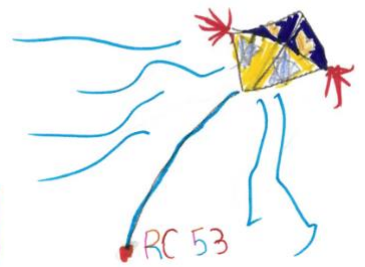




Sociology of Childhood



NEWSLETTER

JUNE 2024



“Voice”

Photograph courtesy of Jason Rosewell

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International Sociological Association (ISA),  
RC53 Research Committee on Sociology of Childhood

# Editorial

Dear Colleagues and Members of the ISA RC53,

As the need to hear children's voices grows in the face of ongoing injustices, we present the June 2024 issue of our newsletter, which contains thought-provoking contributions from childhood scholars across the world addressing different social issues concerning childhoods.

This issue features extensive work by two childhood research centres at the University of Sussex in the UK and the National University of San Martín in Argentina, an interview with a brilliant childhood researcher in Francophone contexts, stimulating essays addressing Gazan childhoods in wartime, forced migrant students from Ukraine in Poland, and research with children and young people from low-income Argentinean neighbourhoods. You will also find calls for upcoming events and recent publications related to childhood research.

In the past months, we had some exciting news from our committee. Following a voting contest held in January 2024 among the membership, the ISA RC53 has chosen its logo design. This winning design was created by the 6-year-old daughter of our research committee's Secretary/Treasurer, Anne C. Ramos! This serves as an additional image to our official RC53 logo, that we can use in our social media and other promotions.



Another exciting initiative is our collaboration for the translation of our latest newsletter to enhance the inclusivity of our committee as a global network of childhood scholars. We extend special thanks to Rossana Pérez del Águila for preparing the Spanish edition and to Sonal Pandey for the Hindu edition of the December 2023 issue! We warmly invite you to send us an edition of this issue translated into your language for circulation within local networks of childhood scholars and on our [webpage](#). More information is on page 24.

Furthermore, our newly established X account is growing with new followers and recent news from our research committee. Please follow us on [@IsaChildhood](#) if you have not already done so!

We further invite you to check out our call for sessions for the V ISA Forum of Sociology in 2025 in Rabat, Morocco. We look forward to receiving numerous proposals addressing social issues that children are facing at local and global levels, methodologies and theories of research with children! Only a few weeks before the deadline!

Finally, we welcome your contributions for the upcoming December 2024 issue of the newsletter. Please find a wide range of proposed content and the guidelines in the Call for Content section of this newsletter!

Warm regards,  
Hamide Elif Üzümcü  
ISA RC53 Communications Manager

## Disclaimer

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# Letter from the President

Dear Members of RC53, colleagues and friends,

I wish this Newsletter finds you and your communities well. This year finds us in many countries facing political, social and economic challenges of great magnitude with severe consequences for children in the present and in the future.

The ongoing war in various regions of the world, of which Israel-Palestine and Russia-Ukraine are two hyper-visible expressions while others are invisible or naturalized, represents a challenge to the most basic human rights and results in tens of thousands of children being killed, orphaned, and suffering from systematic violence. At the same time, the economic appropriation of the commons goods is a caution against the future and, in general, a problem of environmental and intergenerational injustice.

These are also among the important childhood topics that will be addressed in our next Forum. It will take place in Morocco, July 2025: <https://www.isa-sociology.org/en/conferences/forum/rabat-2025> We hope to meet as many of you as possible then! Session proposals are received until July the 1st, 2024.

Our main goal as the RC53 board is to keep building an international dialogue around the sociology and social studies of childhood, for which all your initiatives are most welcome.

Warmly,  
Valeria Llobet



Queridos/as miembros del RC53, colegas y amigos,

Espero que este Newsletter los encuentre bien junto a sus comunidades. Este año nos encuentra en muchos países enfrentando desafíos políticos, sociales y económicos de gran magnitud con severas consecuencias para la infancia en el presente y en el futuro.

La guerra continua en varias regiones del mundo, de las que Israel-Palestina y Rusia-Ucrania son dos expresiones hipervisibles frente a otras invisibilizadas o naturalizadas, representa un desafío a los derechos humanos más básicos y tiene como resultado decenas de miles de niños asesinados, huérfanos, y padeciendo la violencia sistemática. Al par, la apropiación económica de los bienes comunes establece una caución contra el futuro y en general, un problema de injusticia ambiental e intergeneracional.

Estos tópicos, entre otros, serán abordados en el próximo Foro Mundial, que tendrá lugar en Marruecos, en Julio del 2025: <https://www.isa-sociology.org/en/conferences/forum/rabat-2025> La recepción de propuestas de sesión está abierta hasta el 1 de julio.

Nuestra meta principal, como comité, es seguir promoviendo el diálogo internacional y regional en los estudios sociales y la sociología de la infancia. Por ello, todas sus iniciativas son bienvenidas.

Cordialmente,  
Valeria Llobet



# Research Centre in the Spotlight

## The Centre for Innovation and Research in Childhood and Youth (CIRCY) University of Sussex, the UK

The Centre for Innovation and Research in Childhood and Youth (or 'CIRCY') was set up in 2012 as a new interdisciplinary research centre at the University of Sussex in Brighton, the United Kingdom. It originated out of the School of Education and Social Work, which already had a substantial number of researchers interested in issues relating to childhood and youth. Since then, the membership has grown to include members from across the University, including psychology, sociology, medicine, law etc. In 2023 it was awarded Centre of Excellence status by the University, raising its profile as one of the University's core research areas.

Research at CIRCY broadly falls under five key themes: (1) 'children's participation', with a particular focus on how children can become involved in research and other forms of decision-making in their lives; (2) 'digital childhoods', focusing on how digital technologies impact on children's lives, including for specific groups (e.g. those with autism); (3) 'emotional lives', which focus on the psycho-social dimensions of children's lived experiences, and what sensitivity to this looks like in practice settings; (4) 'good childhoods and (extra)ordinary childhoods', which critically engages with the politics and ethics of defining what a 'good' or 'ordinary' childhood means; and finally, (5) 'methodological innovation', focusing on how we can experiment and challenge what 'research' looks like with children in ethically sensitive ways.



CIRCY Director Liam Berriman (left) at the launch of the Centres of Excellence at Parliament in July 2023

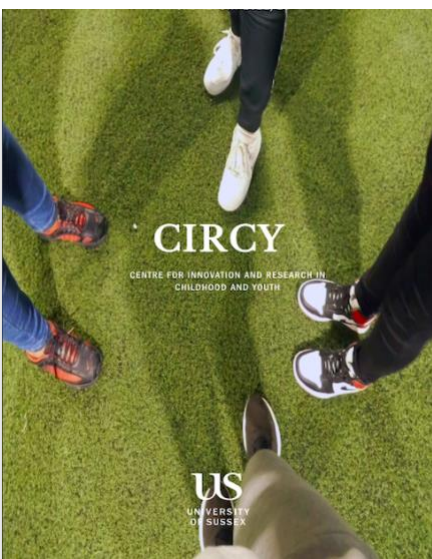
Since its founding, CIRCY has been home to a range of research projects, with grants from UK funders, such as the ESRC, AHRC, Nuffield Foundation and government contracts, and international funders, such as from the European Research Council. Our Recent projects have focused on several key areas that we feel are of growing significance in the lives of children and young people. The following is an indicative rather than definitive list of areas we focus on:

**Climate change** – One strand of our work has focused on how children's everyday lives are shaped by wider concerns about climate catastrophe. Dr Perpetua Kirby and Dr Rebecca Webb have led work on how children and parents engage with ideas of 'uncertainty' in relation to climate change, and the potential of pedagogies of uncertainty in schools. Prof Janet Boddy has also collaborated on work that has looked at how climate change and environmentalism are experienced in different families across different national contexts.

**Data landscapes** - Work has also been developed around the changing landscape of data and information systems that surround children, particularly in their engagement with local authorities. Prof Elaine Sharland, Prof Lisa Holmes, Dr Liam Berriman and Dr Perpetua Kirby are working across several projects that explore how information is used to inform practice around children and families. They have explored questions of children's voices in information, and how linkage of administrative data opens up new perspectives on children's needs.

**Transforming practice with young people** – Many CIRCY colleagues are involved in thinking about how support for young people can be re-shaped to best meet their needs, particularly against a background of debates about risk and safeguarding. This includes focuses on extra-familial harm by colleagues such as Prof Michelle Lefevre and Prof Kristine Langhoff, on sexual health by Prof Rachel Thomson, on drug law by Dr Simon Flacks, and on experiences of leaving care by colleagues such as Prof Janet Boddy and Prof Robin Banerjee.

**Archival and longitudinal approaches** – A significant strand of our work has focused on what we can learn about childhood and youth transitions from biographical, narrative and historical perspectives. This includes work on the histories of playgrounds by Prof Ben Highmore, youth cultures by Prof Lucy Robinson, sexuality by Prof Rachel Thomson and schooling by Prof Hester Barron.



CIRCY frequently welcomes visitors, including postgraduate researchers and visiting professors, where their work closely aligns with our interests. Some of our most recent visitors have shared their experiences [here](#).

To hear more about the research at CIRCY, please watch this [video](#).

To find out more about CIRCY, you can visit [here](#).

Dr Liam Berriman,  
CIRCY Director



## **Program of Social Studies in Gender, Childhood and Youth (CEDESI-UNSAM) National University of San Martín, Argentina**

*Addressing social inequalities and structural violence in Argentina*

We created the Program of Social Studies in Gender, Childhood and Youth in 2012. It is part of the Center for the Study of Inequalities, Subjects and Institutions (CEDESI) at the National University of San Martín, at Greater Buenos Aires, Argentina.

Our main research objective is to examine from a socio-historical perspective the institutionalization of the categories "childhood", "minority" and "adolescence", in everyday and public policy contexts. We do so by focusing on the everyday experiences and subjectivity of children and young people living in poor neighbourhoods. We pay special attention to both the interactions that children and young people and their families maintain with state agents, as well as the relationship between public policy and social inequalities, especially those based on gender, race, and age.

We are working on: a) care practices and experiences in which children, youth and families are protagonists, as care givers or/and receivers; b) Youth crime, judicial and welfare policies and experiences of young people in Argentina; c) regulations of autonomy, sexuality, maternity and gender in contexts of inequality and structural violence; d) sexual rights for children and youth, and feminisms in Latin America; and e) memories and representations of childhood in different temporalities.



These lines are organized around the interest of analysing contemporary social transformations through the study of childhood and youth.

Also, the members of the Program teach various undergraduate and graduate courses at different universities; focused on gender, feminism, sexual education and youth and children's issues.



Along with our regular academic research activities, we provide consulting and technical assistance both for international agencies such as UNICEF, and states agencies such as the National Secretariat for Children, Adolescents and Family (SENAF) and the National Institute against Discrimination, Xenophobia and Racism (INADI).

Over the years the Program has maintained a consistent articulation with public policy officials and agencies who work with children and young people, so as to contribute to institutional capacities. We are interested in contributing to the promotion of childhood citizenship and children's rights, the achievement of equality and social justice, and the prevention of different forms of violence. Thus, in addition to technical assistance and the promotion of political dialogue, we have designed and oriented learning processes in gender and human rights issues aimed for public agents, such as school teachers, state workers and social and community leaders.

We have received students and researchers from various universities around the world, who have come to spend a semester here, working on their research projects.



In the last five years we have strengthened our work in science dissemination through social media. We have three strategies that we would like to highlight. First, we conduct micro-interviews with activists and academics. Secondly, we include podcasts produced by students as part of the evaluation for our undergraduate seminars. Finally, we develop a product entitled "the trailer of the paper". Using animation techniques, we tell the key points of our recently published papers in a short video.

You can also access relevant information about our recently published manuscripts and about the academic events in which we participate in our social networks:

You can find us on

Facebook: [@generoinfanciayjuventud](#)

Instagram: [@generoinfanciayjuventud](#)

X: [@gij\\_unsam](#).

You may reach us at [generoinfanciayjuventud@unsam.edu.ar](mailto:generoinfanciayjuventud@unsam.edu.ar) or check our [website](#).

Ana Cecilia Gaitán, PhD

Coordinator of the Program of Social Studies in Gender, Childhood and Youth

## Interview

### Ghislain Leroy interviews Julie Pagis

**Ghislain:** **Julie, you are currently a researcher in political sociology at the French National Center for Scientific Research (CNRS) and specialist in the sociological analysis of children. Could you retrace the main stages of your scientific career relating to childhood?**

**Julie:** Childhood, and more specifically children's political socialization, has been at the heart of my research interests since my earliest work. My doctoral thesis (2003-2009) focused on the biographical consequences of activism in May '68, on the trajectories of “ordinary sixty-eighters” and those of their children. I looked into how political legacies had been passed on to children. While some descendants explicitly inherited stories, photos, or objects of May '68, I found that it was more through “primary counter-cultural socialization” that this transmission took place. I thus highlighted different profiles of May 68 descendants, and showed that they differed according to types of parental political activism, but depending on family configurations and educational practices they experienced, including school trajectories. These results were published in a book, translated into English, under the title *May 68: Shaping Political Generations* (Amsterdam University Press, 2018).

Following my PhD, I was recruited as a research fellow at the CNRS in 2010 for a project on “The Genesis of Children's Categories of Political Understanding”, using ethnography and comparative statistics of elementary school children aged 6 to 11. The project arose from a frustration with my thesis: the 68ers’ “children” were between 30 and 40 years old when I interviewed them, I therefore had to rely on questionnaires and retrospective interviews to explore their childhood socialization. I wanted to work on children's political socialization *first-hand*, in order to grasp the largely implicit and unconscious vectors and processes at the root of early political tastes and preferences.



I had, however, never conducted ethnographic research with children before. I quickly realized that it would be complicated to play both the role of an ethnographer (trying to keep a close or more equal status with the children) while also being the only adult present with 15 children, as I was in charge of half of the class. I therefore decided to ask Wilfried Lignier, who had just completed a thesis on gifted children in France, to work with me on the project. Together, we decided to re-embed the question of political socialization into a larger theory of socialization, taking into account very general perceptions and lived experiences of social order (i.e. how do children view, classify and live in a socially stratified society). We were interested in the formation of differing habitus (Bourdieu).



This project on children's perceptions of the social and political world took place in two Parisian elementary schools over two school years. We surveyed all students (N= 338) and interviewed around 100 of them. The first year of the study was devoted to the children's daily lives, their social interactions and their perceptions of wealth and professions. The second, during a presidential election year, provided an opportunity to explore their perceptions of politics. The results were published in various articles and in a book (2017), defending the general thesis of “symbolic recycling” as a structuring process in child socialization (Lignier & Pagis, 2025).

The concept of “symbolic recycling” originated because we were surprised to observe that children overwhelmingly used criteria related to hygiene (dirt, dust, excrement, germs) and academics (grades, class behavior, etc.) when commenting on different professions, enmities or when judging the candidates for the 2012 presidential election. Children explained that they didn't like a classmate because they were “dirty”, “fat”, “said bad words”, “had a snotty nose”, “didn't behave well in class”, “spoke badly” or had “poor results”. These domestic and school-based evaluations saturated the material, and seemed out of place regarding what we were questioning the children about (professions, friendships, politics). This model of “symbolic recycling” would eventually become the central thesis of our work.

The idea behind the concept is that when it comes to perceptions of social order, children have a strong tendency to impose distinctions, thematic registers, idiomatic expressions, etc., that were first imposed on them through socialization (family, school, peers). This mainly takes place through the use of educational rules and reminders, or in other words, orders: to not get dirty, not “pick your nose”, not say bad words, not act like a “girly girl” or a “tomboy”, to avoid danger, get good grades, and so on. These orders, repeated daily by parents and teachers (and peers), are “order words” that regularly become the “words of (social) order” for children, i.e. those they spontaneously use to classify people, peers, professions, politicians and so on.

**Ghislain: Since 2013, you've been co-hosting a highly successful seminar on the “Social Sciences of Childhood,” could you tell us more about it?**

**Julie:** Wilfried Lignier and I have extended our collaboration by holding a research seminar on the “Social Sciences of Childhood” at ENS and EHESS. Our goal was to provide a space where students and researchers could come together and reflect on childhood, looking for ways to construct a social conception of childhood and socialization that could be operational for research. Due to the division of scientific labor, certain subjects seem to fall “naturally” into the hands of certain academic disciplines (in this case, the medical or biological sciences have highly studied childhood), and not others. The aim of the seminar, which has now been running for over ten years, was to provide a multi-disciplinary space of discussion where both classic and recent research on childhood could be presented and discussed, and where future research could be forged.

Over the years, we've explored for example the anthropology of childhood, research using “natural”, long-term observations of children (Margaret Mead, Beatrice and John Whitting, Jacqueline Rabain, David Lancy, Jonathan Tudge). We've also looked at the language socialization movement (Elinor Ochs, Bambi Schiefflin, Alessandro Duranti), and also have been interested in childhood from a historical (Philippe Ariès, Jean-Noël Luc, Jean-Claude Chamboredon, Viviana Zelizer) and cultural psychology and ethnomethodology (Barbara Rogoff, Peggy Miller, Sara Keel, Marjorie Harness Goodwin, etc.) perspective. We also delved into Annette Lareau's important book *Unequal Childhoods. Class, Race, and Family life* (2003) which had surprisingly not yet been translated into French (until now, in 2024 thanks to Kevin Diter and Sylvie Octobre). Finally, we recently addressed the question of bodily socialization through children's performances.

This seminar has been particularly important in my career as a researcher: much more than a seminar to teach the social sciences, it has created a dynamic research sub-field. Numerous students who have followed the seminar have written their Master's theses on childhood, sometimes going on to doctorates, and some obtaining the very first research positions on “Childhood” in France. I'm thinking of Kevin Diter, who wrote his dissertation on children's love socialization, and who has been co-organizing the seminar with us since 2018, alongside other PhD students working on childhood: Abigail



Bourguignon, Holly Hargis (I am co-directing her dissertation on children's language socialization), H  l  ne Oehmichen and Julien Vitores.

Over the past years our conceptualization of socialization is based on three main foundations. Firstly, in contrast to the developmentalist framework that approaches childhood from a normal/pathological perspective, we advocate for a variationist approach, in which children *grow up differently according to the social conditions in which they live*. Secondly, contrary to the idea (implied in the term socialization) that we become social with age, we consider that a child is always social, in the sense that they are, even before birth, involved in social relations (linked to parental expectations, for example). We therefore prefer to replace the term socialization with sociogenesis (borrowed from Elias and Vygotsky). The term obliges us to clarify and specify what we're talking about (sociogenesis of this or that disposition, way of being or doing). Lastly, we feel it's essential to consider the different actors and means underlying socializing processes, and here we take up Lev Vygotsky's idea that words constitute "instruments of thought" and means of self-production. But words come from somewhere, and parents play a vital role in language socialization and the unequal availability of language resources for self-production. Following this idea, our approach to socialization put into question certain aspects of the Childhood Studies' line of research. This Anglo-Saxon approach, imported in France in the 1990s, has, to its advantage, treated childhood as an object in itself, and rehabilitated children's agency (Allison James, Alan Prout, William Corsaro, etc.). By concentrating on "childhood" and childhood "culture" on its own, it nevertheless, at times, underestimated adult actors in childhood socialization and some internal social differentiations.

**Ghislain: Finally, can you say a few words about your own research regarding children's political socialization?**

**Julie:** At the end of my collaboration with Wilfried Lignier, I continued to work on children's political socialization, carrying out an ethnography in a school during the 2017 presidential campaign, accompanied by a cartoonist. I came, once again, across the importance of "symbolic recycling": while children at this age largely share their parents' political preferences (when they are aware of them), they don't imitate what their parents say. To judge current events and candidates, they use domestic and school criteria (for example "dirty vs. clean", "handsome vs. ugly", "polite vs. rude", etc.), the same criteria that others (teachers, parents) use to assess them.

Working with a cartoonist enabled me to go further, scientifically speaking, on the question of the bodily and emotional experiences of politics. Lisa Mandel encouraged the children to mime scenes they had experienced in their families, in order to represent bodies in movement, making it possible to gather material that was largely absent from the interviews. An overly intellectualist approach to politics would exclude emotions from analyses and conclude, wrongly, that for example political socialization is absent in working-class families because of the rarity of pedagogical language interactions between parents and children. The less formal and more collective way in which we collected children's comments, by asking them to react to topical issues and the "affairs" that peppered the campaign, enabled me to highlight the richness, diversity, violence and complexity of what they had to say, which they largely kept quiet during interviews. I was able therefore to develop a theory taking into account the role of emotions in the formation of early political likes and dislikes.

I returned to the same school in 2019, this time to interview children about how they perceived the Yellow Vests (YV). For someone who had been working on children's political socialization for many years, a rather unexpected fact immediately caught my attention: children's infatuation, particularly those from working-class backgrounds, with the issue of YV and the extent of their knowledge about them. The great novelty here, compared to the research carried out in 2012 and 2017, is the importance of social media (Instagram, Snap, WhatsApp) and youtubers (followed by many of the students) as children's central vectors of information on current events. Yet access to this flow of information is inversely proportional to social origin. Contrary to what we usually see, here it is children from working-class backgrounds who are the most talkative and knowledgeable (about the YV, particularly when commenting videos of police violence).

But what's most surprising and interesting concerning children's political socialization, is undoubtedly the place of the "YV game" in the playground. As sociologists and child psychologists have long

documented, symbolic social pretend play plays a central role in children's appropriation of various social roles. Through the "YV game", children actively take on political roles, which enter the playground via social media. The materials collected in the spring of 2019 document one of the ways in which (children's) political opinions are produced. Whether it be singing and dancing, clips about the YVs, or taking part in the YV game, the body and the incorporation of popular cultural products, mediated by social media, influences opinion making. This adds to research regarding the role of digital cultural products - little studied, no doubt because of their illegitimacy - in the production of political opinions, both for children and adults.

Ghislain: **Thank you very much, Julie. The entire RC53 Communication Team thanks you very much for your availability and these very clear explanations!**

### **Some references to Julie Pagis' work**

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Find more about Julie Pagis on <http://iris.ehess.fr/index.php?3470>

## **Essays, Commentaries, Reviews**

### **Gazan Children: Why are they killed?<sup>1</sup>**

Ethel V. Kosminsky

The Israeli army (IDF) conquered the boundary between Rafah, a city in the South of Gaza, and Egypt on May 7, 2024, preventing trucks with food, water, fuel, and medicines to enter Gaza. Before that date very few trucks were allowed to go into Rafah due to Israeli soldiers' inspection. They prohibited, for example, surgical scissors and toys.

Israel had pressed the Gazan population to move to Rafah saying that they would be safe. However, during their stay in Rafah, the IDF never stopped bombing Gaza from air, land, and sea, demolishing houses, and the infrastructure. They never stopped using drones and quadcopters. This last one is a new Israeli invention that flew lower and is able to easily kill anybody especially a child. Starting on May 7 Israel ordered the evacuation of Rafah and the moving of people to central Gaza.

Most of Gazan population is children, together with women they comprehend 70% of the whole population. Estimative points to the number of more than 600.000 children in Rafah. Children died from starvation and diseases related to famine: diarrhea, bronchitis, pneumonia, jaundice syndrome, hepatitis. The water is polluted, and the sewage runs openly. Israel bombed the compound desalinization and water treatment. The ruins of the houses spread asbestos causing difficulties to breath.

Children are the most amputees at any hospital because doctors have to prevent bleeding. The amputees have no support after the surgery. After a few days they are discharged. The hospitals are too crowded,

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<sup>1</sup> This is an abridged version of the paper "Genocide in Gaza and in the West Bank: And the Children? What they have to do with it?" presented at a debate held by the Brazilian Association of Graduation and Research in Social Sciences (ANPOCS) "Graves violações de direitos humanos em Gaza e responsabilidades multilaterais," on May 6, 2024.

with families living in. It is impossible to control infection. When the situation of a patient is very bad, doctors prescribed a treatment outside Gaza. That's what happened to 4-year-old Gazal Bakr, who was evacuated to Qatar with her mother and her 3-month-old baby sister. Gazal had one leg amputee and she walks with crutches. When she goes to sleep she needs her mother next to her. She doesn't allow her mother to go even to the bathroom. Gazal's mother never leaves the apartment. She feels very guilty because she left 3-year-old-Yousef with his father behind. She cannot eat because her son has no food. Everyday Gazal asks her mother when her father and brother are coming (Griswold, March 21, 2024). More than six months into the genocide in Gaza, "over 10.000 women have been killed, among them as estimated 6.000 mothers, leaving 19.000 children orphaned." Women who have survived Israeli bombardment and the IDF shoots, are widowed having to care for their children and facing starvation. (UN Women, April 16, 2024).

Israel uses white phosphorus in Gaza and in Lebanon. White phosphorus burns people thermally and chemically down to the bone "as it is highly soluble in fat and therefore in human flesh. White phosphorus can exacerbate wounds after treatment and cause multiple organ failure. Already dressed wounds can reignite when dressings are removed, and the wounds are re-exposed to oxygen. Even relatively minor burns are often fatal. For survivors, extensive scarring tightens muscle tissue and creates physical disabilities. The trauma of the attack, the painful treatment that follows, and appearance-changing scars lead to psychological harm and social exclusion" (Human Rights Watch, October 12, 2023). In Instagram a woman and her three children were burned by white phosphorus. It's impossible to describe their faces. She implored to be evacuated with her children to be treated elsewhere.

Among all killings of children, one is the worst if it's possible to say that. I refer to snipers that follow all IDF troops. Doctors said this is "Not a Normal War." A sniper hit with a gunshot a child's head and thorax. They are brought to a hospital for no avail. "They were not able to talk, paraplegic. They were literally lying down as vegetables on those beds. They were not the only ones. I saw even small children with direct sniper shot wounds to the head as well as in the chest. They were not combatants, they were small children," said Dr. Fozia Alvi, a Canadian doctor (The Guardian, April 02, 2024).

Why are children killed?

Israeli population learn since their early years at school that their country is an ethno-nationalistic country, and that their enemies are the Palestinians. They internalized the Zionist message that the children of Israel possess exclusive historic rights to the Land and have returned home after 2000 years of exile (Peled-Elhanan, 2012: 103). Thus since little kids Israelis are members and participate of a militarized state and society. From 18 to 20 years old they are sent to the occupied territories to keep the Israeli supremacy. After that they continue working voluntarily on behalf of the government, army and industry combined with their own job or studies (Shachar et al. 2023. P. 207).

Answering the question, children are killed as the Israelis see them as future terrorists. They reach a degree of dehumanization similar to the American soldiers in the Vietnam war. Massacres of the Vietnamese and the Palestinian people imply that the victims are dehumanized and have no right to life. In Instagram on January 4, 2024, a young female soldier was singing while she drives a Caterpillar to remove Palestinian corpses. There is a complete feeling of contempt or callousness for the other's life. That's the same way when a sniper kills a 3-year-old or 7-year-old child.

Ethel V. Kosminsky

Retired Professor of Sociology at São Paulo State University – Marília, Brazil

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## Forced Migrant Students from Ukraine In Poland – Education as a Challenge

Urszula Markowska-Manista

### *Introduction to the context*

In recent years we have seen an increase in refugeeism and migration to Poland. In the wake of Russia's aggression against Ukraine, the number of people fleeing the war and its consequences has significantly increased. Since 24 February 2022, Poland (whose eastern border is also the EU border) has experienced an unprecedented influx of war refugees from Ukraine. Hundreds of thousands of Ukrainian refugees fleeing war, persecution, hunger and the dangers of the humanitarian crisis have sought safety in this neighbouring country. Poland has thus become one of the most important frontline countries that continues to provide shelter including access to services to adults and children at various levels (Podgórzńska et al. 2023).

As a result, the number of students with migration backgrounds in schools, coming mainly from the East (Belarus, Ukraine, Russian Federation), has increased significantly<sup>2</sup>. They are both from families of economic and forced migrants. Data from November 2023 indicates that 286,000 Ukrainian children are enrolled in Polish schools, among them students who are war refugees and students who arrived in Poland as migrants, before the Russian invasion in 2022.

The scale and changing nature of refugeeism and migration pose new challenges and opportunities for Polish education and Polish schools (unprepared to accommodate such large numbers of foreign students). In 2022, Ukrainian-speaking children, Russian-speaking children, Ukrainian Roma children, and minority children from other countries, whose parents worked or studied in Ukraine, arrived in Poland in the months before the end of the school year. This in some ways deconstructed how the Polish hitherto monocultural school functioned and changed its daily life (Markowska-Manista, 2022).

<sup>2</sup> The number of children with refugee and migration experience in Polish schools has started to increase since 2014 (after the annexation of Crimea and the start of the war in the Donbass) and then from 2020 (after the fraud elections in Belarus).

## *How to act in this situation?*

### *The right to education in selected legislation*

In order to ensure access to education for children from Ukraine, a series of legislative changes have been introduced with regard to the extension of their stay in Poland, and their education.

In the previous school year, Ukrainian forced migrant students could attend preparatory classes for up to 12 months. In the school year 2023/2024, Ukrainian children participate in additional Polish lessons (like before 2022/2023). Refugee students from Ukraine have been provided with a different number of additional Polish language classes than students from other countries, while the time period for these classes - up to 24 months - has been standardised for all groups of students. Teachers teaching refugee students have been assigned additional classes above the limit specified in the Teachers' Charter. Ukrainian teachers were given an easier path to employment in schools and were either employed as intercultural assistants or as teachers in some schools. Intercultural assistants are increasingly present in schools (Herbst & Sitek, 2023), important work to support teachers is also being done by NGOs and ordinary people.

The right to education is enshrined in various legislation, both Polish and international. Article 2 of Protocol No. 1 to the Convention for the Protection of Human Rights and Fundamental Freedoms of 20 March 1952 (Journal of Laws 1995, No. 36, item 175) states that: *no person shall be denied the right to education*. The right to education of all children is provided in the Charter of Fundamental Rights of the European Union of 14 December 2007 (Official Journal UE from 2010. C.83), with Article 14 stipulating that *everyone has the right to education*.

In terms of Polish legislation, the universal right to free education in public schools is enshrined in the Constitution of the Republic of Poland of 2 April 1997 (Journal of Laws 1997, No. 78, item 483). There are two basic documents regulating the right to education of foreigners residing in the Republic of Poland: the Act of 7 September 1991 on the educational system (Journal of Laws of 1991, no. 256, item 2572, as amended) and the Regulation of the Minister of National Education of 2 January 2015 (Journal of Laws of 2015, item 31). Article 94a of the latter Act declares that foreigners have the right to free education and care at all levels of public schools until they reach the age of 18 or graduate from secondary school. The school is obliged to support and encourage foreign students to learn the language and culture of their country of origin.

## *Conclusions*

### *Challenges for education in the context of increased cultural and national diversity in schools*

In Poland, Ukrainian forced migrant students are balancing between two worlds: the world of their country of origin where they left their close ones, and the world of their host country with new challenges and a new educational environment.

More than half of school-age refugee children remain outside the Polish education system. Various factors contribute to this. One is that some Ukrainian students continue their online education in the Ukrainian system (and as a result do not interact and bond with their peers in the Polish school environment). Another is that the Polish education system differs from the Ukrainian one, so it is difficult for children to quickly find their way and adapt to the new environment additionally combining this with education in a Ukrainian online school. Another important factor is the language barrier and the fear of communicating in Polish in a peer group and in contact with Polish teachers. For this reason, some Ukrainian students have opted out of the Polish school. Some were convinced that the war would soon be over and they would return to Ukraine, to their homes, their loved ones and their school. Not wanting to fall behind, they studied and continue to study online in Ukrainian, but due to the lack of contact with their peers in Poland, they do not adapt and integrate, remaining in their own environments and their own linguistic and cultural 'bubbles'. The language barrier and distance in peer groups is not the only problem. The children have all brought various difficult memories, dramatic experiences and traumas (flight, bombing, shelling, torture, death of loved ones). There are children and adolescents in this peer group who cannot cope being away from their country, away from home, children with post-traumatic stress syndrome who need (culturally and linguistically) adequate psychological support. There are also children who have not suffered great trauma, but have adaptation

problems. Still another group of children study in two systems - Polish - on-site and Ukrainian - online. These students navigating two school worlds, two languages and a double burden of education are having a very hard time.

A study conducted in 2023 reveals that the number of Ukrainian students attending Polish schools is declining instead of increasing. The data shows that since October 2022, about 10,000 of them have resigned from on-site education in Poland (Report of the Centre for Civic Education Foundation, 2023). Ukraine does not want a 'brain drain'. Hence, the Ministry of Education is trying to keep Ukrainian students in exile in contact with the Ukrainian online education system.

It is extremely difficult to function in multiple realities, especially when you are a student. It is equally difficult to work in unstable (dependent on the war situation and migration from a neighbouring country) conditions when you are a teacher. Despite the solutions that have been implemented and are still being modified to make the Polish school accessible and associated with a place where children and young people acquire life skills and opportunities for further development, education is still a challenge. This challenge relates to the individual life situation of every student experienced by war, the priorities and opportunities of the family, and the strain that the specific situation of being a war refugee puts on the child.

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## Meanings of caring in the voices of children and young people from low-income Argentinean neighborhoods

Valeria Llobet, Carolina Remorini and Pablo De Grande

Making room for children's voices means providing a space for them to become audible, understanding that voices are more than words and that what it is said surpasses the language and prosody (Giacobone, 2020). The forms of discourse that children bring into play from the moment they are born are multiple and encompass all the senses. Adults of a certain cultural and socioeconomic background, with an extensive history of schooling, have learned to focus, perhaps excessively, on verbal narration, minimizing or even denying other non-linguistic forms of children's discourse. That is why, sometimes, it is difficult to really listen to children. Therefore, it is difficult to have the necessary cognitive, affective,



and political disposition to make an audience of children who, from some canonical definitions of childhood, have no voice.



So how is it possible to create environments so that people in their infancy, childhood, and adolescence can be audible? What should we learn to be able to listen to children's different voices? How can we develop an attentive and respectful way of listening that does not try to translate - and immediately colonize - their discourse? Does social research offer a way to do this based on respect for their voices, their unexpected ways of expressing themselves, their times, and their certain opacity for those who have different experiences and expectations?

How can we, researchers, caregivers, or simply adults who interact with children be prepared to listen to them? Listening and observing are learned skills. As social researchers, we are presumed to exercise both senses in a deep, subtle, specific, targeted, and oriented way. But do we really manage to do so?

It is a challenging task to work with children and also with young people who have supposedly found their own voice. Finding one's own voice is a path in the life trajectory. It is not something given, but something learned within the framework of social interaction. This path is, sometimes, paved on a terrain that demands being alert because other voices discipline, judge, enable, obstruct, or open people's voices. And those often come from other people very close to them, or whose voices are more legitimated.

Doing research with children is not “giving a voice” to them. They already have a voice. What we have to do then is to learn to listen to them. This may seem simple and even naïve, but it is so basic that we take it for granted. Interviewing is listening to children, there is no doubt. However, is doing an interview an appropriate way to give space for children to become audible?

If we assume that children can be considered an “other” from the adult experience, they are also an “other” from the research experience and any other intersectional situation. This is reciprocal: we are “others” for them, whose main effort and work is to learn to understand and relate to us. This reciprocal effort and work is manifested in a fundamental way in research.



Conducting research that makes the voices of all participants audible requires flexibility and respect for their modes and timing. It demands to accept their messiness. Doing research with these subjects requires creativity, waiting, humility and the conviction that those voices we want to hear are voices that we are not always willing to listen to. They have tones, volumes, and contents sometimes unexpected. Their words and the looks and gestures that accompany them, the physical distances, the withdrawals and rejections challenge our image of childhood, and we are sometimes unable to process them. The overflow and disorder -although theoretically known to be a basic condition of childhood (Gopnik, 2016)- dislocates, stresses, and strains us.

When childhood and adolescence are lived in precarious environments, their voices are more inaudible. That is why listening to them is imperative and finding ways to do so is a real challenge.







Ahora bien ¿cómo es posible crear entornos para que las personas que transitan la infancia, niñez y adolescencia sean *audibles y auditas*? ¿Qué tendríamos que aprender para reconocer en los niños y niñas unas voces diferentes, que requieren de una escucha diferente, atenta, respetuosa, que no intente traducir -y colonizar inmediatamente- esa forma de discurso? ¿Es la investigación social una vía para hacer esto desde el respeto por las voces, sus formas inesperadas de manifestarse, sus tiempos, su relativa opacidad para nosotros/as, que, como adultos/as tenemos otras vivencias y expectativas sobre el decir y el escuchar?

¿Sabemos escuchar esas otras voces? ¿Cómo podemos disponernos, desde nuestro rol como

investigadores/as, cuidadores, o simplemente adultos que interactuamos con niños/as para escuchar ampliamente? Escuchar a observar son habilidades que deben aprenderse. Se supone que nuestro entrenamiento profesional como investigadores conlleva ejercitar estos dos sentidos de maneras más profundas, sutiles, específicas, orientadas ¿Pero realmente lo logramos?

Es ciertamente un reto, un desafío en el trabajo con niñas y niños, y también con jóvenes, estos sujetos que ya -supuestamente- encontraron su propia voz. Encontrar la propia voz es un camino en la trayectoria de vida. No algo dado, sino que se aprende en el marco de las relaciones sociales. Y este camino es, en ocasiones, sinuoso y trazado sobre un terreno que exige estar alerta, prestar atención, porque hay otras voces que disciplinan, que juzgan, que habilitan, que obturan o abren. Y esas voces a menudo vienen de otros muy cercanos, o cuyas voces están más legitimadas.

Investigar con niños y niñas no es entonces “darles voz” a estos sujetos. Ellas y ellos ya tienen voz. Lo que tenemos que hacer es aprender a escucharla. Y esto que parece simple y hasta naif, es tan básico a la vez, que lo damos por sentado. Hacer una entrevista es escuchar a los niños ciertamente. Pero, ¿hacer una entrevista es una forma adecuada de dar espacio a que las voces de niñas y niños se tornen audibles?

Si asumimos que niños y niñas -desde la experiencia adulta- pueden ser considerados un “otro”, también lo son desde la experiencia investigadora, y desde cualquier otra situación pensada interseccionalmente. Y esto es recíproco, somos un “otro” para ellas y ellos, cuyo principal esfuerzo y trabajo es aprender a entendernos y relacionarse con nosotras/os. Y este esfuerzo y trabajo recíproco se manifiesta de manera fundamental en la investigación.



Llevar a cabo una investigación que haga audibles las voces de todos y todas las participantes exige flexibilidad y respeto por los modos, los tiempos, el desorden. Hacer investigación con estos sujetos requiere creatividad, espera, humildad y también la convicción de que esas voces que queremos escuchar son voces que no siempre estamos dispuestos a escuchar. Sus tonos, volúmenes y contenidos, las palabras y las miradas y gestos que las acompañan, las distancias corporales, los repliegues y los rechazos desafían nuestra imagen de las infancias y juventudes y no siempre somos capaces de procesarlos. El desborde y el desorden -aunque teóricamente sabemos que es una condición básica de la infancia (Gopnik, 2016) -nos descoloca, nos exige, nos tensiona.



Cuando las infancias y adolescencias se viven en entornos de precariedad hay muchas voces inaudibles e inauditas. Es por ello que escucharlas es un imperativo, y encontrar las formas de hacerlo, un desafío. Con estas preocupaciones y convicciones en mente, nos propusimos desarrollar una investigación con niñas, niños y jóvenes de barrios populares del área metropolitana de Buenos Aires, en Argentina.

El proyecto *“Infancias, juventudes y familias: transformaciones sociales, crisis del cuidado y proyectos de futuro en escenarios pos-pandemia”*, coordinado por los autores de este ensayo y con financiamiento de la Agencia de Investigación (PICT-2020-SERIE A-01544) y del Consejo Nacional de Investigaciones Científicas y tecnológicas de Argentina (PIP-1122020010296) tiene como objetivo general indagar y analizar las formas de autocuidado y cuidado de otros/as que despliegan cotidianamente niñas/os y jóvenes y los efectos que estas adquieren en la construcción de sentidos sobre las relaciones intra e intergeneracionales, el presente y el futuro.

Ejes centrales de nuestra investigación son los conceptos de cuidados, futuridades y buena vida (Han, 2012; Berlant, 2011; Balagopalan, 2019). Durante el trabajo de campo discutimos y reflexionamos sobre preguntas como: ¿Qué es el cuidado? ¿Dónde y cuándo se sienten atendidos? ¿Qué relaciones cotidianas se sienten y se consideran “cuidado”? ¿Qué significados sobre el futuro y las responsabilidades y obligaciones morales cotidianas de y hacia los demás orientan los proyectos de vida? ¿Qué sentidos sobre el futuro y sobre las obligaciones/responsabilidades cotidianas de y hacia otros orientan los proyectos vitales?



El trabajo de campo con niñas/os y jóvenes (“los pibes y pibas”) de Carcova, un barrio del municipio de San Martín (Buenos Aires) con altos índices de pobreza, precariedad habitacional y contaminación ambiental nos ha dado la posibilidad de ejercitar un diálogo y escucha sobre sus maneras de pensarse a sí mismos en las tramas de cuidado diario, que también pueden ser tramas de violencia y desigualdad. Sus producciones -narrativas, gráficas, audiovisuales- creadas en un contexto de intercambio con las investigadoras y con sus pares, dan cuenta de unas formas de cuidado propio y de otros que desafían las definiciones académicas de cuidados. En ellas se expresan afectos y miedos, se hacen visibles las contradicciones entre derechos y responsabilidades, se imputan figuras parentales, se valoran los pares, se cuestionan las jerarquías y se revisan las violencias acumuladas intergeneracionalmente en las prácticas de cuidado. (Llobet et al, en prensa).

En los “talleres de cuidado”, que es como los chicos eligieron llamar a los espacios de co-investigación propuestos, estamos intentando construir una escucha respetuosa e incómoda, que nos abra la posibilidad de captar las voces infantiles y juveniles sobre el cuidado, basada en sus experiencias y que aporte a repensar las intervenciones y políticas dirigidas a ellos desde las instituciones comunitarias y desde el Estado. En nuestra página web (<https://infanciayfuturos.conicet.gov.ar/>) buscamos plasmar parte de este proceso. Los invitamos a visitarla!

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**Figures 1-3:** Scenes from field work and co-research with children and young people from “La Casa de la Rebeldía”, in the Carcova neighborhood (General San Martín, Buenos Aires, Argentina).

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## Calls & Forthcoming Events

### Call for Session Proposals – V ISA Forum of Sociology Rabat, Morocco on July 6-11, 2025



We are pleased to invite you to propose your sessions for the ISA RC53 Research Committee on Sociology of Childhood for the V ISA Forum of Sociology, "Knowing Justice in the Anthropocene," that will take place in Rabat, Morocco on July 6-11, 2025.

Please propose your sessions via the online session proposal submission system by July 1st, 2024 (24:00h UTC/GMT): <https://isaconf.confex.com/isaconf/forum2025/cfs.cgi>

Please note that in the case your proposed session is selected, at least one session organiser must be an active ISA member before July 31, 2024.

For more information, please visit: <https://www.isa-sociology.org/en/conferences/forum/rabat-2025>

For inquiries, please contact the Program Coordinators, Valeria Llobet at [valeria.s.llobet@gmail.com](mailto:valeria.s.llobet@gmail.com) and Anne Ramos at [anne.ramos@unifr.ch](mailto:anne.ramos@unifr.ch)

Kind regards,  
Board of the ISA RC53 Research Committee on Sociology of Childhood



## Call for Mentor and Mentee Applications

### Fellowship Program in Children Studies & Human Rights Salem State University Center for Childhood & Youth Studies

#### Description

This fellowship provides Masters and Doctoral Students with mentoring and support opportunities to grow their research and publications. It is a virtual fellowship program linking fellows from around the world with each other with mentorship from university faculty. We meet monthly as a group, and some fellows choose to meet with each other additionally to pursue mutual interests. It is an unpaid fellowship and fellows are considered volunteers. We provide opportunities for professional presentations and publications, networking, and explore issues in the fields of child and youth studies as well as general issues of human rights. Former fellows have published at national and international conferences and published in peer-reviewed journals and university press books. The fellowship provides links to collaboration and networking for jobs or other professional opportunities. Salem State University is located in Massachusetts, United States near the Atlantic Ocean north of Boston.

#### Application Process

Send a letter of interest, proposed project you would like to develop and a CV to Yvonne Vissing, PhD [yvissing@salemstate.edu](mailto:yvissing@salemstate.edu)

The Fellowship will begin in September.



## Call for Papers

### Special Issue in the *International Journal of Sociology and Social Policy*

#### Faith and Non-Faith Worldviews in Understanding Family Relationships

Guest editors:

Hamide Elif Üzümcü, University of Padua, Italy, [hamideelif.uzumcu@unipd.it](mailto:hamideelif.uzumcu@unipd.it)

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The Special Issue emerges as an important initiative that pinpoints not only contemporary sociological discussions but also emerging social phenomena intersecting the fields of (non)religion and family studies. Rather than centring solely on a mono worldview, it innovatively incorporates perspectives from various belief systems in eastern and western worlds, with a focus on child-parent-grandparent interactions and family lives.

By exploring family practices through the lens of various sociological theories and bringing together empirical data from different family contexts, it offers a significant opportunity for fostering interbelief conversation within academic debates, creating a space where diverse perspectives on religion and non-religion intersect with family studies.

The Special Issue, moreover, contributes valuable insights for social policy addressing contemporary (non)believer families, their needs and problems. The focus on belief systems from intergenerational aspects, the socialisations through traditions, and the expression of faith and non-faith morality in familial diverse settings will inform a more inclusive and comprehensive understanding of family dynamics. Contributions from the social policy perspective will complement the sociological perspective and explore a field of study not yet well investigated.



The topicality of this special issue lies in its recognition of the intricate context of theist and non-theist worldviews weaving contemporary societal challenges. The acknowledgment that today's public agenda is marked by global issues such as protests and conflicts, including Qur'an burnings in Northern countries and the ongoing war in Gaza as well as increase in non-believing demographics in the Western world and the changing traditions of ceremonies, highlights the need to understand these challenges. These phenomena relationally reflect on the dynamics of families, which continue to play a significant role in contributing to, producing, and reproducing the conveyance of values in the midst of such challenges.

Whilst literature extensively addresses the intergenerational transmission of values, the topic of families, (non)religion, and their problems remains largely unexplored. Furthermore, the literature on family practices and (non)religion needs updating to reflect the current dynamics of today's changing societies.

By addressing these aspects theoretically, empirically, and practically, the special issue not only taps into the current sociological landscape but also actively contributes to fostering a deeper understanding of the intricate relationship between belief systems, societal challenges, and family dynamics.

### List of topic areas

1. Families and relationships
2. Faith and non-faith worldviews
3. Intergenerational cultural and social change
4. Family practices
5. Interbelief/interreligious social interaction

### Key date

Closing date for manuscripts submission: **15 September 2024**

### Submission:

Submissions are made using [ScholarOne Manuscripts](#).

Please contact Elif at [hamideelif.uzumcu@unipd.it](mailto:hamideelif.uzumcu@unipd.it) and Morena at [morena.tartari@ubbcluj.ro](mailto:morena.tartari@ubbcluj.ro) for any queries.

Further information, please click [here](#).

## Publications

Demiral, Seran. (2023). [Book review of "The Oxford Handbook of Global South Youth Studies"](#), by Sharlene Swartz, Adam Cooper, Laura Kropff Causa & Clarence Batan (Eds.), Oxford University Press, 2021, 672 pp. *Language, Discourse & Society*, 11, 2(22). DOI: 10.5281/zenodo.10291485 [Open Access]

Demiral, Seran. (2023). [Children's Digital Citizenship: Creating Pedagogical Research Settings with Youth in Online Environment](#). *La Società italiana di Pedagogia Generale e Sociale (SIPEGeS)* 1(2): 39-48. (2023). <https://doi.org/10.7347/spgs-02-2023-06> [Open Access]

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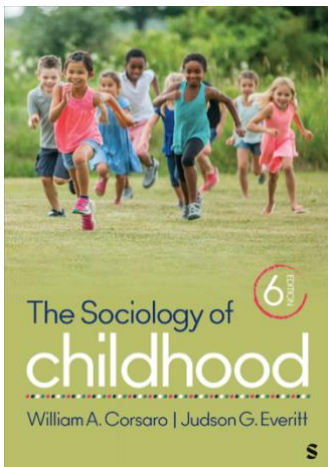
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## The Sociology of Childhood

Corsaro, William A. and Everitt, Judson G. (2024). [The Sociology of Childhood \(6th Edition\)](#). Sage Publications.  
ISBN: 978-1-0718-5099-2 (Print), ISBN: 978-1-0718-5098-5 (Online).

The Sixth Edition of William A. Corsaro and Judson G. Everitt's groundbreaking text discusses children and childhood from a sociological perspective—providing in-depth coverage of social theories of childhood, the peer cultures and social issues of children and youth, and children and childhood within the frameworks of culture and history. This revised edition has been thoroughly updated to incorporate the latest research and the most pertinent information so readers can engage in powerful discussions on a wide array of topics.

### Key Features

- **Focuses on children's relationships** with peers and adults, including coverage of children's peer cultures from preschool through pre-adolescence.
- Presents an **interpretive perspective on the sociology of childhood** which contrasts the more traditional socialization or outcome approaches.
- **Includes section on children's rights**, including a description and discussion of the United Nations Convention on the Rights of the Child.
- **Addresses current policy debates** and changing demographics related to children in today's societies.
- Contains **numerous examples** of children's actual play and behavior.
- Provides **new photographs and charts** that capture the complexity and diversity of children's lives.

### PART I. The Sociological Study of Childhood

1. Social Theories of Childhood
2. The Structure of Childhood and Children's Interpretive Reproductions
3. Studying Children and Childhood

### PART II. Children, Childhood and Families in Historical and Cultural Context

4. Historical Views of Childhood and Children
5. Social Change, Families and Children

### **PART III. Children's Cultures**

6. Children's Peer Cultures and Interpretive Reproduction
7. Sharing and Control in Initial Peer Cultures
8. Conflict and Differentiation in the Initial Peer Culture
9. Pre-Adolescent Peer Cultures

### **PART IV. Children, Social Problems, and The Future of Childhood**

10. Children, Social Problems, and the Family
11. Children, Social Problems and Society
12. The Future of Childhood



### **Virtual Exhibition**

#### **Two dwellings, one home? Immersion in the experience of children in shared physical custody**

Visit here:

[https://visite-virtuelle.uclouvain.be/expos/deux\\_maisons-un\\_chez\\_soi/](https://visite-virtuelle.uclouvain.be/expos/deux_maisons-un_chez_soi/)

MobileKids is a project funded by the European Research Council and carried out by a team of sociologists from the Centre Interdisciplinaire de Recherche sur les Familles et les Sexualités (Cifrase, UCLouvain) under the supervision of prof. Laura Merla. The project studied the lived experiences of children growing up in separated and/or divorced families in the EU who have opted for a shared physical custody arrangement (SPC).

The exhibition draws on the section of this research devoted to the sense of 'home' of children in SPC in Belgium. The findings were presented to interior architecture students from La Cambre, who used them to create a series of installations. These installations allow visitors, whether children, parents, scientists or professionals, to experience the everyday lives of children who alternate between two dwellings, by immersing themselves in visual and sensory experiences inspired by the children's stories. More broadly, the exhibition raises questions about the meaning of 'home' for children in the context of contemporary family structures, including nuclear, divorced, reconstituted, and transnational forms.

The online exhibition is available in 5 languages (EN-FR-NL-DE-SP).

Laura Merla  
Professor of Sociology  
Program Director - Master's in Sociology  
Catholic University of Louvain (Belgium)

## **Call for Content**

Dear childhood researchers,

The Communications Team is thrilled to announce the commencement of preparations for the December 2024 edition of the ISA RC53 Sociology of Childhood Newsletter. This newsletter is an excellent platform to showcase the diverse and rich array of work within our academic community.

We are eager to make the Newsletter a true reflection of our vibrant academic community, and hereby invite you to submit your content. You may choose to highlight your research, share insights, and engage with fellow members and beyond. We propose the following sections:

1. **"Children's Voices"**: Send us short essays (up to 1000 words) based on your research where the voices of children, as your research participants, are heard. This section intends to create a space where children's voices are directly conveyed.



2. **"Research Centre in the Spotlight"**: Provide information about your university's research centre dedicated to childhood issues. Describe its research areas and structure, and feel free to include photos and to extend invitations to visiting scholars, if applicable (up to 750 words).
3. **"Early Career Scholars in Childhood Research"**: Early career researchers, please send us a short text (up to 1000 words) introducing yourself. Share your bio, your work, methodologies, and include photos (of yourself and from your research) if you wish. We would like to make your hard work visible. 'Early career' can be understood in its broadest sense.
4. **"Interview"**: Are there childhood academics, professionals, NGOs or volunteers around you whose work you find invaluable for its contribution to understanding childhoods? Send us your interview with them to explore their work, values and viewpoints (up to 1500 words). It is essential that those participating in the interview provide their consent for its publication to the Communications Team.
5. **Essays, Commentaries, Reviews**: This is your column where you can share your opinions, reflections and reviews on books, movies, events (etc.) concerning childhoods (up to 1000 words).
6. **Forthcoming Activities**: Keep us informed about any conferences, seminars, and workshops (both at local and international levels) related to childhoods. Include brief information about the event if you wish (up to 1000 words).
7. **Publications**: Let us know about the bibliographical references of (in APA format) and/or information on your recently published articles, ongoing research projects, exhibitions, podcasts or videos related to childhood research (up to 1000 words).

Your contributions are vital in making this newsletter a valuable resource and a reflection of our shared passion for childhood research.

Please submit your content to Elif, [hamideelif.uzumcu@unipd.it](mailto:hamideelif.uzumcu@unipd.it) by **November 15th, 2024**.

Please ensure text content is submitted in Word format, and images are provided in either jpeg or png format. Please provide all references in APA format and include DOI or ISBN information where applicable. Please also note that the contributors are responsible for ensuring data privacy of child and adult participants and obtaining appropriate consent regarding the publication of data concerning them.

Thank you for your continued support and engagement. We look forward to receiving your contributions!

Elif, on behalf of the ISA RC53 Communications Team

## Call for Translators

The Communications team would like to invite members to translate our RC53 June 2024 newsletter issue into their respective languages. As a translator, your role will involve translating the content of the June 2024 issue making it engaging and accessible in your language. Previous experience in translation is not essential. We warmly encourage you to collaborate with your colleagues to bring the issue into your language.

Please submit the translated edition in your language by **Thursday, August 15th 2024**. This initiative is a great opportunity to contribute to our aim of enhancing inclusivity and reaching a wider audience of childhood scholars across the world.

We look forward to acknowledging and celebrating your meaningful work as a translator both in your local version and the upcoming issue of the newsletter!

To volunteer in this initiative and for more information, please contact Rossana, [rossana.perez-del-aguila@open.ac.uk](mailto:rossana.perez-del-aguila@open.ac.uk). Thank you in advance for your invaluable contribution!

Rossana, on behalf of the ISA RC53 Communications Team

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# RC53 Board and Communications Team

## International Sociological Association RC53 Sociology of Childhood Research Committee Board 2023 – 2027

|   |   |
|---|---|
| <b>President</b>                        | Valeria LLOBET, CONICET / UNSAM,<br>Argentina, <a href="mailto:vllobet@unsam.edu.ar">vllobet@unsam.edu.ar</a>   |
| <b>Secretary/Treasurer</b>              | Anne C. RAMOS, University of Fribourg,<br>Switzerland, <a href="mailto:anne.ramos@unifr.ch">anne.ramos@unifr.ch</a>   |
| <b>Online Communication<br/>Manager</b> | Hamide Elif ÜZÜMCÜ, University of Padua,<br>Italy, <a href="mailto:hamideelif.uzumcu@unipd.it">hamideelif.uzumcu@unipd.it</a>   |
| <b>Board Members</b>                    | Tobia FATTORE, Macquarie University, Australia<br>Loretta E. BASS, University of Oklahoma, USA<br>Lise MOGENSEN, Western Sydney University, Australia<br>Yvonne M. VISSING, Salem State University, USA |



### ISA RC53 Communications Team

Hamide Elif ÜZÜMCÜ

Rossana PÉREZ DEL ÁGUILA

Lise MOGENSEN

Ghislain LEROY

Ethel V. KOSMINSKY

## Invitation to Membership

Established in 1998, ISA RC53 Sociology of Childhood Research Committee aims to contribute to the development of sociological and interdisciplinary childhood research, uniting professional knowledge, scientific rigour, and dedication of its members to work on childhood issues on the national, regional, and international levels. We invite you to find more information on our research committee, [here](#).

As a member, you will join a diverse and dynamic network of researchers dedicated to advancing research and knowledge in our field. Applications received until October 15 are processed for the current calendar year; applications received after October 15 are processed for the following calendar year.

ISA individual membership fees cover a 4-year period (January 1 - December 31). Membership offers a multitude of [benefits](#).

Information on membership fees based on country of current residence and the affiliation fees to join the RC53 Sociology of Childhood Research Committee can be found [here](#).

We look forward to welcoming you as a [member](#) of our committee.



Sociology  
of Childhood

