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CONFERENCE BOOKLET

**Gender, Generations, Communism
in Central and South–Eastern Europe:
Concepts, Discourses, and Practices**



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Anna Artwińska

(UNIVERSITY OF LEIPZIG)

Gender, Generation and Communism: Theoretical Approaches

The starting point of the conference originates from the need to check whether generation and gender are useful categories in the studies of communism, but also in the studies of post- and anti-communism, in Central and South-Eastern Europe. By analyzing specific case studies and taking into account various national and cultural perspectives, we want to look for the answer to this question. The focus of this presentation is a critical reflection on when it is reasonable to use the concept of gender and generation; or on what we gain and what we lose by including those categories into the studies of communism. We ask whether and how the generational and/ or gender image of communism is complicated when complemented by other analytical categories such as class, ethnicity or sexuality. Now that the importance of gender, race and ethnicity has been clearly established in the humanities, it is worth asking how far the concept of generations cuts across those categories. Our attention is on the category of the generation from the methodological point of view, including the history of this concept.

Anna Artwińska is Professor at the Slavic Department at the University of Leipzig. Her fields of research include socialist realism, the afterlife of the Shoah, memory of communism in Slavic cultures, concepts of genealogy and generation and life writing. Recent publications include: "Being Communist Women in the Gulag: Gender, Ideology and Limit Experience in Eugenia Ginzburg's *Krutoj maršrut* and Celina Budzyńska's *Strzępy rodzinnej sagi*", in: A. Artwińska, A. Tippner (eds.), *Narratives of Annihilation, Confinement and Survival: Camp Literature in a Comparative Perspective* (2017); "Powrót pokolenia?", *Teksty Drugie* 1 (2016), (co-edited with Agnieszka Mroziak). She is currently working on a book project about narratives on communism in contemporary family novels.

Andrea Bělehradová

(MASARYK UNIVERSITY, BRNO)

Marriage and Intimacy in Old Age in Czechoslovakia during State Socialism and Beyond

In Czech(oslovak) society, the discipline of medical sexology has occupied a privileged position for decades and has profoundly shaped the ways people understand sexuality. Therefore, I am focusing on the genealogical analysis of Czech(oslovak) sexology and its understanding of sexuality in old age. I situate my research in the period after 1945 when Czech(oslovak) medical sexology began to develop. My research, primarily situated in gender studies and sociology at the intersection with history, seeks answers to the following questions: (1) How has the understanding of sexuality in old age changed within Czech(oslovak) sexology since 1945? (2) Which discourses and approaches did sexologists use in the past and how they perceive sex in old age now? (3) How has the sexologists' understanding of gender changed over time in the context of old age? Since I trace the historically changing attitudes towards sexuality in old age, as these attitudes were charted by the discipline of sexology, I follow primarily Gil Eyal's (2013) sociology of expertise. Its analytical framework makes it possible to discern the dynamics between expertise, discourses and institutional settings as they develop over time. I will analyse papers published since 1945 in the Czech(oslovak) scholarly press, sexological monographs and conference papers.

Andrea Bělehradová is a PhD student of sociology at Masaryk University in Brno. Her MA thesis was devoted to the therapy of sexual deviations in the Czech sexology. She is interested in the issues of gender, sexuality and active ageing. Her current research focuses on the social construction of intimacy and sexuality in old age. Recent publications include: "Partnerské (a přátelské) vztahy seniorek (2. část)", *Ženy 50+ Bulletin* 1 (2017); "Partnerské (a přátelské) vztahy seniorek (1. část)", *Ženy 50+ Bulletin* 4 (2016); "A je to vážně pro chlapy?", *FEMA* 6–7 (2012) (with Zuzana Jakalová, Dominika Marsová, Martina Měříčková and Kristýna Nytrová).

Eloisa Betti

(UNIVERSITY OF BOLOGNA)

Italian Communist Women and the Struggle for a Women's Rights Agenda in the Cold War (1945–68)

The paper explores the role of communist women in implementing a women's rights agenda in the period 1945–1968, before the rise of the so-called second-wave feminism. A biographical approach can contribute to understanding the multiple identities of Italian communist women, such as Maria Maddalena Rossi, Teresa Noce, Marisa Rodano, Nilde Iotti who were not only MPs in the ranks of the Italian Communist Party, but also leaders of the Union of Italian Women or the Italian General Confederation of Labour (CGIL). Two generations of communist women were active in the period considered: anti-fascist women, born at the beginning of the 20th-century, and "resistance" women, born in the 1920s. While the first generation contributes to the anti-fascist struggle in the inter-war period, often living in exile in the USSR, France, etc., the latter entered politics during WWII thanks to their involvement in the Resistance against Nazi-Fascist occupation (1943–45). Both generations played a crucial role in post-war years in promoting bills of law on equal pay, protection of working mothers, fair pay of agricultural women's work, social services. A clear women's rights agenda was implemented in post-war Italy, primarily thanks to the role of communist women within the Party, in the Parliament and in the above-mentioned organizations. It was also part of a larger agenda put forward worldwide by international women's organizations such as the Women's International Democratic Federation. Biographies of Italian communist women reveal the extent to which women's actions could transcend the national level, being part of a wider, international, context.

Eloisa Betti is a Research Fellow at the Department of History and Cultures of the University of Bologna. Her main research fields are labour history, gender and women's history, urban history in the 20th-century Italy and Europe with specific attention to the Cold War period. Recent publications include: "Unexpected Alliances: Ital-

ian Women's Struggles for Equal Pay, 1940s–1960s", in: E. Boris, S. Zimmermann, D. Hoehtker (eds.), *Women's ILO. Transnational Networks, Global Labour Standards and Gender Equity, 1919 to Present* (2017); "Gender and Precarious Labor in a Historical Perspective: Italian Women and Precarious Work Between Fordism and Post-Fordism", *ILWCH* 89 (2016); "Bologna in the Cold War: Perspectives of Memories from a Communist City in the West", in: K. Pizzi, M. Hietala (eds.), *Cold War Cities: History, Culture and Memory* (2016).

Chiara Bonfiglioli

(UNIVERSITY OF PULA)

Waves of Women's Activism in Socialist Yugoslavia: Gender, Generation and Class as Analytical Tools

Drawing upon a decade of historical research on gender relations and women's activism in socialist Yugoslavia, the paper will explore how the categories of gender, generation and class can open up new perspectives on women's lives during state socialism. It will take into account different generations of women: a) anti-fascist female activists in charge of the "women's question" after 1945; b) second wave feminists in the 1970s; c) textile industry workers from 1945 until late socialism. The categories of gender and generation provide us with important elements to understand women's subjectivities during state socialism, particularly if considered in their intersections with class and social inequality. Contrary to the socialist rhetoric of a "classless" society, in fact, social differentiations persisted in Yugoslavia, according to education, work status, urban vs. rural background and political affiliation. Class also had an impact on gendered subjectivities, affecting women's abilities to make use of their newly achieved equal rights. While anti-fascist and feminist activists could subvert the existing gender norms at different points in time, thanks to their highly educated, urban social status, working class women experienced the ambivalences of the new "working mother" gender contract promoted by socialist authorities and official women's organizations. Such contract offered working

class women a certain degree of empowerment in the sphere of production, while simultaneously reinforcing women's reproductive role in the private sphere. Gender and generation, thus, need to be analyzed in their intersection with class in order to understand the full spectrum of women's experiences during state socialism.

Chiara Bonfiglioli has been working as NEWFELPRO Post-Doctoral Fellow at the Centre for Cultural and Historical Research of Socialism (CKPIS), University of Pula, and as EURIAS Junior Fellow at the Institute for Human Sciences, Vienna. She is currently preparing a monograph titled *Women and Industry in the Balkans: The Rise and Fall of the Yugoslav Textile Sector* (forthcoming 2018). Her research interests include gender history, labour history, oral history and post-socialist studies. Recent publications include: "Cold War Gendered Imaginaries of Citizenship and Transnational Women's Activism: The Case of the Movie *Die Windrose* (1957)", in: A. Epstein, R. G. Fuchs (eds.), *Gender and Citizenship in Historical and Transnational Perspective* (2016); "On Vida Tomšič, Marxist Feminism, and Agency", in: F. de Haan (ed.), "Forum *Ten Years After: Communism and Feminism Revisited*", *Aspasia* 10 (2016); "Red Girls' Revolutionary Tales: Antifascist Women's Autobiographies in Italy", *Feminist Review* 106 (2014).

Aránzazu Calderón Puerta

(UNIVERSITY OF WARSAW)

Intergenerational Transmission within or without the Literary Text: The Memory of the Anti-Francoist Resistance Communist Movement in Women's Novels "La Voz Dormida" by Dulce Chacón and "Episodios de Una Guerra Interminable" by Almudena Grandes

This paper will examine the formation of generational consciousness in two generations of women in the act of recovering memory. The return to the forgotten history of the anti-Francoist resistance movement constitutes generational consciousness of women who participated in those events. At the same time, for modern women an

interest in their fate represents a search for tradition outside the predominantly male narrative of mainstream historiography. Historical novels are the literary manifestation of this phenomenon in contemporary Spain. I will examine narrative strategies associated with the recovery and redefinition of this kind of generational memory. Based on concrete examples, I will show how women writers of the “second generation” try to recover the memory of the communists’ struggle against Francoism after the Spanish Civil War. As the generations of mothers and grandmothers rebuild their own stories, it runs parallel with today’s stories about them, in which the generations of daughters and granddaughters tackle their own tradition and identity.

Aránzazu Calderón Puerta is a Post-Doctoral Researcher and a Lecturer in Spanish language and literature at the Iberian Studies Institute at the University of Warsaw. She participates in the project “Discriminación, Genocidio y Exterminio Cultural” carried out by Instituto Universitario de Estudios de la Mujer at the University of Granada and Departamento de Filologías Integradas of the University of Alicante. Her fields of research include gender studies and comparative studies, women’s experience of war and the problem of witness violence (including sexual violence) during the Holocaust. Her recent publications include: “La Historia en clave emocional en Inés y la alegría de Almudena Grandes”, *Studia Romanica Posnaniensia* (2017); “Przekaz międzypokoleniowy. Pamięć o antyfrankistowskim komunistycznym ruchu oporu”, *Teksty Drugie* 1 (2016); “Bohaterki, bojowniczkki, przegrane? Hiszpańskie narracje o kobietach zaangażowanych w ruchy lewicowe pierwszej połowy XX wieku”, *Studia Literaria et Historica* 2 (2014) (with Tomasz Żukowski).

Krassimira Daskalova

(SOFIA UNIVERSITY ST. KLIMENT OHRIDSKI)

A Woman Politician from the Cold War Balkans

This presentation is an attempt to shed more light on the topic of state socialist feminism in Eastern Europe by focusing on a part of the biography of one of the most visible women’s activists and political functionaries in Bulgaria and Eastern Europe after 1944, Tsola Dragoicheva. It should be considered as a contribution to the on-

going debate regarding the character of state socialist measures toward women and the “gender contract” in the countries of Central, Eastern, and Southeastern Europe between 1944 and 1989. It does not pretend, however, to cover and evaluate Dragoicheva’s entire life, nor to create an exhaustive picture of state socialist measures toward women in Bulgaria (nor does it underestimate the significance of structured gender inequalities, which often remain unnoticed). Rather, it discusses some facts and procedures dealing with “women’s issues” that researchers have so far covered only vaguely. The study is based on various archive materials from Bulgarian and international archives, and on the periodical press from the period under consideration, oral history interviews, and scholarly publications relevant to this topic.

Krassimira Daskalova is Professor at Sofia University St. Kliment Ohridski, Bulgaria; specialist in modern Southeast European social and cultural history, feminist theory and methodology and women’s and gender history, in particular. In 2005–2010, she served as President of the International Federation for Research in Women’s History – the biggest and most influential network of gender historians from around the world. Since 2007, she has been editor of *Aspasia: The International Yearbook of Central, Eastern and Southeastern European Women’s and Gender History* (Berghahn Books). Her most recent books include, as author *Women, Gender and Modernization in Bulgaria, 1878–1944* (2012); as co-editor *Gendering Popular Culture: Perspectives from Eastern Europe and the West* (2013); *Women’s Activism: Global Perspectives from the 1890s to the Present* (2012); *Gendering Post-Socialist Transition: Studies of Changing Gender Perspectives* (2012).

Francisca de Haan

(CENTRAL EUROPEAN UNIVERSITY, BUDAPEST)

Francisca de Haan is Professor of Gender Studies and History at the Central European University in Budapest. Her research interests include transnational women’s movements, communism and women, and women’s archives. Recent publications include: “The Global Left-Feminist 1960s: From Copenhagen to Moscow and New York”, in: M. Klimke, M. Nolan, et al. (eds.), *Handbook on the Global Sixties* (forthcoming 2018); the

co-edited volume *Women's Activism: Global Perspectives from the 1890s to the Present* (2013); "The Women's International Democratic Federation (WIDF): History, Main Agenda and Contributions, 1945–1991," in: T. Dublin, K. Kish Sklar (eds.), *Women and Social Movements International—1840 to Present* (WASI) online archive (Oct. 2012); "Continuing Cold War Paradigms in Western Historiography of Transnational Women's Organizations: The Case of the Women's International Democratic Federation (WIDF)", *Women's History Review* (2010). She is the founding editor of *Aspasia: The International Yearbook of Central, Eastern and South Eastern European Women's and Gender History* (Berghahn Books), and served as Vice-President of the International Federation for Research in Women's History (2005–2010).

Małgorzata Fidelis

(UNIVERSITY OF ILLINOIS AT CHICAGO)

*Modern Girls in the Village: Gender and Generation
in the Polish Countryside during the Global Sixties*

The Long Sixties was a pivotal time for the Polish village in general. Until the second half of the 1960s, most Poles resided in the countryside. In the context of failed collectivization of agriculture (which was disbanded in 1956), the question of how to integrate this vast segment of the population into modern socialist society was an urgent one. Soon, young people, with the help of the official Rural Youth Association, launched a set of activities in the countryside to popularize selected trends in international youth culture, whether music, fashion, or new forms of sociability, with the hopes of modernizing rural lifestyles and outlooks. Female activists of the Rural Youth Association stood at the helm of this activity seeing themselves as bearers of the "civilizing mission" in the village, including changing gender relations and sexual mores. This paper focuses on young village women in Poland in the era of the Long Sixties (or the Global Sixties). It interrogates the concept of "generation" as an analytical category by exploring everyday lives of Polish village girls and their ideas of selfhood in the context of not only state socialism, but also of the increasing interaction between the

Eastern Bloc and the outside world. I rely on memoirs and diaries submitted to memoir competitions organized by two popular youth magazines *Zarzewie* and *Nowa Wieś* in the late 1960s and the early 1970s. The very act of writing a personal biography was already an expression of a new role that young rural women took on in the drama of “socialist” modernity.

Małgorzata Fidelis is an Associate Professor in the Department of History at the University of Illinois at Chicago. Her research focuses on social and cultural history in post-1945 Eastern Europe. She is an author of the book *Women, Communism, and Industrialization in Postwar Poland* (2010 and 2015). Her new book manuscript, tentatively titled *The Sixties Behind the Iron Curtain: Youth and the Global Sixties in Poland, 1954–1974*, examines the interaction between young people in Poland and transnational developments during the Global Sixties ranging from popular culture and counterculture to protest movements and anti-colonial revolutions. Recent publications include: “Communism and Its Legacy”, in: I. Livezeanu, A. von Klimó (eds.), *The Routledge History of East Central Europe since 1700* (2017) (with Irina Gigova); “Jugend, Moderne und the Welt. Die polnische Jugend an der Schwelle der Long Sixties. Historische Betrachtungen”, in: M. Wach (ed.), *Nouvelle Vague Polonaise? Auf der Suche nach einem flüchtigen Phänomen der Filmgeschichte* (2015); “The Other Marxists: Making Sense of International Student Revolts in Poland in the Global Sixties”, *Zeitschrift für Ostmitteleuropa-Forschung* 62 (2013).

Magdalena Grabowska

(INSTITUTE OF PHILOSOPHY AND SOCIOLOGY, PAS)

From PWP (Polish Workers’ Party) “True Believers” To “Practical Activists”: Communist Genealogies of the Contemporary Women’s Movements in Poland

The proposed paper challenges existing herstorical narratives of Polish feminism after 1989. It scrutinizes the communist genealogies of women’s movement and

raises the question of the importance of the two generations of communist activists to the formation of the contemporary feminism in Poland. I begin by examining three narratives that constitute the current identity discourse of Polish women's movement. These are: the narrative of "lack (of women's movement in Poland)", the narrative of convergence (with the western women's movement), and the anticommunist narrative that binds together the previous two. I then aim at destabilizing these routinized ways of narrating history and identity of Polish feminism(s), by reading them against the archival and oral history materials collected during the project "Bits of Freedom: Women's Equality in Socialist Poland and Georgia" (2010–2015). Using the archival documents of the Women's Department of the Polish Workers' Party and the Polish United Workers' Party (1946–1952), and the oral histories of the activists engaged in League of Polish Women and Committee of Household Economics after 1956, I trace the trajectory of Polish women's activism after the Second World War as a part of the history of women's movements locally, regionally and transnationally. By pointing to the several turning points within Polish women's movement after 1945 I will follow the generational shift from devoted, communist "true believers" of the 1940s, through "practical activists" of the 1960s and 1970s to post-socialist feminists of the 1980s.

Magdalena Grabowska is an Associate Professor at the Institute of Philosophy and Sociology, Polish Academy of Sciences. She is a co-founder of the Foundation for Equality and Emancipation STER, where she is currently conducting the EEA Grants funded study on prevalence of sexual violence, in particular rape, in Poland. Research interests: History of women's movements in Eastern Europe, transnational feminisms, women's activism. She is the author of a number of articles including "Broken Genealogy: The Agency of Women's Activists in Socialist Poland and Georgia, and Contemporary Women's Movements", *LUD* 99 (2015); "Exploring the Chronology and Intertextuality of Feminist Scholarship on Central and Eastern Europe", *Signs: Journal of Women in Culture and Society*, *Signs* @ 40 (2014); "Bringing Second World In: Conservative Revolution(s), Socialist Legacies and Transnational Silences in the Trajectories of Polish Feminism", *Signs* 2 (2012).

Natalia Jarska

(TADEUSZ MANTEUFFEL INSTITUTE OF HISTORY, PAS)

Old Women and (Old) Revolution: The Role of Gender and Generation in Postwar Polish Women Communists' Political Biographies

The paper will explore the role of the categories of gender and generation in shaping female communists' political careers. In the years 1945–1965 women that played significant roles in the Polish party elites represented almost exclusively old Communist Party of Poland, active in the interwar period. An analysis of their political trajectories shows that women were mostly assigned to these spheres of political activity, which, to some extent, can be labeled as traditionally “female”. At the same time, women were very often related to “history of the party” activities, being perceived as “old revolutionaries”. The depreciating notion of the “aunt of the revolution” also stressed this double condition: of being a woman and an elderly person, as well as being in a peculiar relation to political activity. I will argue that women in postwar Polish communist parties (Polish Workers' Party and Polish United Workers' Party) played a symbolic role of preservers of the communist revolutionary past and ideological orthodoxy. The intersection of gender and generation is clearly visible in this case. Although male elites also mostly represented the interwar generation(s), they were not so strongly bounded to the past.

Natalia Jarska is an Associate Professor at the Institute of History at the Polish Academy of Sciences in Warsaw. Her main research fields are gender and women's history and social history of the 20th century. Research publications by her include: “Women Communists and Polish Communist Party: From ‘Fanatic’ Revolutionaries to Invisible Bureaucrats (1918–1965)”, *History of Communism in Europe* (forthcoming 2017); “Droga do władzy? Kobiety w PZPR 1948–1989”, *Pamięć i Sprawiedliwość* 27, 2016 (with Piotr Perkowski); “Frauen in den kommunistischen Parteien PPR/PZPR – die Paradoxe der Frauenpolitik 1945–1960”, *Jahrbuch für Historische Kommunismusforschung* (2015).

Barbara Klich-Kluczewska

(JAGIELLONIAN UNIVERSITY, CRACOW)

Biographical Experience and Knowledge Production: Women Sociologists and Gender Issue in Postwar Poland

The paper is a part of a larger project concerning various contexts of the production of knowledge on so-called women's issues in post-1945 Poland. We would like to focus on the concrete phenomenon of the development of sociological research from the late 1950s until early 1970s. It was the time when such topics as women's paid work and time budget, changing patterns of family life, power relations within family and in the workplace came to the fore. Moreover, there was a significant presence of women academics in these research areas. We would like to focus on several representatives of the above-mentioned phenomenon, identifying them as not only academics, but also discourse producers, which brings us to an especially interesting level of analysis of the social functioning of expert knowledge. We argue that "generation" perspective may contribute to the analysis of the discussed phenomenon. Common biographical experience, i.e. the way from social activism until the mid-1950s (journalism, medical profession) to academic research after 1956, as well as socio-political context (institutional dimension, predominant ideas including modernity, progress, emancipation) may be seen as crucial for intellectual identity of women academics active from the late 1950s until the early 1970s. We perceive communism as a socio-political background within which sociological research on women's issues was appreciated and stimulated and, at the same time – restricted and vulnerable to political shifts.

Barbara Klich-Kluczewska is an Associate Professor at the Department of Anthropological History, Institute of History at the Jagiellonian University in Cracow. Her fields of research include cultural history of postwar East Central Europe, urban history, gender and sexuality, oral history and methodology of private life. Her recent publications include: *Rodzina, tabu i komunizm w Polsce (1956–1989)* (2015); "W tym domu panuje strach. Kultura przemocy i porządek płci w Polsce późnego ko-

munizmu", *Rocznik Antropologii Historii* 2 (2014); "Making Up for the Losses of War: Reproduction Politics in Postwar Poland", in: R. Leiserowitz, M. Röger (eds.), *Women and Men at War: A Gender Perspective on World War II and Its Aftermath in Central and Eastern Europe* (2012).

Karolina Krasuska

(UNIVERSITY OF WARSAW)

Gendering Generationality in Post-Soviet Jewish American Writers

As Astrid Erll has argued in her comprehensive 2014 article, the concept of generation "deserves to be put on the agenda of a 'new' literary history". Apart from the original context of WWI that marks the appearance of generationality understood as an age cohort, Erll indicates two primary areas where "generation" functions in literary history: the Holocaust and immigration. This paper takes these two areas, which correspond to discursive modes of narrating "generation", and complicates this division on two levels. First, it analyzes how "generation" as a narrative can be read through feminist and queer theory and how this perspective functions in its originally Mannheimian horizontal or synchronic guise and, especially, in its vertical or diachronic understanding as a genealogical unit. Second, this paper demonstrates how the hegemonic American narrative of Jewishness becomes rewritten within the new wave of English-language Russian Jewish cultural production in the US since the early 2000s or within what I call "post-Soviet Jewish American literature" (e.g. Nadia Kalman's *The Cosmopolitans*, Julia Alekseyeva's *The Soviet Daughter*, Ellen Litman's *Mannequin Girl*). The post-Soviet writers in the US provide generational narratives that – also with reference to gender and sexuality – go beyond the rigid assumptions of the Holocaust and immigration mode. With their references to socialism, they also indicate how gendered narratives of "generation" tacitly hinge upon a number of temporal and locational contexts.

Karolina Krasuska is an Assistant Professor at the American Studies Center at the University of Warsaw and a founding member of the research group "Gender/Sexuality" at the ASC. She is the author of a monograph examining modernist poetry from

transnational, gender-oriented perspective *Pleć i naród: Translokacje* (2012) and a co-author of the pioneer *Encyklopedia gender* (2014). Her newest publication is an article "Narratives of Generationality in 21st-Century North American Jewish Literature: Krauss, Bezmozgis, Kalman", published in *Eastern European Jewish Affairs* (2016). Together with Andrea Petö and Louise Hecht she co-edited the book *Women and the Holocaust: New Perspectives and Challenges* (2015). Her article "Metageographical Style in Post-Soviet Jewish American Writers" is waiting for publication in *Studies in American Jewish Literature*. Currently, she is working on a project on gendered modes of the 21st-century Jewish-American fiction.

Kateřina Liřková

(MASARYK UNIVERSITY, BRNO)

Divorcing during Communism in Czechoslovakia: Expert Discourses on Gender and Sexuality and Their Uses in Front of Divorce Courts from the 1950s until the 1980s

In communist Czechoslovakia, there were two distinct approaches to sexuality and gender. The first one went like this: sex should occur between equals, and men and women should be equal and free of the bourgeois shackles of property. Indeed, before entering into marriage, people were expected to get to know each other, whether in the workplace or at collective volunteer work units. The other approach to sexuality claimed the following: men and women are fundamentally different and marriage only works if men are superior to women. That is, if gender arrangements are not ordered this way, women will suffer in a way similar to sexual dissatisfaction. In this approach, it is one's nuclear family and spouse that are the only safe social bonds. These types of statements capture the attitudes towards sex, gender, and family as they changed throughout the years in Czechoslovakia. The first approach to sexuality and gender is characteristic of the long 1950s, i.e. the period since the communists took power in 1948 until the early 1960s, when discourses began to shift. The second approach, from the 1970s, sums up the attitude of the period

called "Normalization" which followed the failed attempts of the Prague Spring of 1968. In my paper, I will evidence the change drawing on two types of sources: marriage manuals written by Czechoslovak sexologists and divorce records from a Bratislava district court, both covering the entire period of state socialism. I will focus on how experts presented what good marriage entails and the ways in which people mobilized these discourses when their marriages dissolved. A changing picture of normative vs. lived gender relations and expectations will emerge, documenting the shifting accents in different eras of state socialism in one country.

Kateřina Liřková is an Assistant Professor in Gender Studies and Sociology at Masaryk University in Brno. Her research is focused on gender, sexuality and the social organization of intimacy, particularly in Central and Eastern Europe. Currently she is a Fellow at Technische Universitat in Berlin. Her recent publications include: *Sexual Liberation, Socialist Style: Communist Czechoslovakia and the Science of Desire, 1945–89* (forthcoming 2018); "Bumblng Idiots or Evil Masterminds? Challenging Cold War Stereotypes about Women, Sexuality and State Socialism", *Filozofija i društvo/Philosophy and Society* 3 (2016) (with Kristen Ghodsee); "Now You See Them, Now You Don't: Sexual Deviants and Sexological Expertise in Communist Czechoslovakia", *History of the Human Sciences* 29 (2016).

Zs3f3ia L3r3nd

(GEORG-AUGUST UNIVERSITY OF GOETTINGEN)

Women's Generational Experience in Yugoslavia and Hungary from Feminist, Communist and Dissident Perspectives

Being a woman and from a different generation are two of the factors that define one's experience of state socialist regimes. In my presentation, I will look at autobiographical reflections by women from various generations in Hungary and the former Yugoslavia. The two regimes themselves differed on multiple levels, but what interests me the most here is the difference between the states' women's emancipation

projects and the ideological foundations of their oppositional groups and discourses. Yugoslavian feminists reconnected with the feminist movements in Western Europe and North America in the 1970s, and developed a critique of the regime from a perspective that combined ideas from the partisan movement, Yugoslav self-management and what is today commonly called second wave feminism. Hungarian intellectuals and dissidents had a much less organic relationship to these feminist trends before 1989; however, there are a few women writers, artists and activists who creatively reflect on their position as women in a state socialist system. Choosing the writings of former partisan, later feminist activist Neda Božinović, feminist philosopher Rada Iveković from Yugoslavia, the “inner critic” of state socialism Erzsébet Galgóczi and the liberal dissident Róza Hodosán in Hungary gives me an opportunity to reflect on differences, similarities and the meaning of categories.

Zsófia Lóránd is an Early Career Fellow at the Lichtenberg-Kolleg of the Georg August University in Goettingen. Her main research interests include the intellectual history of feminism in post-WWII state-socialist Eastern Europe and the conceptual and cultural history of violence and women's rights. Her current project focuses on the presence and absence of feminist ideas in the region between 1945 and 1989. Her recent publications include: “Socialist-Era New Yugoslav Feminism Between ‘Mainstreaming’ and ‘Disengagement’: The Possibilities for Resistance, Critical Opposition and Dissent”, *Hungarian Historical Review* 4 (2016); “A Politically Non-Dangerous Revolution Is Not a Revolution’: Critical Readings of the Concept of Sexual Revolution by Yugoslav Feminists in the 1970s”, *European Review of History: Revue européenne d’histoire* 1 (2015); “(Poszt-)szocialista poszt-feminizmus”, *TNTF* 2 (2012).

Agnieszka MroziK

(INSTITUTE OF LITERARY RESEARCH, PAS)

Gender, Generation and Communism: Theoretical Approaches

The starting point of the conference originates from the need to check whether generation and gender are useful categories in the studies of communism but also in the studies of post- and anti-communism in Central and South-Eastern Europe. By analyzing specific case studies and taking into account various national and cultural perspectives, we want to look for the answer to this question. The focus of this presentation is a critical reflection on when it is reasonable to use the concept of gender and generation; or what we gain and what we lose by including those categories into the studies of communism. We ask whether and how the generational and/ or gender image of communism is complicated when complemented by other analytical categories such as class, ethnicity or sexuality. Now that the importance of gender, race, and ethnicity has been clearly established in the humanities, it is worth asking how far the concept of generations cuts across those categories. Our attention is given to the category of the generation from the methodological point of view, including the history of this concept.

Agnieszka MroziK is an Assistant Professor at the Institute of Literary Research of the Polish Academy of Sciences. Her research interests include: women, gender and generations in state-socialist and post-socialist Eastern Europe; female communists in 20th-century Poland: their history, biography, and literature; feminist criticism and women's literature in post-1989 Poland; critical analysis of media discourse and popular culture. She recently published: "Crossing Boundaries: The Case of Wanda Wasilewska and Polish Communism", *Aspasia* 11 (2017); "Dziadek (nie) był komunistą'. Między/ transgeneracyjna pamięć o komunizmie w polskich (auto)biografiach rodzinnych po 1989 roku", *Teksty Drugie* 1 (2016). She co-edited (with Anna Artwińska) "Powrót pokolenia?", *Teksty Drugie* 1 (2016). She is currently working on a book project titled "Forgotten Revolution: Communist Female Intellectuals and the Making of Women's Emancipation in Postwar Poland".

Anna Muller

(UNIVERSITY OF MICHIGAN-DEARBORN)

Comradeship and the Search for "Home": Tonia Lechtman and Her Plight between Poland, Palestine, and Revolutionary Spain, 1919–1938

Tonia Lechtman was still a teenager when in the early 1930s she joined local Łódź communist circles after the scouting troops had refused to accept her. She represents a group of young communists of Jewish origins who in the search for their own place on earth physically and mentally crossed social, national, language and gender boundaries. Her story is the story of modernity and a group of non-Jewish Jews who travelled the world in search of a cause, an identity, a comradeship. While she travelled all over Europe, usually illegally, Tonia's communist involvement took her from Poland to Israel and finally to Paris on her way to revolutionary Spain. She was imprisoned by four different regimes (interwar Poland, British regime in Palestine, Nazis and finally by the communist regime in Poland), either because she was a communist or was not communist enough. The presentation is based on an interview with Tonia that was conducted a couple of years before her death in Israel in 1993, as well as interviews that I recently conducted with her daughter in Tel Aviv. However, the most crucial are the letters that Tonia Lechtman began sending in 1937 from France and continued sending for the next ten years from France, Switzerland, and finally postwar Poland, to her family in Israel. Out of these ten years, only the correspondence from 1941 and 1942 is missing. Tonia's letters fill out the frame of the story that she provided in her interview with the details of her everyday life, her joys and fears juxtaposed with the blessed oblivion to the realities that the Jews were facing in the midst of the war.

Anna Muller is an Assistant Professor of History at the University of Michigan-Dearborn. She is the author of the book on daily life of women in prison cells in postwar Poland, titled *If the Walls Could Speak: Inside a Women's Prison in communist Poland* (2017). Research interests: Polish post-war history, history of Polish Communism, history of Polish penitentiary, gender. She is currently working on the biography of Tonia Lechtman. The most important title related to the topic of the conference is "Walls that Unite: Unlikely Friendships in Mokotów Prison, 1949–1956", *Rocznik Antropologii Historii* (Fall 2015).

Libora Oates-Indruchová

(UNIVERSITY OF GRAZ)

*Growing Up as a Girl in Normalization Czechoslovakia:
A Nightmare or Utopia for Postsocialist Youth?*

The presentation takes autoethnographic epiphanies as a starting point for reflections on the possible generational divide between the life-world of the “last state-socialist generation” and the generations/cohorts of post-socialist young people. Several “mundane epiphanies” provide the material for unpicking the cultural and historical context of a young woman growing up in the 1970s and the 1980s with regard to state-socialist political doctrine and/or gender politics. All the epiphanies relate to the practice of forming intellectual consciousness and gender identities of children and young people by state-socialist educational institutions and educators. The epiphanies fall roughly into two groups: those about intellectual stimulation and those about physical and sports activities. The central theme is the ambiguity of state-socialist education: restrictive and progressive, confirming and challenging stereotypes, encouraging individual development in some areas, streamlining into dull uniformity in others. The presentation concludes with a speculative inquiry into how the state and its institutions regard young women today and what that might imply for the formation of these women’s (gendered) identities and the actualisation of their human potential.

Libora Oates-Indruchová is Professor of Sociology of Gender at the Department of Sociology at the University of Graz. Her research interests include cultural representations of gender, gender and social change, censorship and narrative research. She co-edited (together with Hana Havelková) *The Politics of Gender Culture under State Socialism: An Expropriated Voice* (2014, ppbk. 2015) that won the BASEES Women’s Forum Book Prize in 2016, and authored “Unraveling a Tradition, or Spinning a Myth? Gender Critique in Czech Society and Culture”, *Slavic Review* (Winter 2016) and “The Beauty and the Loser: Cultural Representations of Gender in Late State Socialism”, *Signs* (Winter 2012). She is currently working on a book on scholarly publishing during late state socialism.

Piotr Oseka

(INSTITUTE OF POLITICAL STUDIES, PAS)

Me or We? The Generation Concept and the Memory of 1968 in the Life Stories of Polish Activists

The paper aims to analyze the oral testimonies of Polish revolutionaries of 1968, when the students' mass protest spread throughout the country. I am going to discern different strategies of reconstructing the past and find out how, and to what extent, the former activists see their life trajectory as a part of a generational phenomenon. The paper will also seek to portray the memory discourse of the Polish "Generation of 1968" against the global backdrop.

Piotr Oseka is a historian, Professor at the Institute of Political Studies of the Polish Academy of Sciences. He has published several books and numerous articles on the 20th-century history, totalitarian propaganda and the history of communist Poland. His most recent book on the collective biography of the Polish generation of 1968, titled *My, ludzie z Marca. Autoportret pokolenia '68*, was published by Czarne in 2015. Other recent publications include: "We are with You, Vietnam': Transnational Solidarities in Socialist Hungary, Poland and Yugoslavia" (with James Mark, Peter Apor and Radina Vucetic), *Journal of Contemporary History* 3 (2015); "The People of March: A Self-portrait of Poland's Generation '68", in: A. von der Golz (ed.), *Talkin'bout my generation": Conflicts of Generation Building and Europe's "1968"* (2011); *Marzec '68* (2008).

Raluca Popa

(CENTRAL EUROPEAN UNIVERSITY, BUDAPEST)

*Transforming Gender through State Socialist Cultural Production
in Romania, 1944–1960: Women’s Communist Activism
in the Memoirs of Two Female Writers*

This paper analyzes the contributions of two female writers to “proletcultist” art aimed at transforming gender relations in socialist Romania. I examine the memoirs and a selection of the works of playwright Lucia Demetrius (1910–1992) and poet Nina Cassian (1924–2014). My analysis focuses on the ways in which they used their writing to advance a feminist state socialist transformation of gender (and class) particularly in the initial stages of state socialism. These women writers also held positions in the communist women’s organization of Romania (the Union of Democrat Women and later on the National Council of Women), and their writing was intertwined with the activities of the women’s organization. By presenting these female writers’ interventions in the post-WWII gendered transformations of Romanian society through cultural production, this paper aims to contribute to recent debates about the place of feminism in state socialist projects. Furthermore, the paper also sheds lights on generational transformations in state socialism. While both were dedicated to the initial communist equality project, Lucia Demetrius and Nina Cassian gradually lost their adherence to the Romanian Communist Party and its state policies. Lucia Demetrius was expelled from the party and Cassian became a dissident and went into exile to the United States.

Raluca Popa is currently a PhD Candidate in Comparative Gender Studies at the Central European University in Budapest with a thesis preliminarily titled “State Feminism within State Socialism: Rethinking Communist Women’s Activism in Romania, 1944–1989”. Her academic interests include: women’s movements in Central and Eastern Europe, gender history of state socialism, and feminist politics. She contributed to the drafting and promotion of the Council of Europe Convention on preventing and combating violence against women and domestic violence (Istan-

bul Convention). Her publications include: "We Opposed It": The National Council of Women and the Ban on Abortion in Romania (1966)", in: F. de Haan (ed.), "Forum Ten Years After: Communism and Feminism Revisited", *Aspasia* 10 (2016); "Women Activists from Hungary and Romania in the International Women's Year: Translating Equality between Women and Men across Cold War Divides", in: S. Penn, J. Massino (eds.), *Gender Politics and Everyday Life in State Socialist Eastern and Central Europe* (2009); "Female Bodies, Masculine Power: A Case Study of the Adoption of Anti-abortion Legislation in Communist Romania (1966)", in: O. Baluta (ed.), *Gen si putere* (2006).

Katarzyna Stańczak-Wiślicz

(INSTITUTE OF LITERARY RESEARCH, PAS)

Biographical Experience and Knowledge Production:

Women Sociologists and Gender Issue in Postwar Poland

The paper is a part of a larger project concerning various contexts of the production of knowledge on so-called women's issues in post-1945 Poland. We would like to focus on the concrete phenomenon of the development of sociological research from the late 1950s until early 1970s. It was the time when such topics as women's paid work and time budget, changing patterns of family life, power relations within family and in the workplace came to the fore. Moreover, there was significant presence of women academics in these research areas. We would like to focus on several representatives of the above-mentioned phenomenon, identifying them as not only academics but also discourse producers, which brings us to an especially interesting level of analysis of the social functioning of expert knowledge. We argue that "generation" perspective may contribute to the analysis of the discussed phenomenon. Common biographical experience, i.e. the way from social activism until the mid 1950s (journalism, medical profession) to academic research after 1956, as well as socio-political context (institutional dimension, predominant ideas including modernity, progress, emancipation) may be seen as crucial for intellectual identity

of women academics active from the late 1950s until the early 1970s. We perceive communism as a socio-political background within which sociological research on women's issues was appreciated and stimulated and at the same time – restricted and vulnerable to political shifts.

Katarzyna Stańczak-Wiślicz is an Assistant Professor at the Institute of Literary Research of the Polish Academy of Sciences. Her interests range from the gender and women's history in postwar Poland to the history of popular culture and popular discourses analysis. She is the author of the book *Opowieści o trudach życia. Naracje zwierzeniowe w popularnej prasie kobiecej XX wieku* (2010), and co-author and editor of collective monographs on the popular culture in Polish People's Republic. Her publications include: "Od neomatriarchatu do szpitala-pomnika Matki Polki. Ideologie macierzyństwa w dyskursach władzy i opozycji w Polsce (1945–1989)", in: R. E. Hryciuk, E. Korolczuk (eds.), *Niebezpieczne związki. Macierzyństwo, ojcostwo, polityka* (2015); "Traktorzystka – o potędze wizerunku", *Teksty Drugie* 3 (2013); "Przez historię życia codziennego do historii kobiet. O współczesnej polskiej historiografii kobiecej", *Kultura i Społeczeństwo* 2 (2005).

Anja Tippner

(UNIVERSITY OF HAMBURG)

Refused Identities: Jiřina Šiklová's Life between Communism, Gender Theory and Dissidence

The presentation will focus on Jiřina Šiklová (b. 1935), one of the founders of post-socialist Gender Studies in the Czech Republic, eminent scholar, former communist party member and later dissident and political prisoner. It will discuss the position of Šiklová within the discursive frame of Czech gender studies and narratives of communism and dissidence. Looking at autobiographical as well as biographical texts, the presentation will focus on the way in which her communist past

is dis/integrated into her life story. Another focus will be on the entanglement of Šiklová's life story with theoretical concepts such as the "gray zone" and "memory holes" that Šiklová developed to describe communist biographies between conformism and resistance.

Anja Tippner is Professor of Slavic Literatures at the University of Hamburg. Her research interests include: concepts of documentation and life writing, as well as representations of catastrophes and extreme experiences in Russian, Polish, and Czech literature; Jewish literature and culture in Eastern Europe (especially aspects of transnationality and cultural translation); memory of the Shoah in Slavic cultures. She recently published: *Extreme Erfahrungen. Grenzen des Erlebens und der Darstellung* (2017) and *Texte zur Theorie der Auto/Biographie* (2016) (both with Christopher F. Laferl). Her publications related to the conference include: "Sensing the meaning, working towards the facts: drugie pokolenie a pamięć o Zagładzie w tekstach Bożeny Keff, Magdaleny Tulli i Agaty Tuszyńskiej", *Teksty Drugie* 1 (2016); "Girls in Combat: Zoia Kosmodem'ianskaia and the Image of Young Soviet Wartime Heroines", *Russian Review* 3 (2014).

Keynote Speaker

Sigrid Weigel

(CENTER FOR LITERARY AND CULTURAL RESEARCH, BERLIN)

Figures of Trans-Generational Heritage by Heine, Benjamin, and Freud: Theory of History and the Biblical Origins of the Idea of Heritage

The lecture will discuss the different but related figures of trans-generational heritage by Heinrich Heine, Walter Benjamin and Sigmund Freud. It explains the common ground of the three authors as an interpretative pattern based in a theory of history/ memory that refers back to the biblical origins of the idea of "heritage". Both Heine and Benjamin hypothesize a secret agreement between the generations, which might be read as the origin of the idea of solidarity. Whereas Heine in his *Memoirs* (published posthumously) directly cites the Bible when alluding to the relation of *Schuld and Schulden* (guilt and debts), Walter Benjamin in his *Theses on the Concept of History* (1940) talks of a "weak messianic power" with which "we" (the followers) have been expected. The complementary concept in Sigmund Freud's psychoanalysis is the figure of an "archaic heritage" elaborated in *Moses and Monotheism* (1939), namely a trans-generational transferral of repressed memories of the ancestors to their offsprings.

Prof. Dr. Dr. h. c. mult. **Sigrid Weigel** is a world-renowned scholar whose works have made a major contribution to a number of disciplines in the humanities. From 1999 to 2015, she was Director of the Zentrum für Literatur und Kulturforschung Berlin [Centre for Literary and Cultural Research, Berlin] and Professor at the Department of Literature at the Technical University of Berlin. Previously, she was Professor at the German Department in Zurich (1992–1988) and Director of the Einstein Forum in Potsdam from 1998 to 2000. She was also a member of the founding-board of directors of the Advanced Studies Institute for Cultural Sciences in Essen. Her research fields include: European literature and culture with special focus on the works of Heinrich Heine, Ingeborg Bachmann, Hannah Arendt, Gershom Scholem, Walter Benjamin and Aby Warburg; relationship between science and literature and the cultural history of sci-

ence, generation, genealogy and ancestry; genealogy and the cultural history of life sciences; interdisciplinary history of the concept of "generation"; dialectics of secularization; cultural history of martyrdom; images and texts in art and science. The list of her publications includes: *Generation. Zur Genealogie des Konzepts – Konzepte von Genealogie* (2005) (with Ohad Parnes, Ulrike Vedder, Stefan Willer); *Genea-Logik. Generation, Tradition und Evolution zwischen Kultur- und Naturwissenschaften* (2006); *Walter Benjamin. Images, the Creaturely, and the Holy* (2013); *Grammatologie der Bilder* (2015). Since 2007, she has been the member of Academia Europaea, and since 2000, the honorary member of the MLA (Modern Languages Association USA). In 1997, she received Reimer Prize of the Warburg Foundation Hamburg, and in 2016, Aby Warburg Prize of the city of Hamburg.

Dorothee Wierling

(UNIVERSITY OF HAMBURG)

Can There Be Generations under Communism? The Case of the 1929ers and 1949ers in the German Democratic Republic

The paper will address the specific conditions for generations in the qualitative sense of Karl Mannheim (who distinguishes between generational position, experience and unit) to develop under regimes which monopolize class as the only legitimate social concept. By comparing those born around 1929 and those born around 1949, I hope to show that generational experiences could be too strong to be dismissed by the authorities, who then chose to instrumentalize them for their own political agenda; that, on the other hand, generational dynamics could indeed be disruptive to the socialist order; and that, finally, generations under communism tended to remain latent rather than outspoken. In addition, the cases of the 1929ers and 1949ers can be compared on a national level (i.e. West Germany) and in the context of other European communist regimes, in order to explore the impact of common pre-histories as well as shared postwar conditions.

Dorothee Wierling was Deputy Director of the Forschungsstelle für Zeitgeschichte in Hamburg (FZH) and Professor of History at the University of Hamburg until 2015. Her research interests focus on social history and the history of mentalities in the late 19th and 20th centuries, with emphasis on the links between gender, generation and class, and the relationship between biography and history. As an “oral historian” she has looked in great detail at the methodological and theoretical problems of personal recollections and narratives as a historical source. Her publications related to the conference include: *Geboren im Jahr Eins. Der Geburtsjahrgang 1949 in der DDR. Versuch einer Kollektivbiographie* (2002); *Die volkseigene Erfahrung: eine Archäologie des Lebens in der Industrieprovinz der DDR. 30 biographische Eröffnungen* (1991); *Mädchen für alles. Arbeitsalltag und Lebensgeschichte städtischer Dienstmädchen um die Jahrhundertwende* (1987).

Anna Zawadzka

(INSTITUTE OF SLAVIC STUDIES, PAS)

Narratives of Jewish Communists' Children: Polish-American Comparative Analysis

Utilizing the Jewish-communist conspiracy cliché, the persecution of the McCarthy era in the US provided Jews and Jewesses with conditions under which they could claim their belonging to the American civic community. These conditions were: anticommunism and patriotism. In my opinion, in the contemporary Polish context, anticommunism plays an analogous role, with the exception that anticommunism is related to the postwar communist past. The stereotype of “Żydokomuna” (pejorative historical term for Jewish-communist conspiracy) coerces people who in the eyes of the public opinion represent Polish Jews (with or against their will) to declare anticommunism, to accept antisemitism and to cut the ties with the communist heritage. Generational perspective on Jewish communist heritage can be found in both Polish and American literature. In memoirs of the children of American Jews,

the political engagement of the parents is seen more positively, as valuing ethos and demeanor, and the persecution of the communists is represented as harmful and detrimental. In the Polish family memoirs about communist parents, the pro-state and nationalist perspectives are dominant – these accounts delineate communist engagements as a deception of the state and nation, action that is related to specific character flaws. In my paper, I will attempt to compare both memories while taking into account the context of American McCarthy era and contemporary Poland.

Anna Zawadzka is an Assistant Professor at the Institute of Slavic Studies of the Polish Academy of Sciences. Her current research focuses on dominant patterns in Polish culture. Her emphasis is on antisemitism and anticommunism as active forces within the framework of current historical politics. Her recent publications include: "Recepcja piętna 'żydokomuny' w ujęciu międzypokoleniowym. Szkic do badań", *Teksty Drugie* 1 (2016); "'Żydokomuna': The Construction of the Insult", in: A. Wolff-Powęska, P. Forecki (eds.), *World War II and Two Occupations: Dilemmas of Polish Memory* (2016); "Tearing Off the Masks: Narratives on Jewish Communists", *Studia Litteraria et Historica* 2 (2013).

Tomasz Żukowski

(INSTITUTE OF LITERARY RESEARCH, PAS)

The 1970s in the People's Republic of Poland:

A Generational Notion of Modernization

A new generation entered the world scene in late 1960s and early 1970s, and with it new notions of modernization came to the fore. New aspirations emerged, the attitude toward values and projects that had dominated the public sphere in the 1960s changed. This paper will take a closer look at this generational shift, based on the example of Polish cinema from the 1970s. At this time, People's Republic of Poland constructed its own bourgeoisie. Its depiction of the world was organized by a jux-

taposition of the collective and the individual. A sensation of being closed in what was an overall safe social universe came into play in movies such as *Przeprowadzka* [Moving] (1972) by Jerzy Gruza. The space of individuality was associated with an undetermined adventure and a forbidden fruit in a socialist state. This image quickly fused with a need for unrestrained consumption. "The West" became a paragon of the unattainable fulfilment. The world of merchandise acquired also an erotic charm. These notions, unlike in Western Europe, became a premise for criticism of the social reality and of the fossilized power apparatus (which later morphed into criticism of the system itself). The young generation entered the society with expectations that differed from those of their parents. Socialism as an egalitarian project was no longer capable of satisfying them.

Tomasz Żukowski is an Associate Professor at the Institute of Literary Research of the Polish Academy of Sciences. His research focuses on the issue of identity as a point of convergence of minorities and the dominant group, on the related discursive mechanisms in the context of the Shoah and the Polish People's Republic. He co-edited and co-authored *Gry o tożsamość w czasach wielkiej zmiany* (2013). He recently published "Narracja narodowo-kombatancka versus wątek żydowski w kinie polskim lat sześćdziesiątych", in: K. Chmielewska, G. Wołowicz, T. Żukowski (eds.), *Rok 1966. PRL na zakręcie* (2014) (with Aránzazu Calderón Puerta); "Bohaterki, bojowniczk, przegrane? Hiszpańskie narracje o kobietach zaangażowanych w ruchy lewicowe pierwszej połowy XX wieku", *Studia Literaria et Historica* 2 (2014) (with Aránzazu Calderón Puerta); "Lewica i PRL w dyskursie głównego nurtu", in: K. Chmielewska, G. Wołowicz (eds.), *Opowiedzieć PRL* (2011).



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