

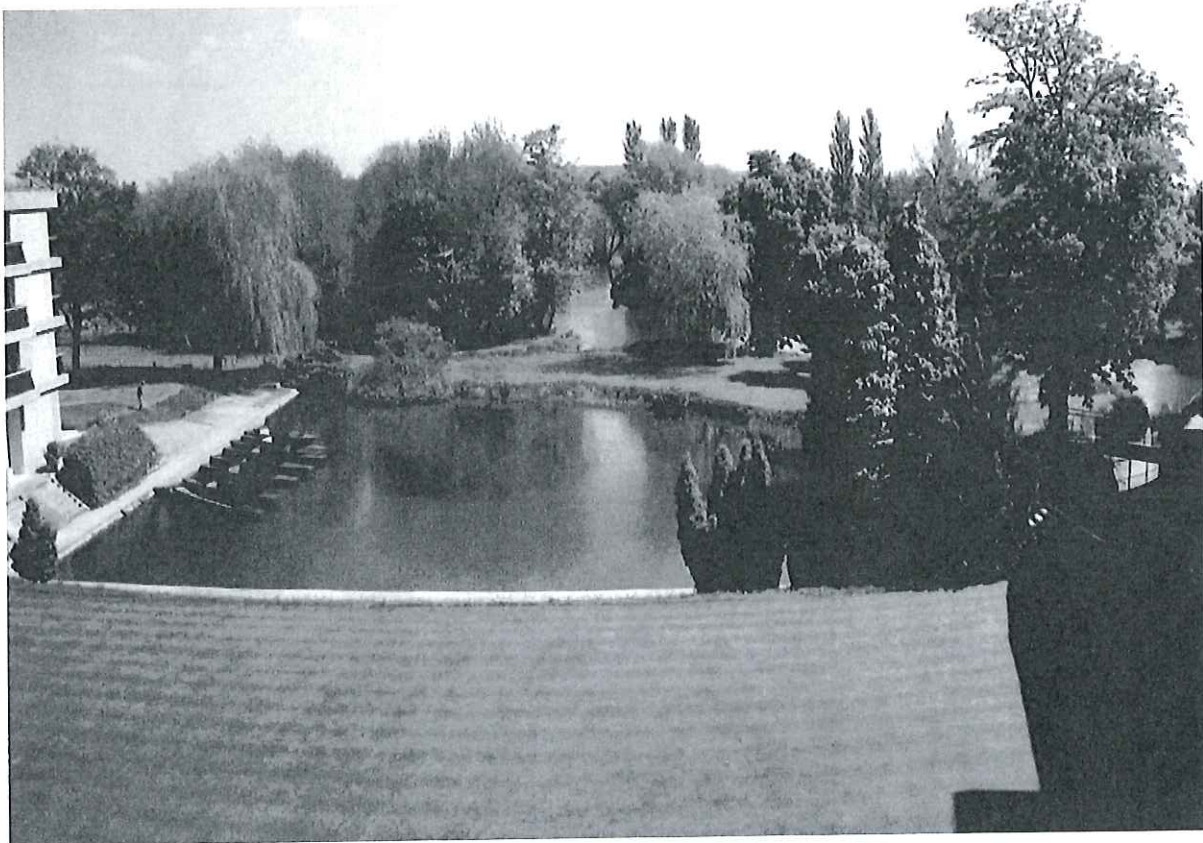


BRITISH
SOCIOLOGICAL
ASSOCIATION

BSA Auto/Biography
Study Group
Centre for Biography
and Education
University of
Southampton

**BSA Auto/Biography Summer Conference
Wolfson College Oxford, 18-20 July 2019**

Childhood



Dear Friend,

Welcome to the 28th Auto/Biography Summer Conference Programme. I think you will agree that we have a very full programme that looks exciting, varied and interesting. Thanks to all of you for your support and assistance in putting the programme together. Apart from the presentations you will also see that we have good opportunities to socialise, and enjoy food and wine in the pleasant ambience of Wolfson College.

Very best wishes,

Jenny and Michael

Forthcoming Attractions

Your New Yearbook should be with you end of June/beginning of July



Delegate information

Wolfson College, Oxford OX2 6UD

Lodge telephone: 01865 274100

Conference Office email: events@wolfson.ox.ac.uk telephone: 01865 274083

We are delighted that you are staying with us. Whether you are coming with a conference, or independently, you are most welcome! We hope you find this information useful, in advance of your visit.

Your Accommodation

Your bedroom is a self-contained en-suite single. There is a Kitchen/Lounge area, shared amongst the other 4 – 9 bedrooms in that "set". Where possible, we allocate sets of rooms to the same conference/ group, and assign couples to adjacent rooms. Some rooms are up one flight of stairs, so please advise if you require ground floor accommodation.

Your bedroom is provided with bed linens, towels, and small toiletry items on arrival. There is daily servicing. The telephone accepts incoming calls, and you can make calls throughout the University network (but not externally). Contact us if you would like your room's telephone extension number in advance of your arrival. Your bedroom is equipped with internet, which can be accessed on WIFI or through an Ethernet cable available on request. **Please note that we do NOT supply adaptors and there is NO television.**

The communal kitchens have appliances, with cooking equipment and tableware provided by arrangement. Tea trays and kettles are supplied, so you will never be without the chance of an English "cuppa"! There is also an iron and ironing board. We have only very limited stocks of items for borrowing, so you are advised to bring your own hairdryer, clock, radio, adaptor, personal toiletries.

Important Points

Smoking is strictly forbidden in bedrooms, inside buildings and on balconies.

Pets are not allowed within the accommodation or buildings.

No insurance is provided by the College for guests' personal belongings.

You are advised to arrange adequate medical insurance cover for your stay in the UK.



Getting To Wolfson

The College is located in North Oxford, off Banbury Road, at the end of Linton Road. It is well served by local bus services, though some routes do not run on Sundays. Ask for the "St. Margaret's Road" stop.

From the Rail Station: Bus number 14/14A; single fare £2 approx (**does NOT run on Sundays**) or 500 Water Eaton Park & Ride or Woodstock

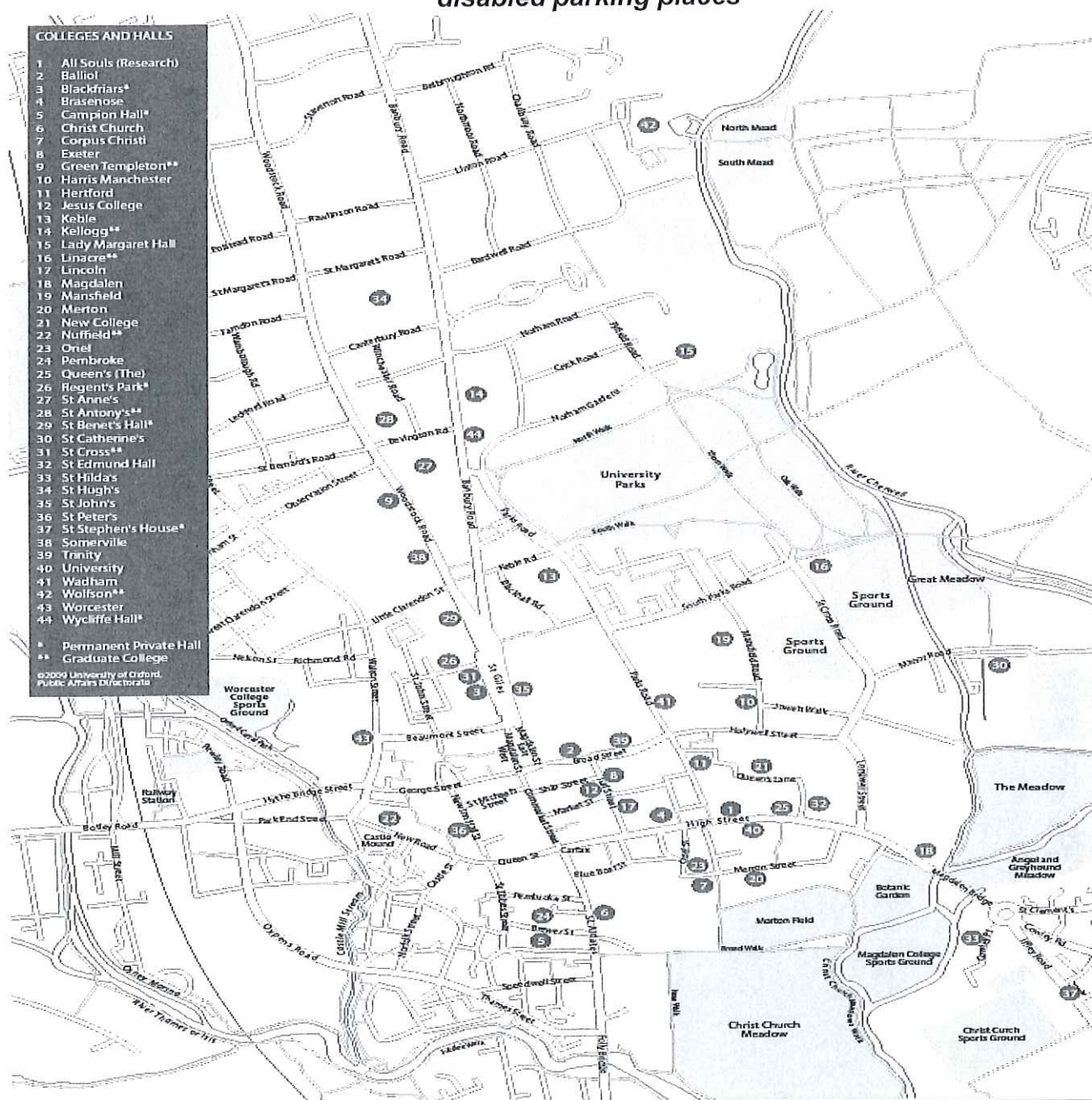
From the Coach Station: Walk over to Magdalen Street, **Bus Stop C1** outside Debenhams store.

All number 2 buses, also 500 Water Eaton Park & Ride or Woodstock; single fare £2 approx.

There are taxi ranks at both stations; approximate fare £6 - £8.

There is a map on the College website: <http://www.wolfson.ox.ac.uk/physical/>

Please note: Parking is very limited at Wolfson and we can only guarantee disabled parking places

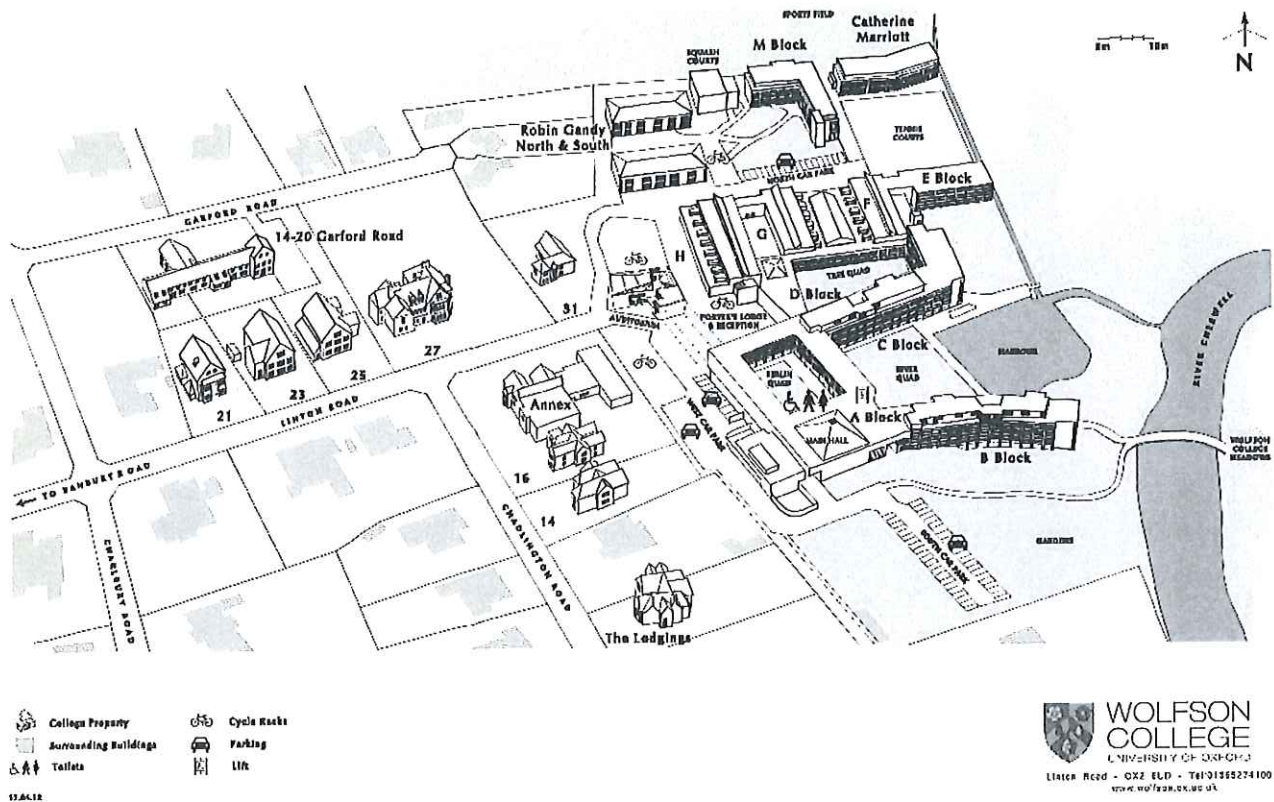


On Arrival

Please bring some form of ID to show to the Receptionist. If you arrive before your room is ready, we will be happy to store your luggage. **If arriving after 11pm, please telephone the Lodge before you reach us – to alert the Night Porter to open the Reception Desk**



Finding your way around Wolfson College



Guidance notes for audio-visual presentations at Wolfson

CONNECTIONS

- Our equipment supports VGA and HDMI

FORMATTING - □

- You are advised to bring your presentation on USB memory stick or CD even if also bringing your own laptop.
- The College laptops use Microsoft Office 2010. There is no need to save files in "Compatibility Mode", and doing so can complicate loading onto our machines.
- Please notify us in advance if your presentation is on a CD or DVD, of if it features sound, so that we can supply the necessary equipment.

APPLE MAC LAPTOPS and MATERIAL

- If your presentation was created on an Apple Mac computer, the USB memory stick must be formatted as either "FAT32" or "FAT16" in order for it to be read by our PC laptops.
- If bringing your own Mac laptop, remember to bring the DVI (or Thunderbolt) to VGA connector. If you do not have the connector, please advise model number of your Mac, so that we can provide the right cable.

INTERNET ACCESS

- There is WIFI internet access in all meeting rooms and throughout most of the site. The password will be supplied to your conference.

We would encourage you to send your slides in advance of the conference so that they can be uploaded prior to your presentations to Louise Gordon email: events@wolfson.ox.ac.

The programme at a glance

* LWA (Leonard Wolfson Auditorium), B (Buttery), FR (Florey Room), HR (Haldane Room), PDR (Private Dining Room), MH (Main Hall)

There is a lift between the Haldane Room, Main Hall and the Florey and Private Dining Rooms

Thursday 18th July	
Delegates arrive from 2.00 pm	Collect room keys and registration in Buttery Tea and biscuits
3.30 to 4.30	Keynote Lecture (LWA)
4.35 to 5.25	Academic Presentations (FR, PDR, B)
5.30 to 6.20	Academic Presentations (FR, PDR, B)
6.30 to 7.00	Pre-dinner drinks in Main Hall (self-pay)
7.00 to 8.00	Dinner in Haldane Room
8.30 to 11.00	Drinks in Main Hall (self-pay)
Friday 19th July	
8.00 to 9.00	Breakfast in Main Hall
9.00 to 9.50	Academic Presentations (FR, PDR)
9.55 to 10.45	Academic Presentations (FR, PDR)
10.45 to 11.05	Morning coffee and biscuits in Main Hall
11.05 to 11.55	Academic Presentations (FR, PDR)
12.00 to 12.50	Academic Presentations (FR, PDR)
12.50 to 1.40	Lunch in Haldane Room
1.40 to 2.30	Academic Presentations (FR, PDR)
2.35 to 3.25	Academic Presentations (FR, PDR)
3.25 to 3.45	Afternoon tea and biscuits in Main Hall
3.45 to 4.35	Academic Presentations (FR, PDR)
4.40 to 5.30	Academic Presentations (FR, PDR)
5.30 to 5.50	Study Group Future Administrative Developments (PDR)
6.45 to 7.00	Group Photo
7.00 to 7.30	Pre-dinner drinks in Main Hall (self-pay)
7.30 to 8.30	Gala Dinner in Haldane Room
8.30 to 11.00	Drinks in Main Hall (self-pay)
Saturday 20th July	
8.00 to 9.00	Breakfast in Main Hall
9.00 to 9.50	Academic Presentations (FR, PDR)
9.55 to 10.45	Academic Presentations (FR, PDR)
10.45 to 11.05	Morning coffee and biscuits in Dining Hall
11.05 to 11.55	Academic Presentations (FR, PDR)
12.00 to 12.50	Academic Presentations (FR, PDR)
12.50 to 1.30	Lunch and luggage store in Buttery
2.00	Delegates depart

Overview of Academic Presentations

Thursday 18th July Keynote Lecture 3.30 - 4.30
The Leonard Wolfson Auditorium
Andrew Sparkes <i>Academic Lives And Auto/Biography In Neoliberal Times: Reflections on seeking an authentic sense of self in times of trouble</i>
Chair: Michael Erben

Thursday 18th July Parallel sessions 4.35 - 5.25		
Florey Room	Private Dining Room	The Buttery
Mich Page <i>Bangers and Mash: Childhood, Eating and Belonging</i>	Jenifer Nicholson <i>Antonio Gramsci and Giulia Schucht and their children: a matter of conflicting approaches to child rearing</i>	Terry Martin <i>The Psychosocial Joys and Tribulations of Being a Grandparent</i>
Chair: Louise Oliver	Chair: Ian Bryant	Chair: Michal Erben

Thursday 18th July Parallel sessions 5.30 - 6.20		
Florey Room	Private Dining Room	The Buttery
Josie Abbott <i>From Charabanc To Jumbo Jet: a social history of holidays remembered from Victorian times to the present day</i>	Jackie Goode <i>Re/Membering Childhood In The Making Of An Autobiographical Text</i>	Saffron Scott <i>Every Burn has a Story - Residential camps for burn injured children: Reflections on the power of "We"</i>
Chair: Jenifer Nicholson	Chair: Jonathan Harvey	Chair: Judith Chapman

Cash Bar from 6.30 (Main Hall)
Welcome Dinner 7.00 (Haldane Room)

Friday 19th July Parallel sessions 9.00 - 9.50	
Florey Room	Private Dining Room
Rebeca Pardo and Patricia Prieto Blanco <i>Visual Auto/Biography, Illness and Childhood Memories</i>	Juliet Hall <i>Nourishment or Punishment: a reflective topical auto/biography of mealtime experiences of a parent of a child with autism spectrum disorder</i>
Chair: Agata Lagiewka	Chair: Julie Parsons

Friday 19th July Parallel sessions 9.55 - 10.45	
Florey Room	Private Dining Room
Anthony Anderson and Yvonne Anderson <i>The Two Lives of a Gentleman in Colonial Ceylon: from childhood to adulthood</i>	Louise Dalingwater <i>Living With The Secret In My Blood: the contaminated blood scandals and the children it left behind</i>
Chair: Mary McKeever	Chair: Jackie Goode

Morning Coffee (Main Hall) : 10.45 - 11.05)

Auto/Biography and Childhood 28th Auto/Biography Summer Conference

Friday 19 th July Parallel sessions 11.05 - 11.55	
Florey Room	Private Dining Room
<p>Michael Erben <i>"Just a little severely mutilated": childhood trauma and the trouble with love in L. P. Hartley's The Go-Between</i> Chair: Jenny Byrne</p>	<p>Melanie Hall and Pat Sikes <i>The Biographies of Children and Young People who have a Parent with Dementia</i> Chair: Juliet Hall</p>

Friday 19 th July Parallel sessions 12.00 - 12.50	
Florey Room	Private Dining Room
<p>Judith Chapman <i>"Trains and Boats and Planes": Travelling back to my tranquil childhood in uncertain times</i> Chair: Yvonne Anderson</p>	<p>Anya Jabour <i>Auto/Biography of an Activist: The Life and Life-Writings of Sophonisba Breckinridge</i> Chair: Kathleen Hegarty</p>

Lunch (Haldane Room: 12.50 - 1.40)

Friday 19 th July Parallel sessions 1.40 - 2.30	
Florey Room	Private Dining Room
<p>Melissa Burgess <i>Diving into the "Lost Worlds" of Childhood: representations of temporality and memory in Lynda Barry's One Hundred Demons</i> Chair: Louise Dalingwater</p>	<p>Kathleen Hegarty <i>Loss Examined Through A Looking Glass: perspectives on loss in childhood expressed and explored through poetry</i> Chair: Karin Bacon</p>

Friday 19 th July Parallel sessions 2.35 - 3.25	
Florey Room	Private Dining Room
<p>Agata Lagiewka <i>What Language Do I Dream In? memoirs on childhood and migration</i> Chair: David Morgan</p>	<p>Jonathan Harvey and Julie Parsons <i>'Childing': the influence of place on childhood reflections</i> Chair: Geraldine Brown</p>

Afternoon Tea (Main Hall: 3.25 - 3.45)

Friday 19 th July Parallel sessions 3.45 - 4.35	
Florey Room	Private Dining Room
<p>Julie Greer <i>Childhood and Risk: an auto/biographical exploration of childhood independence</i> Chair: Melanie Hall</p>	<p>Amanda Norman <i>Symbolic Gesturing and Making Sense of Childhoods: professional, personal narratives</i> Chair: Terry Martin</p>

Friday 19 th July Parallel sessions 4.40 - 5.30	
Florey Room	Private Dining Room
<p>Lorna Martens <i>Women's Autobiographies of Childhood from 1845 to 1969</i> Chair: Melissa Burgess</p>	<p>Heather Knight <i>Reflections from a White working class educator and mother of children of colour</i> Chair: Gayle Letherby</p>

Friday 19 th July Study Group Future Administrative Developments 5.30 - 5.50	
Private Dining Room - Anne Chappell	

Group Photo 6.45 (outside, weather permitting), Cash Bar from 7.00 (Main Hall)
 Gala Dinner 7.30 (Haldane Room)

Auto/Biography and Childhood 28th Auto/Biography Summer Conference

Saturday 20 th July Parallel sessions 9.00 - 9.50	
Florey Room	Private Dining Room
Louise Oliver <i>"Don't tell anyone anything": using children's voices to understand family violence and abuse</i> Chair: Mich Page	Agneta Rahikainen <i>The Sins of the Father: syphilis as a legacy in art and literature</i> Chair: Josie Abbott

Saturday 20 th July Parallel sessions 9.55 - 10.45	
Florey Room	Private Dining Room
Carly Stewart and Jane Caudwell <i>Stories of childhood, swimming and the embodied self in research encounters of a transgender community swim project</i> Chair: Andrew Sparkes	Dennis Smith <i>Voyages Around One's Parents: John Mortimer and Elias Canetti</i> Chair: Michael Erben

Morning Coffee (Main Hall; 10.45 - 11.05)

Saturday 20 th July Parallel sessions 11.05 - 11.55	
Florey Room	Private Dining Room
Jenny Byrne <i>Loved by children and derided by the high-minded: Understanding Enid Blyton and her appeal</i> Chair: Michael Erben	Rosie Canning <i>A Miserable Childhood? Autobiographical Elements of Childhood in Hiraeth – a practice based creative writing PhD</i> Chair: Amanda Norman

Saturday 20 th July Parallel sessions 12.00 - 12.50	
Florey Room	Private Dining Room
Karin Bacon and Aidan Seery <i>A Childhood in 1930s and 1940s Ireland</i> Chair: Dennis Smith	Gayle Letherby <i>'Childhood is the most beautiful of all life's seasons' (author unknown): some personal and political reflections</i> Chair: Anne Chappell

Lunch and depart (The Buttery: 12.50 - 2.00)

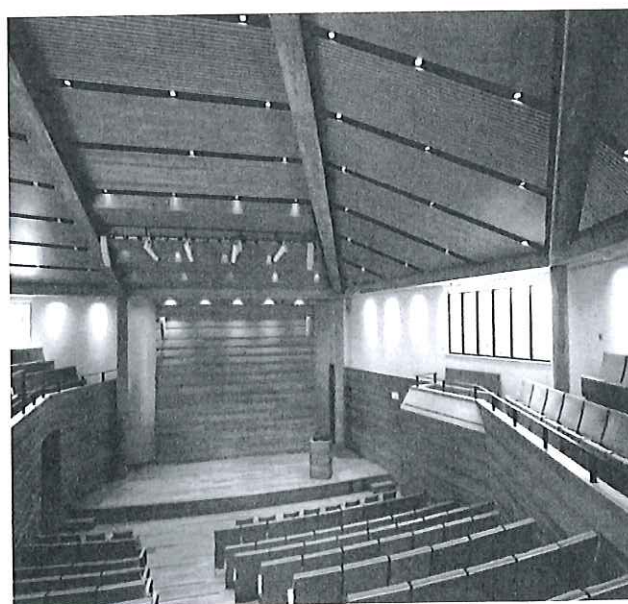
Abstracts

Phil Salmon Memorial Lecture

Academic lives and auto/biography in neoliberal times: reflections on seeking an authentic sense of self in times of trouble

Andrew C. Sparkes

Many years ago, as a young man, my father was a shoe cutter for the famous company called Clarkes in one of their factories in Somerset. He clocked on at the start of the day and clocked off when it ended. In between, on his machine, he cut shoes, lots of them. Like many working class fathers (and mothers) he was determined that I would not end up in such a job. I didn't, or so I thought when, almost thirty years ago, I began my university career as a lecturer. But now, I'm not so sure how different my father's job was from my own today as I fulfil, or try to fulfil, my role as 'Professor'. My father cut shoes with targets to meet. I write papers with targets to meet. Different jobs but perhaps a similar labour process in action. It is against this backdrop that I want to explore what it is like to live the academic life in the contemporary psychotic university fuelled by a performance paradigm shaped by the combined forces of neoliberalism, an audit culture and New Public Managerial practices. To do this, I will draw on selected auto/biographical moments to show how various discourses do their work on academic subjects as embodied beings by transforming their subjective existence, transforming what is thinkable and doable, transforming the nature of their academic work, and changing their relationships with colleagues, students, family and friends. For many, this insidious process leads them to become artificial and inauthentic persons who perform an idealized corporate academic self that is infinitely 'flexible' in nature to meet market demands, has internalized the external norms of management, and supervises themselves through the exercise of introspection, calculation and judgment. In such times of trouble, seeking to develop and sustain an authentic sense of self becomes problematic and can lead to a somatic crisis. Against this, I will consider the auto/biographical project that reveals the messiness of real lives as a creative act of resistance that can not only affirm the authentic embodied self, but also speak truth to power in ways that challenge attempts to homogenize the academic world at the expense of difference, diversity, original thinking, and the long-term benefits of slow scholarship.



The Leonard Wolfson Auditorium

Josie Abbott

From charabanc to jumbo jet: a social history of holidays remembered from Victorian times to the present day.

In this paper I look at one of the enduring memories of childhood, namely the summer holiday trip to the seaside, with all its connotations of family life and the nostalgia surrounding it. I begin by looking briefly at the Victorian "invention" of the seaside holiday and its prudishness about the display of the human form, and then move through the coming together of the community for the Wakes Weeks of the 19th century, to recollections of holidays in the mid-20th century, both general and personal. I then take a look at the present day and the expectations and experiences of today's millennium children and relate this back to the title of my paper, wondering if in today's world the holiday occupies such a vital role in the human narrative as it once did or is it merely taken for granted as just something else which children expect as a right. I support the work with auto/biographical references and illustrations and anecdotal reminiscences for each time slot and invite the listener to look back on their own experiences through the almost inevitable rose-tinted lens of memory.

Yvonne Anderson and Anthony Anderson

Gentlemen and Children in Ceylon: "The Sinhalese coolies are very idle and owing to the scarcity of their numbers, they give themselves great airs" (letter from a tea planter to Dickens, 1841)

This story builds on a previous Auto/Biography conference paper in which we explored aspects of Anthony's partial heritage as a Dutch Burgher of Ceylon. Following up on our previous investigations we constructed a genealogy of Anthony's burgher family. On the paternal line it had always been known that an unknown native woman had been taken as a 'wife' by an English planter. The planter's name was the only information we had, but we found him and a new chapter opened. The new chapter tells of privilege, wealth and respectability, all of which formed the expected and unremarkable background to a young nineteenth century man making his way as an adventurer in the colonies. It also reveals a man's two lives: the early life in which his first family was created and 'disappeared', then his much later marriage to an altogether different woman who bore him another son. The second story takes us on a diplomatic mission to Tokyo, returning to England in the most hazardous of circumstances and ending with a tragic death.

Karin Bacon and Aidan Seery

A Childhood in 1930s and 1940s Ireland

It is claimed, sometimes in a self-congratulatory manner, that Ireland does not have a class system. However, more recent research [Farrar, 2011] has provided both anecdotal and statistical evidence of an Irish Catholic middle-class that emerged quickly in the years following independence. Of course, throughout the nineteenth century in Ireland, there was a strong Protestant middle class in and around Dublin city who were at the centre of commerce and who dominated many of the professions, especially the law. This middle class was supported by the social structures of clubs [sporting and gentlemen's] and schools but it declined starkly in the years following 1922. In its place, or at least in addition to the influence of this particular group, a new Catholic, educated middle class emerged and began to construct its own distinct image but based largely on the same kinds of social supports. This paper examines the childhood and early adulthood narrative of one nonagenarian who grew up in Dublin and belonged to a Catholic family and whose father had a very successful career in a Dublin law firm. The narrative reveals an interesting picture of an Ireland not captured by many familiar 'Irish childhood' stories.

Melissa Burgess

Diving into the "Lost Worlds" of Childhood: Representations of Temporality and Memory in Lynda Barry's One Hundred Demons

In her 2002 graphic memoir, *One Hundred Demons*, Lynda Barry "draws out" the demons of her past, memories that oftentimes have been impacted by trauma. With the chapter, "Lost Worlds," she strategically uses the visual fragmentation that is inherent to the comics medium to enact the process of remembering itself. Both across and within her frames, she moves back and forth between her past and her present, visually and textually constructing multiple simultaneous versions of her past and present selves. With the gutters and gaps of her memory on full display, "Lost Worlds" enacts her attempt as an autobiographer to recover and resurrect the tiny, long-forgotten details of her childhood as she pulls seemingly unimportant memories out of the darkness of her past and back into the symbolic light of her comics. She meditates on what may be lost when the details of everyday life are forgotten with the passage of time and also investigates the way in which the autobiographical process itself can be used as a tool for remembering. In this way, *One Hundred Demons* exhibits a prismatic specular structure that conceptualizes the self as layered, fragmented, and fluid.

Jenny Byrne

Loved by children and derided by the high-minded: Understanding Enid Blyton and her appeal

In this paper I explore the life and works of children's author Enid Blyton (1897-1968). A prolific writer, she produced more than six hundred books and was beloved by children worldwide. Many of her books took children into a fantasy world where the child characters were in authority and had exciting adventures. By entering into the world of the child she charmed her readers. This was not unusual for children's authors; for example, Lewis Carroll, A.A.Milne and Beatrix Potter exhibited the same facility and had elements of the childlike in their personalities. However, unlike the critical approval received by Carroll, Milne and Potter Blyton has been disparaged by the critics and her stories regarded at best as banal, badly written and mediocre and at worst as positively harmful. She has been criticised for sexism, racism, xenophobia, class prejudice and snobbery. Blyton's biographers describe her variously as being spiteful and selfish and given to tantrums – a grown woman acting like a beast in the nursery. Most certainly her professed love of children was not echoed in the treatment of her daughters. As an author it is the understanding Blyton has of the child's desire for pared-down, simple tales of tension and resolution that allows her stories to be adored by children and makes their gladdened appreciation impervious to the high-minded disapproval and petulant foot stamping of the literary critics. Employing a psychoanalytical lens, it is in these terms the complexity of Blyton's childlike and childish personality and in her authorial drive that the life and writings of Enid Blyton will be examined.

Rosie Canning

A Miserable Childhood?: autobiographical elements of childhood in Hiraeth – a practice based creative writing PhD

Misery Lit was a term first coined by The Bookseller in 2002. It refers to the rise of 'Inspirational Memoirs', or 'Painful Lives', as labelled on the shelves in Waterstones. The genre came almost out of nowhere and the consumer demand for these autobiographical stories is still popular. Did the birth of misery literature begin with Dave Pelzer's memoir, *A Boy Called It* (2000)? Is there a literary merit to these books? Or do they exist to document the effects of a system? And if the latter, how are they archived/held in memory/how is the documentation useful (to government, policy makers, the next generation of abused child etc). Did the abuse of children in orphanages and children's homes that was beginning to emerge at about this time influence the birth of this harrowing genre? By doing a literature review of 'Misery Lit', and through aspects of my own autobiographical writings in *Hiraeth*, I critically investigate and reflect what aspects of my own 'miserable' childhood are included in *Hiraeth* and why.

Judith Chapman

"Trains and Boats and Planes": Travelling back to my tranquil childhood in uncertain times

A young generation, Curious, Yet unaware.

A nostalgic sensation, Met again, And made aware.

Rosie Parkin (aged 14) 19 Jan 2019

I met Rosie at a creative writing workshop. This poem resonates for me for two reasons. One; it underlines, for me, the importance of recounting a life story for the education, entertainment and enlightenment of future generations. Two; it suggests my desire and need to revisit my childhood to understand the (speculated) implications, importance and impact of experiences on the characteristics I have developed and the way that I've responded to events in later life. In this paper, I will recount my story as a young girl who, unaware of the turmoil brewing around her, enjoyed the tranquil niceties of an idyllic, conventional childhood in Kenya, an outpost of the crumbling British Empire. How did the juxtaposition of my seemingly fixed and stable Victorian upbringing, set in the simmering unrest of colonial Kenya on the precipice of an explosive struggle for independence, impact on my outlook and choices as an adult? I will explore the, yet unaware, history of colonialism in Africa; expand my curiosity of my forebears' relationship with Africa (Kenya) and leave a trace of my life that might garnish interest for present and future generations. Trains and boats and planes are the puzzle pieces that will hold my story together. They will link the unexplored, unexpected and unrelated pieces of my life.

Louise Dalingwater

Living with the secret in my blood: The contaminated blood scandals and the children it left behind

In the 1970s and 1980s, it has been estimated that 5,000 people with hemophilia or other blood disorders who were treated with infected blood products in the British NHS developed HIV or hepatitis C and, in some cases, both. A similar case of contaminated blood was revealed in France when blood products contaminated with HIV were distributed to hemophiliacs in 1984 and 1985 by the Centre National de Transfusion Sanguine. Continuing with the exploration of patient-centred care, this paper seeks to show not only how patient testimonials can be used as a way of seeking redress but also to increase security in the distribution of health products. It compares the treatment of children contaminated with blood products in the UK and France through the use of patient stories recounted by the child victims and their families and balances this with the stories told by the authorities. It seeks to address the shortcomings in health governance through a cross-country comparison and underlines the effects it can have on some of the most vulnerable in society.

Michael Erben

"Just a little severely mutilated": childhood trauma and the trouble with love in L. P. Hartley's

The Go-Between

The plot of Hartley's famous book can be summarised briefly: the date is 1900 and Leo Colston a boy from an ordinary middle class family is invited by the mother of his school friend, Marcus Maudsley, to spend the summer holidays at Brandham Hall, their grand Georgian mansion in Norfolk. There in his naivety and willingness to please Leo becomes a courier for messages between, Marian, the daughter of the house (whom it is hoped will marry the Viscount Trimmingham) and her lover Ted Burgess, a tenant farmer on the Brandham estate. The Marian/Burgess relationship is both clandestine and serious. Leo, at first pleased with his important role as Mercury to the couple gradually, by their increasingly insistent demands, becomes fearful. Mrs Maudsley arranges an elaborate tea for Leo's thirteenth birthday. It is a celebration at which Marian is absent, supposedly visiting her old Nanny. Mrs Maudsley is informed that no such visit occurred. Without protocol Mrs Maudsley drags Leo outside and makes him take her to where Marian is likely to be found. On entering a distant, derelict outhouse, Mrs Maudsley sees Marian and Burgess in flagrante. She screams and screams. Leo recalls, "I think I was more mystified than horrified; it was Mrs Maudsley's repeated screams that frightened me, and a shadow on the wall that opened and closed like an umbrella." Ted Burgess commits suicide. Marian, pregnant with Ted's child, marries Trimmingham. The unwitting Leo, destroyed by the passion of others will be the subject of this presentation.

Jackie Goode

Re/membering childhood in the making of an autobiographical text

This paper considers three components of the making of an autobiographical text: personal experience; memory; and writing. Campbell and Harbord suggest that it was the crisis of representation that resulted in the turning of the analytic gaze upon the self in an act of critical reflexivity, resulting in “part-autobiographical theses” such as Walkerdine’s Video Replay - but that this only exacerbated “the troubled relationship between subjects and objects of knowledge rather than resolving the tension of theory and experience”. Phipps suggests that any autobiographical narrative involves the “collection of fragments from the past, the assembling of details in ways that enable a certain telling of a certain story”. She urges us to ‘walk the labyrinth’ of memory, which she conceptualises as ‘echoes’ from/of the past which, on hearing, are already modified, amplified and taking a different form; and Stanley et al talk about their auto/biographical archival research as a ‘bringing-into-being’ or ‘cultural assemblage’. Here, I offer autobiographical textual ‘fragments’ of childhood - my own and my son’s – written at different times, in different contexts and for different purposes, as a way of opening a dialogue about what status they might be accorded as ‘data’ in relation to interpretations of childhood.

Julie Greer

Childhood and Risk

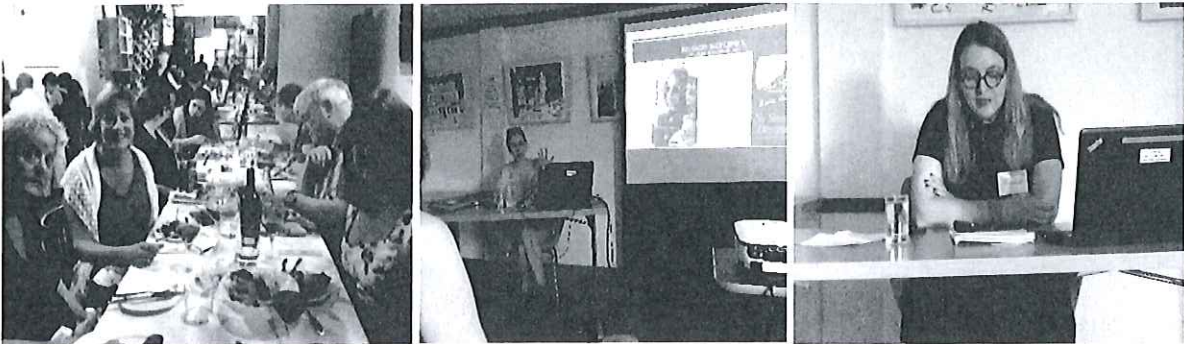


Risk is dependent on time, location and political expediency. Assessment of risk is also relative to an individual’s experience, social and cultural capital and the development of the ego. What does this picture say about my father’s ability to risk-assess at the newly opened Longleat Wildlife Safari Park? What notions of trust, anxiety, curiosity, dependency and defiance can be inferred in the faces and body language of myself and my sisters, or in the behaviour of my mother and father? This paper will explore a brief history of risk in childhood and consider whether the ways in which our cultural assessment of risk for children has changed for the better (or the worse) and the potential impact on the physical, as well as mental health of the adults we become. Drawing on Elisabeth Young-Breuhl’s concept of Childism (2012), the paper will question whether the ways in which we prevent and protect children from risk are affected by society’s prejudice towards children and childhood.

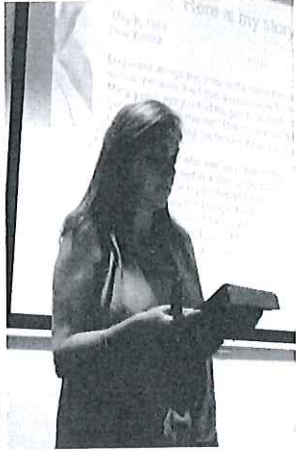
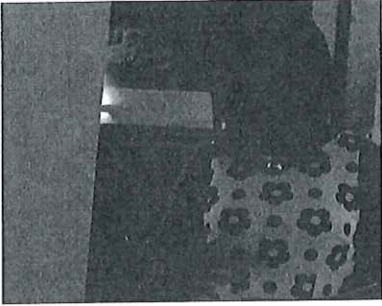
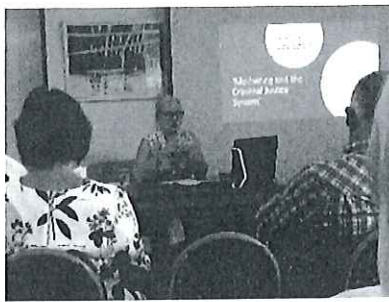
Memories of Previous Summer Conferences



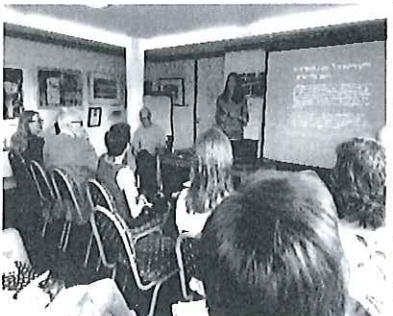
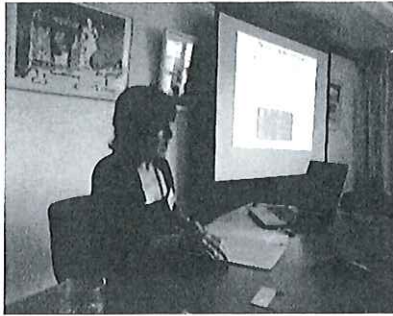
Memories of Previous Summer Conferences



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Juliet Hall

Nourishment or Punishment: a reflective topical auto/biography of mealtime experiences of a parent of a child with autism spectrum disorder

Autism/autism spectrum disorders (ASD) represent a range of complex developmental disabilities. It is the name for a range of conditions, with unknown aetiology, which affect a person's social interaction and communication and presents as a spectrum of behaviours. In addition to the core diagnostic features of ASD, comorbid behaviours are frequently present which comprise of an array of challenging behaviours including self-injury, severe tantrums and feeding problems, estimated to be present in up to 46-89 % of children with autism. It is generally accepted that caring for a child who has a developmental disability can involve significant and prolonged periods of time and energy, completion of physically demanding and unpleasant tasks, and frequent disruption to family routines and activities. It has been reported that the most stressful task for mothers of preschool aged children with developmental difficulties (not specifically ASD) was helping and supervising at mealtimes, well above the perceived stressfulness of other tasks such as cleaning up after a child, toileting and bedtime. To date research into stress at mealtimes has been gathered reflecting only one mealtime experience and whilst a variety of approaches have been adopted including food diaries, anthropometric measures, surveys and interviews. This research uses a researcher-as-participant approach to capture raw data through diaries, images and reflections until data saturation is achieved and highlight the themes experienced by a parent of a child with ASD regarding feeding and mealtimes.

Melanie Hall and Pat Sikes

The biographies of children and young people who have a parent with dementia

There has been an increase in the numbers of people are being diagnosed with dementia, including those with young onset variants. Dementia is a terminal illness, with a declining and unpredictable trajectory. For their families, this means navigating a unique, and frequently prolonged, untimely grief journey. However, there has been a lack of research that pays attention to the impact on children and young people. This paper will present findings from auto/biographical, narrative interviews conducted with 20 participants aged 8-25 years old who had experienced parental dementia, documenting the impact from their own perspectives. In the first part of the paper, we reflect on the content of participants' narratives, which described the experience of parental dementia over an extensive time period, in the backdrop of childhood, youth and young adulthood. These narratives provide a rich description of the impact of dementia and dementia related grief on individual's life courses, including their educational trajectories. Parental dementia affected their life courses significantly, meaning that plans were shaped by the illness and lives effectively put 'on hold'. Despite this profound loss, participants did not always receive the social exemptions afforded to those bereaved in other circumstances. In the second part of the paper, we explore the processes of and merit of undertaking auto/biographical research with children and young people. This is particularly important given the need not only for formal support, but also the social support for children and young people, which may be improved through the elicitation of such narratives.

Jonathan Harvey and Julie Parsons

'Childing': the influence of place on childhood reflections

In this paper we discuss the act of doing 'childhood' and its connections with the materialities of place. We reflect on how childhood experiences are shaped by and shape the places we inhabit, both real and imagined. If we consider that 'time is a storehouse of meaning' (Arendt, [1929], 1996), it follows that our understanding of self can be evoked through the reimagining of childhood experiences. These are connected to specific places, such as Liverpool and Plymouth, as well as the feelings that we associate with these spaces. We acknowledge that our current ideological perspectives (for example considering gender or disability) are coloured by childhood experiences, whether these are food or football related. The cultural environments (real or imagined) that we inhabit also have a guiding influence upon how we experience everyday life. Drawing upon our lived experience and objects of significance from our childhoods we invite the audience to join us on a journey into our pasts/futures. We suggest that these embodied responses are important in the formation of our contemporary and future selves. 'Childing' (or the doing of childhood) is therefore crucial in informing who we are and who we hope to become. We offer different explorations of the past and its associations with the materialities of place and space.

Kathleen Hegarty

'Tír na n---Óg' [The 'Land of Forever Young' --- from Irish Mythology]: loss examined through a looking glass; perspectives on loss in childhood expressed and explored artistically, here specifically through poetry.

This discussion follows previous presentations on the experience and understanding of loss; from the initial rawness of proximity (generating a responsive approach: 'work in progress') to exploring the meaning of a life; all the while developing and respecting a collaborative, bespoke, ethical framework and method in the search for meaning. Here the intention is to regard Loss through the looking glass of childhood. Building on previous work, this looking glass will offer distance and perspective where, although pain still colours the landscape, loss can be understood, expressed and even transformed at an appropriate time, employing an art form as a crucible of creation and re---creation. Mirroring the potential 'experience---in---time' of loss itself, this exploration will specifically involve post---mortem artistic expression with its possibilities for re---imagining or transforming the story and perhaps even offering mutual therapeutic benefits. Although originating in, and inevitably referencing an Irish context, it is offered for consideration that these themes have universal resonance (beyond borders and backstops) and may involve shared autobiographical insight in focussing on communal human experience; especially as loss seems to add significant shadow (or depth) to the varied and sometimes idealised landscapes of childhood.

Anya Jabour

Auto/Biography of an Activist: The Life and Life-Writings of Sophonisba Breckinridge

Over the course of her long lifetime, U.S. social work professor and social justice activist Sophonisba Breckinridge (1866-1948) promoted world peace and international human rights as well as advancing the welfare of women, children, African Americans, immigrants, workers, poor people, and individuals with disabilities in the United States. Near the end of her life, she attempted to write her memoirs. Although Breckinridge never completed her final writing project, the unfinished autobiography offers tantalizing insights into how she thought about herself and how she wished to present herself to the world. Breckinridge chose to craft her memoirs as the autobiography of an activist, highlighting the family traditions, parental examples, and childhood experiences that she believed predisposed her toward a life of social activism. With the benefit of hindsight, Breckinridge anticipated her adult activism in her account of her early years. Based on research for the first book-length biography of Breckinridge, this presentation explores the ways that Breckinridge's lifelong commitment to social justice activism shaped her account of her life.

Heather Knight

Reflections from a White working class educator and mother of children of colour

Being a White educator and mother of children of colour causes tension and discomfort when researching racism. I gained insight into the impact of racism, following my experiences of negotiating schooling, unwarranted disapproval and ongoing racial bullying in the predominately-White South West of England. These experiences fuelled my desire to want to tackle the often 'hidden' racism that affects children in rural areas. During my doctoral research, I caught myself positioning White teachers as 'other' and part of the racist problem, whilst seeking to distance myself from such judgement. Farr (2014) argues that many well-intentioned White people are fine with talking about race as long as this does not go deep enough to challenge their own identity and privilege. This presentation utilises Shotwell's (2011) notion of shame as activism to explore how feelings of disturbance can act as pivotal moments for change. I use autoethnography to explore discomfiting moments of recognition of my own Whiteness during my research, and utilise these experiences to examine ways forward for developing anti-racist school practice with the aim of transforming children's racialised experiences in predominately-White educational contexts.

Agata Lagiewka

What Language Do I Dream In? Memoirs on Childhood and Migration

Like all émigrés, I have recurrent exile dreams about walking down the streets of my childhood and realizing I am utterly lost. It's not unlike that other dream everyone has occasionally, of not being able to unlock a door despite holding the key in your hand. There is a mysterious incompatibility between the real and the remembered or imagined context (Lappin, 2016, p. 79). Elena Lappin's and Eva Hoffman's memoirs depict lives in new languages addressing childhoods on the move and interrupted by migration. The autobiographical accounts contrastively reveal the struggles children and adolescents encounter when they are exposed to the painful pull of nostalgia on one hand and the daily hardships to adapt to new life circumstances and languages on the other hand, when being faced with migration during childhood. This paper will examine how these authors narrate the very essence of exile experience connecting the past and the present set against the backdrop of their individual family histories and perpetual motion of collective journeys in the twentieth and twenty-first century.

Gayle Letherby

'Childhood is the most beautiful of all life's seasons' (author unknown): some personal and political reflections

Recently I've been writing about childhood, including my own. Pieces of memoir and also political opinion pieces and fiction reflecting on, not least, children's opportunities and lack of them.

An extract from one 'story':

It's my birthday today.

This place is too small for a party..... Mum and I live on our own in one room in a big house... We have a sink, a kettle and a microwave so we can make ourselves hot stuff to eat. My favourite is tomato cuppa-soup with bread. The other day we had tinned rice pudding which was nice too. Mum said that there was a whole box full at the food-bank. She hasn't been eating much lately. I think she must be on a diet. We have to share a bathroom with three other lots of people which neither of us likes much. The boys in the room next door wee on the seat. We moved here just after Easter when the rent on our flat went up....

I draw on my auto/biographical writings, and on the work of others, to explore and interrogate, the reality of 21st Century childhood, as compared to my own and that of others, even older (!).

Lorna Martens

Women's Autobiographies of Childhood from 1845 to 1969

Childhood autobiography is a subgenre of autobiography first identified by Richard N. Coe in *When the Grass was Taller: Autobiography and the Experience of Childhood* (1984). In his pioneering historical study based on over 600 works, Coe outlines salient characteristics of the genre but does not address gender. He does not pay any particular attention to childhood autobiographies written by women or to a feminine tradition within this genre, albeit women's childhoods were historically different from men's, and women, at least before World War I, wrote and published autobiographies under different conditions from men. In this paper, on the basis of 148 titles published internationally by women between 1845 and 1969—i.e., until the onset of second-wave feminism, which brought a numerical explosion of works—I outline the history of childhood autobiographies written by women. Initially, two independent traditions arose in the English-speaking countries and in France; thereafter, women in other countries followed suit. I show how—and also presumably why—women's childhood autobiographies crystallized into certain types, with important changes in direction—in theme, focus, tone, candour, and use of fictionalization—taking place after each World War.

Terry Martin

The Joys and Tribulations of Being a Grandparent

Grandparents can play a significant role in the lives of children; grandchildren can play a significant role in the lives of adults. In this paper I explore how contemporary adults, mainly of the baby boomer generation are experiencing the joys and tribulations of being a grandparent. Roles are psychosocial and arise from expectations we have of ourselves and others have on us. Some are chosen, and some are thrust upon us, and may be welcome or unwelcome. To take a role implies being able to formulate or discover, however intuitively, a regulating principle inside oneself which enables one, as a person, to manage what one does in relation to the requirements of the situation one is in. When taking up a new role we often draw upon others' experience in the same or similar roles. When they were children, in the aftermath of WW2, baby boomers' experiences of their grandparents and their own childhoods were vastly different from today. This is likely to give rise to tensions in taking up the role and in perceptions of current childhood. These notions will be explored through informal interviews with a number of grandparents.

Jenifer Nicholson

Antonio Gramsci and Giulia Schucht and their children: a matter of conflicting approaches to child rearing

The childhoods of Antonio Gramsci and Giulia Schucht, his wife, were in contrast. He was poverty stricken, marginalised, intellectually and culturally restricted by life in a small town in Sardinia, then one of the most primitive backwaters of Europe. She was the daughter of bolsheviks in exile and her childhood was comfortable and cultured, but emotionally and socially restricted by her aristocratic Russian father. They therefore approached the childhood and development of their sons from different perspectives and beliefs (Perälä-Littunen 2001.) In addition, their children would grow up in, and must be prepared for, the new social order of Soviet Russia which stood outside either of their experience. Gramsci, from prison could only be involved in their childhood by letter. He never felt that Giulia and the family involved him enough, or that the information Giulia sent, helped him to visualise their lives. He became concerned that Giulia and the Schuchts were not providing the childhood and education that he had wanted for his sons, but that, on the contrary, their upbringing was undirected and eccentric, perhaps even morally and emotionally unhealthy.

Amanda Norman

Making Sense of Childhoods: Professional, Personal Narratives

The conceptualisation of childhood is significant for those working in early childhood and care (ECEC) contexts because it is the conceptualisation that care pedagogies are formed. My doctorate thesis explored the narratives of practitioners working regularly with young children, infants in an ECEC setting and analysed their reflections, using symbolic gesturing. Symbolic gesturing being a known hand and finger shaping used to convey and communicate shared meaning. Symbolic gesturing was implemented and its value evaluated as a language in deepening intimate relationships, developing emotional interactions and enhancing attachments. The narratives of three practitioners were recorded and the study concluded personal and professional views of infant emotional care were bound by their own perspectives of care pedagogies caring for infants. More recently the findings of this study have culminated in an autobiographical perspective about how my role as a professional and parent in the emotional relationships with the infants I cared for in ECEC settings and how I view the period of infancy. I have used a Froebelian lens in developing a theoretical frame to symbolic gesturing, drawing on Froebel 'Mother Songs' and finger rhymes in enhancing intimate intersubjectivity between infant and carer. This has created a further analytical layer and refocus of my original doctoral thesis.

Louise Oliver

"Don't tell anyone anything": using children's voices to understand family violence and abuse.

This paper is based upon the findings of my PhD research about children who are controlling, aggressive and/or violent towards their parent/s. A single-question biographic narrative interview was conducted with family members who were, at the point of interview, experiencing this form of family violence. The biographic method was used to garner deep and rich information about their lived experiences as well as revealing family dynamics and communication patterns. This was done with the intention of supporting families experiencing such violence in their daily lives. This paper draws upon the "Told Story" (Wengraf, 2001) of the children from two different families who participated within this research. Through the use of the child-led interviews, the voices of these children will be heard clearly for the first time. This research revealed that their lived experiences involved growing up with violence, aggression, and a sense of rejection and isolation. It also showed that secrets and secrecy were a dominant aspect of their family life, affecting the children's identity, relationships and creating a toxic childhood for them. All interviews were conducted according to current ethical practice.

Mich Page

Bangers and Mash: Childhood, Eating and Belonging

'You are what you eat,' and if this were simply a matter of consuming adequate nutrients, no-one would argue. But food consumption is more than nutrition: it involves social interactions, cultural rituals, culinary knowledge, and the instrumental expression of symbolic power. During childhood, the rules associated with eating are absorbed with every mouthful, shaping our sense of identity and belonging. Auto/biographies often include evocative food memoirs. Anthropologists, sociologists, psychologists and historians in their various specialised ways, also address the relationship between food and society, especially when associated with social rituals, cultural celebrations, famine or eating disorders. Borrowing ideas from Brillat-Savarin (1825) Goffman (1959) Murcott (1982) and Bourdieu (2015) this study focuses on the normative, mundane, aspects of eating, seeking insight into identity formation. Through meshing cognitive development, both existential (who am I?) and categorical (what am I?) with the social food environment, and exploring the mechanics of cultural assimilation through the lens of conflicting culinary milieus, this paper seeks to explore the relationship between eating and anchoring enduring social connections during childhood. Autoethnographic reflection on some memorable, personal childhood incidents, reveals the Judeo-Christian rituals, family beliefs and mythologies, symbolically passed down to me as part of the 'civilising process' of eating meals at home, and some of the alarming mistakes I made when eating with others (Elias, 1978). I therefore conclude that I am not only what I eat, but also how, where, when and with whom.

Rebeca Pardo and Patricia Prieto Blanco

Visual Auto/biography, illness and childhood memories

We introduce our childhood images as if they were our own self. "This is me at school" I would say... ignoring that this is not me but just an image of myself. It can be added that this image is unlikely to be a self-portrait, especially if we were portrayed in our early years. The images of our childhood are part of the family album, with its poses and conventions that were taken by our relatives: with their subjective and idealized vision about our "happy memories". Instead of been conscious of this external vision of our supposed self, they are integrated in our auto-biographic narratives as part of our own and "objective" memories conditioning our story and imposing their truth in our Autobiographical representations. In some cases, those images are naturally integrated at our visual autobiographies without questioning their "autobiographic" nature. Nevertheless, some childhood images can be especially problematic and a source of contradictions when the present data does not fit with that idealized vision of the happy family and perfect childhood that is often present in those images... It can be even worse when the only testimonies of that time have Alzheimer's or other severe mental health problems. This paper will analyse several artworks in which memories and images of childhood are especially conflictive at autobiographic narratives and how they can be the origin and seed of contemporary artworks.

Agneta Rahikainen

The Sins of the Father: syphilis as a legacy in art and literature

At the turn of the 19th century syphilis was having a severe impact on families throughout Europe. The disease was spread in many cases by prostitution and men carried it home to their wives who in turn passed it to their unborn children. Only two in ten infected children survived into adulthood and those who did often suffered physical and mental health problems throughout their lives. Members of the artistic community often fell prey to the disease and it became a subject that engaged socially aware writers and artists. The Norwegian playwright Henrik Ibsen was one such and the Austrian painter Egon Schiele grew up with an infected father. In this paper I consider how a writer and a painter came to terms with this unpleasant disease and used it to express their thoughts on the subjects of guilt and legacy in the face of a relentlessly disintegrating mind, body and spirit.

Saffron Scott

Every burn has a story - Residential camps for burn injured children: Reflections on the power of "We"

In excess of 7500 children were seriously injured by burns and scalds in the UK in 2017. Children with these types of injuries experience complex physical and psychological health issues often extending into adulthood. Specialised residential camps for burn injured children were originally developed in America in the 1980's and spread to the UK in the 1990's. Their development stemmed from a recognition that children with burn injuries faced additional health and wellbeing challenges and required long-term psychosocial support away from the acute care setting. Camps utilise a combination of indoor and outdoor physical and social activities, team work challenges, development of peer friendships with other burn injured children, support from volunteer leaders and visits from outside agencies. Attendance at burns camps has been demonstrated to facilitate increases in confidence, self-esteem, body image, independence, social and transition skills and mood. Camps for burn injured children in the UK are generally staffed by volunteers who have a connection with burn injuries either through personal experience or through health care and emergency services related work. This paper explores the personal experience of volunteering over a six year period at a national residential camp for burn injured children. It reflects on the observed impact of camp attendance for both children and volunteers and considers the therapeutic value of the shared experience; the power of "we".

Dennis Smith

Voyages Around One's Parents: John Mortimer and Elias Canetti

John Mortimer and Elias Canetti, one a barrister's son born in Hampstead in 1923, the other a merchant's son born in Ruse, Bulgaria in 1905, were both prolific authors with strong and subtle opinions. Since Canetti spent some time in Hampstead later in life, perhaps they met, or even avoided each other. They both greatly enjoyed the company of women and may occasionally have been suspected, rightly or wrongly, of being insensitive and selfish in those relations. However, that does not apply to their depictions of their parents in works such as *A Voyage Around My Father* (Mortimer) and *The Tongue Set Free* (Canetti) where they recall and reflect upon their childhood lives. Each speaks of his mother and father with great affection while acknowledging, describing and understanding their eccentricities. These are memorable portraits.

Carly Stewart and Jane Caudwell

Stories of childhood, swimming and the embodied self in research encounters of a transgender community swim project

In this paper we explore how stories of childhood emerged in the research encounters of a funded project into the swimming experiences of a local transgender community group. The project aims to explore the embodied experiences of group swimming in a privately hired public swimming pool, a space which presents significant barriers to transgender people. Data are drawn from involvement with the group and includes 18 months of sensory fieldwork based upon participation in swimming, interviews and participant-generated drawing methods. Narratives of childhood emerge from the research process in three ways: First, as part of participant's stories of past swimming selves, many of whom have not swam since childhood; Second, as part of participant's past, present and future parental selves, and of hope to swim with their children in public again one day; Third as part of the re-emergence of the participant-observer researcher's former competitive swimming self which had long been forgotten. Attention is paid to how these overlapping stories of childhood and swimming bring us together in research relationships and encounters that require negotiating very different life histories of embodied swimming selves. This is particularly important as we find that shared experience—communicative bodies—of other group members is critical to protecting the embodied transgender self in this space. Whilst a taken-for-granted swimming self helps to develop researcher sensory intelligence and relational ways of knowing the water and pool environment, it simultaneously acts to maintain distance in some encounters. Closing thoughts are given to stories as semiotic material companions and actors in three-dimensional narrative inquiry which deserve more attention in terms of temporality, sociality and place.

List of Delegates

Name	Page References
Josie Abbott	8,10,12
Anthony Anderson	8,12
Yvonne Anderson	8,9,12
Karin Bacon	9,10,12
Geraldine Brown	9
Ian Bryant	8
Melissa Burgess	9,9,13
Jenny Byrne	9,10,13
Rosie Canning	10,13
Judith Chapman	8,9,14
Anne Chappell	9,10
Louise Dalingwater	8,9,14
Hilary Dickinson	
Michael Erben	8,8,9,10,10,14
Margaret Glover	
Jackie Goode	8,8,15
Julie Greer	9,15
Juliet Hall	8,9,20
Melanie Hall	9, 9,20
Jonathan Harvey	8, 9,21
Kathleen Hegarty	9,9,21
Anya Jabour	9,21
Heather Knight	9,22
Agata Lagiewka	8,9,22
Gayle Letherby	9,10,22
Lorna Martens	9,23
Terry Martin	8,9,23
Mary McKeever	8
David Morgan	9
Jenifer Nicholson	8,8,23
Amanda Norman	9,10,24
Louise Oliver	8,10,24
Mich Page	8,10,24
Rebeca Pardo	8,25
Julie Parsons	8,9,21
Froukje Pistra	
Agneta Rahikainen	10,25
Saffron Scott	8,25
Aidan Seery	10,12
Dennis Smith	10,10,26
Andrew Sparkes	8,10, 11
Carly Stewart	10,26