

International
conference

Programme

Transforma- tions of postwar Europe:

27 – 30 May 2024

medicine,
bodies
and
technologies



ЧЕШКИ ЦЕНТЪР
СОФИЯ

The conference is within the ERC Project
“Taming the European Leviathan:
The Legacy of Post-War Medicine
and the Common Good” (LEVIATHAN).
The project has received funding
from the European Research Council (ERC)
under the European Union’s Horizon 2020
research and innovation programme
(Grant agreement No. 854503)

International conference

Transformations of postwar Europe: medicine, bodies and technologies

27 – 30 May 2024

Programme

May 27 Arrival and Registration

17:00-17:30

Welcome

→ KEYNOTE SPEAKER 1

Agnieszka Kościańska

Department of Ethnology and Cultural Anthropology, University of Warsaw

“Natural Family Planning” Really Natural?
Transnational Catholic Expertise During the Cold War

17:20 - 17:30

Introduction by Anelia Kassabova

17:30 - 18:30

Presentation

18:30 - 19:00

Discussion

Day 1 May 28

PANEL 01

MEDICAL ETHICS AND THE NOTION OF PATIENT'S AGENCY IN POST-WAR EUROPE

Chaired by Volker Hess (Institute for the History of Medicine and Ethics in Medicine at Charité, Berlin)

9:00 - 9:15

Judit Sándor (Central European University) and Mária Éva Földes (Erasmus University Rotterdam)

Medicalization of Death and Dying in Post-War Hungary and the Netherlands

9:15 - 9:30

Iwona Boruszkowska and Kinga Siewior (Jagiellonian University in Cracow)

Transformations of the Discourse of Care and the Birth of Humanistic Medicine in Post-War Poland. The Case of Antoni Kępiński and Maria Orwid

9:30 - 9:45

Ulf Schmidt (University of Hamburg)

‘Hippocrates Reformed’: Secularising Medical Deontology in Post-War Poland, 1945-1980

9:45 - 10:15

Discussion

10:15-10:35

Tea and Coffee Break

PANEL 02

BETWEEN TRADITIONAL HEALING PRACTICES AND ALTERNATIVE MEDICINE. SCIENCE AND CRITIQUE

Chaired by Tiago Pires (Institute of Ethnology and Folklore Studies at the Bulgarian Academy of Sciences)

10:35 - 10:50

Veronika Stoyanova (University of Kent)

Contestations over the Smuggling of the ‘Occult’ into ‘Science’ and the Cold War Politics of Knowledge Production

10:50 - 11:05

Emil Antonov (Institute of Ethnology and Folklore Studies at the Bulgarian Academy of Sciences)

Traditional Medicinal Rituals and Sacred Practices from the “Far” West Coming to Bulgaria: the Trip of Huichol

11:05 - 11:20

Velizara Chervenkova (Osaka University)

Body-Mind Interconnectedness Reasserted: Japanese Healing Paradigms in Europe

11:20 – 11:35

Alžběta Wolfová (University of Economics in Prague)

Connecting to the Environment, Governing the Self: Ayurvedic Practice in the Czech Republic

11:35 – 12:15

Discussion

12:15 – 13:15

Lunch Break

PANEL 04

**CROSSING BORDERS,
TRANSGRESSING BOUNDARIES**

Chaired by Alexa Geisthövel (Institute for the History of Medicine and Ethics in Medicine at Charité, Berlin)

14:50 – 15:05

Kristina Popova (Institute of Ethnology and Folklore Studies at the Bulgarian Academy of Sciences)

Traveling Pavlovism: Ideas on Children's Development and on Preschool Education in Bulgaria and the GDR in the 1950s: Prof. Eva Schmidt-Kolmer and Prof. Sophia Avramova

15:05 – 15:20

Mila Maeva (Institute of Ethnology and Folklore Studies at the Bulgarian Academy of Sciences)

Movements of Bulgarian Medical Professionals abroad during Socialism

15:20 – 15:35

Volker Hess (Chair of the Institute for the History of Medicine and Ethics in Medicine at Charité, Berlin)

An Almost Seamless Net? Medicine and Pharmaceutical Industry Across the Iron Curtain

15:35 – 16:05

Discussion

16:05 – 16:25

Tea and Coffee Break

→ **KEYNOTE SPEAKER 2**

Heike Karge (University of Graz)

Psychiatry and the Long-Term Consequences of World War Two in the Cold War Period

13:15 – 13:30

Jakub Strelec (Institute for the History of Medicine and Ethics in Medicine at Charité, Berlin)

Taming Violent Behavior: Medicine, Crime, and Risk in Socialist Czechoslovakia (1970s-1980s)

13:30 – 13:45

Vjačeslav Glazov (Charles University in Prague)

The Problem of Youth Criminality between Psychiatry and Criminology in Socialist Czechoslovakia

13:45 – 14:00

Tiago Pires (Institute of Ethnology and Folklore Studies at the Bulgarian Academy of Sciences)

Culture and Subjectivity: Ernesto de Martino and the Epistemological Roots of Italian Ethnopsychiatry

14:00 – 14:30

Discussion

14:30 – 14:50

Tea and Coffee Break

16:25 – 16:35

Introduction by Kristina Popova

16:35 – 17:35

Presentation

17:35 – 18:05

Discussion

18:30

Conference Dinner

Day 2 (May 29)

PANEL 05

NATURE AS TECHNOLOGY: HEALTH INFRASTRUCTURES AND SYMBOLIC MAPPING OF THE SOCIAL SPACE

Chaired by David Peace (University of Hamburg)

9:00 – 9:15

Slava Savova (Institute of Ethnology and Folklore Studies at the Bulgarian Academy of Sciences)

Gendered Waters: Undesirable Bodies / Reproductive Bodies in Bulgaria's 20th-Century Balneology

9:15 – 9:30

Nevena Dimitrova (Institute of Ethnology and Folklore Studies at the Bulgarian Academy of Sciences)

Sports and Recreational Policies in Post-war Bulgaria

9:30 – 9:45

Ekaterina Tsolova (ETH Zürich)

Architecture of Pioneer Camps and Organized Leisure for Young Adults in Bulgaria 1944–1989

9:45 – 10:15

Discussion

10:15 – 10:35

Tea and Coffee Break

PANEL 06

MANAGEMENTS OF RISK: CARE FOR THE COLLECTIVE BODY AND RESPONSIBILIZATION OF THE SELF

Chaired by Ulf Schmidt (University of Hamburg)

10:35 – 10:50

Klejdi Këlliçi (University of Tirana)

Hygiene Campaigns and State Penetration in the Sixties in Socialist Albania

10:50 – 11:05

Stanisław Łotysz (Institute of the History of Science of the Polish Academy of Sciences)

Infrastructure of Fear. The AIDS/HIV Crisis in the Polish State Media in the Late 1980s

11:05 – 11:20

Tatjana Enderić (University of Zagreb Faculty of Humanities and Social Sciences)

Healthcare in Crisis? – Rethinking Public Health Policies, Practices, and Technologies in the Media Context of the Smallpox Epidemic in Yugoslavia (1972) and the COVID-19 Pandemic in Croatia (2020)

11:20 – 11:50

Discussion

11:50 – 12:10

Tea and Coffee Break

PANEL 07

FINDING CURES AND TREATING BODIES BEHIND AND BEYOND THE IRON CURTAIN

Chaired by Georgeta Nazarska (University of Library Studies and IT)

12:10 – 12:25

Fruzsina Müller (Institute for the History of Medicine and Ethics in Medicine at Charité, Berlin)

Syphilis Treatment and Control in Europe after 1945: Health Education, Antibiotic Production and (Forced) Treatment in Hungary, the GDR, the Federal Republic of Germany and the United Kingdom

12:25 – 12:40

Paul van Trigt (Leiden University)

Contested Cure. The Post-War Dutch History of Cell Therapies for Down Syndrome from a Transnational Perspective

12:40 – 12:55

Georgi Todorov (Institute of Ethnology and Folklore Studies at the Bulgarian Academy of Sciences)

Cure or Control? Psychotropic Medications and Therapies of Children with Mental Disabilities in the PRB

12:55 – 13:25

Discussion

13:25 – 14:25

Lunch Break

PANEL 08

INSTITUTIONAL CARE AND SOCIAL MARGINALIZATION IN POST-WAR EUROPE: CASE STUDIES

Chaired by Denitsa Nencheva (Institute of Ethnology and Folklore Studies at the Bulgarian Academy of Sciences)

14:25 – 14:40

Natalia Jarska and José Luis Aguilar López-Barajas (Institute of History, Czech Academy of Sciences)

Socialist Bowlby. "Maternal deprivation" and Childcare Institutions in Socialist Poland and East Germany from a Comparative and Transnational Perspective

14:40 – 14:55

Inxhi Brisku (Institute of Ethnology and Folklore Studies at the Bulgarian Academy of Sciences)

Eldercare in Socialist Albania: An Institutional Analysis during the Consolidation of the Regime

14:55 – 15:10

David Peace (University of Hamburg)

'A Child of Misfortune': Eugenics and Children Reception Centres in Post-War Britain

15:10 – 15:25

Samuel Fély (CEMS of EHESS)

Pre-School Segregation and the Identification of Disabilities in France: An Ethnographic Study

15:25 – 16:05

Discussion

16:05 – 16:25

Tea and Coffee Break

→ KEYNOTE SPEAKER 3

Gergana Mircheva (Institute of Philosophy and Sociology at the Bulgarian Academy of Sciences)

Troublesome Kids and Abnormal Childhood: Addressing Autism in the Postwar Period

16:25 – 16:35

Introduction by Daniela Koleva

16:35 – 17:35

Presentation

17:35 – 18:05

Discussion

Day 3 May 30

PANEL 09

POPULATION PLANNING AND REPRODUCTIVE POLICIES: (SELF)CARE AS (SELF)CONTROL

Chaired by Judit Sandor (Central European University)

9:00 – 9:15

Z. Selen Artan (Marmara University in Istanbul)

Making of a Controversial Law: Population Planning, Sexuality, and the Cold War in Turkey

9:15 – 9:30

Ivana Dobrivojević Tomic (Institute for Contemporary History in Belgrade)

Contraception in Socialist Yugoslavia

9:30 – 9:45

Barna Szamosi (Eszterházy Károly Catholic University at the Institute of English, American and German Studies in Eger and the Center for Ethics and Law in Biomedicine)

Dissociating Eugenic Thought in Post-World War Reproductive Medicine in State Socialist Hungary

9:45 – 10:00

Marie Hintnausová (Charles University in Prague, Faculty of Humanities)

Prospective and Nonprospective Pregnancies: Post-Socialist Remaking of Prenatal Life and Death

10:00 – 10:40

Discussion

10:40 – 11:00

Tea and Coffee Break

PANEL 10

BEYOND THE ENGINEERING OF THE "NEW SOCIALIST MAN": INSTITUTIONALIZED PRACTICES AND IDEOLOGICAL CONCEPTS

Chaired by Veronika Stoyanova (University of Kent)

11:00 – 11:15

Denitsa Nencheva (Institute of Ethnology and Folklore Studies at the Bulgarian Academy of Sciences)

What is "Anthropotechnics": on the Trail of a Transforming Concept

11:15 – 11:30

Georgeta Nazarska (University of Library Studies and IT)

The 'Study of Man and His Brain' Long-term Complex Program in Bulgaria (1984- 1995): in Searching of 'Harmoniously Developed Personality'

11:30 – 11:45

Yana Yancheva (Institute of Ethnology and Folklore Studies at the Bulgarian Academy of Sciences)

The Ideologically Constructed Image of the New Socialist Child and the Perceptions on its Body

11:45 – 12:00

Martin Kuhar (Division for the History of Medical Sciences Croatian Academy of Sciences and Arts)

"Family Eugenics is the Eugenics of the Nation": Population Policy in the Independent State of Croatia

12:00 – 12:40

Discussion

12:40 – 13:00

Thanks and Closing Remarks

13:00 – 18:00

Cultural Activities (Optional)

List of Abstracts

May 27

KEYNOTE SPEAKER 1

Agnieszka Kościńska (Department of Ethnology and Cultural Anthropology, University of Warsaw)

Is “Natural Family Planning” Really Natural? Transnational Catholic Expertise During the Cold War

In this talk, I draw on my ongoing anthropological and historical research to reflect on the development of Catholic expertise during the Cold War and its current consequences. Using Poland as an example, I demonstrate how Catholic ideas about sexuality and reproduction became presented as scientific or medical and gained (global) significance. Prominent Catholic doctors were promoting Catholic conservative values, through such practices as humanizing embryos from the earliest stages of pregnancy and describing Catholic methods of birth control—namely “natural family planning”—as highly efficient and healthy alternatives to unhealthy “artificial” methods. I trace the roles of transnational conservative networks that have been developing since the 1970s as well as those of local conservative experts and link them to the contemporary attacks on sexual rights.

May 28

PANEL 01

MEDICAL ETHICS AND THE NOTION OF PATIENT'S AGENCY IN POST-WAR EUROPE

Judit Sándor (Central European University)
and Mária Éva Földes (Erasmus University Rotterdam)

Medicalization of Death and Dying in Post-War Hungary and the Netherlands

Medicalization of death following World War II represented a significant change in medical history, medical ethics, and medical law. We explore the repercussions of this process in two post-war societies that followed very different paths in approaching the questions related to doctors' involvement in end-of-life decisions: Hungary and the Netherlands. Our analysis examines the milestones of ethical and legal debates concerning the end of life.

In Hungary, a crucial element in the medicalization of death was that end-of-life decisions were increasingly made by medical doctors, not the dying persons or their family. This was facilitated by the widening range of possibilities physicians could use to extend the life of the terminally ill. The concept of patients' rights developed slowly and for many decades what happened within the hospital walls was kept secret from the relatives. Death was a taboo to the extent that even the terminally ill were not informed about their true condition. This therapeutic privilege of doctors until 1990 allowed them not to reveal the terminal diagnosis to the patients fearing that it might be too depressing for them. Nevertheless, non-medical professionals: writers, psychologists, bioethicists like Alaine Polcz and Béla Blasszauer, attempted to break the silence, and the psychological needs and rights of the terminally ill could finally be discussed.

Breaking the taboo surrounding death and dying has also been a difficult process in The Netherlands, where landmark court rulings and initiatives by doctors and civil society paved the way for the policy of legal tolerance on euthanasia and assisted suicide. Although doctors could legally perform euthanasia if they complied with the care and reporting requirements, striking the balance between doctors' professional responsibilities and patients' rights remained a challenge. We trace the related debate and explore the development of a relational understanding of patients' rights. Such understanding implied shared decision-making where the doctors' role was increasingly seen as helping patients take and maintain control over their own life and death.

Iwona Boruszkowska and Kinga Siewior (Jagiellonian University in Cracow)

Transformations of the Discourse of Care and the Birth of Humanistic Medicine in Post-War Poland. The Case of Antoni Kępiński and Maria Orwid

The first decade after the WWII was a time of rapid change in Poland, both political and social, that is described as a revolution aimed not only at introducing communist power, but also at cultural and social modernization. One of its aspects, along with, eg. industrialization or women's emancipation, was an equal access to health care. The latter was a twofold challenge (1) the massification of access to modern medicine meant the development of new treatment procedures; (2) the traumas of WWII experienced by Polish society posed new challenges especially in the field of psychiatry and doctor-patient relationship.

In this presentation we'll look at two prominent physicians, activists, and theoreticians, who took an active part in this process, combining the postulate of massification with the development of a new patients' approach. Antoni Kępiński is a psychiatrist and philosopher, who empowered the patient, making him a full participant in treatment processes, also by valorizing his subjective narrative of illness. Maria Orwid is a Jewish-origin psychiatrist, a student of Kępiński, who began the pioneering study of trauma in Polish society after WWII. The talk will present, firstly, selected aspects of their concepts of a holistic and ethical approach to the patient. We will point out elements of their approach similar to today's narrative medicine, opposite to medical paternalism. Secondly, we will consider what influence the new political conditions, namely the socialist idea of equality, had on the development of their ideas.

Ulf Schmidt (University of Hamburg)

'Hippocrates Reformed': Secularising Medical Deontology in Post-War Poland, 1945-1980

Rather than comparing medical ethics across Eastern and Western Europe, the chapter focuses on the development of medical ethics in the context of Poland as part of wider government attempts to establish a specific health and welfare system in the post-war period. Reconstructing post-war Polish medical ethics serves, as Wichrowski has argued, as a particularly promising case study about the development and entangled history of medical deontology in Europe generally. The paper argues that the collective experience of, and sense of moral injury from, the Second World War created an unparalleled post-war awareness in the region about the importance of medical ethics. It also shows that the concerns raised by Central European ethicists about the risks involved in experimental medicine were widely shared among European ethicists in the 1950s and 1960s. The intention is to show how medical ethicists envisaged, and worked towards, a common European medical morality, which, given the conditions of the time, required not only a commitment to the development of international standards and emerging international medical law, but pragmatic responses to avoid a clash between medical ethics and politics. The paper hopes to offer a better understanding about the negotiations and public debates about medical ethic codes

and practices and offer insight into the broader European and non-European ideational and ethical landscape which underpinned, and informed, medical ethics discourses among Central European experts. It examines ethical issue related to reproduction and gender and integrates the role of religion (especially Roman Catholicism) and secularisation into the analytical framework about commonalities and distinct cultural differences relating to post-war medical ethics in Europe.

PANEL 02
BETWEEN TRADITIONAL HEALING PRACTICES
AND ALTERNATIVE MEDICINE. SCIENCE AND CRITIQUE

Jakub Strelec (Institute for the History of Medicine and Ethics in Medicine at Charité, Berlin)

Taming Violent Behavior: Medicine, Crime, and Risk in Socialist Czechoslovakia (1970s-1980s)

In the final three decades of the 20th century, Western Europe's liberal democracies underwent a profound transformation in their understanding of violent behavior. Experts in fields such as sociology, criminology, forensic psychiatry, and psychology shifted their focus from assessing the "dangerousness" of such behavior to viewing it through the lens of risk. This transition was accompanied by the emergence of new technologies and interpretations of violence, treating it as a complex sociological and medical phenomenon.

However, the applicability of the risk concept within state socialist settings in Central and Eastern Europe remains unexplored. Therefore, this paper delves into how forensic science, psychiatry and criminology, evaluated, defined, and managed violent behavior in socialist Czechoslovakia after 1968. It scrutinizes the knowledge, institutions, and technologies that emerged to address the issue of managing violent behavior, transforming this challenge into intricate medical, forensic, and technological system.

Socialist Czechoslovakia in the 1970s and 1980s offers an excellent case study for investigating the interplay of medicine, violence, and risk in a broader European context. The "normalization" period, marked by the quest to establish a technocratic and "post-totalitarian" mode of governance after the failed attempt at socialism with a human face, saw experts and expertise from diverse fields assuming pivotal roles. Simultaneously, Czechoslovak experts maintained connections with their Western European counterparts. Drawing from a wide array of sources, including journals, institutional archives, and medical records, this paper offers an exploration of the evolving landscape of forensic science and medicine in Cold War Europe.

Vjačeslav Glazov (Charles University in Prague)

The Problem of Youth Criminality between Psychiatry and Criminology in Socialist Czechoslovakia

After the Communist Party of Czechoslovakia seized power in 1948, the state's narrative often attributed many persisting societal problems, such as criminality, to the remaining effects of the previous regime. While this rhetoric was quite effectively used in the 1950s, many experts in the following decades pointed out that explaining criminality as a relic of bourgeois mentality is no longer convincing.

This paper contributes to the current debate on the role of experts in socialist societies by unearthing and analysing the expert discourse on youth criminality in socialist Czechoslovakia. Apart from the criminologists, psychiatrists were the most prominent experts trying to solve youth criminality. While most experts saw youth criminality as a nationwide problem caused by an error in the development of the personality of the

youth, there were some disagreements on what to do about it. Although only a minority of experts proposed repressive measures as opposed to prevention, the amount of arrested young adults was on the rise during the early 1970s, which the police officers explained as a way to combat the results of the “crisis development” of the 1960s.

Criminologists and psychiatrists frequently worked together during the investigations and cooperated with the state on policy changes, especially concerning the question of youth correctional facilities. Drawing on sources as expert journals, party and government documents, I will show how the relationships between different expert groups and the state evolved and how the proposed solutions to the problem of youth criminality have changed throughout the decades.

Tiago Pires (Institute of Ethnology and Folklore Studies
at the Bulgarian Academy of Sciences)

Culture and Subjectivity: Ernesto de Martino and the Epistemological Roots of Italian Ethnopsychiatry

The role of culture in the conceptualization, development, and treatment of mental disorders became a global topic during the Cold War. However, this mediation between social aspects and psychopathology varied, following different paths. This presentation aims to introduce the work of Ernesto De Martino (1908-1965), who can be considered the epistemological basis of Italian ethnopsychiatry and the first to create in the national context a transdisciplinary work between anthropology, history, psychoanalysis, and psychiatry in understanding the relationship between culture, suffering, and subjectivity. To do so, I chose his ethnographic work, conducted in southern Italy in 1959 by a multidisciplinary team to understand the phenomenon of tarantism. This research was published in 1961 in the book “La Terra del Rimorso”. De Martino established an epistemological disruption with the psy sciences of the time by understanding tarantism as an autonomous and legitimate mythical-ritual language used by a population in difficulty, and not as a physiological or psychiatric pathology.

PANEL 03

DEVIANT BODIES, HEALING MINDS: EXPERT KNOWLEDGE AND THE MEDICALIZATION AND DEMEDICALIZATION OF THE SUFFERING SUBJECT

Veronika Stoyanova (University of Kent)

Contestations over the Smuggling of the ‘Occult’ into ‘Science’ and the Cold War Politics of Knowledge Production

This article proposes to explore debates over the boundaries between ‘science’ and ‘pseudoscience’ in a comparative perspective, zooming in on two 20th century attempts at holistic science and education - Bulgarian psychiatrist and educator Georgi Lozanov’s suggestology and Austrian teacher and social reformer Rudolf Steiner’s anthroposophy. Both systems of thought involve efforts in smuggling esoteric and occult thinking into attempts at scientific understanding (and modulating) of the human mind (and its connections to the body). Both produce educational philosophies - Steiner’s work led to the set up and proliferation of thousands of Waldorf Schools around the world (mostly from the mid-1950s, but particularly since the early 1970s); Lozanov’s method gave rise to much experimental work in schools around Bulgaria (and is currently revitalised in foreign-language training in Scandinavia, Asia, and elsewhere). Both Lozanov’s and Steiner’s philosophies were widely attacked as

pseudo-scientific. Lozanov's promise to revolutionise human learning by tapping the 'hidden reserves' of the human brain was challenged from within sections of the Bulgarian scientific community on account of his excessive, overblown and often poorly supported claims. Similarly, a broad range of scholars often categorised Steiner's philosophical framework (and his pedagogical method) to the realm of pseudoscience, accusing his work of a lack of scientific validity. Lastly, both wanted to study phenomena that mainstream science broadly rejected as lying beyond the remit of science, whilst seeking to claim their rightful place in the 'respectable' scientific milieu. Exploring the contentions levelled at both philosophies helps shed light over the politics of knowledge production on both sides of the Iron Curtain.

Emil Antonov (Institute of Ethnology and Folklore Studies
at the Bulgarian Academy of Sciences)

Traditional Medicinal Rituals and Sacred Practices from the "Far" West Coming to Bulgaria: the Trip of Huichol

The report examines the details of some visits to Bulgaria by a group of shamans from the Huichol people in Mexico and their apprentices. One of the goals of the research is to trace the traditional healing practices from the region of western Mexico as one of the emblems of this distance from the Balkans culture. These meetings took place in different countryside villages in Bulgaria, where the commises of the so-called Wixárika tradition appeared for the first time bringing with them all their amulets, sacred gadgets, and the spirit of sacred chanting.

Another goal is to take a look at the healing rituals preserved for centuries, according to these medicine-men, but performed in the contemporary, modern, and European environment of the 21st century. In addition, the processes of internationalization and globalization of the participants in the described ritual practices are examined. Finally, the research focuses on the never-expected bridges between the Bulgarian orthodox tradition of healing miracles and Huichol pagan medicinal rituals.

The research represents these events of active communication of Wixárika traditional people with their new friends in Bulgaria in a short period of time (2014-2018). Some of those meetings, devoted to curative rituals and practices were witnessed by the author personally, through participation and included observation.

Velizara Chervenkova (Osaka University)

Body-Mind Interconnectedness Reasserted: Japanese Healing Paradigms in Europe

This presentation introduces two Japanese psychotherapeutic approaches – Naikan and Dohsa-hou, which have been disseminated in limited circles in Europe as from the 1980s onward. What the two approaches share in common besides their Japanese origin is that they reassert the body-mind interconnectedness in quite a simple and down-to-earth way, thus enriching the established European healing practices with a fresh look at this notion. The Naikan therapy is a method of thorough self-reflection of the practitioner's past with a special emphasis on their relationships with parents/caregivers and siblings through answering only three questions, i.e. "What I have been given by the person A?", "What I made/did for him/her in return?", "What troubles and difficulties I have caused him/her?". Through the narrow lens of these three questions, the Naikan practitioner has the chance to reconsider their past deeds and see their interpersonal relationships in a new light – a process which, as numerous evidence-based data from Japan provide, astonishingly brings forth also alleviation or even total cure of physical illnesses, grave ones included.

And the other method – Dohsa-hou, also known as rehabilitation psychology,

originated from the founder Prof. Gosaku Naruse's direct work with children with cerebral palsy. Out of this work emerged the understanding that physical impairments – congenital or acquired – that have so far been considered hopeless, have also a strong psychological component. It is this component that plays a key role in the rehabilitation process of such conditions to an extent that some patients even gain the victory in areas where the conventional medicine holds up its hands.

Alžběta Wolfová (University of Economics in Prague)

Connecting to the Environment, Governing the Self: Ayurvedic Practice in the Czech Republic

This paper discusses the limits of specific governmentality grounded in ethnographic study of self-proclaimed alternative to modernity. Based on a case of selected, so-called non-conventional medicine within the context of the Czech Republic between 2013 and 2017, I explore how a bodily practice like Ayurveda works in this environment.

Drawing upon (auto)ethnographic research, I look at how Ayurvedic epistemology is employed and how it enables recognition of one's own body, and subjectivity as interconnected with the surrounding environment. I follow how, because of this process, this recognition conditions a certain self-empowerment, especially regarding the establishment or maintenance of one's own wellbeing. I emphasise it provides benefits to practitioners, who remain loyal to Ayurveda even though they do not, for example, necessarily heal their bodies or social relations. Finally, I also show how this newly accessed agency heightens a contemporary self-management imperative. This way, I argue that Ayurvedic practice resembles the dictate of neoliberal subjectivity.

Even though in theory, Ayurvedic practice provides a certain alternative—an escape from universalism and general alienation, promoting an approach to wellbeing that respects individual characteristics and needs and that functions in conjunction with the surrounding bio-social environment—in practice it does not fulfil this premise. I argue that this is because, in connection with existent social pressures on self-care, it does not posit individuals as equal with other participant entities within a given ecosystem, but as being at the centre of it. Finally, it therefore works in practice as a very efficient tool for modernist domination.

PANEL 04 CROSSING BORDERS, TRANSGRESSING BOUNDARIES

Kristina Popova (Institute of Ethnology and Folklore Studies
at the Bulgarian Academy of Sciences)

Traveling Pavlovism: Ideas on Children's Development and on Preschool Education in Bulgaria and the GDR in the 1950s: Prof. Eva Schmidt-Kolmer and Prof. Sophia Avramova

From the beginning of the 1950s on, in the scientific policy of the USSR as well as in the other Eastern Bloc countries (in medicine, psychiatry, the pedagogical as well as in sports sciences), the teaching of Ivan Petrovich Pavlov about the Higher Nervous Activity was introduced. The perception of this teaching in theory and in practice, however, shows significant differences in the single countries depending on the found scientific paradigm, on the personal biographical path of the scholars as well as on the grade of the political pressure on them. The reflection of Pavlovism in pre-school education had its importance, because from the 1950s, the preschool system experienced the greatest upsurge in socialist countries due to the massive

entry of women into the labor market. In this framework the subject of comparison are two leading professors from Bulgaria and the GDR in preschool education: Prof. Sofia Avramova (1900 - 1976) and Prof. Eva Schmidt-Kolmer (1913 - 1991). Both of them were since their young years activists of the Communist movement before the Second World War, and then occupied leading positions in the pedagogical field. Both perceived Pavlov's teachings about Higher Nervous Activity as the leading scientific basis for the development of preschool pedagogy in the 1950s. However, the analysis of the publications of Sofia Avramova and Eva Schmidt Kolmer shows significant differences between their views and ideas.

**Mila Maeva (Institute of Ethnology and Folklore Studies
at the Bulgarian Academy of Sciences)**

Movements of Bulgarian Medical Professionals Abroad During Socialism

The movements of medical professionals during socialism were directly related to the whole policy of the Bulgarian state abroad occurred in the 1960s to 1980s and covered a wide range of countries. It aimed to strengthen ideological influence for the "Third World" countries and economic benefits of the sending state. The study is based on archival and ethnographic materials, focusing on comparatively macro and micro-level movement processes. The research focuses on the monitoring of the overall process of hire and choice of medical specialists, the negotiation of their labour and social rights and benefits such as accommodation, education, conditions of work and rest. The processes will be considered through the prism of the participating agents – state institutions (ministries and commercial companies) on one hand and the specialists themselves on the other. The study also follows the entry of medical professionals in the new work environment and conflicts with the local population and authorities. Last but not least, attention is paid to the contradictions with the Bulgarian authorities in the work abroad, including the individual cases of the non-return.

**Volker Hess (Chair of the Institute for the History of Medicine
and Ethics in Medicine at Charité, Berlin)**

An almost seamless net? Medicine and pharmaceutical industry across the Iron Curtain

The Office for Drug Registration (BAR) was founded in 1964. Any producer who wanted to sell a drug in the GDR had to register it there. In contrast to registration in the West German countries, for example, registration was complex, as each drug was assessed by a commission of experts (ZGA) and then clinically tested. As my analysis of the first annual reports and lists of visitors shows, the establishment of this state agency created a window into a close and often intertwined exchange relationship between East and West. Despite differences in the system, despite the Iron Curtain and despite the recently erected Wall, contact between the pharmaceutical companies in Western Europe and the doctors in the clinical facilities in the GDR was never broken off. While the former allowed the medical profession to share in all the real or apparent achievements of the Western pharmaceutical industry, the latter asked the supervisory authorities specifically for certain drug samples, requested cooperation in clinical trials or submitted applications for import licenses. It would be a mistake to reduce this exchange to economic rules, as my article shows. The analysis is based on the evaluation of the relevant ministerial files in the Federal Archives and the regular reports to the State Security, which followed this "traffic" with suspicious eyes.

Heike Karge (University of Graz)

Psychiatry and the Long-Term Consequences of World War Two in the Cold War Period

In my paper I would like to discuss the question of how the long-term psychological consequences of the Second World War were dealt with during the Cold War. In terms of sources, I focus on psychiatric patient files from the Second World War in Croatia and Serbia, and incorporate comparative perspectives from other European countries, both from East and West. My aim is to understand how the trauma discourse that emerged in the late 20th century was negotiated between Eastern and Western European doctors and other experts during the Cold War.

As a starting point I assume that the knowledge of the connection between war and psychological wounding has spread transnationally since the First World War and has therefore also found its way into Eastern and South-Eastern European discourses. However, these discourses, in all the countries involved, were never purely internal, but were always shaped by (socio-)political and other interests. This can be impressively illustrated for instance by the diagnosis of the concentration camp syndrome, which was the subject of intensive research in some Eastern European countries, such as for instance in Poland, but was nevertheless not included in standard international psychiatric handbooks such as the Diagnostic and Statistical Manual of Mental Disorders.

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PANEL 05

NATURE AS TECHNOLOGY: HEALTH INFRASTRUCTURES AND SYMBOLIC MAPPING OF THE SOCIAL SPACE

Slava Savova (Institute of Ethnology and Folklore Studies
at the Bulgarian Academy of Sciences)

Gendered Waters: Undesirable Bodies / Reproductive Bodies in Bulgaria's 20th-Century Balneology

What are the links between the taming of a natural resource and the gendered conceptions of contemporary medical discourse? This question is especially resonant in the context of Bulgaria's advancements in balneology, which transformed a vernacular healing practice into a carefully designed therapeutic regimen.

The architectural layout of public bathhouses designates separate, but usually identical spaces for males and females arranged symmetrically along a central axis. Within these equal "halves" however, different bathing and hygienic practices are enacted, and different policies are debated, constructed, and enforced that render the contemporary engineering of water access as a gendered practice that acts upon the bodies of its diverse visitors in specific ways. This paper focuses on the evolution of a sociomedical understanding of the female body that oscillates between the "urgency" to contain its physical incompatibility with the existing architectures of public bathing

on the one hand, and the shifting of the sociopolitical focus upon its reproductive value on the other, which places it at the centre of an emergent science, governing through a new set of spatial boundaries. Drawing on institutional archival records, personal archives, specialized journals, popular periodicals, and popular scientific literature, analyzed from gender studies, sociology of space, and medical historical perspective, I demonstrate that the access to thermal waters was engineered in line with a gendered medical-political discourse that ultimately shaped the relations between the natural resource and medical treatment.

Nevena Dimitrova (Institute of Ethnology and Folklore Studies at the Bulgarian Academy of Sciences)

The Central Council of Bulgarian Trade Unions came into existence in the recent post-WWII years. Focusing on the centralisation of production processes its main objective was to connect the working milieu to the governing body and vice versa. In doing so, profound attention on social and health care has been developed. Thus, a specialized department of the Council: "Recreation, well-being and health maintenance" was later established. The foundations of special health care, self-hygiene, and personal development via sport activities and recreation will be presented. Sport as part of physical education and enculturation (also as propaganda) is at the centre of this research. The sports centres at sanatoriums and recreational loci and the specific regulations and activities for promoting health care and personal growth in terms of sporting are at the core of this text. The data is based on information from State Agency Archives and from various sources of the time that will allow a better view of the crucial role of health and sport education in Bulgaria in post-war times.

Ekaterina Tsolova (ETH Zürich)

Architecture of Pioneer Camps and Organized Leisure for Young Adults in Bulgaria 1944-1989

In the time between 1944 and 1989, more than 800 camps for students and around 32 bases for young adults from universities are built in Bulgaria. The students' camps had various purposes like health camps, common pioneer camps, excursion vacation, etc., and formed a large network in the country. Almost every young person at that time participated in such camps. The organized vacation was considered a very important part for the education and health of the children and young adults, as they learned how to have specific work habits and sport education aligned with socialist ideals.

The aim of my talk is to analyze the organization of organized leisure for youth and young adults, focusing on several pioneer camps and bases for organized leisure. This analysis encompasses various aspects, including the selection of specific locations based on their unique geographical or historical significance, and the meticulous organization of hygiene facilities such as sunlight exposure, water supply, sanitation, and fresh air. Additionally, for school students, the internal organization of the camps supported structured activities and was designed with a focus on physical health and pedagogical education.

Furthermore, my work delves into the sociohistorical importance of these bases and camps, considering their role in shaping Bulgarian society during the socialist period. Additionally, from a preservation and architectural point of view, the study evaluates the material structures of these sites, recognizing their cultural and historical significance.

Finally, I want to address contemporary challenges in preserving the qualities of these bases and camps. This involves discussing current issues that threaten their preservation, ensuring a comprehensive understanding of their enduring significance from a contemporary perspective.

PANEL 06**MANAGEMENTS OF RISK: CARE FOR THE COLLECTIVE BODY
AND RESPONSIBILIZATION OF THE SELF**

Klejdi Këlliçi (University of Tirana)

Hygiene Campaigns and State Penetration in the Sixties in Socialist Albania

This paper discusses hygienization campaigns in Socialist Albania, in the early sixties. From 1960 up to 1970 communist authorities undertook a series of so-called hygienization campaigns, aimed at ameliorating the living conditions of the population especially in rural areas. Campaigns were undertaken and directed by state agencies, carried out in schools, factories, or public spaces. Their principal aim was education and prevention of health hazards, especially in a period characterized by an increased pace in urbanization, industrialization, and collectivization. In doing so the paper will use the concept of the theoretical concept of state penetration. State penetration is understood as the capacity of the state to brake and reform traditional or resilient forms of premodern organizations. In the Albanian case, the authorities engaged in a series of reforms aimed at breaking and reforming the family concept adapting it to the efforts of industrialization and modernizations.

Apart from state agencies, other organizations were invested with the task of carrying out such campaigns as in the case of the BGSh, or the Union of Albanian Women. This article will thus focus especially on the methods of conducting hygienization campaigns carried out by BGSh chapters, from 1961 to 1970. Focusing on the role of the BGSh in these campaigns offers us also a wide range of instruments the state had and used to penetrate and shape women's lives but also the intimate space of the home.

Slawomir Łotysz (Institute of the History of Science
of the Polish Academy of Sciences)

Infrastructure of Fear. The AIDS/HIV Crisis in the Polish State Media in the Late 1980s

When information about AIDS/HIV began to reach Poland in the first half of the 1980s, it was initially presented as a problem of the morally corrupt West. The dominant narratives in the state-controlled media presented AIDS as a consequence of prostitution, homosexuality, and drug addiction - phenomena that, according to official propaganda, did not concern socialist society. Surprisingly consistent with this line of thinking was the narrative presented by Catholic circles. The voice of reason, represented by medical circles, struggled to break through in this discourse. Over time, however, the fear of the HIV threat began to dominate, with the state media playing no small part. By analysing the mediaisation of this public health crisis, this article seeks to answer the following questions: when and under what circumstances did this change in discourse occur, and what were the medical, social, and political consequences of this change?

Healthcare in Crisis? - Rethinking Public Health Policies, Practices, and Technologies in the Media Context of the Smallpox Epidemic in Yugoslavia (1972) and the COVID-19 Pandemic in Croatia (2020)

This presentation explores the relationship between health policies, practices, and technologies within the framework of the public health care system in the past, Yugoslavia and the present, Croatia. Emphasis is placed on the comparison in the context of media discourse using the examples of the smallpox epidemic in Yugoslavia in 1972 and the COVID-19 pandemic in Croatia in 2020. Recent pandemic has exposed many serious shortcomings of modern healthcare systems and drawn attention to the insecurity and fragility of modern healthcare and medical systems. The policies, practices, and technologies of the public health system appear as a relevant topic of research precisely in times of crisis. The author uses available media sources (archival and current) and personal narratives to provide insight into the creation of pandemic and epidemic experience. Analysing the relationship between policies and approaches the author wants to see what impact the introduced epidemiological measures had on the provision and quality of health services. By comparing these two epidemic/pandemic experiences in different time and social circumstances, we want to see how the public health system responded to the challenges of its time and how changeable policies, practices, and technologies are. Furthermore, the author wants to investigate whether there is evidence of change resulting from lessons learned during the past epidemic. It is important to stimulate discussion about the policies, practices, and technologies of the public health system to be better prepared to ensure quality health care despite a possible crisis in the future.

PANEL 07 FINDING CURES AND TREATING BODIES BEHIND AND BEYOND THE IRON CURTAIN

Fruzsina Müller (Institute for the History of Medicine and Ethics in Medicine at Charité, Berlin)

Syphilis Treatment and Control in Europe after 1945: Health Education, Antibiotic Production and (Forced) Treatment in Hungary, the GDR, the Federal Republic of Germany and the United Kingdom

Syphilis has been described as a life-threatening disease since the 15th century. The first effective drug against it was discovered in 1910. However, Salvarsan and similar arsenic preparations had severe side effects and other disadvantages such as storage problems. Since 1943, the antibiotic penicillin became available as an effective therapeutic agent for treating syphilis quickly and without severe side effects. But the (patented) production and storage of penicillin had to be learned, financed, and maintained.

The research project concentrates mainly on the question of how the antibiotic penicillin spread beyond the political borders of Cold War Europe. How did the exchange of technology and knowledge function? What influence did bloc membership have on this? What role did transnational actors such as medical societies, companies, or the World Health Organization play?

The second research question is about dealing with syphilis after the introduction of antibiotic therapy. Until then, infected people were considered as a danger for the healthiness of society. They were often isolated and forced to a treatment. The fact that this practice has not ended with the treatability of syphilis shows the existence of closed venereology wards in the GDR until the 1980s. So how did the curability of syphilis change moral concepts and prevention measures? How was the problem of preserving individual freedom versus public health managed?

As the research started in November 2023, the first findings of literature and archive files will be presented at the Sofia conference.

Paul van Trigt (Leiden University)

Contested Cure. The Post-War Dutch History of Cell Therapies for Down Syndrome from a Transnational Perspective

During the 1960s, a rumor went around among Dutch medical doctors that people with Down syndrome abroad were successfully treated with cell therapy. This caused a lot of debate that came to an end when the scientific health council of the government published a critical report. Although the debate was temporarily closed after the publication of this report in 1973, the speculation about the curing potential of cell and gene therapy for Down syndrome never ended. The controversy however, seems to have diminished over time: when *Nature* published about the potential of 'chromosome therapy' for people with Down syndrome in 2013, there was hardly any commotion in Dutch medical circles. How could the more positive reception be explained: only by the improvement of technologies, or has it for instance also to do with changing ethics and ideologies? In my paper, I will answer these questions by following the Dutch discussions about curing therapies for Down syndrome from the 1960s until the 2010s. I study these discussions from a transnational perspective: how was research abroad covered in Dutch media and medical journals and how did Dutch actors participate in trans- and international research networks? My paper will, moreover, address the role of ideologies and related ethics in the (post) Cold War context: how did knowledge travel across the Iron Curtain and how was knowledge exchange about therapies for Down syndrome informed by the end of the Cold War?

Georgi Todorov (Institute of Ethnology and Folklore Studies
at the Bulgarian Academy of Sciences)

Cure or Control? Psychotropic Medications and Therapies of Children with Mental Disabilities in the PRB

The rapid development of the psychopharmacological industry after the World War II opened new opportunities for the treatment of children with disabilities. However, the developed medications had not been tested on humans, most often have widespread effects on various organs and elements of the neural circuit („dirty drugs“), and often have side effects that threaten or cardinally alter the health and life of those taking them. Thus, the drugs may have unexpected effects on the patient's mind and body. Also, they can be deliberately 'misused' as a means of controlling through "pacifying" and subduing the sick children.

The main aim of this paper is to present the application of medication and special therapies for mentally handicapped children in the PRB. It will be based on the available archival sources during the 1950s-1970s which are very limited. Either by legislation or due to the expiry of the archival period, personal records (with illness, treatment methods, effects of the cures, etc) are not available. In the accessible funds of psychiatric clinics, hospitals, and internates for mentally handicapped children, information on medication and therapies is reduced to availability in the

cabinets. Despite the nurses' records in special notebooks for the administration of drugs, these are not archived and available for use. Thus, the study will also be based on a comparative analysis between the original "factory" prescriptions and the subsequently discovered in "practice" (unofficial) effects of drugs and therapies.

Restoring the picture of the treatment of children with mental disabilities will allow a better understanding of the social care of their lives in PRB.

PANEL 08

INSTITUTIONAL CARE AND SOCIAL MARGINALIZATION IN POST-WAR EUROPE: CASE STUDIES

Natalia Jarska and José Luis Aguilar López-Barajas
(Institute of History, Czech Academy of Sciences)

Socialist Bowlby. "Maternal Deprivation" and Childcare Institutions in Socialist Poland and East Germany from a Comparative and Transnational Perspective

In the 1950s, British psychiatrist John Bowlby's theory of maternal deprivation gained international prominence. Bowlby emphasized the pivotal role of early mother-child bonds in shaping the child's mental health and future development. Small children who did not experience maternal love and emotional bond would suffer from "maternal deprivation," leading to severe psychiatric disorders. Bowlby's theory triggered debates about institutional childcare, including children's homes and nurseries. In socialist Central Eastern Europe, nurseries rapidly expanded due to policies of women's employment. They remained under the jurisdiction of the Ministry of Health, stressing their role as healthcare institutions. There was an apparent tension between Bowlby's findings and the growing institutionalized childcare in socialist countries.

In the paper, we will show that Bowlby's expertise was immediately transferred to expert milieus in these countries but generated different responses. How did these socialist states navigate the implications posed by Bowlby's theory? We will explore the reception of Bowlby in socialist Poland and East Germany from a comparative and transnational perspective. We will trace medical discussions and policy changes revolving around the problem of "maternal deprivation," focusing on nurseries. Tensions with the socialist idea of institutionalized childcare, evident in these debates, led to negotiations between experts and the state, ultimately resulting in different outcomes within each country. Additionally, we will examine expert's participation in international dialogues conducted under the auspices of the World Health Organization.

**Inxhi Brisku (Institute of Ethnology and Folklore Studies
at the Bulgarian Academy of Sciences)**

Eldercare in Socialist Albania: An Institutional Analysis during the Consolidation of the Regime

This paper delves into the treatment of elders in nursing homes within the socio-political landscape of socialist Albania during the consolidation of the regime. Focusing on the institutional perspective, the study examines the inception and organizational structure of these care institutions, shedding light on the procedures involved in accepting elders into these facilities. The paper explores the historical context, government policies, and societal influences that shaped the establishment of nursing homes, highlighting the ideological underpinnings that influenced the care provided to the elderly.

The research also investigates the daily life of elders within these institutions, providing an in-depth analysis of living conditions, healthcare provisions, and the overall quality of life experienced by residents. Cultural activities within the nursing homes, such as recreational programs and communal events, are scrutinized to discern the extent to which social and cultural elements were integrated into the residents' daily routines.

Furthermore, the paper examines the types of work and engagements elders were involved in while residing in these institutions. By employing archival documents, and historical sources, the research aims to offer a comprehensive understanding of the multifaceted experiences of elders within nursing homes during a critical period of socialist consolidation in Albania.

Through this examination, the paper seeks to contribute to the broader discourse on eldercare in socialist systems, offering insights into the intersection of political ideology, institutional structures, and the lived experiences of the elderly in the context of Albania's socialist regime.

David Peace (University of Hamburg)

'A Child of Misfortune': Eugenics and Children Reception Centres in Post-War Britain

In the immediate post-war period, British psychiatrists, influenced by broadly eugenic ideas, attempted to describe a possible epidemiological link between adult neuroses and behavioural developments during childhood and adolescence. This paper explores how the relationship between eugenics and the psychiatric descriptions of the link between child behavioural development and adult neurosis impacted the formation of social policy in Britain in the decades following 1945, particularly the establishment of children reception centres to separate infants from 'problem families' and provide institutional care. It highlights how the earliest reception centre, the Caldecott Community in Kent, was planned and designed by members of the British Eugenics Society, most prominently the psychiatrists Hilda Lewis and Carlos P. Blacker. It demonstrates that in tandem with the institutional care these new centres provided, the psychiatric observations and surveys conducted by Lewis, under the advice of Blacker, at the Caldecott Community were oriented to investigate the eugenic concerns about the relationship between environmental factors, such as adverse home conditions, and the development of neuroses in adulthood due to supposed preexisting genetic susceptibilities to neurosis. The paper concludes that not only did eugenics remain influential in psychiatric epidemiology, but it integrated with provisions for institutional care within the post-war British welfare state. It highlights how the continuation of eugenic ideas in the decades following 1945 may have significant implications for our understanding of post-war histories of the interactions between social policy, care, and medicine.

Samuel Fély (CEMS of EHESS)

Pre-School Segregation and the Identification of Disabilities in France: An Ethnographic Study

In France, since the 2005 law on the inclusion of people with disabilities, the number of children placed in specialized institutions (which have been criticized by the UN) remains high despite an increasing number of children being identified as having disabilities in schools. This situation creates a paradoxical double phenomenon: the emergence of new issues related to schooling and a reconfiguration of the segregation practices concerning students with disabilities.

To understand these dynamics, this study focuses on the pre-school segregation processes within early childhood institutions. The study is based on an ongoing thesis that examines the identification and qualification of children's difficulties in daycare settings. An ethnographic research of 300 hours was conducted in five daycares, and

sixty interviews were conducted with families and professionals.

The findings of the investigation reveal that what is considered a disability largely depends on the material and institutional context in which the identification takes place. Daycares play a pivotal role as they serve both as care and support structures and exert control and encourage normalization, especially with regard to directing children early toward specialized institutions perceived as more desirable and suitable. Simultaneously, the school's requirements, especially in terms of autonomy, lead professionals to consider certain behaviors as problematic (language acquisition, cleanliness, concentration, emotion management) without necessarily deeming them incompatible with school.

KEYNOTE SPEAKER 3

Gergana Mircheva (Institute of Philosophy and Sociology
at the Bulgarian Academy of Sciences)

Troublesome Kids and Abnormal Childhood: Addressing Autism in the Postwar Period

The paper will address the postwar psychiatric concepts and therapies of autism, while focusing on the case of socialist Bulgaria. The historical reconstruction of "early infantile autism" in the expert discourses will trace the transfer of knowledge and social images from a broader, transnational perspective. The object of research includes the normative models for defining and dealing with autistic disorders. Such normative models may be interpreted as part of the conventions of "(ab)normality"; they have a prescriptive nature and are determined by particular psycho-medical and more general socio-cultural scripts. The aim is to trace the historical dynamics of these models and to answer the questions: to what extent, why and how did psychiatrists and other therapists adopt, modify, combine and/or confront these models? How did the vision of aloneness and extreme isolation from society, ascribed to autism, fit into the conceptual and ideological framework of socialist psychiatry? What forms of treatment were applied towards autistic children?

The empirical data of analysis includes textbooks and monographs in (child) psychiatry and "defectology", articles in psychiatric journals, semi-structured interviews, and archival materials. Research methods combine social studies of medicine and psychiatry, with bioethics and critical disability studies.

While autism had a contested and seemingly peripheral presence in the Bulgarian psychiatric discourse during the 1960s – 1980s, its socio-historical reconstruction provides an opportunity to detect key aspects of child psychiatry in the country. This paradox is due to the fact that the diagnosis of autism, filled with contradictions and gaps, can be viewed within an active field of interactions between schools, theories, and practices behind and beyond the Iron Curtain. Perceptions of autistic disorders as forms of "childhood schizophrenia" were tied to dominant medical models along the lines of Soviet psychiatry, but they also revealed gaps in the scientific-political and ideological canons through which, albeit timidly, alternative Western conceptual patterns and practices infiltrated the discourse of that time.

PANEL 09**POPULATION PLANNING AND REPRODUCTIVE POLICIES: (SELF)CARE AS (SELF)CONTROL**

Z. Selen Artan (Marmara University in Istanbul)

Making of a Controversial Law: Population Planning, Sexuality, and the Cold War in Turkey

In April 1965, the Turkish parliament enacted the Law on Population Planning which introduced a series of policies regarding reproductive rights, marking a new era in the biopolitics of the state. Having foregone the pro-natalist agenda of earlier decades, the state introduced birth control while granting permission for abortion and sterilization under certain conditions. Within the political landscape of the Cold War, the law was designed by a left-leaning political body with an emphasis on building a competitive economy through the creation of a nation based on “quality” rather than “quantity.” Although it took the legislative body just under five months to adopt the law after it was scheduled for the first meeting, opposing views led to fierce debates during the process in both the Parliament and the Senate. Drawing on archival research, this paper focuses on the narratives that circulated on the legislative floor, either supporting or challenging the adoption of new technologies for population control. How did political actors across the spectrum envision Turkish modernity through the governance of the collective body at the time? How did they perceive the use of contraceptive technologies such as birth control pills and intrauterine devices (IUD) in Turkey? In light of these questions, this paper argues that while economic considerations took center stage in the debates, opposition was also rooted in concerns over female sexuality which, liberated from the fear of unwanted pregnancies, would supposedly get unleashed from its societal chains.

Ivana Dobrivojević Tomić (Institute for Contemporary History in Belgrade)

Contraception in Socialist Yugoslavia

The gynecologists and government officials began to speak about contraception, as a basic means of preventing unintended pregnancies, primarily at the beginning of the 1950s. It was only then that the first contraceptives appeared, followed by the personal involvement of Dr. Franc Novak. The efforts and commitments of the Yugoslav gynecologists to promote contraceptives were given their institutional framework in 1955 by establishing a contraceptive counseling center at the Central Gynecological Infirmary in Ljubljana, and shortly thereafter at the clinics in Belgrade, Zagreb, Sarajevo, and Priština (1955 - 1956). During the first years of their work, the counseling centers provided mainly diaphragms and various, unreliable chemical agents to interested women due to a modest choice of contraceptives in Yugoslavia. The shortage of those products on the market was partially remedied by obtaining 9 tonnes of EMCO foam, which in the form of humanitarian aid, came from the United States (1963). The selection of contraceptives at the pharmacies in Yugoslavia became slightly better over time, since in the mid-1960s, domestic factories produced condoms, diaphragms, spermicides, spirals, and since 1964, pills. However, the fluctuations in the product quality and periodic shortages of funds as a result of poor distribution forced women to give up using contraceptives. The experts from different fields, most notably physicians and demographers, had conducted numerous studies trying to establish the cause of the poor use of medical contraceptives and the prevalence of abortion. The insufficient awareness of women, as well as numerous prejudices, had made the Yugoslavs think little about their reproductive health. Women entrusted their partners with the care for unintended pregnancy, mostly out of ignorance, fearful of the harmful effects of contraceptives, but also fearing that if they took the initiative they would prove promiscuous.

Dissociating Eugenic Thought in Post-World War Reproductive Medicine in State Socialist Hungary

The history of public health had been intertwined with eugenic ideology in the long nineteenth century. Because eugenics is defined as a discourse that concerns itself with the improvement of the human race, it has influenced medical sciences, and thus, it had a formative role in shaping reproductive medicine. Allison Bashford (2010, 553) suggests that eugenics must be understood as an ideology that shaped the twentieth century and as a result, it has influenced post-WWII medical thought and its impact is palpable even in our present. Medical thought after 1945 can be characterized with a focus on susceptibility and this focus is the product of the long nineteenth century's concern with predisposition and risk (Rose 2007, 18). Genetic counseling, an area of reproductive medicine, is concerned with risk management and it is bound up with its eugenic heritage. Between the 1950s and 1970s genetic counselors in Western democratic societies were concerned with dissociating medical genetics and genetic counseling from eugenics (Novas 2003). Thus, the medical discourse shifted toward making room for individual, voluntary decision-making, and in light of these changes, the goal of genetic counseling came to be understood as nondirective information distribution. The present study aims to explore the interpretation of these changes by Hungarian medical doctors, and how did their views shape the articulation of risk management in genetic counseling in the 1960s and 1970s in state socialist Hungary.

Marie Hintnausová (Charles University in Prague, Faculty of Humanities)

Prospective and Nonprospective Pregnancies: Post-Socialist Remaking of Prenatal Life and Death

During the 20th century, reducing perinatal mortality became one of the crucial biopolitical projects among European countries, resulting in an international political contest. Socialist governments aimed to reach and surpass the West in decline of perinatal mortality. Through centralization of maternity care, biomedical control, general prenatal screening and other pursued measures, the perinatal mortality rate kept dropping in then Czechoslovakia and later Czechia to one of the world's lowest rates today. Till now, low figures serve both as an argument and a proof of high quality of maternity care and efficacy of the Czech reproductive healthcare within which reproductive trajectories of Czech families are assessed, valued and moulded. My ethnographic research on prenatal and perinatal loss I conducted in 2020-2021 among Czech middle-class women exposes systemic differentiation between "prospective" and "non-prospective" pregnancies and reveals different ontologies of fetal life in the "parental project" (Luc Boltanski, 2013). Drawing on my ongoing research of social aspects of prenatal diagnosis and testing, this paper explores changing social, biopolitical, legal and discursive contexts of the prenatal parental project that is performed by individual Czech families in the post-socialist Czech healthcare system.

PANEL 10

BEYOND THE ENGINEERING OF THE “NEW SOCIALIST MAN”: INSTITUTIONALIZED PRACTICES AND IDEOLOGICAL CONCEPTS

Denitsa Nencheva (Institute of Ethnology and Folklore Studies at the Bulgarian Academy of Sciences)

What is “Anthropotechnics”: on the Trail of a Transforming Concept

The paper focuses on the examination of the 20th century biopolitical horizons which permeate the established political divisions via techniques for both (self)governmentality and the discipline of the collective body. Its aim is to examine the changing meaning behind the phrase “anthropotechnics” [антропотехника] which is usually associated with the scientifically-based aspirations for longevity and regeneration of the human body and with the transformation of the one's very psychological dispositions.

My initial interest was sparked by the first edition of the Great Soviet Encyclopedia (1926) in which the early definition of the term frames it as a part of the biology field, and its aim – to improve “the physical and spiritual qualities of a person” using techniques similar to those in animal breeding, linking it with the concept of eugenics; or as the “application of anthropometric data and psychotechnics”.

Although the notion disappears from the later editions of the encyclopedia, it continues to resurface again and again in seemingly different frameworks. During the 60's and 70's for example, in Bulgaria the term is used in the context of intensification of the productivity of the human-machine system, and in parts of the (ex) USSR and Central Europe – in relation to sports and physical education. Its newest interpretations focus on concepts such as mind training and human enhancement. My main aim is to examine the extent to which this term signifies the transforming (biopolitically charged) ideas and techniques standing behind concepts such as “improvement” and “better life” during the last two centuries.

Georgeta Nazarska (University of Library Studies and IT)

The ‘Study of Man and His Brain’ Long-term Complex Program in Bulgaria (1984- 1995): in Searching of ‘Harmoniously Developed Personality’

In the mid-1980s, the ‘Study of Man and His Brain’ Long-term Complex Program, created and financed by the communist authorities, was launched in Bulgaria. Its mission was to promote the study of the brain, mind, and thinking in science, education, and the arts for at least 10 years. The Brain Sciences, Cybernetics, Medicine, and Psychology, still shaping the future field of Neuroscience, were targeted, as well as elementary and preschool education and the arts. The main emphasis in the Program was placed on the ‘hidden human potentials/ creative endowments’ of man, which the leaders and ideologues of the Program understood as a basic occult theosophical concept, but presented it through scientific terms of Behaviorism, Cognitive Science, Cybernetics, and Cultural Anthropology. Thus, the objectives of the Program were formulated as promoting personal self-improvement, increasing human capabilities for reading, writing, learning and thinking, developing interests and creative behavior, and ultimately – creating a ‘harmoniously developed personality’.

The paper will examine the attempt of the late totalitarian regime to direct the nascent Bulgarian Neuroscience to serve its social engineering goals towards certain social groups (children, students, and intellectuals) and as a continuation of its previous projects ('Bulgaria 1300', 'Banner of Peace' International Children's Assembly). For this purpose, the fundamental and applied research of the involved psychologists, educators, philosophers and cyberneticists will be analyzed; the educational activities oriented towards special training of gifted children, introduction of alternative educational content and methodology in experimental public schools and pilot surveys of children with disabilities will be presented. The effectiveness of the project will be commented on in comparison with similar projects on both sides of the Iron Curtain.

The approach of history (social history, oral history, and history of science) will be used to study unpublished archival documentation, biographical publications, and interviews.

Yana Yancheva (Institute of Ethnology and Folklore Studies
at the Bulgarian Academy of Sciences)

The Ideologically Constructed Image of the New Socialist Child and the Perceptions on its Body

In my paper, I will focus on the concept of the 'new socialist child' which was established in the period of socialism in Bulgaria. I am interested in the utopian and ideologically constructed image of the socialist children / pioneers in the ideological rhetoric and how it was used by the regime to provoke social transformations in Bulgaria and the formation of a new society in the future.

I will present the expectations of the Communist party and its government towards children, calling them 'future members of the society' and 'our tomorrow's vigorous shift' (bodra smyana). The qualities that every Septemvriyche child member (pioneer) was expected to possess outline a perfect, impossible and unbearable image of the socialist super child ('harmonically (comprehensively) developed child'). The accent is placed on the institutional prescriptions about how children should care and keep their bodies fit and healthy to become 'worthy and decent future shift'. For example, in the earlier textbooks, children (pupils) were depicted as harmonically developed children who every day consistently or simultaneously study, help, work, play sports, take care of their bodies and engage in creative activities. The fulfillment of these covenants and expectations puts every child / pioneer in a state of constant examination.

The research is based on a comparative approach, combining biographical methods (biographical interviews, personal memories and discourse analysis of other biographic data) and discourse analysis of archival school documents (chronicles and pioneer diaries), official documents of the Pioneer organizations, youth periodicals, influential during the socialist period. The whole empirical material is considered in terms of Foucault's interpretation of the 'exam' as a possible point of view.

Martin Kuhar (Division for the History of Medical Sciences
Croatian Academy of Sciences and Arts)

"Family Eugenics is the Eugenics of the Nation": Population Policy in the Independent State of Croatia

On April 10, 1941, the Independent State of Croatia was established. It was a puppet state under the strong influence of Nazism and Fascism and governed by the Ustashe. The Ustashe legalized racial segregation and implemented repressive and genocidal politics towards Serbs, Roma and Jews. Somewhat unexpectedly, the population policy in the Independent State of Croatia was primarily focused on quantitative, rather than qualitative improvement. Abortion was forbidden with explicit reference to eugenics, women were encouraged to be caring mothers and good housekeepers, while patriarchal regime in which women would perform their biological and ethical duties toward the nation was espoused. Population policies established during the interwar period were also continued through the preoccupation with poor hygienic conditions and low natural increase. Although the first detailed psychological-anthropological research was conducted in this period, the only place institutionally dedicated to professional eugenic research was the Department for Human Genetics and Eugenics at the School of Medicine in Zagreb. In this paper, I will present the main features of eugenics in the Independent State of Croatia and the reasons for its close connection to public health, Lamarckism and quantitative population policy, rather than sterilizations and marriage prohibitions.



ЧЕШКИ ЦЕНТЪР
СОФИЯ

The conference is within the ERC Project
“Taming the European Leviathan:
The Legacy of Post-War Medicine
and the Common Good” (LEVIATHAN).
The project has received funding
from the European Research Council (ERC)
under the European Union’s Horizon 2020
research and innovation programme
(Grant agreement No. 854503)