

DOI: <https://doi.org/10.2298/GEI2602143M>

UDC:39-053.2(497.11)

review paper

KATARINA MITROVIĆ RAŽNATOVIĆ

Institute of Ethnography SASA

katarina.mitrovic@ei.sanu.ac.rs

<https://orcid.org/0000-0003-2923-6167>

SONJA RADIVOJEVIĆ

Institute of Ethnography SASA

sonja.radivojevic@ei.sanu.ac.rs

<https://orcid.org/0000-0002-8381-6077>

Children in Serbian Ethnology and Anthropology: A Literature Review¹

Children, as well as experiences, practices, and beliefs related to childhood, have long been a topic of interest in Serbian ethnology and anthropology. Scholars address a wide range of themes, employ diverse theoretical frameworks, and continually develop their methodologies. In recent years, particular attention has been paid to ethical considerations and research sensitivity when working with children. In line with broader developments in the field of ethnology and anthropology, contemporary research in the Serbian context has moved beyond describing customs related to children, toward understanding childhood as a socially constructed category and children as active social actors with agency. This paper aims to examine the scope and body of ethnological and anthropological research *with* and *about* children in the local context. Through a detailed literature review, it identifies five broad thematic areas: children and Serbian folk religion, children's games, children and events, marginalized children, and children's everyday environments and social worlds.

¹ The article is the result of the work of both authors at the Institute of Ethnography SASA, funded by the Ministry of Science, Technological Development and Innovation, under the Agreement on the Implementation and Financing of Scientific Research Work of the SRO for 2026, No. 451-03-33/2026-03/200173, dated 5 February 2026.

Keywords: Children, folk religion, children's games, life-course events, marginalized children, children's everyday environments and social worlds

Деца у српској етнологији и антропологији: Преглед литературе

Деца, као и искуства, праксе и уверења повезана са детињством, одавно су предмет интересовања српске етнологије и антропологије. Истраживачи се баве широким спектром тема, користе различите теоријске оквире и континуирано развијају своје методологије, све више обраћајући пажњу на етичке аспекте и сензитивност истраживања у раду са децом. У складу са ширим токовима развоја етнологије и антропологије, савремена истраживања у српском контексту излазе изван описивања обичаја повезаних са децом, усмеравајући се ка разумевању детињства као друштвено конструисане категорије и деце као активних друштвених актера са сопственим деловањем. Овај рад има за циљ да испита домет и корпус етнолошких и антрополошких истраживања са децом и о деци у локалном контексту. Детаљним прегледом литературе, идентификовано је пет ширих тематских области: деца и српска народна религија, дечје игре, деца и догађаји, маргинализована деца и свакодневна окружења и друштвени светови деце.

Кључне речи: деца, народна религија, дечје игре, догађаји животног циклуса, маргинализована деца, свакодневна окружења и друштвени светови деце

INTRODUCTION: TOWARDS THE ANTHROPOLOGY OF CHILDHOOD

Research *with* and *about* children has become increasingly prominent in anthropology over recent decades. During the 1990s, a paradigm shift occurred in the social sciences and humanities regarding the study of children and childhood, driven by both external (socio-legal) and internal developments within sociology and anthropology. With the adoption of the United Nations Convention on the Right of the Child in 1989, attention was drawn to children not merely as subjects of protection, but as subjects holding the right to freely express their own views (Article 12). Additional momentum was provided by the influence of feminism and gender studies, as insights concerning the visibility of women were ex-

tended to children who were similarly invisible as a group whose voices were articulated by adults such as parents, teachers, or doctors.

On an internal level, contribution to changing this practices came from the development of the sociology of childhood (Prout & James 2015) and anthropology of childhood (Lancy 2012; 2015), which demonstrated that childhood is not merely a biological fact, but a social construct (Prout & James 1997, 7) that varies across epochs, societies, cultures, and classes. Consequently, children are no longer perceived as passive research objects, but as participants with a voice, that is, as “meaning-making beings” (Young & Barret 2001, 141). Although anthropological research had acknowledged children as far back as Margaret Mead (Mead 1928; 1961), they were primarily viewed as instruments of cultural reproduction. It was only during the 1990s that anthropology shifted toward studying children as autonomous actors with their own cultures, replete with their own symbols, games, and rituals.

In line with these developments, contemporary anthropological research in the Serbian context has gradually moved away from traditional approaches that primarily viewed children through the lens of folklore, customary practices, and passive socialization. Instead, the anthropology of childhood has emerged as a dynamic, albeit still fragmented, field in which childhood is understood as a socially constructed category and children are recognized as active social actors with agency, who participate in shaping social reality (Johnson, Pfister & Vindrola-Padros 2012, 164–165). This shift has opened up new epistemological and methodological possibilities, while also posing significant research challenges.

In the local context, this theoretical and methodological shift is closely aligned with the processes of the anthropologization of Serbian ethnology (Kovačević 2015, 18–21). It marked a key methodological shift from the classical description of customs related to child-rearing in villages toward the analysis of the child as an active social actor in a contemporary, urban context. The disciplinary trajectory is, for example, clearly reflected in the study of children's games – from early descriptive documentation of folk customs recorded by village teachers and priests, through the first theoretical classifications by Tihomir Đorđević, to contemporary anthropological analyses (Krel 2005b, 274–275). As Krel (2005b) highlights, following the research of Vesna Marjanović as well as his own, the focus shifts toward interpreting children's games within a broader socio-economic and cultural context. Consequently, children are no longer viewed as passive recipients, but as active creators, transmitters, and performers of cultural content, while the meth-

odology itself transforms toward a multidisciplinary approach combining ethnological, sociological, psychological-pedagogical, and historical analyzes (Krel 2005b, 276–277).

Additionally, it is important to mention that the interest in children and childhood within Serbian ethnology has not been limited to academic research. These topics have also been addressed through museum practice, particularly in the work of ethnologists and museum curators who have documented, interpreted, and presented various aspects of children's lives and material culture. Some of the exhibitions organized at the Ethnographic Museum in Belgrade include *Exhibition of Children's Toys* (Matić & Vujaklija 1958), *Children's Toys as Status Symbols* (Dušković 1985–1986), *Cradles* (Zec 1979), *Children in Traditional Culture* (Ljuboja 1988), *Brick-shaped Universe: Lego in Serbia* (Dajić 2017). The Museum has also published two catalogues: *Doll Collection* from the Children's Toys Collection (Dušković 2010) and *Cradles* from the Household Collection (Matić 2013). Exhibitions dedicated to children have also been held at the Kragujevac National Museum: *Children, Village Costume and Textile* from the Collection of the Ethnology Department (Radojković 2017) and *Photographs of Childhood: 16 stories* (Nikolić 2017), as well as at the National Museum Zrenjanin, with the exhibition *How Lucky We Children Are to Be so Small: Childhood in the Traditional Family* (Babić & Grubić 2017).

Despite the growing academic interest in the field of anthropology of childhood, there remains a lack of systematic syntheses that map the thematic, theoretical, and methodological scope of the research with and about children in Serbian ethnology and anthropology. In an attempt to contribute to filling a part of this gap, without claiming to provide an exhaustive bibliography, this paper offers a critical review of relevant ethnological and anthropological literature in Serbia. It aims to identify and outline the key thematic areas within the anthropology of childhood in the local context. Theoretical and methodological perspectives are discussed as complementary aspects that provide context for understanding these themes, rather than as the central focus of the paper. The paper also highlights the potential of this field for advancing contemporary anthropological theory and methodology, while serving as a guide for future research directions.

The review that follows is organized around five broad thematic areas identified through an overview and analysis of the selected studies: children and Serbian folk religion, children's games, children and life-course events, marginalized children, and children's everyday environments and social worlds.

CHILDREN AND SERBIAN FOLK RELIGION

Within the Serbian folk religion and traditional culture, children simultaneously occupy a central and vulnerable position. As the subjects of numerous customs, beliefs, and ritual practices, they have attracted considerable attention in ethnological and anthropological research. Ethnological studies documented and analysed beliefs, rituals, and customs related to childhood. Ethnological reflections were related to mythical beings connected to early childhood's liminality (such as fate-determining beings, childbirth and disease demons, and bad spirits) and taboos designed to ensure conception, safe childbirth, children's health, and smooth transitions to adolescence. Although early studies of rituals and customs were later criticized for methodological shortcomings, reliance on ethno-explanations, and insufficient theoretical framing, they remain an important source for understanding cultural conceptions of childhood and its place within traditional society (Sinani 2010, 10–12). At the same time, contemporary ethnological and anthropological scholarship has shifted the focus from the descriptive documentation of customs and beliefs toward the interpretative and analytical approaches. From the rich material, we can trace two interconnected models of child and children: mythico-magical and empirico-rational (Trebješanin 1991, 357). According to the mythico-magical model, child is small, weak, unprotected and a being threatened by evil forces, who needs magical care and protection in order to survive and grow up, but also to be ritually "clean", reasonable and ready to be introduced into a community (Trebješanin 1991, 358–361). On the other hand, the traditional empirical and everyday understanding of the child as a weak, irrational, small, socially marginalized and dependent being sees socialization processes as shaping the child into a member of the society. In this view, the development is considered to be influenced by heredity, the family, personal activity, and fate (Trebješanin 1991, 370–375). Numerous ritual and magical practices connected to children's well-being begin before a child is born. Wedding rituals, for example, are intended to ensure fertility and a "successful" marriage, reflected in the birth of children, particularly male offspring (Đorđević 1941, 11; Sinani 2010, 68).

A key contribution to this field was made by Tihomir Đorđević, especially in his book *Children in the Beliefs and Customs of Our People* (1941). In this work, he maps the cultural importance of children in marriage, documenting practices believed to promote fertility, various remedies and magical-religious procedures aimed at securing offspring, and beliefs concerning the desired physical appearance, health, and character of the child. He also records customs connected with pregnancy and

childbirth, including interpretations of the child's fate depending on the time of birth or specific birth circumstances (for example, being born in the caul), as well as practices concerning the umbilical cord, cranial shaping, teething, walking, speech, feeding, baptism, first haircutting, circumcision among Yugoslav Muslims, and protection against demons and the evil eye. In his further work, Đorđević (1985) examines in greater detail beliefs concerning the evil eye (Serb. *urok*), perception of vulnerability of infants and small children, and protective measures such as amulets and apotropaic rituals.

Taboos connected with childbirth and infancy are systematically examined by Dušan Bandić (1980), who explores prohibitions during pregnancy, childbirth, and the postpartum period. These taboos underscore the perception of mother and child as occupying a liminal and potentially dangerous state, requiring ritual regulation and protection. Slobodan Zečević (1981) further analyses mythological figures closely associated with childhood's liminality. These include fate-determining beings (*Suđenice*, *Usud*), childbirth demons known as *Babice*, disease demons such as *Čuma* and *Milosnice*, and spirits of unbaptized children (*Nekrštenici*). These figures reflect a cosmology in which early life stages are perceived as especially exposed to supernatural forces. These themes are elaborated by Bojan Jovanović (2001) and Danijel Sinani (2010), who examine the folk religion of Serbs and magical elements of ritual practices in greater analytical detail.

Žarko Trebješanin² (1991) traces ritual and magical practices across the stages of childhood: pre- and post-wedding contexts of the parents, pregnancy, birth, the first forty days (a highly liminal period), early childhood (first and second year), breastfeeding, sleeping, bathing, as well as rituals associated with first words and steps. He also discusses later childhood markers, around ages of 6 and 7 (such as the loss of milk teeth, the keeping and ritual "untying" of the umbilical cord, and magical practices aimed at promoting physical growth), and the transition into adolescence and adulthood. He traces customs, visible bodily signs and adoption of specific clothing items or hairstyle changes as signals of transition to adulthood and new social role. Importantly, Trebješanin also analyses

² Among the authors discussed in this paper, Žarko Trebješanin is the only scholar whose primary disciplinary background is outside ethnology and anthropology. Nevertheless, his study *The Representation of the Child in Serbian Culture (Predstava o detetu u srpskoj kulturi 1991)*, discussed here, represents an ethnological contribution in terms of its subject matter, approach and sources.

representations of children in proverbs, sayings, and idiomatic expressions, offering insight into broader cultural constructions of childhood and youth. Finally, Trebješanin examines traditional socialisation while mapping different influences of family members, as well as intentional and spontaneous methods of upbringing.

Anthropologists today examine in detail the role of magical practices in the lives of children and the community. A good example is the study by Stajić and Pišev (2016), which explores a magical ritual aimed at protecting children's health through passing through the "Hole." The authors approach this ritual within a broad theoretical and interpretative framework, arguing that its primary purpose is not healing, but rather the prevention of illness (perceived as a form of curse). As Stajić and Pišev conclude, passing through the "Hole" corresponds to a symbolic act of resurrection: by moving through an earthen passage, the body is endowed with magical immunity, while the symbolic act of dying and being reborn removes the curse and its consequences.

CHILDREN'S GAMES

The second theme of ethnological works on children and childhood concerns traditional children's games. Authors such as Aleksandar Krel (2005a), Vesna Marjanović (2005), Tijana Jakovljević-Šević (2011), and Nina Aksić (2019) played a major role in defining, classifying and geographically mapping children's games and their transformations. In addition, several important studies have focused on particular types of games (Krel 2005b, 2005c, 2006, 2007; Krel & Trubarac Matić 2022; Trubarac Matić & Krel 2022; Banović 2022; Trubarac Matić 2022; Trbojević 2022).

In his monograph *Children's Games: Traditional Serbian Competitive Children's Games in Tovariševo (Bačka)*, Aleksandar Krel presents various approaches to play, its definitions, and interpretations, emphasizing that the concept of play cannot be fully and precisely understood or defined using only a single definition, no matter how good the definition may be (Krel 2005a, 18). He presents important theoretical approaches on children's games: 1) early theoretical approaches that viewed children's play primarily as a biological phenomenon; 2) approaches that interpret play as a paradigm of creative processes in a domain of imagination, innovation, and meaning-making; 3) psychoanalytic theories that regard play as a medium through which children express and work through repressed and unconscious emotions, fears, fantasies; and 4) cognitive theories that understand play as a specific form of cognitive

activity and an important instrument for the development of symbolic systems in the child (Krel 2005a, 19–29). In his book, Krel further introduces children's play as a socio-cultural phenomenon, emphasizing that it is shaped by the social and cultural dimensions of the community from which it originates, while also providing an overview of research on children's games in Serbia. Presenting a number of different typologies of children's games, Aleksandar Krel divides traditional collective children's games among Serbs in Tovariševo into competitive and imitative-dramatic ones. An additional subdivision of these basic categories is made according to the participants' gender, the use or absence of props, and the season in which the games are played. With this in mind, Krel's classification appears as follows: 1. Competitive (male, boys') games: 1.1. competitive (male, boys') games with the use of props; 1.2. competitive (male, boys') games without the use of props; 2. Competitive-dramatic (mixed) games: 2.1. movement-based (movement-speech) games; 2.2. verbal (speech, language) games; 3. Imitative-dramatic games: 3.1. imitations of everyday life; 3.2. imitations of ritual practices; 3.3. imitations of mythical beings and legends (Krel 2005a, 86–89). In his work, Krel provides rich ethnographic material, including empirical data collected between 1993 and 1997, as well as written sources. In the village of Tovariševo, he also examined how children's games changed during the research period, reflecting the transformations the village underwent under the influence of technological development, industrialization, the increasing orientation toward daily village-city commuting, expanded educational opportunities for children, and changes in family and social structures (Krel 2005a, 294). He also analysed the characteristics of traditional competitive boys' games, considering their functions: cognitive and educational function, their function in physical (sensorimotor) development, and their communicative function. Other than this monograph, Aleksandar Krel published several academic articles analysing particular games (Krel 2006; Krel 2007), ethnographic and anthropological approaches to children's games in the local context (Krel 2005b) and traditional competitive children's games as an instrument of socialisation (Krel 2005c).

Similar issues are addressed in the works by Vesna Marjanović (2005) and Tijana Jakovljević-Šević (2011), who examine traditional children's games in Vojvodina and Novi Sad. Like Krel, these authors focus on the classification, functions, and social significance of play, while providing extensive ethnographic material and numerous examples of traditional games. Given that Krel's work has been discussed in detail above, the stud-

ies by Marjanović and Jakovljević-Šević, while offering valuable specific insights, largely share a similar thematic and analytical orientation and will therefore not be examined in detail here. Taken together, the studies of Krel, Marjanović, and Jakovljević-Šević represent an important body of research that systematizes traditional children's games and provides a valuable foundation for further anthropological analyses of play and childhood.

Nina Aksić examines traditional social games played by children and youth both outdoors (in courtyards, meadows, and fields) and indoors (in houses and other buildings), the ways these games are played, as well as their geographical distribution: across Serbia (based on Vuk Stefanović Karadžić's *Rječnik*), in South-West Serbia, West Serbia, Vojvodina, South Serbia, and South-East Serbia. A comparative analysis of traditional games shows that some were played in almost all parts of Serbia, others were found in two or more territorially connected regions, while the third group was played exclusively in specific parts of the country (Aksić 2019, 37). As an appendix, Aksić provides a table that allows for an overview of the geographical distribution of each game, as well as possible variations in their names depending on the region of Serbia.

Aleksandar Krel and Đorđina Trubarac Matić examine the children's game "Corona" (similar to tag; Serb. *šugice*), which spontaneously emerged among lower-grade pupils during the COVID-19 pandemic. Based on the field research conducted in April and May 2021 through semi-structured, open-ended interviews with participants, they document the game's formation, identify different types and variants, and analyse it as a sociocultural construct (Krel & Trubarac Matić 2022) and a form of folklore communication (Trubarac Matić & Krel 2022). Firstly, Krel and Trubarac Matić interpret the game "Corona" as a sociocultural construct whose play system is based on socially desirable forms of behaviour, reflecting symbolic communication between society and its members (game players), as well as between the members on an inter-generational level, or the members within the same generational groups. Its development was shaped by multiple factors within the pandemic context, including direct contact with adults, media messages primarily intended for adults, and institutional school rules. The authors conclude that the formation of the game as a sociocultural construct was influenced by both internal factors (arising from the children's community, its own needs, and existing game corpus) and external sociocultural factors, related to regulatory and informal elements, which reached the children's community from the newly emerged pandemic reality (Krel & Truba-

rac Matić 2022, 280). In the second paper (Trubarac Matić & Krel 2022), the game “Corona” is examined as a part of children’s folklore, with the group of children playing it interpreted as a “folklore community”. The game “Corona” is presented in the light of the broader context of chasing games with a shared semiotic code based on the hunter–prey dynamics. As the authors conclude, the game “Corona” relies on a specific subtype of chasing games linked to the idea of the spread of infectious disease that originates from collective traumatic experiences of the epidemics. The game introduces a new semiotic level, based on the opposition between sick and healthy, ultimately rooted in broader binary contrasts such as life vs. death, human vs. demonic, and us vs. others (Trubarac Matić & Krel 2022, 712). An additional value of these studies lies in the authors’ unique opportunity to document the emergence of the game and trace its formation in real time.

Following this line of research, a number of studies published in 2022 further explore children’s games from anthropological and folkloristic perspectives. Namely, the collection of papers on sports, games, and childhood was published in honour of Aleksandar Krel (1968–2021) (Žikić, Đorđević & Petrović 2022). In addition to the studies on games discussed below, Bojan Žikić analyses the cultural cognitive model of a world at war, based on the case of the board game “Axis & Allies” (Žikić 2022), which we do not discuss here since the players were adults rather than children.

The paper on the game “Franny’s Feet” (Trubarac Matić 2022) emerged from research conducted by Krel and Trubarac Matić on the game “Corona,” and examines a game similar to counting-out games, used to randomly select players who will be assigned particular game status. Additionally, it serves to mark a transitional space-time zone within which the participants move from the non-play reality into the play reality. However, unlike counting-out games, symbolic spatial displacement is achieved simultaneously through verbal and action-based coding. The action elements of the code are reflected in two variants: the players’ feet positioned on an imaginary circle, or the players’ feet placed on a ball. Trubarac Matić traces the connections between the children’s animated series “Franny’s Feet” and the game “feet,” identifying the beginning of the series’ broadcast as the “triggering event” for the emergence and shaping of the feet game. Moreover, she demonstrates how the visual communication language and content of children’s popular culture, conveyed through television animated series and films, influence the process of shaping children’s idiocultural contents.

Branko Banović (2022) analyses the controversial children's game "Džamija" ("Mosque"), which was played in Pljevlja in the early 1990s, comparing it with the same game in Banja Luka. Although characterized by a significant Islamic cultural heritage, these cities were predominantly inhabited by Orthodox Christians at a time of intensive religious, ethnic, and national tensions, accompanied by the threat of a civil war. Banović bases his theoretical and methodological framework on the studies focusing on the role of play in children's socialization, the impact of contemporary traumatic events on the structure and function of children's games, as well as the studies that approach children's games as a form of folklore communication (Banović 2022, 115). This competitive group ball game is played by both boys and girls, involving the destruction and reconstruction of a "mosque" - a tower made of stacked flat stones. The presented ethnographic material shows that interlocutors, at the time of playing, did not associate the game with religious identities, and that today they express a certain sense of discomfort over playing the game "Mosque". The author concludes that this game, as a form of folklore communication, was an acceptable channel for expressing forbidden or suppressed content and a kind of "vent" through which the pressure of the religious tensions was symbolically channelled.

Danilo Trbojević (2022) examines children's war games from the perspective of political anthropology, as a focal point in which memory culture, cultural policies, and identity politics intersect, and where notions of conflict, crisis, and war are learned and reproduced (Trbojević 2022, 193–194). He interprets the narratives of his interlocutors by dividing them into two groups: the narratives of Baby Boomers and Generation X (1946–1964 / 1965–1980) and the narratives of Millennials (1981–1996). While analysing children's games as hybrid spaces of communicative performance, Trbojević emphasizes the importance of memory culture, political myths, and social reality, arguing that through these games, children learn the notions of the "opponent," the "enemy," and the self from the world of adults. In this sense, war games become spaces of communication between the state (or society) and the individual, as well as the space of reproducing socio-political climate and reflecting upon the self within the frameworks of the collective, the group, or the nation.

CHILDREN AND LIFE-COURSE EVENTS

The third theme within the research on children and childhood in Serbian ethnology and anthropology concerns events, celebrations, and life-course rituals. When this line of research first emerged, it was inspired by

Arnold van Gennep and his concept of rites of passage, which influenced a lot of Serbian anthropologists since the 1980s, as can be seen through the numerous articles published (Kovačević 2006).

Miroslava Malešević (1985) examined first menstruation, understood as a marker of a girl's biological and social maturity and a change of her status. She examined the patterns of ritual behaviour accompanying the sexual maturation of girls, basing her analysis on field research conducted in villages of western Serbia, among women who recounted their experiences from the first half of the 20th century. She shows that since the first menstruation, the girl is considered capable of bearing children and getting married. She is ceremonially presented to the public, and the change in her social status is formally recognized (Malešević 1985, 34). First menstruation is socially perceived as an indicator of sexual maturity and a healthy body, and it is followed by magical practices that "ensure" a successful transition to the (following) roles of wife and mother.

Malešević (1984) also examines the Pioneer Oath and initiation into the *Union of Pioneers of Yugoslavia* as a state-organized rite of passage through which a generation of children was introduced into a socialist society. As she notes, one of the most important milestones in an individual's life is starting school, which is marked within the child's family and at the receiving school. Within the given historical context, this milestone was confirmed during the celebration of Republic Day on November 29, when first-grade students became members of the *Union of Pioneers of Yugoslavia*. It represented an inversion of usual child behavior since, for a day, they were mimicking adult behaviour: formality, seriousness, order, silence, taking an oath (Malešević 1984, 78). Initiation into the *Union of Pioneers of Yugoslavia* was a step toward adulthood and maturity.

Serbian ethnologists have also addressed children's birthday celebrations. Miroslava Malešević and Dobrila Bratić (1983) analyse them as a social event that developed through two key phases: the elitist phase in the 1950s and the mass phenomenon by the 1980s. Based on fieldwork conducted in Priboj and Bajina Bašta in 1982, they show that birthday celebrations emerged after World War II as a secular substitute for religious rituals related to birth and baptism. For families whose ideological beliefs prevented participation in religious holidays, birthdays enabled the continuity of social ties formerly maintained through religious family gatherings. The first birthday in particular functioned as a rite of passage, marking the child's symbolic entry into society, while the 7th and 18th birthdays also indicated the change of social status. The authors further note the growing perception of birthday celebrations as a social obliga-

tion, often marked by conspicuous consumption through which families express both love for the child and their economic power and social prestige. Practices such as radio birthday greetings, photography, and the creation of family photo albums further reinforced the social and symbolic importance of these events.

Building on earlier research, Krel and Đorđević Crnobrnja (2021) analyse children's birthdays in socialism as substitutes for religious customs, but also as mechanisms for the homogenization of family and kinship relations, as well as for expressing parental affection. Their research, conducted in 2017–2018 through interviews with individuals born in the late 1960s and early 1970s, reflects on childhood experiences of birthdays during the 1970s and 1980s. In a related but distinct study, Krel and Đorđević Crnobrnja (2019) analyse the transformation of birthday celebrations into increasingly complex social and cultural practices within the context of Yugoslav society's transformation into a consumer-oriented socialist society. As they note, birthdays were used to construct and maintain dense social networks and to signal the economic and social status of their organizers. During the 1980s, celebrations were mostly held at home, but new forms of prestige emerged, particularly in Belgrade, such as birthday parties organized in newly opened commercial venues (e.g. McDonald's). With the strengthening of consumer culture, children's birthdays became closely linked to the commercialization of childhood, increasingly centred on the consumption of goods, services, and entertainment formats.

In their later work, Đorđević Crnobrnja and Krel (2023) focus on the contemporary practice of organizing children's birthday celebrations in green urban spaces. Based on conversations with parents, the authors interpret these celebrations as a counterbalance to highly commercialized indoor playrooms, often perceived as symbols of consumer excess. Their research shows that people do not merely communicate through space, but also with space, transforming green areas into symbolic places through birthday celebrations. These events illustrate how urban green spaces acquire new meanings and how social and cultural practices contribute to their symbolic reshaping. In this sense, birthdays held in parks and other open spaces reflect broader negotiations between commercialization, parenting values, and alternative conceptions of childhood and public space.

RESEARCH WITH MARGINALIZED CHILDREN

The fourth theme focuses on marginalized, particularly Roma children. Anthropologists studied child marriage, labour, and exploitation, as well as Roma street music and musical practices. Other research examined

contextual and systemic factors influencing the position of underage migrants in Serbia.

Child marriage is a practice that is highly prevalent in Roma communities, while remaining marginal in the general population. In 2017, Ljiljana Gavrilović and Ivan Đorđević conducted an ethnographic study of child marriage within the Roma population in Serbia and prepared a report for UNICEF (UNICEF 2017). The study relied on qualitative methods and was reviewed by an expert team from the Institute of Ethnography SASA. Fieldwork was carried out at five locations in Serbia (Belgrade, Novi Bečej, Vranje, Pirot, and Kragujevac), and included 70 in-depth semi-structured interviews with respondents of different gender and age from the Roma communities. The research provided insight into the factors influencing the persistence and reproduction of child marriage, intending to use local knowledge to further inform the formulation of proposals, recommendations, and interventions. As an explanatory framework, the authors propose the concept of a *marginalized environment* as the determining risk factor for entering into child marriage. This includes the social and economic position and prospects of the community, as well as the community's cultural norms and customs. This research demonstrates the importance of ethnographic studies for understanding the actual situation among individuals and communities, as well as the further potential of ethnographic research in the creation of public policies.

In further research on this topic, the authors emphasize that child marriage is a complex social phenomenon shaped by a series of intertwined factors, as well as an extremely sensitive issue that should, under no circumstances, be understood as a "Roma tradition" (Đorđević 2021; Todorović and Đorđević 2025). Stressing the inaccuracy and harmfulness of this stereotype, the authors argue that child marriage should be examined in terms of the intersection of ethnicity, gender, and class, and addressed through intersectoral cooperation and a holistic approach across socioeconomic, legal-political, and cultural spheres (Todorović and Đorđević 2025, 182).

Đorđević (2021) analyses child, early, and forced marriages within the framework of international and Serbian legislation, while also addressing the methodological challenges of anthropological engagement with this issue. Drawing on ethnographic research, Đorđević elaborates on the cult of virginity as an important social norm rooted in the traditional patriarchal model and as one of the key factors in the reproduction of child marriage practices. He emphasizes that entering into sexual relations (regardless of age) is understood to imply marriage, while both arranged

marriages and “elopement” remain shaped by expectations surrounding female chastity and family honour. The author further emphasizes that child marriage significantly affects participation in the educational system, particularly for girls. Alongside poverty and marginalization, the beliefs about women’s place being in their homes (as wife, mother, and housewife) contribute to school dropout and further limit their economic potential and position in the job market.

In further work, Todorović and Đorđević (2025) also emphasize that child marriage results in young brides being deprived of education, skills, opportunities for social mobility and social relations, autonomy, health, and safety, leaving them vulnerable and trapped in a vicious cycle of poverty. They suggest that a lack of future prospects (including limited opportunities for equal life chances, prejudice in the public sphere, and sensationalist and stereotypical media representations) contributes to the motivation for early marriage and related reproductive behaviours. They propose a set of measures and actions to limit the practice of child marriage: work on prevention, firstly at the level of the local Roma community; developing programs and social services in the community that would provide support, motivation, and enlightenment for the Roma; the creation of protocols for the implementation of procedures in cases where one’s childhood is interrupted; the improvement of public policies and the current legal framework; a change in the way media information is disseminated (Todorović & Đorđević 2025, 183-186).

Within the research on Roma street musicians in Belgrade, Nina Aksić (2023b) examines child labour and the exploitation of Roma children. She finds that many Roma children perform music in public spaces, either alone or accompanied by adults, while their earnings are typically taken by the adults. Unlike most other street musicians, Roma performers typically lack permits and rarely apply for the annual street musicians’ competition organized by the City of Belgrade. Aksić also identifies distinctive characteristics of Roma street music practices, including specific repertoires, the types of musical ensembles, the poor condition of their instruments, dominance in public spaces, and the exploitation of children.

Jelena Čvorović (2025) also examines the position of Roma children in the Serbian context and within the broader context of the Western Balkans. In her research, she focuses on the social and educational status of Roma children in Serbia, analysing how socio-economic factors and family structures shape their everyday lives. To examine parenting and developmental strategies within socially deprived communities, she applies a biocultural approach and life history theory.

Marta Stojić Mitrović (2021) examines the contextual and systemic factors influencing the position of underage migrants in Serbia within the geopolitical context and the broader context of migration policies and practices. She analyses the relevant national legal and institutional framework regulating the stay of migrant children in Serbia, while also highlighting the reports of local and international civil society organizations that identify problems occurring at all levels of the existing protection system. These problems stem both from the system for the protection of minors, and from migration practices and the system for the protection of migrants. Particularly valuable are the examples of the treatment of underage migrants presented in the author's work. She concludes that, within border control policies, children are not granted special treatment; rather, their position represents only a variation of the overall migration control system.

CHILDREN'S EVERYDAY ENVIRONMENTS AND SOCIAL WORLDS

The fifth theme brings together the studies that examine the ways that children experience, perceive, and interact with the environments that shape their everyday lives. While some studies focus on children's engagement with their immediate spatial and social surroundings, particularly urban neighbourhoods, public spaces, and schools, others examine additional social environments through which children acquire knowledge, develop worldviews, and experience relationships of care, friendship, education, and cultural transmission. The first group of studies, conducted in Belgrade, investigates how children engage with city parks, perceive Belgrade's visual identity, key landmarks, and symbolic points, as well as how pandemic-related restrictions affected their mobility, spatial autonomy, and everyday social interactions.

In a study conducted at a primary school in New Belgrade, Bojana Bogdanović (2022) explores children's perceptions of Belgrade's visual identity among 60 pupils from grades 1 to 4. The research examines the relationship between urban space and childhood, focusing on the visual markers of Belgrade's identity. Bogdanović adapts the data collection methods to the participants' age: younger pupils (grades 1 and 2) expressed their perceptions through drawing and colouring activities, while older pupils (grades 3 and 4) completed a questionnaire. Based on the findings, Bogdanović identifies 20 visual markers that participants consider significant for Belgrade, with the Temple of Saint Sava emerging as the city's main symbol. The results suggest that participants share a broadly common im-

age of the city, shaped by similar generational urban memory and urban experience, and that their perceptions largely correspond to Belgrade's "official" image as presented in tourism promotion. Bogdanović concludes that children's perception of Belgrade's visual identity is primarily the result of direct urban experience and that they are independent participants in urban processes.

In her later work, Bogdanović (2025) focuses on children's urban experiences during the COVID-19 pandemic, particularly their use of public spaces following the end of the state of emergency. The research was conducted in 2024 with children aged 12 and 13 who lived in the New Belgrade neighbourhood and were 8 or 9 years old at the time of the pandemic. Bogdanović maps the urban locations where children spent their free time and participated in extracurricular activities, emphasizing that their presence in public urban spaces was largely regulated, limited, and facilitated by parental supervision. Most of their activities involved rule-based games, although they also engaged in recreational activities such as cycling, riding scooters, rollerblading, and walking. She analyses how children adapted to mask-wearing, the general fear associated with public spaces, frequent reminders from adults to maintain physical distance, modifications of certain games, difficulties in attending sports training sessions, and changes in birthday celebration practices, particularly the organization of birthday parties in indoor playrooms. Bogdanović concludes that the pandemic functioned primarily as a "transitory event" that did not fundamentally transform the social structure, or at least children's everyday lives in the public spaces of their neighbourhood.

A contribution to anthropological research on the ways children engage with urban spaces is also provided by Mitrović and Dajić (2018), who examine the relationship between physical space and identity through a study of Platou, a park in Belgrade's Vračar municipality. What began as a neighbourhood initiative to maintain the park developed into a participatory project involving the residents, anthropologists, and architects. Approaching the Platou as an "anthropological place", the team of researchers used interviews, spatial mapping, and the collection of shared memories and practices, which ultimately contributed to the park's partial reconstruction. Although children were the primary users of the park, their experiences were explored indirectly through workshops and collective activities led by pedagogues, including intergenerational games, sensory exercises, and imaginative mapping. These activities culminated in children creating personal maps of the Platou that reflected their experiences, wishes, and imagined transformations of the space.

Extending the analysis from public spaces to educational settings, Biljana Anđelković and Saša Nedeljković (2021) examine the importance of physical contact and proximity for children's interpersonal relationships, focusing on peer relations among students in a fifth-grade class during the 2020/2021 school year under the hybrid teaching model introduced due to the COVID-19 pandemic. Namely, to maintain physical distancing, the class was divided into two groups, resulting in some students being separated from their close friends, as well as experiencing anxiety, uncertainty, and disruption of the class's established social dynamics. As many believed that the situation would be temporary, motivation to form new friendships was reduced while contact with the existing friends became limited and was largely restricted to occasional interactions outside school. The communication increasingly shifted to social media, with interactions focusing more on school-related experiences. The authors conclude that pandemic-related restrictions limited students' ability to maintain spontaneously formed friendships and encouraged the development of new, often temporary, "substitute" friendships. They highlight the importance of physical proximity for maintaining social interaction and close relationships, since they are, at this age, still relatively unstable and strongly influenced by opportunities for physical proximity.

Beyond children's immediate spatial surroundings, several studies examine other social environments that shape childhood experiences. These include the family, educational institutions, humanitarian networks, science, and media, all of which contribute to children's knowledge, values, and understandings of the world.

Gordana Blagojević (2024) explores the long-term impact of childhood experiences shaped by humanitarian care and intercultural encounters. Her research focuses on children from war-affected areas of the former Yugoslavia, particularly Serbia and Republika Srpska, who received various forms of support from Greek families, including stays in summer camps, emotional care and economic help. Blagojević explores how these encounters influenced children's memories of growing up and their later life, while emphasizing that these relationships, rooted in solidarity and care, shaped not only the children's experiences, but also the lives of the adults who provided support, creating a mutual process of influence and connection.

Broader influences on children's experiences, knowledge, and world-views are further explored by Aksić (2023a) and Tomašević (2022). Nina Aksić (2023a) examines younger generations' interest in traditional folk culture and the way it is presented to children. Her 2022 research includ-

ed first- and second-grade primary school pupils, their parents, older siblings (who had previously attended the elective subject *Folk Tradition*), and primary school teachers. Aksić points out that children primarily learn about folk traditions within the family context and through different printed materials. Based on the findings, she offers recommendations and examples of good practice for expanding schoolchildren's knowledge of traditional culture. Aksić recommends strengthening practical teaching, workshops, group projects, incorporating elements of traditional culture into other school subjects, and the development of professionally designed interactive electronic textbooks for the subject *Folk Tradition*, accompanied by teaching manuals for educators. She emphasizes the importance of cooperation between parents, teachers, and school administration in implementing these activities into the curriculum.

Milan Tomašević (2022) analyses children's perceptions of the distant future, providing a framework for understanding Generation Z's philosophy of life and the role of science in shaping their worldview. His research provides important theoretical insights and an analysis of the experience of a 14-year-old boy on the examined topic, while revealing respondent's views and the range of topics children of school age are familiar with, as well as their sources of information and attitudes.

Finally, several studies examine how parenting models and family dynamics influence childhood experiences. Mitrović and Brujić (2021) explore cultural representations of parenting and the phenomenon of "extended youth" in Serbia. Although their work focuses on the phenomenon linked to the transition to adulthood, they point to cultural differences in growing up and parenting between Serbia and the "West", pointing to parenting models and cultural factors that contribute to the creation and persistence of this phenomenon, from childhood onward. Their subsequent work (Mitrović Ražnatović & Brujić 2024) focuses on Dutch "good practice" in raising independent and responsible children and highlights the role of diaspora cooperation, suggesting that "European" practices, values, and standards framed as desirable may contribute to the processes of cultural Europeanisation. The topics of diaspora and parenting are further examined by Brujić through her research on parental perceptions of child vaccination among Serbian parents in the Netherlands (Brujić 2024, 2025).

CONCLUSION

Based on the review of literature about children and childhood in Serbian ethnology and anthropology, we can conclude that this is a relatively well-researched and productive field with a long ethnological tradition.

It is possible to observe a shift in the development of this field: while earlier studies were primarily oriented toward documenting and describing customs and practices related to children, more recent research has become increasingly analytically and theoretically informed, moving beyond ethnographic recording toward more interpretative and conceptually grounded approaches. Moreover, it is evident that relatively few studies directly involve children as participants, as most rely on adult perspectives to reconstruct childhood experiences. These studies are based on contemporary interpretations of childhood events, activities, and experiences by individuals who were once direct participants in them and who now recall them from the perspective of an adult. It is also important to note that researchers who involve children in the research process often choose to work with familiar children or within familiar school settings. In the literature we reviewed for the purposes of this paper, we observed that researchers tend to prefer collaborating with neighbours' children, or children from the school or class attended by the researcher's own children. This suggests that anthropological research with children in Serbia is often perceived as challenging, which is why establishing some form of trust or prior connection with parents is typically considered necessary.

Authors who interview children or otherwise document their direct experiences tend to do so in a highly professional manner and with considerable sensitivity regarding ethical procedures. This includes obtaining parental consent for children's participation, as well as consulting or involving the parents and professionals (such as preschool teachers, educators, homeroom teachers, educationalists, and school psychologists) who provide institutional approval, contextual information, or assist directly in enriching and facilitating the interview process. For example, parents of younger children were involved in writing down the answers (Aksić 2023a), or assisted with the concepts that were challenging for the children to verbalise. Namely, while researching children's games in Vojvodina, Vesna Marjanović engaged both parents and preschool educators in kindergartens. Their assistance was essential in collecting descriptions of certain games, since the children, especially younger ones, were hesitant to provide detailed information about their play, particularly in games containing "vulgar" or "bad" words, swear words, curses, and parts of them (Marjanović 2005, 22).

When working directly with children, researchers have adapted their methodological approaches. Some authors explicitly emphasize that children were treated as interlocutors, positioning children as active participants in the research process, and suggesting that the research was

conducted in collaboration with them (Krel & Trubarac Matić 2022, 265). In their studies, some researchers also point out that they carefully designed their questions so that they would be understandable, logically ordered, and not overly numerous (Bogdanović 2022, 109). They would also allow interlocutors to respond freely, using follow-up questions, without suggesting answers, in order to encourage respondents to provide as complete information as possible (Krel & Trubarac Matić 2022, 265). Bojana Bogdanović (2022) provides an example of adapted, creative, accessible, and participatory methods by using drawings and an “imaginary walk” through urban space to explore children’s experiences and perspectives.

Recent research indicates that Serbian ethnology and anthropology are increasingly engaging with global academic research, relying on participatory and multimodal research methods and tools. These contemporary approaches to working with children, which primarily view children as agents and give them voice, transform young interlocutors from passive subjects into active and equal participants in the process of knowledge production. This affirmation of authentic voices and experiences is not only an ethical imperative, but also holds theoretical potential for the discipline’s development, contributing to the deconstruction of hegemonic narratives about childhood and (children’s) social reality.

Statement

During the preparation of this manuscript, the authors used ChatGPT 5.6 Luna for proofreading the text in English. The authors reviewed, verified and, where necessary, modified the generated content.

References

- Aksić, Nina. 2019. „Tradicionalne društvene igre u Srbiji.“ Zbornik radova Filozofskog fakulteta u Prištini XLIX (2): 25–42. <https://doi.org/10.5937/ZRFFP49-21612>
- Aksić, Nina. 2023a. „Budućnost narodne tradicije – pogled iz perspektive dečje antropologije.“ U *Horizonti budućnosti: antropološki i drugi naučni pristupi*, ur. Bojana Bogdanović i Kristijan Obšust, 257–279. Novi Sad – Beograd. Novi Sad: Arhiv Vojvodine; Beograd: Etnografski institut SANU.
- Aksić, Nina. 2023b. „Muzički identitet Roma sa ulica Beograda.“ *Glasnik Etnografskog instituta SANU* 71 (2): 137–156. <https://doi.org/10.2298/GEI2302137A>

- Andelković, Biljana & Saša Nedeljković. 2021. „Epidemija kao regulator interpersonalnih odnosa: uticaj kombinovane nastave na odnos između učenika osnovne škole.“ *Glasnik Etnografskog instituta SANU* 69 (3): 625–639. <https://doi.org/10.2298/GEI2103625A>
- Babić, Branka & Rajka Grubić. 2017. *Blago nama decama što smo taki mali: detinjstvo u tradicionalnoj porodici*. Zrenjanin: Narodni muzej. Izložbeni katalog.
- Bandić, Dušan. 1980. *Tabu u tradicionalnoj kulturi Srba*. Beograd: Beogradski izdavačko-grafički zavod.
- Banović, Branko. 2022. „Džamija!\": antropološka analiza kontroverzne dečije igre „džamije“. U *Antropologija sporta, igara i detinjstva: Zbornik radova u čast dr Aleksandra Krela (1968–2021)*, ur. Bojan Žikić, Ivan Đorđević i Vlada Petrović, 111–130. Beograd: Univerzitet u Beogradu – Filozofski fakultet.
- Blagojević, Gordana. 2024. *Nevidljivi heroji Grčke*. Beograd: Predstavništvo Republike Srpske u Srbiji, Etnografski institut SANU; Solun: Predstavništvo Republike Srpske u Grčkoj.
- Bogdanović, Bojana. 2022. “Children’s Perception of the Visual Identity of Belgrade.” *Bulletin of the Institute of Ethnography SASA* 70 (2): 103–127. <https://doi.org/10.2298/GEI2202103B>
- Bogdanović, Bojana. 2025. “Children’s Urban Experiences During the Covid-19 Pandemic.” *Anthropology: Journal for Sociocultural Anthropology / Антропологія: сійсание за соціокултурна антропологія* 12 (2): 162–178.
- Brujić, Marija. 2024. “‘Till Corona Sets Us Apart’: Emerging Vaccination Risks among Serbian Parents in the Netherlands.” *Comparative Southeast European Studies* 72 (1): 83–103. <https://doi.org/10.1515/soeu-2023-0014>
- Brujić, Marija & Katarina Mitrović Ražnatović. 2024. “Parenting Models as Potential Drivers of Cultural Europeanisation? Insights from the Serbian Diaspora in the Netherlands.” In *Memories, Identities and Current Conflicts: Mapping the Challenges of EU Enlargement to the Western Balkans*, eds. Marko Milenković and Irena Ristić, 113–137. CISR Centro italiano per lo sviluppo della ricerca.
- Brujić, Marija. 2025. “Vaccine Decision-Making Among Serbian Parents in the Netherlands: Vaccine Hesitancy in the ‘Post-Trust’ World.” *Medical Humanities*. <https://doi.org/10.1136/medhum-2025-013366>.
- Čvorović, Jelena. 2025. *Unwanted Childbearing and Child Nutritional Status in the Western Balkan Roma Communities*. Cham: Springer Nature.
- Dajić, Ana. 2017. *Kockasti univerzum: Lego u Srbiji*. Beograd: Etnografski muzej. Izložbeni katalog.
- Dušaković, Vesna. 1985. *Dečije igračke kao statusni simboli*. Beograd: Etnografski muzej. Izložbeni katalog.

- Dušković, Vesna. 2010. *Kolekcija lutaka*. Beograd: Etnografski muzej. Izložbeni katalog.
- Đorđević Crnobrnja, Jadranka & Aleksandar Krel. 2023. „Dečji rođendani na zelenim površinama u Beogradu – primer upisivanja kulturnih sadržaja u fizički prostor“ *Glasnik Etnografskog instituta SANU* 71 (3): 137–158. <https://doi.org/10.2298/GEI2303137D>
- Đorđević, Tihomir. 1984. *Deca u verovanjima i običajima našega naroda*. Beograd: Prosveta.
- Đorđević, Tihomir. 1941. *Zle oči u verovanju Južnih Slovena*. Beograd: Prosveta.
- Đorđević, Ivan. 2021. „Dečji brakovi u romskim zajednicama u Srbiji - bez prava na izbor?“ U *30 godina primene Konvencije Ujedinjenih nacija o pravima deteta: savremeni aspekti*, ur. Tibor Varadi & Gordana Kovaček Stanić, 227–242. Beograd: Srpska akademija nauka i umetnosti.
- Etnografski muzej u Beogradu. 1979. *Kolevke: 27. novembar - 16. decembar 1979: Međunarodna godina deteta*. Beograd: Etnografski muzej.
- Johnson, Ginger A, Anne E. Pfister & Cecilia Vindrola-Padros. 2012. “Drawings, photos, and performances: Using visual methods with children.” *Visual Anthropology Review* 28 (2): 164–178. <https://doi.org/10.1111/j.1548-7458.2012.01122.x>
- Jovanović, Bojan. 2001. *Magija srpskih obreda*. Novi Sad: Svetovi.
- Kovačević, Ivan. 2006. „Van Genep drugi put među Srbima. Prilog istoriji srpske etnologije/antropologije u poslednjoj četvrtini dvadesetog veka.“ *Etnoantropološki problemi* 1 (1): 81–94. <https://doi.org/10.21301/eap.v1i1.5>.
- Kovačević, Ivan. 2015. *Istorija srpske antropologije*. Beograd: Univerzitet u Beogradu – Filozofski fakultet Odeljenje za etnologiju i antropologiju i Dosi-je studio.
- Krel, Aleksandar. 2005a. *Dečije igre: tradicionalne srpske takmičarske dečije igre u Tovariševu (Bačka)*. Beograd: Srpski genealoški centar.
- Krel, Aleksandar. 2005b. „Od etnografskog ka antropološkom pristupu proučavanju dečjih igara u Srbiji: antropologija dečjih igara u Srbiji.“ U *Etnologija i antropologija: stanje i perspektive*, ur. Ljiljana Gavrilović, 273–279. Beograd: Etnografski institut SANU. <https://dais.sanu.ac.rs/handle/123456789/8754>.
- Krel, Aleksandar. 2005c. „Tradicionalne takmičarske dečje igre kao instrument socijalizacije dece u Tovariševu.“ *Glasnik Etnografskog instituta SANU* 53: 349–366. <https://doi.org/10.2298/GEI0553349K>
- Krel, Aleksandar. 2006. „Formalne i funkcionalne karakteristike tradicionalne dečje igre 'pincike'“ *Rad Muzeja Vojvodine* 47/48: 183–196.
- Krel, Aleksandar. 2007. „Dve tradicionalne dečje igre iz Vojvodine: čuškanje i čileganje.“ *Rad Muzeja Vojvodine* 49: 191–200. <https://muzejvojvodine.org.rs/wp-content/uploads/2013/09/RMV49.pdf>.

- Krel, Aleksandar & Jadranka Đorđević Crnobrnja. 2019. "The Celebration of Children's Birthdays in Belgrade and Consumer Society." In *Prospects for Anthropological Research in South-East Europe*, eds. Marina Martynova and Ivana Bašić, 135–152. Moscow: IEA RAS and Belgrade: EI SASA. <https://doi.org/10.33876/978-542-110-238-0/135>
- Krel, Aleksandar & Jadranka Đorđević Crnobrnja. 2021. „Sendviči sa šunkom i narendanim kačkavaljem, Vita sok i muzika sa gramofonskih ploča: proslave dečijih rođendana u Beogradu u vreme socijalizma". *Etnoantropološki problemi* 16 (2): 491–507. <https://doi.org/10.21301/eap.v16i2.7>.
- Krel, Aleksandar & Đordina Trubarac Matić. 2022. „Korona u školskom dvorištu: dečija igra korona kao sociokulturni konstrukt u vreme pandemije kovi-da-19." *Etnoantropološki problemi* 17 (1): 259–283. <https://doi.org/10.21301/eap.v17i1.9>.
- Lancy, David F. 2012. "Why Anthropology of Childhood? A short history of an emerging discipline." *AnthropoChildren* 1. https://digitalcommons.usu.edu/cgi/viewcontent.cgi?article=1272&context=sswa_facpubs
- Lancy, David. 2015. *The anthropology of childhood : cherubs, chattel, changelings*. Cambridge: Cambridge University Press.
- Ljuboja, Gordana. 1988. *Deca u tradicionalnoj kulturi*. Beograd: Etnografski muzej. Izložbeni katalog.
- Malešević, Miroslava & Dobrila Bratić. 1983. O proslavljanju rođendana. *Glasnik Etnografskog instituta SANU* 32: 87–99.
- Marjanović, Vesna. 2005. *Tradicionalne dečje igre u Vojvodini*. Novi Sad: Mat-ica srpska.
- Matić, Milica & Lazar Vujaklija. 1958. *Izložba dečjih igračaka*. Beograd: Etnografski muzej.
- Matić, Miloš. 2013. *Kolevke: zbirka pokućstva Etnografskog muzeja u Beogradu*. Beograd: Etnografski muzej. Izložbeni katalog.
- Mead, Margaret. 1928 (1961). *Coming of Age in Samoa*. New York: New American Library.
- Mitrović, Katarina M. & Ana Dajić. 2018. „'Čuvari parka': participativno projektovanje i antropološko promišljanje Platoa u Mileševskoj ulici u Beogradu." *Etnološko-antropološke sveske* 29 (18): 41–60.
- Mitrović, Katarina M. & Marija Brujić. 2021. "Good Parenting in Postsocialist Serbia: Too Much Parental Care or Too Many Children's Needs? Anthropological Reflections." *Antropologija* 21 (1): 29–46.
- Nikolić, Nataša. 2017. *Fotografije detinjstva - 16 priča*. Narodni muzej Kragujevac. Kragujevac: Narodni muzej Kragujevac. Izložbeni katalog.
- Prout, Alan & Allison James. 2015. "A new paradigm for the sociology of childhood?: Provenance, promise and problems." In *Constructing and recon-*

- structing childhood*, eds. Alan Prout & Allison James, 7–33. London: Routledge.
- Radojković, Svetlana. 2017. *Deca, seoska nošnja i tekstil*. Kragujevac: Narodni muzej Kragujevac. Izložbeni katalog.
- Sinani, Danijel. 2010. *Narodna religija: odabrana poglavlja*. Beograd: Srpski geneaološki centar i Filozofski fakultet.
- Stajić, Mladen & Marko Pišev. 2016. „Provlačenje kroz „Rupu”: magijski obred zaštite zdravlja dece.” *Antropologija* 16 (3): 83–107.
- Stojić Mitrović, Marta. 2021. Maloletni migranti na putu kroz Srbiju: kontekstualni i sistemski faktori. U *30 godina primene Konvencije Ujedinjenih nacija o pravima deteta: savremeni aspekti*, ur. Tibor Varadi & Gordana Kovaček Stanić, 201–224. Beograd: Srpska akademija nauka i umetnosti.
- Todorović, Dragan & Ivan Đorđević. 2025. Child marriage among Serbia's Roma population: a tradition or not? *Migracijske i etničke teme / Migration and Ethnic Themes* 41 (2): 171–192. <https://doi.org/10.11567/met.2025.9>
- Tomašević, Milan. 2022. „Predstave daleke budućnosti kod dece: studija slučaja”. U *Antropologija sporta, igara i detinjstva: Zbornik radova u čast dr Aleksandra Krela (1968–2021)*, ur. Bojan Žikić, Ivan Đorđević i Vladeta Petrović, 131–148. Beograd: Univerzitet u Beogradu – Filozofski fakultet.
- Trbojević, Danilo. 2022. „Dečije ratne igre kao arena promišljanja društveno-političke stvarnosti, krize i konflikta”. U *Antropologija sporta, igara i detinjstva: Zbornik radova u čast dr Aleksandra Krela (1968–2021)*, ur. Bojan Žikić, Ivan Đorđević i Vladeta Petrović, 93–110. Beograd: Univerzitet u Beogradu – Filozofski fakultet.
- Trebješanin, Žarko. 1991. *Predstava o detetu u srpskoj kulturi*. Beograd: Srpska književna zadruga.
- Trubarac Matić, Đordina & Aleksandar Krel. 2022. „Korona u školskom dvorištu: dečija igra korona kao oblik folklorne komunikacije”. *Etnoantropološki problemi* 17(2): 697–715. <https://doi.org/10.21301/eap.v17i2.10>
- Trubarac Matić, Đordina. 2022. „Frenina stopala u cipelama beogradskih osnovaca (iliti o jednom primeru hibridnosti savremenog dečijeg folklora).” U *Antropologija sporta, igara i detinjstva: Zbornik radova u čast dr Aleksandra Krela (1968–2021)*, ur. Bojan Žikić, Ivan Đorđević i Vladeta Petrović, 67–92. Beograd: Univerzitet u Beogradu – Filozofski fakultet.
- UNICEF. 2017. *Dečiji brakovi u romskoj populaciji u Srbiji*. Beograd: UNICEF.
- UNICEF Srbija. 2017. *Konvencija o pravima deteta*. Preuzeto sa <https://www.unicef.org/serbia/media/3186/file/Konvencija%20o%20pravima%20deteta.pdf>
- Young, Lorraine & Hazel Barret. 2001. “Adapting Visual Methods: Action Research with Kamala Street Children.” *Area* 33 (2):141–152. <https://doi.org/10.1111/1475-4762.00017>

- Zec, Tatjana. 1979. Kolevke. Beograd: Etnografski muzej.
- Zečević, Slobodan. 1981. *Mitska bića srpskih predanja*. Beograd: Vuk Karadžić, Etnografski muzej.
- Žikić, Bojan. 2022. "A World at War: A Board Game as a Cultural Cognitive Model." *Etnoantropološki problemi / Issues in Ethnology and Anthropology* 17(3): 915–933. <https://doi.org/10.21301/eap.v17i3.7>.
- Žikić, Bojan, Ivan Đorđević & Vladeta Petrović. 2022. *Antropologija sporta, igrara i detinjstva: Zbornik radova u čast dr Aleksandra Krela (1968–2021)*. Beograd: Univerzitet u Beogradu – Filozofski fakultet.

Примљено/Received: 7. 6. 2026.

Прихваћено/Accepted: 14. 9. 2026.