "the future belongs to plastic". But it was precisely this kind of de-naturalization that in the long run promoted alienation, and plastic was soon seen as environmentally harmful and unhealthy.

**Ivana Polić (University of California, San Diego), "Out with the old, in with the new!": Toys as markers of post-socialist childhoods (S)**

This study looks at the multidimensional role of toys during the 1990s in post-socialist Croatia. Drawing upon collective biography, private toy collections and available scholarly literature, it explores the influence of toys in shaping both child's identity and changing ideals of / ideas about childhood . It aims to show how toys acted as both markers of a child's identity vis-a-vis class and space through capitalist products (East vs. West) as well as indicators of shifting notions about childhood in the post-socialist realm. The contribution of this project is two-fold, as it connects and exposes both private and public perspective on growing up in post-socialist central and eastern Europe. On the one hand, by challenging conventional depictions of childhood as a shielded, protected life phase, it directly exposes children as actors and agents in shaping their post-socialist societies through material culture. On the other hand, moving away from the prescriptive normative theories of childhood development, it provides an insight into the private, subjective perception of toys as windows into oneself and objects that, through material dimension, affect the child's visions of themselves and their role in nuclear and local community.

**Discussant: Olga Shevchenko (Williams College) (V)**

**4. Shaping Bodies, Feelings, "Productivity" in Socialism and Neoliberalism**

**Chair: Elsa Davidson (Montclair State University)**

**Barbara Turk Niskač (Institute of Slovenian Ethnology), Children's self-management: from socially useful to invisible work (V)**

Drawing on a study of the changing conceptualizations of work and play in childhood along different political and socio-economic circumstances, and an analysis of the children's magazine *Pionirski list* (Pioneer Magazine), the presentation discusses the role of children's work in socialist Yugoslavia with a focus on self-management.

Yugoslavia proclaimed workers' self-management in the 1950s, distancing itself from other Eastern Bloc countries that practiced centralized management of their economies, which also influenced children's experiences. The pioneer organizations were implicitly meant to represent self-management in organizations, clubs, schools, and the local community. The *Pionirski list* regularly portrayed children as self-managing pioneers who actively participated in shaping social reality, and at the same time the magazine built and reproduced the construct of the child as a self-managing pioneer. Children learned self-management through participation in pioneer cooperatives, pioneer clubs, housing councils, school councils, working brigades, pioneer savings banks, and summer camps, to name just a few of the activities that would prepare children to take an active role in worker self-management of state institutions and Ufactories in the future. The schools themselves were organized according to the principle of self-management, which vertically linked the micromanagement of children's daily lives with other state structures: each class elected a class representative who met regularly in school assemblies, and school representatives participated in discussions at local community meetings. Semi-structured interviews with children growing up in Yugoslavia's time, on the other hand, reveal that while children at that time indeed had a place in the community where they could gather and shape it according to their needs and desires, the incentive to participate in these activities did not always come from the bottom up. Finally, the presentation also aims to open up a discussion about the transformations of children's work after the fall of socialism along the neoliberal ideology.

### **Elsa Davidson (Montclair State University), The Politics of Empathy in North American Childhood (V)**

In public and private K-12 education in the contemporary United States, a skills-focused emphasis on empathy has been central to the implementation of SEL, particularly during the last two decades. As subjects of empathy training, children are individually encouraged to augment their social-emotional skill-sets, a goal that has been hailed as morally and economically critical to individual success and advancement in public and popular discourse about child-rearing and education. In this paper, I read efforts to actively cultivate empathy in children within school and private therapeutic contexts as a dynamic of responsabilization; via empathy skills, children can mastermind their own economic security and individual advancement, and be figured as repairers of stress and conflict within their communities—a dynamic that avoids recognition of the failure of neoliberal policies which have for decades produced rampant inequality, insecurity and exclusion as opposed to prosperity and inclusion, and that assumes that individual children's emotional skills offer solutions to what are widely recognized to be profoundly structural problems of systemic racism and disinvestment.

Moreover, I argue that this preoccupation with children as empathic subjects can be understood in relation to an ambivalent and anxious empathy-focused national discourse, in which calls for, and displays of, empathy in the wake of traumatic national events and in response to lived experiences of inequality are extolled (by progressive critics of neoliberal policy and systemic racism) and also shrilly mocked as weak (by conservative defenders of a status quo defined by neoliberal policies and systemic white privilege). As empathic subjects in training, then, children become participants in a hopeful but individualizing politics that emphasizes the power of the empathic self. And yet, in its focus on inclusiveness and awareness of others, empathy education may prime its subjects to align with extant and intensifying challenges to an exclusionary neoliberal paradigm focused on broadening infrastructures of care.

**Karīna Vasiļevska-Das (Riga Stradins University), Managed Corporeality of Young Children in Latvia as a Reflection on the Soviet Past (V)**

In this talk I explore the practices enacted by a fringe group of parents involved in “body-intensive parenting” -- the type of child-rearing that privileges close physical contact between parents and young children in post-Cold war Latvia. I introduce the concept of “managed corporeality” which refers to the corporeal engagement with children by the parents and medical professionals. Such care is performed both on an individual and collective level to turn children into successful and healthy adults. While the “body-intensive” parents actively seek to counter the Soviet heritage, they also embrace some of the medical practices that originated in the Soviet period. For example, while contemporary mothers are working through what I term “intergenerational lactation trauma” which involves addressing the perception that the Soviet generation was deprived of breastfeeding because of insensitive care, they also believe in minimizing baby tonuss via medical massage, which as a practice can be traced to the Soviet field of healing physical culture (*ārstnieciskā fizultura/Лечебная физкультура*). In order to explain this paradox, this talk focuses on the contemporary Latvian parents’ engagement with the principles of “secure attachment” and what it means to raise a free and secure Latvian child. I focus on the corporeal and haptic aspect of this type of novel parenting to argue that contemporary parents engage in the “managed corporeality” differently from the previous generation, who fixated on tempering and hardening the body (Kelly 2007) or emotional toughening (Stryker 2012). Yet, I also demonstrate that “managed corporeality” has retained traces of corporeal care that focuses on privileging physiological symmetry and straight backs.

**Katherine Martin (Rutgers University Camden), Drawing Inside the Lines: Oppression and Socioeconomic Exclusion in the Conceptualization of the Creative Child (V)**

The concept of the creative child is a socially constructed norm steeped in idealization, romanticism, and childhood innocence. This portrayal emerges in the US and Europe in the early 20th century, and gains momentum until the children’s creativity culture-bomb of the

1950's and beyond. In literature, visual media and other popular culture, the supposed enigmatic nature of children's imaginations are uncontested, harnessed alongside creativity that is inherent, and which gradually unfolds. Through closer examination one can see that not all children are included in this narrative. The concept of the creative child is situated within racial, gendered, ageist and socioeconomic underpinnings. While work has been done to investigate how race and art education intertwine, making art a place of inclusion/exclusion, more scholarship is needed to understand the dangers of the rhetoric of the creative child. Cultural and economic phenomena, such as children's art classes that claim to cultivate creativity, as well as marketing for children's art materials, like Crayola Crayons', that use campaigns focused on imagination, creative expression, and futurity, make clear socioeconomic power dynamics that exist within concepts of productive childhoods, hidden within structural inequities. How can an intersectional perspective of the creative child can help bring attention to hidden oppressions perpetuated by this naturalized trope of childhood identity? I employ theories focusing on social reproduction and critique of liberalism to analyze the productive child and capitalism, in conjunction with Bourdieu's theories of cultural capital and children as investment. My own theory of socio-spatial intersectionality emphasizes the interconnectedness of intersectionality and space as a framework examining identity construction and embodiment. Through these lenses the capitalistic undercurrent of the creative child is exposed, as well as how this naturalized assumption of childhood reinforces the perpetuation of colonial ideals, and designates who is included, and who will never be.

**Cassandra White (Georgia State University), Mythical Milestones and Neoliberal Imperatives for Weaning: Pressures on Parents who Practice Extended Breastfeeding in the U.S. (S)**

Breastfeeding has been re-normalized to some extent in the United States in the past few decades, and the majority of infants are now breastfed or receive at least some breast milk during infancy. However, the lack of a federal paid parental leave mandate, among other factors, make it difficult for most parents to continue breastfeeding beyond a few months. Only a small percentage of breastfeeding parents practice "extended" breastfeeding, defined here as at least two years. The practice of breastfeeding children into toddlerhood and early childhood was once common worldwide, but in the contemporary context and since the development of infant formula, it has come to fall outside of the category of "normal" behavior and thus, is often seen as "out of place," to use Mary Douglas' concept for understanding taboo and stigma. As part of an ongoing ethnographic study with parents who practice extended breastfeeding and different types of child-led weaning in the U.S., I have collected a number of stories in which parents were told that certain developmental milestones (for example, eruption of teeth, interest in solid foods, first steps, and first words) signaled a time to begin the weaning process. This unsolicited advice comes not only from family and friends but also from pediatricians and other physicians. In this presentation, I will discuss how popular imaginaries of biological milestones of weaning imperatives correspond to neoliberal cultural attitudes and moral

anxieties (which can spill over into biomedical thought) about parenting choices, adult productivity, child and adult sexuality, and children's physical and psychological development, especially in terms of children's eventual capacity to individuate and become "productive" members of a capitalist society.

**Discussant: Jennifer Patino (Georgia State University) (S)**

### **5. Pop Culture, Candy Wrappers, and Church: Childhood during the Cold War Twilight in Romania, Yugoslavia, and the United States**

**Chair/organizer: Ana Croegaert (Field Museum, Chicago)**

**Snežana Žabić (Loyola University, Chicago), I Don't Subscribe to Either Point of View: Growing up Nonaligned in Yugoslavia during the Cold War (V)**

It's the summer of 1987, and Yugoslav workers' vacations are subsidized by their companies' labor unions. Children without parents, or whose parents and caregivers are unemployed or low-income, can become summer campers under the care of employees of state-subsidized charitable organizations. It's the Montenegrin town of Čanj, and we are in one of those summer camps. The campers are between 11 and 14 years old, from Macedonia, the southernmost republic in Yugoslavia. One exception is the American girl whose parents had emigrated to the US from Macedonia. At the summer camp talent show, she sings "Russians" by Sting, a song expressing fear of a nuclear holocaust and hope that World War Three can be averted.

This paper is an autoethnographic look back on that moment at the talent show and the realizations that I came to as a 13-year-old Yugoslav child in attendance, listening to the American girl sing the simplistic refrain: "Believe me when I say to you / I hope the Russians love their children too." I will explore how the media shaped a generation that came of age in the final decade of Yugoslavia. Yugoslavia, a founding member of the Nonaligned Movement, was a country where (pop) culture products of both "the East" and "the West" were freely imported and consumed in a mixed economy that had introduced elements of market capitalism into the overall socialist structure. I will also reflect on the question why the interest in and myths about the Cold War era persist more than three decades after its official end.

**Ana Croegaert (Field Museum, Chicago), A Communism of a Different Sort: American Church and Refugee Kids in the Cold War Twilight (V)**

During the 1970s a faith-based intentional living community flourished on Chicago's north side. Mennonites who had worked as development missionaries in sub-Saharan Africa, Methodists involved in anti-war actions and racial justice work, Jews, Catholics, Episcopalians, Baptist descendants of the Great Migration up from the South—all were part of this experiment with communal living. I spent my earliest childhood years in this space where we shared the reproductive labor of everyday life and adults pooled their wages—regardless of occupation—to support the commune. While socialist principles grounded some of the community members' actions who referenced, for example, the Marxist phrase, "From each according to his ability, to each according to his needs," religious discourse derived from Anabaptist theology provided formal explanation for the collective's work—a communism of a different sort. Simultaneous to the 1980 Refugee Act, which for the first time established federal administration and protocols for refugee admissions, the community became involved in refugee resettlement, and, starting when I was 8 years old, my friends included children in families fleeing political violence in Cambodia and El Salvador. In this paper, I use autoethnography, archival materials, and adopt the lens of "play" to explore religious discourse and representations of children and family forms in relation to refugee life in the community's city, and ask: what socialities and relationships are imagined here?

**Ioana Szeman (Roehampton University), Street Parades, Queueing and Collecting: Child's Play in Socialist Romania (V)**

This paper engages with constructions of childhood in socialist Romania in the 80s, using an autoethnographic lens and archival materials. It focuses on the lived experience of being a pioneer, a member of the state sponsored children's organization, in parallel with children's practices of post-consumption, such as collecting and trading the packaging of consumer goods, especially sweets of foreign origin. The 80s saw shortages of food that led to food rationing in Romania, as the leadership of Nicolae Ceausescu turned into a dictatorship and personality cult. Children's experiences of participating in public activities that bolstered the personality cult under the guise of pioneer activities, along with their experiences of queueing for food and practices of turning the packaging of rarely available foods and sweets into collectibles, provide lenses for understanding the conflicting messages directed at children in that period. Using the angle of play, I show how the ideologies of socialism and capitalism both shaped the experience of being a child in Romania at that time. The seductive aspects of participation in public life, as pioneers, and the attractiveness of foreign goods, rarely available, as well as the playful interpretation of queueing as a leisurely activity, show how children carved their own imaginative journey through a system that was increasingly oppressive for adults.

**Discussant: Helen Schwartzman (Northwestern University) (V)**

## **6. Youth Sexuality and Political Subjectivity in Late Socialism and Capitalism**

**Chair: Brendan McElmeel (University of Washington)**

### **Tim Gitzen (Hong Kong University), Non-neoliberal Sexualities: A Different Sort of Queer Youth Guidance (V)**

Queer historians have detailed the ways the rise of late capitalist societies have led to the burgeoning of white, middle-class gay and lesbian enclaves (e.g., D'Emilio 1993; Altman 2000). Lisa Duggan (2003) famously posited that this has led to a form of homonormativity, a gendered, raced, and classed normative position of the homosexual tied to the deepening reach and thrall of neoliberalism. Similarly, such homonormativity and intelligibility has reached into youth sexuality (Talbut 2004), whereby to be a good neoliberal sexual subject is not necessarily to be heterosexual, but to be a good consumer, monogamous, and discernable. What, then, of queer youth sexuality that moves sideways (Stockton 2009), that is guided into communal rather than individual terrain and emphasizes immediate relations rather than future promises? This paper uses the Norwegian teen web drama *Skam* (translated as *Shame*, produced by public television channel NRK P3 and broadcast from 2015 to 2017) to challenge neoliberal youth sexuality and present an alternative form of guidance. The show features both straight and gay couples in high school, and while earlier seasons explore more neoliberal and capitalist interventions into sex and beauty around the straight couples, the third season's emphasis on a queer relationship proffers a different sort of intervention. I argue that when compared to both other couples in the web drama and the notion of homonormativity more broadly, queer youth sexuality lends itself here to a non-neoliberal subjectivity that finds value in communal and undefinable characteristics rather than individual and categorical imperatives.

### **Mridula Sharma (University of Delhi), Beauty in/and Art: A Socialist Critique of Capitalism (V)**

William Morris claims that capitalist structures sanction elitist art and advocates for artistic representations when they inhere in their creation a utilitarian value. His contestation concerning the suppression of art by the modern civilisation is particularly significant to examine the consequences of capitalism on the experiences of childhood, for Morris suggests that capitalist networks inhibit children's creativity by placing greater emphasis on outcome and purpose. In addition, Naomi Wolf's delineation on the establishment and the development of the beauty myth underscores the sustenance of patriarchal metaphysics despite advancements in media literacy. That young girls are exoticised in Calvin Klein ad campaigns and sexualised in GUESS Jeans ads compel the evaluation of the contemporary subculture that is rooted in 'capitalist patriarchy.' Its effect on developing experiences of childhood and adolescence is equally significant for the assessment of the operation of capitalism. My paper

attempts to examine the ramifications of capitalism on children by keeping in mind both Morris' evaluation of capitalist intervention in art production and Wolf's investigation of media practices. It also briefly explores the possibility of a socialist renaissance in reshaping both sensory (the beauty myth) and material (art production) aspects of children's engagement with contemporary political and economic systems.

**Brendan McElmeel (University of Washington), But What If It's Love? Intimacy and Vospitanie in the 'Generation That Will Live Under Communism' (V)**

From the pages of Soviet Pedagogy to the closed meetings of the Komsomol Central Committee, the need for comprehensive sex education was a frequent topic in the Thaw-era Soviet Union (1953-1968). Recognizing that young people's sexual behaviors and attitudes were changing in ways similar to their counterparts in the West during these years, Soviet experts and youth activists expressed optimism in the power of Soviet socialism and scientific expertise to guide young people toward a model of socialist intimacy that would be more fulfilling and more stable, personally liberating and beneficial to the collective. While this vision did not materialize as a school program for many years, moral education (vospitanie) for a properly socialist intimate life was the focus of artistic production, Komsomol agitation, and didactic literature. State institutions like the Komsomol, the Ministry of Health, and the Ministry of Education published various works to help young people recognize "true love," understand the basic biology of sex, and to conduct their intimate and family life "in the communist way." This paper synthesizes that literature to explore how Soviet authors imagined youth sexuality in the "rolling out of socialism," and asks what relationship these texts show to broader changes in social life. Soviet authors of the time argued for a model of sexuality that emphasized the promise of socialist love, and the malleability and environmentally variable nature of sexual desire, creating a tension between the imperative to respect young peoples' feelings and to guide them toward the "correct" path.

**Discussant: Eliot Borenstein (New York University) (V)**

**7. Socialism and Capitalism in Conversation: Film, Literature and Social Media**

**Chair: Sarah Phillips (Indiana University)**

**Elena Popan (Texas Tech University), Andrey Khrzhanovskiy's *The Glass Harmonica* (1968): A Critique of Capitalism, Socialism, or Just a Fairy Tale for Children? (S)**



The relaxation brought by the Thaw in the 1960s translated into a stylistic and thematic renewal of the Soviet animation, which was primarily didactic and propagandistic before. In addition, because the communist authorities considered it a less serious art form, mainly associated with childish innocence, and therefore not so dangerous, Soviet animation was able to reveal its subversive potential and become eventually a tool for communicating social and political issues(Orosz, Calavert Journal.com). Made in 1968, Andrey Khrzhanovskiy's *Steklyannaya garmonika/The Glass Harmonica* is such an example of subversive animation. Its plot revolves around the hate of the "Yellow Devil", a rich city governor, for a glass harmonica, a rare and precious instrument because its sound inspires higher thoughts and fine actions. The governor does everything in his power to erase any trace of the instrument and those who play it. The red carnation, which embodies the power of the instrument, withers, and everybody who touches it gets immediately arrested, except for a boy, in whose hands the flower blooms again. After several years, the boy, now an adolescent, returns to the city and the sounds of his new magical glass harmonica reveal the good side of each inhabitant of the city. The instrument is shattered again by the governor, but this time a multitude of carnations force him to disappear in the shadow.

Despite the film's abundant imagery that can be seen as a critique of capitalism, *The Glass Harmonica* was promptly banned. Many critics affirm that this came as no surprise, since the film is a harsh satire of the communist system, and especially of the toll it took on the artists through censorship. But if that's the case, is it also a critique of socialism, whose precepts represented the backbone of the Soviet system? Unless Khrzhanovskiy used the anti-capitalist imagery solely for distraction (which is hard to believe and can be easily counter-argued) the answer should be no, and the film suddenly seems paradoxical. However, this paper argues that it is not, that Khrzhanovskiy's animation is critical only of Soviet-style socialism, and should rather be understood in conjunction with the Prague Spring's events of the same year the film was made, and with its main idea of socialism with a human face. Speaking directly to the youth, the film is primarily a humanist plea for freedom of thought. It is also a work that, as this paper will show, stresses the importance of reforming the communist society, by condemning its excessive bureaucracy, censorship, and corruption, while also alluding to the dangers of capitalism.

### **Sarah Phillips (Indiana University), "Cat's Cradle has been the guidebook for my life": Soviet Youth and the American Writer Kurt Vonnegut (S)**

Kurt Vonnegut was one of the most popular American writers in the 1970s Soviet Union, and translations of his major works appeared in the sanctioned "thick journals" like *Literaturnaia Gazeta*, *Novyi Mir*, and *Inostrannaia Literatura*. Vonnegut's reputation as an American leftist and World War II veteran, and his vocal anti-Vietnam war stance, made him a sanctioned American author for the Soviet literary establishment. Young Soviet readers, however, cared little for Vonnegut's politics: teenagers in the Soviet Union read Vonnegut as a window into

American life and culture; they read Vonnegut to explore and experience what Alexei Yurchak has called the “imagined West.” Young Soviet readers unexpectedly glimpsed themselves, their peers, and the late socialist society in Vonnegut’s fabulations. Soviet youth experimented with Vonnegut’s ideas about religion and ethics, and incorporated “Vonnegutisms” into their everyday lexicon as a kind of secret social code. In this way Kurt Vonnegut became a rather unwitting American cultural and literary ambassador for young Soviet citizens in the 1970s. In this paper, I take an anthropological approach to explore how young Soviet readers engaged with Vonnegut’s work—at times becoming literary and artistic co-creators with Vonnegut—to ponder existential questions of science, religion, and human nature, and ultimately, to imagine alternative futures for themselves and their peers in the socialist 1970s.

**Discussant: Rossen Djalalov (NYU) (S)**

## **8. The Politics of Memory and Place across Generations**

**Chair: Katrin Bahr (Centre College)**

**Iveta Jusova (Carleton College), Childhood in Memories of Participants of the “Panel Story Project” (V)**

This paper analyzes memories of several generations of Czechs captured through the “Panel Story Project,” an oral history project I conducted in a small Czech town Opava in 2018 - 2019.

The project’s aim was to engage the legacy of cooperative community-building as experienced in the U Opavice 2-4 neighborhood in Opava. Consisting of three seven-story prefabricated apartment buildings, the community at the center of the project dates back to the early 1960s. Many of the current inhabitants of this paneláky development have lived there since the beginning when the apartment blocks were first built, and they actively participated in that process of building. I myself was raised in this community in the 1960s-1980s. Accompanied by a documentary photographer, I conducted nineteen interviews with twenty eight participants as part of the project.

Many of the interviewees talked about their own childhood or their experience of having children in the neighborhood. Traditionally prefab apartment blocks have been associated with uniformity and monotony and with a stereotype of socialist life as grey and anonymous. Contrary to the stereotype, the U Opavice paneláky coop created a strong sense of belonging among its residents, which persists to this day and continues to be actively nurtured. In the

conversations comprising the project, positive assessments of the past prevailed, despite the fact that the flats were small, privacy limited and electricity occasionally turned off.

The project participants clearly enjoyed talking about the socialist past – most spoke with fondness, their memories colored with sentimentality, with nostalgia (“a homesickness, a wistful longing for something one has known in the past,” Svetlana Boym). The proposed paper asks questions about memory and about the concept of socialist nostalgia. Does nostalgia by definition mean mis-remembering? And is there anything other than mis-remembering? Or is it rather that different mis-rememberings become sanctioned and delegated as representative, depending on which direction the pendulum of history might be swinging in at the moment?

### **Vita Yakovlyeva (University of Alberta), Decolonizing the subject of autoethnography: Emergence of memory (V)**

Influenced by the limited Indigenous knowledge included into the existing theorizations of the Anthropocene (Davis and Todd 2017), I view the Anthropocene as a phenomenon overlapping with colonization, industrialisation, and modernization (dating before 1600). I thus insist that even the liberalist understandings of childhood and its rights, relations and manifestations, is limited by its colonial framework. In my proposed presentation, I will reflect on why autoethnography (and an inquiry into my own “late Soviet,” “post-Soviet,” “post-Socialist,” “independent Ukraine” childhood) has been my methodological struggle for more than a decade, and how it was recently resolved with a dip into Indigenous, Black, and queer thought (Crowly, Bastein, Brown).

In particular, I will suggest that Western (Euro-American) understanding of the entanglements of memory and modes of being largely constrains the remembered experiences of childhood by positioning them within a paradigm (heavily influenced by the Enlightenment and psychoanalysis) of linear time, progress, and development. Such paradigm wrongfully favours accumulation of memory and knowledge derived from it, while the process of its emergence as a social relation and action remains overlooked.

Employing Barad’s concept of emergence and Haraway’s of diffraction, I will argue in favour of memory as a doing, and not a thing, which manifest itself in relation to the present as much as the past. I will attempt to position the notion of childhood memory within a queer, indigenous, and decolonial understanding of being (and its temporality), which enables an autoethnographic practice of a different kind – the one that arises out tension, friction and contradiction.

### **Katrin Bahr (Centre College), Where we come together: East German post-socialist memories in Mozambique (V)**

It is June 5, 2018 and I am preparing for a one-month research trip to Mozambique. While I have planned this trip as part of my dissertation on the Cold War relationships between Mozambique and the German Democratic Republic (GDR), I chose to take along my father, who had worked in Beira during the 1980s as an engineer on the construction of the railroad line Beira-Dondo. Our family stayed in Mozambique for two years before returning to the GDR in

1984. The importance and impact of this trip differed for me and my father. I desired to see places my father had worked at and revisit the city we lived in. While we travelled the I was able to see the places in photographs and listen to the narratives from the photos, he had shown me; they had fascinated me ever since. For me, the trip resurrected memories that I heard from my parents but was only now able to place into a geographical, social and political context.

In my paper, I will take an individual approach of retracing (East German) history through the medium of photography. Photographs as a medium are not only social objects, but also aim for a certain effect in the delivery of stories and experiences of the photographers (Edwards 1999, 2003; Edwards/Hart 2004; Wright 2004; Macdonald 2003). As for the narrative of the GDR's foreign policies and work, the photographs create their own narrative separate from that of the collective. Using private photographs as a visual narration aid is not just a tool for documenting personal lives; it is a powerful agent of historical change and challenges prevailing narratives that go beyond times and spaces, bridging past and present as a continuing story that is embedded in the storytelling of East German who only experiences the time of socialism as children.

**Erin Stanley (Wayne State University), No vacancy: (Re)membering home among the materiality and relationality of Detroit's blight crisis (V)**

This paper centers place as a vital member of the interdependent living systems humans are embedded within (Martusewicz, Edmundson, & Lupinacci, 2015) and explores the material and relational components of widespread demolitions to address urban blight in Detroit. I draw upon the complex experience of being an at-home ethnographer examining the social sites of housing demolitions and engaging with the diseased and dying houses of my city as kin. Analytically engaging with demolition sites and blighted houses invoked traumatic memories of displacement from my childhood home while also creating spaces for healing and imagining futures within the place of my life. As I observed death upon death without a funeral, I grappled with this politically contested topography, grieved for the ghosts of the dispossessed, and bore witness to the ongoing agency of these "blighted" members. Approaching the study of place as a dynamic and relational setting constituted by both human and nonhuman actors, I consider the consequences of bulldozing blighted neighborhoods as a form of traumatic "root shock," and community dismemberment (Fullilove, 2016). I contend with Jane Bennett's (2010) question of how truly considering the vitality of nonhuman actors might change political responses to social problems (p. viii). This paper threads theory and memory, positioning houses, even in "vacant" conditions, as agentic kin and the city as a membership comprised of interdependent living systems, human and nonhuman.

**Discussants: Monika Rütters (University of Hamburg) (V), Emanuela Guano (Georgia State University) (V)**

## **9. Tropes of Childhood Innocence and Violence in Socialism and Postsocialism**

**Chair: Melissa Caldwell (University of California, Santa Cruz)**

**Melissa Caldwell (University of California, Santa Cruz), Feral Children and Wild Natures: Synaesthetic Socialisms at the Mythical Dacha (V)**

For many Russians, summers spent in the countryside are defining themes in their memories of childhood. From time spent at summer camp with other children to weeks and months spent at the dacha (cottage) with grandparents, Russian childhood memories are often infused with recollections of walks through dense woods, swimming in cold streams, the heavy heat of humid afternoons, the irritating itching from mosquito bites, laughter and chatter, and even the seemingly endless tedium and boredom of unstructured summer. While some adults fondly reminisce about these past experiences, others recall them far less affectionately and vow never to return to the countryside. Yet when I have asked Russians about the childhood experiences and memories they want for their own children and grandchildren, they have offered strikingly similar responses: they want their children to grow up in nature, preferably at the dacha. As Russians have told me, not only do they want to pass on these same cherished summertime memories to their children and grandchildren, but they regard these experiences as seminal – even necessary – rites of passage for nurturing personal and national qualities that are authentically Russian and transcend any one historical moment. This paper examines the mystique of the idyllic, rural, summertime childhood in Russian popular memory and how the multigenerational qualities of these memories inform Russian ideals of the person, the family, and the nation. I am particularly interested in how recollections of childhood independence and wild nature reproduce bodily, sensory memories that link socialist pasts with postsocialist futures. Drawing on my longterm ethnographic research on dacha life in Russia, my paper will explore how these memories create synaesthetic socialisms that enable Russians from different generations to engage with the cultural, political, and moral experiences they share and do not share.

**Rhiannon Dowling (Lehman College, CUNY), Crime and Criminals in Soviet Children's Literature, 1930-1970 (S)**

Of all the realities to be contrasted with the image of a Stalinist happy childhood propagated by the Soviet state, one of the most stark and lesser known is the experience of young people with

the system of criminal justice, punishment and incarceration. This is in spite of the fact that the Soviet state was forced to deal with childhood and youth in the context of criminal justice rather early, as the number of unhoused and unsupervised children exploded as a result of famines and civil war immediately following the Revolution. Likewise, it is well-established that Soviet theories on education (and by extension re-education within the penal system) derived from the writings of Anton Makarenko about his experiences in an institution for orphaned children. However, the intersection between childhood, literature, and criminal justice did not stop there. Stories that warned of the dangers of “diverting from the true path” (a perennial euphemism for crime) written for children continued to be published even as such topics became taboo for adults. Indeed, lawyers, judges, and reporters like Arkadii Vaksberg, Yuri Feofanov, and Veniamin Shalaginov launched writing careers with their own cautionary tales and detective novels for a youthful audience. This paper explores crime writing for and about children in order to uncover the evolving discussion about crime and guilt in light of changing notions about childhood and innocence from the 1930s to the late Soviet period. It argues that childhood paradoxically functioned both as a means to break through ossified and outdated notions about criminals, and as a way for those opposed to criminal justice reform to slow its progression.

### **Azra Hromadžić (Syracuse University), The Una River Emeralds: Producing Ecologically Conscious Children in the Socialist Yugoslavia (V)**

This paper investigates the relationship between socialist vernacular environmentalisms and children in the former Yugoslavia. More specifically, it zooms into a complex and formative relationship between an Ecological Association Unski Smaragdi (“The Una River Emeralds”) located in the Bosnian city of Bihać, and the region’s children. The Una River frames the Bosnian northwestern border with Croatia, and is famous for its beauty, fast currents, emerald color, water quality, tourist potential, and for keeping Bihać’s population sane and safe during the 1990’s war. The intimate relationship between Bihać’s inhabitants and the River Una was solidified on May 17, 1985—the river’s official “birthday”—when the Association was established by Boško Marjanović, a lawyer, journalist, children's ecologist, publicist, writer, and essayist. At its peak, the association included 113, 200 members, “friends of the river,” from 97 countries.

The association’s mission was to increase the ecological consciousness of Bihać’s children and to produce ecologically conscious socialist youth. These “river ambassadors” were to advance the culture of Una’s preservation and protection. With its widely popular pseudo-philosophical slogans, such as “The Una River should not be protected from people, but we should teach people to guard Una” and “Clear Mind - Clear Una,” the Association was able to capture people’s unique relationship to the river and transform it into a prolific pedagogy that fostered a distinctive ecological milieu and political repository. Furthermore, by using the seemingly apolitical discourse of “childhood innocence,” the organization was able to engage in “the

political”: on behalf of the river and children, it fiercely, boldly, and globally lobbied with scientists, artists, politicians, and lawmakers. This paper explores the contours of the association’s socialist environmentalist pedagogies and the role of children-focused vernacular environmentalisms in articulating “green” visions of nature, society, personhood, and politics.

**Discussant: Dan Cook (Rutgers University – Camden) (V)**

### **10. Memory, Materiality, and Borders**

**Shunyuan Zhang (Trinity College), The Cultural is National: Socialism, Memory, and Heritage in a South China Community (V)**

The recent “heritage turn” in China witnessed dramatic reordering of memory, value, and commodification across pre-socialist, socialist, and late-socialist periods. In this paper, I consider how the founding of a Guang Embroidery (guangxiu, listed as national intangible cultural heritage in 2006) association in south China offers insights into the debates over memory, temporality, and subjectivity in late-socialist China. Focusing on elderly women participants of the association, all of whom worked as embroideresses in their youth during the socialist era of the 1960s and 1970s, I contextualize the embroidery association at the intersection of socialist memory, the development logic of cultural heritage, and grassroots community governance. By viewing the embroidery association as a present space of experience that incorporates on the one hand subjective and intersubjective narratives of socialist youth in rural China during the revolutionary past, and on the other hand China’s Party-led future-oriented campaign of cultural revival-cum economic development and governance reform, I seek to tackle two issues. First, I look into the ways in which elderly women redeployed their socialist youth memory, especially their socialist work experience as embroideresses, as cultural and nostalgic/affective capital to re-enter communal life and earn extra income through picking up a long-lost handicraft. Second, based on ethnographic observations of elderly embroideresses, I further explore the embodied continuities and disjuncture of socialism under the Xi administration and its promise of the “great revival of the Chinese nation”. Ultimately, through the lens of memory and heritage, this paper analyzes the everyday materiality of China’s cultural nationalism and the fragmented temporalities it enables.

**Mirjana Uzelac (University of Alberta), Growing Up in Yugoslavia (V)**

The paper focuses on the experiences of growing up in socialist Yugoslavia during the last years of socialism. Not part of the Eastern Bloc, Yugoslavia had its own brand of socialism, which shaped specific political, economic, and social circumstances. Childhood in the 1980s reflected these circumstances: between the East and the West; socialism and capitalism. It involved

socialist rites of passage, such as being admitted to “Tito’s Pioneers” at the age of seven. It also included Disney animated films, Barbie dolls and Coca-Cola, as noted products of the capitalist West. Most importantly, it included specific Yugoslav experiences: summers at the Dalmatian seaside, animated short at 7:15 PM, “Animal Kingdom” sticker album and chocolates, and other well-known experiences for children of the time. The paper maps Yugoslav childhood of the 1980s through the analysis of material objects, media and other key experiences for children growing up in the last years of socialist Yugoslavia.

**Péter Bagoly-Simó (Humboldt University), Making Sense of Post-Socialism: School Geographies and Spaces (V)**

In Geography, post-socialist scholarship lived a shadow life best characterized by Doreen Massey’s famous footnote summarizing its essence this way: “1989 and all that”. Students also showed very limited interest in the region, its people, and processes (Hemmer & Hemmer 2010). In fact, Hemmer & Hemmer (2015) found that over the course of twenty years, between 1995-2015, Bavarian students found Eastern Europe and the post-socialist space being the least interesting to deal with in Geography classrooms. Observations in schools located in the former socialist districts of Berlin confirm these results. Also, studies using mental maps in Romanian schools (Bagoly-Simó, 2003, 2004) showed that Romanian and ethnic minority Hungarian students preferred focusing on Western and Northern Europe instead of looking towards the East and the regional spatiality of their home country. In contrast, textbooks from other parts of the world, as Bagoly-Simó (2013) described, still depicted former socialist societies as red and bad and still in war. This paper bundles the multiple and diverse observations revolving around Geography as a school subject discussing space in its materiality, perception, and constructed nature and applies them to dealing with post-socialist Geographies in post-socialist countries. Using a mixed-methods approach, the paper explores how the representations of the post-socialist space changed over the last three decades. Looking for path-dependencies in Verdery’s sense, in-vivo coding of Geography textbooks published since 1990 for the German federal state of Berlin and Romania leads to the construction of analytical categories. The preliminary results show stark differences between the two case studies not only concerning materialities of the post-socialist space but also the perceived elements and the inclusion of children’s perspectives on post-socialism, capitalism, European integration, and globalization.

**Discussant: Melissa Caldwell (University of California, Santa Cruz) (V)**