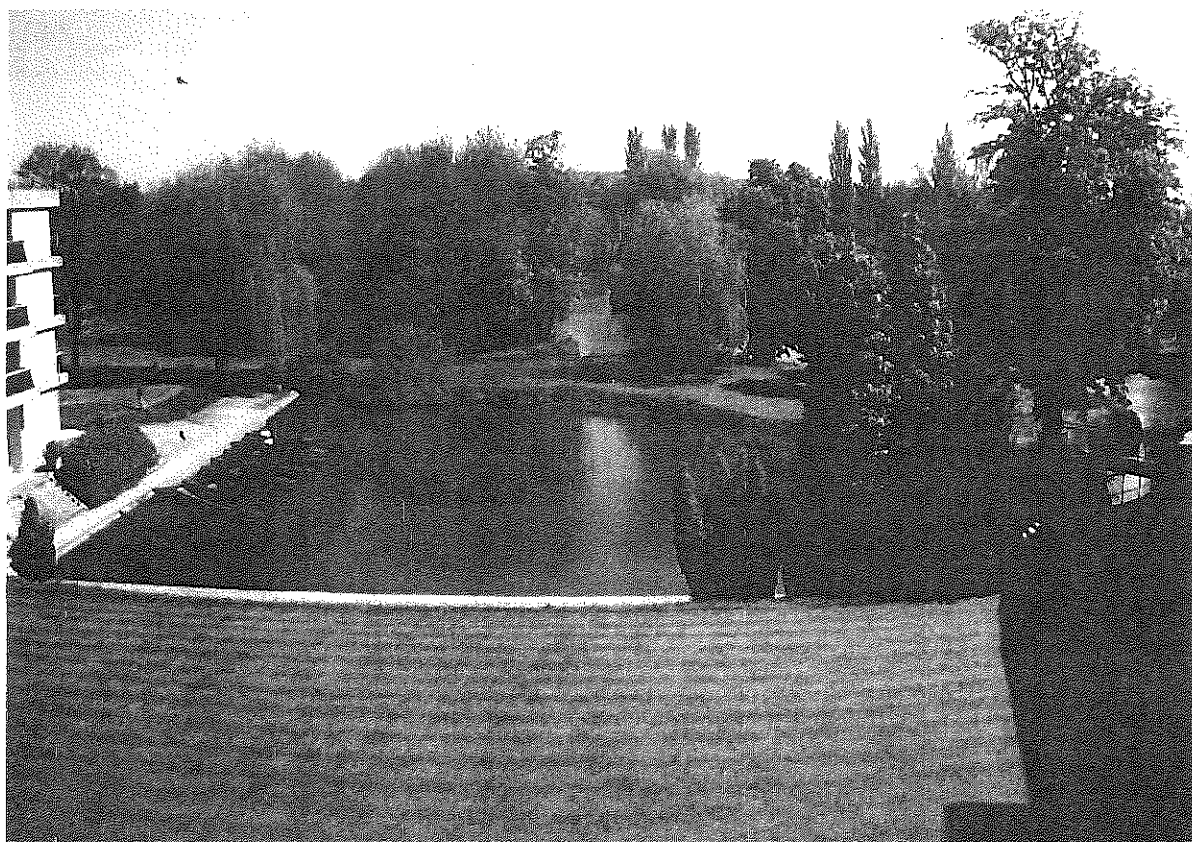


BRITISH  
SOCIOLOGICAL  
ASSOCIATION

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

**BSA Auto/Biography Summer Conference  
Wolfson College Oxford, 19-21 July 2018**

*The Family*



Dear Friend,

Welcome to the 27th 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, 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

2018 Christmas Conference, The Friends Meeting House, London 7th  
**December: Past and Present Lives**

## **Delegate information**

*Wolfson College, Oxford OX2 6UD*

Lodge telephone: 01865 274100

Conference Office email: [events@wolfson.ox.ac.uk](mailto: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.

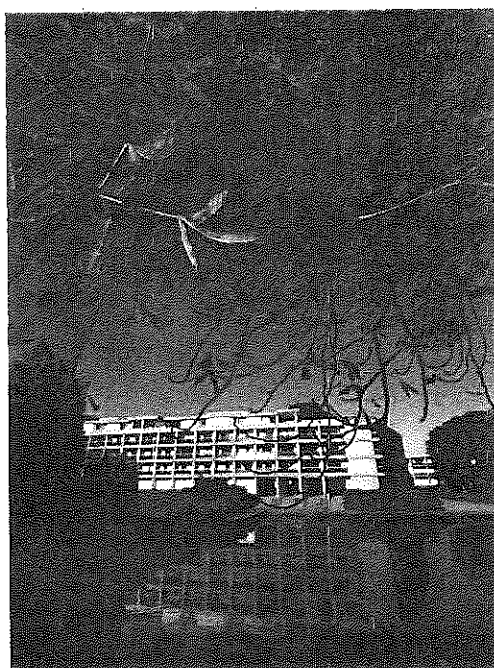
### **Important Points**

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**





## The programme at a glance

\* A (Auditorium), B( Buttery), FR (Florey Room), HR (Haldane Room), PDR (Private Dining Room), DR ( Dining Hall)

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

Thursday 19 <sup>th</sup> July	
Delegates arrive from 2.00pm	Collect room keys from reception
2.30	Tea and biscuits and Registration in Dining Hall
3.30 to 4.30	<b>Keynote Lecture (HR)</b>
4.35 to 5.25	Academic Presentations (FR, PDR)
5.30 to 6.20	Academic Presentations (FR, PDR)
6.30 to 7.00	Pre-dinner drinks in Dining Hall (self-pay)
7.00 to 8.00	Dinner in Haldane Room
8.30 to 11.00	Drinks in Dining Hall (self-pay)
Friday 20 <sup>th</sup> July	
8.00 to 9.00	Breakfast in Dining 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, B)
12.50 to 1.30	Lunch in Haldane Room
1.30 to 2.20	Academic Presentations (FR, PDR)
2.25 to 3.15	Academic Presentations (FR, PDR)
3.15 to 3.35	Afternoon tea and biscuits in Dining Hall
3.35 to 4.25	Academic Presentations (FR, PDR, B)
4.30 to 5.20	Academic Presentations(FR, PDR, B)
6.45 to 7.30	Pre-dinner drinks in Dining Hall (self-pay)
7.30 to 8.30	Gala Dinner in Haldane Room
8.30 to 11.00	Drinks in Dining Hall (self-pay)
Saturday 21 <sup>st</sup> July	
8.00 to 9.00	Breakfast in Dining 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 Committee Room
11.05 to 11.55	Academic Presentations (FR, PDR)
12.00 to 12.50	Academic Presentation (FR)
12.50 to 1.30	Lunch in Haldane Room
2.00	Delegates depart

## Overview of Academic Presentations

Thursday 19 <sup>th</sup> July Keynote Lecture 3.30 - 4.30	
The Auditorium	
Dennis Smith	
<i>Family Fortunes and Misfortunes: families and power in nineteenth century Birmingham and Sheffield</i>	
Chair: Michael Erben	

Thursday 19 <sup>th</sup> July Parallel sessions 4.35 - 5.25	
Florey Room	Private Dining Room
<b>Janet Finch &amp; David Morgan</b>	<b>Deborah Davidson</b>
<i>Two Families: many stories and an awareness of differences</i>	<i>'It's Not a Dead Baby, She's My Granddaughter!' A Family's Griefwork</i>
Chair: Jenny Byrne	Chair: Gayle Letherby

Thursday 19 <sup>th</sup> July Parallel sessions 5.30 - 6.20	
Florey Room	Private Dining Room
<b>Terry Martin</b>	<b>Julie Parsons</b>
<i>China's One-Child Policy and The Little Emperor Syndrome</i>	Family Narratives Inside-out: studying offenders
Chair: Julie Greer	Chair: Chrissie Rogers

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

Friday 20 <sup>th</sup> July Parallel sessions 9.00 - 9.50	
Florey Room	Private Dining Room
<b>Ian Bryant</b>	<b>Arnaud Schmitt</b>
<i>Requiescat in pace? Families fighting over the burial of the body, 1775-1820</i>	<i>Foregrounding and Backgrounding Intimacy in Family Narratives: Children as Shifting and/or Central Figures in Maggie O'Farrell's I Am, I Am, I Am and Sally Mann's Hold Still</i>
Chair: Josie Abbott	Chair: Jeni Nicholson

Friday 20 <sup>th</sup> July Parallel sessions 9.55 - 10.45	
Florey Room	Private Dining Room
<b>Louise Dalingwater</b>	<b>Jenny Byrne</b>
<i>A Narrative on Parkinson's Disease: Why Person-centred Care is not Working for us</i>	<i>The Family Portrait - from paintings to photographs</i>
Chair: Saffron Scott	Chair: David Morgan

Morning Coffee (Dining Hall : 10.45 - 11.05)

Friday 20 <sup>th</sup> July Parallel sessions 11.05 - 11.55	
Florey Room	Private Dining Room
<b>Elena Moore</b>	<b>Yvonne Anderson</b>
<i>'On Friday evenings, my father would talk to us about politics and the struggle': Coloured Families and Everyday Resistance to Political and Racial Violence</i>	<i>Archaeology of a Family: violence observed, madness unearthed and social class enduring through every layer</i>
Chair: Agneta Rahikainen	Chair: Ian Bryant



The Family 27<sup>th</sup> Auto/Biography Summer Conference

Friday 20 <sup>th</sup> July Parallel sessions 12.00 - 12.50		
Florey Room	Private Dining Room	The Buttery
<p><b>Lute Missinne</b> <i>All autobiographies are to a more or lesser degree relational autobiographies</i></p> <p>Chair: Mich Page</p>	<p><b>Joanna Thurston</b> <i>Observing My Future Self: understanding the impact of an aging family on one's anticipated aging self</i></p> <p>Chair: Andrew Sparkes</p>	<p><b>Agata Lagiewka</b> <i>No Snow in December – The Making of an 'Australian Family'</i></p> <p>Chair: Alec Grant</p>

Lunch (Haldane Room: 12.50 - 1.30)

Friday 20 <sup>th</sup> July Parallel sessions 1.30 - 2.20	
Florey Room	Private Dining Room
<p><b>Marta Fernández-Morales</b> <i>It Runs in the Family: The Re-signification of Relationality in American Breast Cancer Previvor Narratives</i></p> <p>Chair: Rebeca Pardo</p>	<p><b>Gayle Letherby</b> <i>Odd One (of many) Out: mother or not, sister or what; from biological families to political parties</i></p> <p>Chair: Deborah Davidson</p>

Friday 20 <sup>th</sup> July Parallel sessions 1.30 - 2.20	
Florey Room	Private Dining Room
<p><b>Sarah MacDonald</b> <i>Working Women's Life Writing and Family Relations</i></p> <p>Chair: Janet Finch</p>	<p><b>Kathleen Hegarty</b> <i>Beyond the Tick List: thoughts on 'an ethical compartment' in auto/biographical research</i></p> <p>Chair: Karin Bacon</p>

Afternoon Tea (Dining Hall: 3.15 - 3.35)

Friday 20 <sup>th</sup> July Parallel sessions 3.35 - 4.25		
Florey Room	Private Dining Room	The Buttery
<p><b>Rebeca Pardo</b> <i>Kinship Relationships on the Edge in Visual Autobiographies</i></p> <p>Chair: Marta Fernández-Morales</p>	<p><b>Anne Chappell</b> <i>Three Teachers and their Family Lives</i></p> <p>Chair: Jeni Nicolson</p>	<p><b>Karin Bacon</b> <i>Neillí [Mulcahy], daughter of two revolutionaries, fashion radical, my mother</i></p> <p>Chair: Kathleen Hegarty</p>

Friday 20 <sup>th</sup> July Parallel sessions 4.30 - 5.20		
Florey Room	Private Dining Room	The Buttery
<p><b>Alec Grant</b> <i>Drinking to Relax: An autoethnography of a highland family viewed through a New Materialist lens</i></p> <p>Chair: Julie Greer</p>	<p><b>Saffron Scott</b> <i>Family Stories of Violent Death – An exploration of generational memory making</i></p> <p>Chair: Judith Chapman</p>	<p><b>Mich Page</b> <i>Families in Exile: Re-framing a temporary autobiography</i></p> <p>Chair: Chrissie Rogers</p>

Cash Bar from 6.45 (Dining Hall)  
Gala Dinner 7.30 (Haldane Room)

The Family 27<sup>th</sup> Auto/Biography Summer Conference

Saturday 21 <sup>st</sup> July Parallel sessions 9.00 - 9.50	
Florey Room	Private Dining Room
<p><b>Judith Chapman</b>  <i>Writing Family Stories: the ownership and authenticity of family history</i>  <b>Chair: Terry Martin</b></p>	<p><b>Agneta Rahikainen</b>  <i>A Family Secret of Guilt and Shame – a story about syphilis and the life of a sailor</i>  <b>Chair: Alec Grant</b></p>

Saturday 21 <sup>st</sup> July Parallel sessions 9.55 - 10.45	
Florey Room	Private Dining Room
<p><b>Kira Legaas</b>  <i>Fragments of Family: issues of abuse in a severely problematic heteronormative household</i>  <b>Chair: Julie Parsons</b></p>	<p><b>Chrissie Rogers</b>  <i>Mothering beyond the prison walls: offenders with learning difficulties, autistic spectrum challenges and social, emotional and mental health problems</i>  <b>Chair: Yvonne Anderson</b></p>

Morning Coffee (Dining Hall; 10.45 - 11.05)

Saturday 21 <sup>st</sup> July Parallel sessions 11.05 - 11.55	
Florey Room	Private Dining Room
<p><b>Michael Erben</b>  <i>Vignettes of the Beckford Family: slaveholding and style of life in 18th century England</i>  <b>Chair: Jenny Byrne</b></p>	<p><b>Louise Oliver</b>  <i>Using the Familiar to Understand the Unfamiliar: an issue of family violence</i>  <b>Chair: Carly Stewart</b></p>

Saturday 21 <sup>st</sup> July Parallel sessions 12.00 - 12.50	
Florey Room	
<p><b>Andrew C Sparkes and Carly Stewart</b>  <i>"Me and my grandfather, all we ever talk about is cycling, and I don't think we've ever spoken about it": The Lance Armstrong confession and narrative trouble in action</i>  <b>Chair: Michael Erben</b></p>	

Lunch and depart (Haldane Room : 12.50 - 2.00)

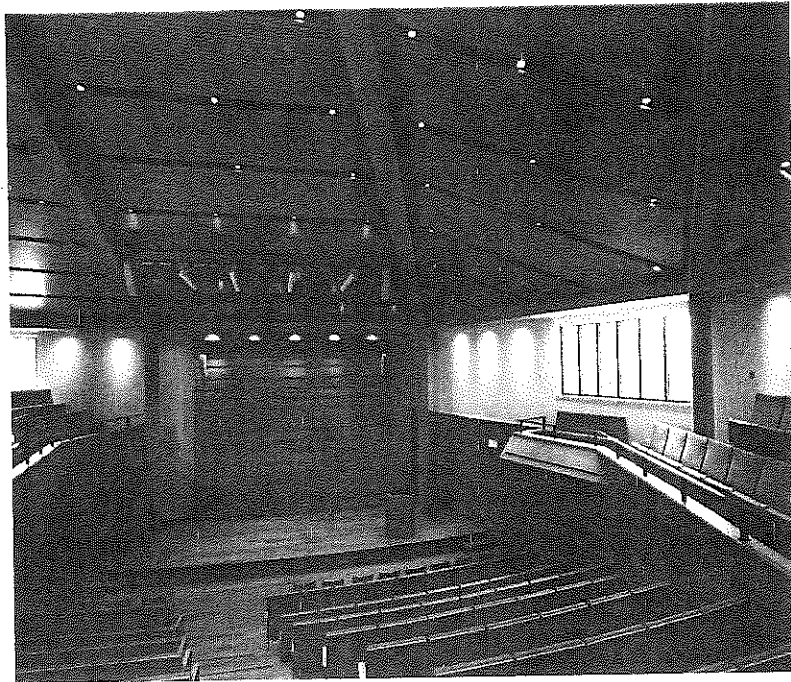
Abstracts

Phil Salmon Memorial Lecture

Dennis Smith

*Family fortunes and misfortunes. Families and power in nineteenth century  
Birmingham and Sheffield*

In this talk I return to the tale of two cities I told at the start of my career as a historical sociologist. It was called *Conflict and Compromise. Class Formation in Birmingham and Sheffield* (Routledge 2016, 2<sup>nd</sup> ed) and was about power struggles between competing economic, political and religious interests in Birmingham and Sheffield during the nineteenth century. I called it a comparative study of class formation but it was about much more. Five years after that book first came out Leonore Davidoff and Catherine Hall produced their own study of the family including gender roles based mainly on rural East Anglia and Birmingham. It was *Family Fortunes. Men and Women of the English Middle Class 1780-1850* (Hutchinson 1987). So now I am going back to 19<sup>th</sup> century Birmingham and Sheffield with Davidoff and Hall's study in mind. I want to check out once more some of those fortunate families that had a reasonably secure grip on substantial amounts of property and social authority. But also to consider the situation of those working-class men, women and children who found themselves thrust into much less fortunate circumstances. How do they fit into the picture; and how different is that picture between classes and between cities?



The Auditorium

**Yvonne Anderson**

*Archaeology of a Family: violence observed, madness unearthed and social class enduring through every layer.*

In *Madness and Civilisation*, Foucault uses 'archaeological method', a historical approach to the discourse on madness. In Foucault's archaeology, discourses are expressed as a series of shifting connections; events are studied as relational and changing, so that discourse is not to be thought of as necessarily stable. Foucault describes archaeology as a method which is "neither formalising nor interpretive", but the understanding of which will enhance the study of discourse. Discourse is liable to incompleteness, inaccuracy and instability, all of which distinguish it from analytics. My history begins in 1955 with a young couple: the girl has got herself 'into trouble' and subsequently 'the consequences of Kate and Brian's urgent, unglamorous first coupling have spread over generations, touching many lives, moulding others, casting deep shadows over a few'. Three years later two little girls are cuddled up in hospital with scarlet fever and whooping cough, diseases that killed working class children. Over time, fragments of latent madness that will test our loving bond are glimpsed through the sisterly gaze. When we reach the end of the excavations the focus of insanity projects outside the family to poor Mrs Baker from my village and various unusual characters hanging around Oxford in the late 1960s and finally 'the mad artist' of my teenage years. In this genealogical investigation I challenge the perspective of madness as mental 'illness', not rejecting the occurrence of human misery, but viewing it as productive rather than piteous. Complementarily, this archaeology of violence, madness and class is unlikely to provide analytic concepts or lead to answers. "All families are psychotic" claims Douglas Coupland, which is a wonderful way of normalising the 'other' and which I adopt as the coda to my inquiry.

**Karin Bacon**

*Neillí [Mulcahy], daughter of two revolutionaries, fashion radical, my mother*

Neillí Mulcahy was one of the first successful indigenous designers in the emerging sector of the fashion industry of 1950s Ireland and has been the subject of two successful retrospective exhibitions, the most recent in Dublin earlier this year. Neillí was born in Dublin in 1925 to Richard Mulcahy, Chief of Staff of the Irish Free State Army, later to become a cabinet minister in two post-independence Irish governments, and Min Ryan, a Cumann na mBan activist. She attended the Loreto Convent on St. Stephen's Green and began to study science but soon realised a calling to fashion design. In 1951, Neillí trained at the atelier of Parisian designer Jacques Heim whose list of distinguished clients included Sophia Loren and Gloria Swanson. Following her return to Dublin in 1952, she opened her own salon in South Frederick Street in Dublin and subsequently won contracts to design uniforms for the staff of Aer Lingus, and her work became internationally known when her garments were worn on presidential visits to the United States by the wife of President Sean T. O'Kelly. An examination of Neillí's life, as the daughter of one of the leaders of the Irish Revolution, a sole-trading business woman in the 1950s and a mother of seven children, throws light on a number of facets of the social and cultural world of a country dominated by conservative views of family, church and state. Of interest in this paper is the reflected light of this life and time on key figures in Neillí's life: her sister, her daughters, her work colleagues and friends. Interviews conducted especially with family members provide the data for an analysis of a life in family that reveals very different perspectives how Neillí's life impacted on family members.

**Ian Bryant**

*Requiescat in pace? Families fighting over the burial of the body, 1775-1820*

The dynamics of family lives are nowhere more dramatically evident than in their dysfunctions, for example in feuds over burials and remembrances. What shall be done with the body? In this paper, I contrast some of the ideals of the family as developed by proto-romantic thinkers with the realities of disputes over the disposal of dead family members. One famous and one obscure case will be compared in looking at aspects of family life through death, at a time in the late eighteenth and early nineteenth centuries when the relatively uncoded nature, both of the law and religious teaching, left much to the vicissitudes of intra- and extra- family influence, collective and individual emotion.

**Jenny Byrne**

*The Family Portrait - from paintings to photographs*

The visual representation of oneself or one's family is an enduring human desire. From Egyptian funerary tablets and Grecian vases to selfies the variety of family portraiture is extensive and includes great as well as humble paintings or photographs. However the family portrait is more than a simple likeness or reproduction of the individuals because what is portrayed is negotiated between the sitter(s) and the artist. As such it provides an idealised or desired face of the family concerned and is a representation of the family's public identity and selfhood. Family portraits can also inform us about the social conventions of the family as an institution at the time the portrait was completed that can offer particular insights into the lives of the people portrayed. Portraiture is therefore both about the self in art and the self as art (Pointon, 1993). Connections with auto/biography are apparent and in this paper I will use examples of family portraits to explore:

- The narrative conveyed by the portrait;
- What the portrait tells us about the subjects, their identities and the family;
- Authenticity and interpretation of the portrait and what issues this raises for a visual auto/biography.

**Judith Chapman**

*Writing family stories: ownership and authenticity of family history*

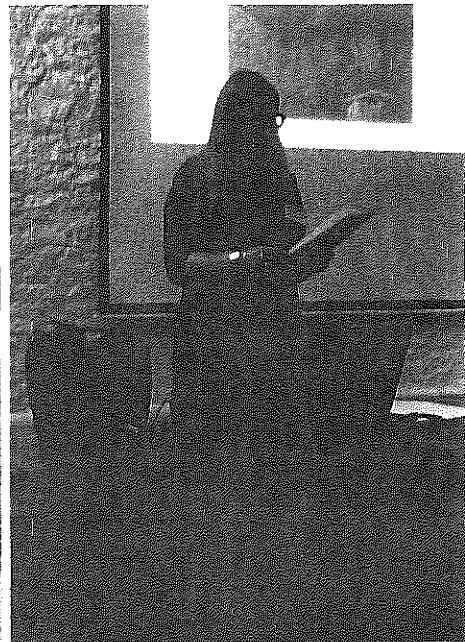
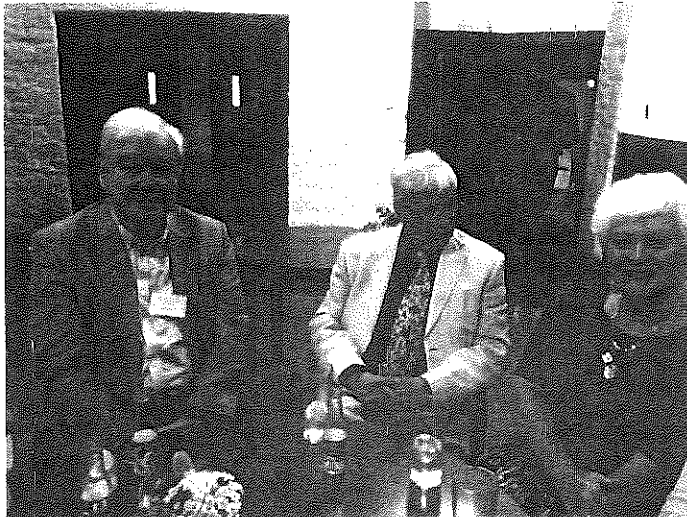
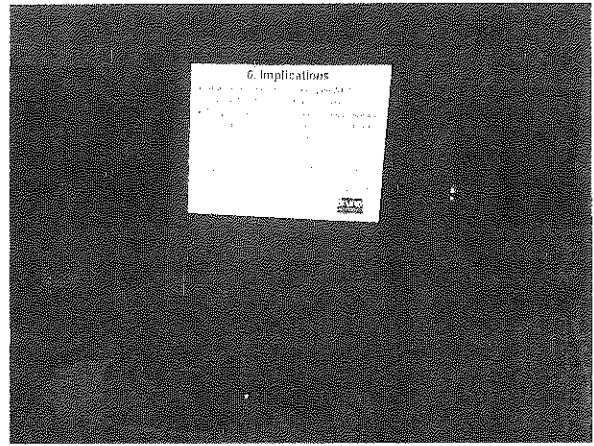
Was Maria Stella a royal changeling or a bastard daughter? Whose account is truthful? And does it matter? Maria Stella is my three times great grandmother. Her autobiography, written in 1830, recounting how she was changed at birth for Louis Philippe, the last King of the French, has long pervaded our family history. However, a recently self-published fictional book *Purple Blood: a true mystery with a modern twist* (2014), asserts that she was merely the bastard child of the Duc D'Orléans by his mistress. Using her autobiography; a book published in 1907; visits to her towns of birth and upbringing and much archival material, I felt a confident in providing a coherent and conscientious account of this family history for my descendants. My dismay at learning of the publication of *Purple Blood* turned to anger as I read through the fictitious plot surrounding Maria Stella's story and realised that the historical research was sound, extensive and well written. However, the authors' conclusions countermanded our family myth. Yvonne Browne, co-author of the fictional narrative is an agreeable lady and I have no formal objection to the work or its logically deduced conclusion. Never-the-less, the historical part is set in a sensationalist context and my disquiet is that family history has been appropriated, a myth exposed and a quandary posed over the responsibility for telling family stories. Because I have undertaken the task of reconstructing the interesting histories of our family's ancestral lives, I feel a responsibility to explore the concepts of ownership and the creative interpretation of lived lives subsequently deduced from nominal records. I will also explore the rationale and nature of generational storytelling and the issue of the disturbance of family myths for truth or reality.

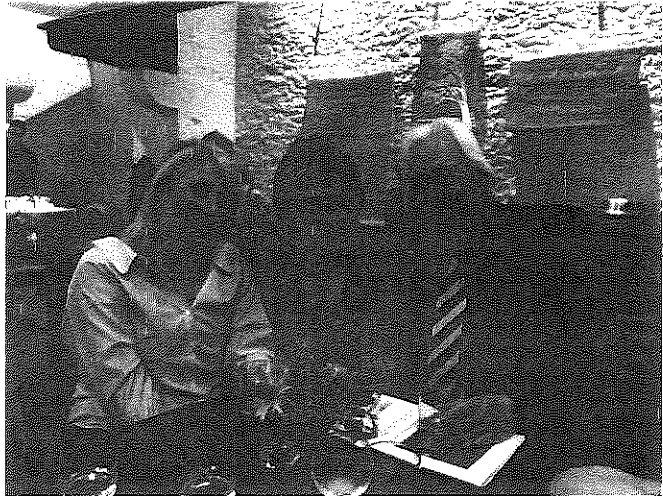
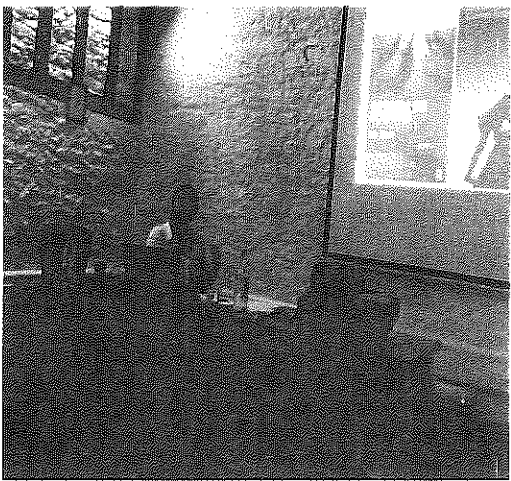
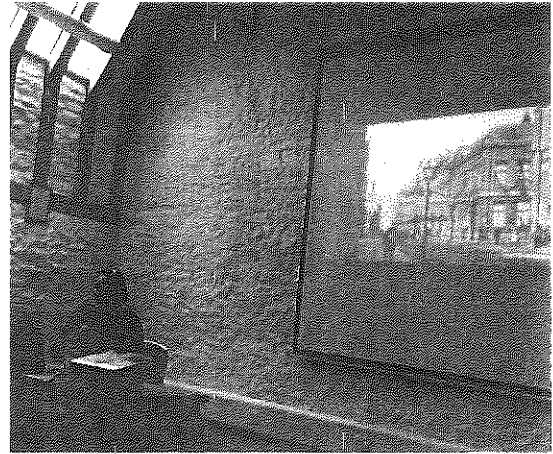
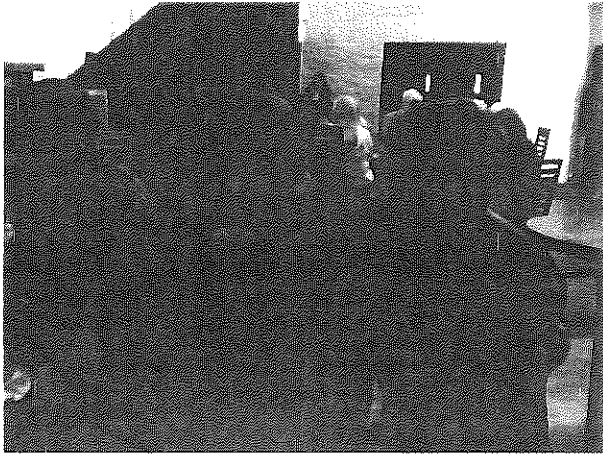
**Anne Chappell**

*Three Teachers and their Family Lives*

In this paper I will explore stories about the family lives of three teachers. The teachers were involved in research about their professional lives and I have previously explored the links they made between this and their personal lives. Here I will share specific examples from the stories about their family lives that refer to parents, partners and children. Drawing on literature about personal life and families, I will explore how the family was understood by each teacher to have influenced their identities, circumstances and choices. These influences were evident in the ways in which the teachers talked about themselves and their professional lives. I will demonstrate how constraints and possibilities are created by family members and relationships, and the broader impact of these individuals' understandings of themselves.

Memories of Dartington 2017





**Louise Dalingwater**

*A Narrative on Parkinson's disease: Why Person-centred Care is not working for us.*

Person-centred care, patient-centred care, vanguards of health...the National Health Service (NHS) proposes a joined-up approach to healthcare by putting the patient first or at least making the patient part of the diagnosis and treatment equation. Under the Health and Social Care Act of 2012, NHS England and Clinical Commissioning Groups (CCGs) have a legal duty to involve patients in their care. The Care Act 2014 provides for a person-centred assessment; that is an assessment which genuinely engages the patient in his/her care. However, this narrative on a family's struggle to access a joined-up package of care for Parkinson's disease in a primary care setting is testimony to how much more needs to be done to ensure that the patient and families are put at the centre of healthcare provision. Through this testimonial, it will become clear that a joined up approach involving the patient is problematic because of the competing priorities of health and social care practitioners.

**Deborah Davidson**

*'It's Not a Dead Baby, She's My Granddaughter!' A Family's Griefwork*

In earlier work, moving grief work from a psychological framework to a sociological one, I conceptualized 'griefwork' as the labour shared and negotiated by a grieving person and caring others, the goal of which is to integrate loss into one's life in a meaningful way. The research from which this concept emerged originated from my own experiences of perinatal loss at a time when the expectation was 'just to go home and forget it'. Beginning in the late 1980s, hospitals in Canada began to change the way they understood and responded to perinatal loss. By 2000 protocols acknowledging grief at loss of a baby around the time of birth were institutionalized as best practice. Now, families are not only allowed but also encouraged to say 'hello' before they say 'goodbye' to their dying and dead babies. Almost twenty years after the emergence of hospital protocols for perinatal loss, I tell one family's story of how those protocols worked to understand a 'dead baby' as a 'granddaughter', and to integrate loss into their lives in a meaningful way. And further, I show how this family's story has become part of my own.

**Michael Erben**

*Vignettes of the Beckford Family: slaveholding and style of life in 18th century England*

This paper examines the way in which the wealth gained by the Beckford family in the commercial exploitation of slaves in the British West Indies became for them *a mechanism of social mobility*. This thesis will be illustrated through a series of vignettes of the various and remarkable Beckfords showing the manner in which wealth, ultimately from slaveholdings, was dispersed and realised and became part of the socio-economic and cultural fabric of eighteenth century England. The history of British Atlantic slavery has a wide literature and is not the primary concern of this paper - what is of concern here is the way the results of that business created a new influential class fraction in England. Dynamism and wealth gave the Beckford family political influence, created a route to gentry status and contributed to the taste, manners and culture of the times. However, business acuity did not always remain a family trait; as generations succeeded each other a number of Beckfords and their kin were not spared the traditional pitfalls of the leisured classes – loss of fortune from gambling, from unwise liaisons, and vanishing commercial nous. It is not intended that this paper give a complete history of the Beckford family but rather that it provide a representative example of a set of social and economic interrelations that could as well be found mirrored in the lives of other beneficiaries of a dreadful business - a business that came into being and was allowed to prosper by a desire for riches.



**Marta Fernández-Morales**

*"It Runs in the Family: The Re-signification of Relationality in American Breast Cancer Previsor Narratives"*

Since the 1980s, relationality has been present in the theorization of auto/biography (Smith & Watson 2010). In breast cancer auto/biography between the 1970s and 90s, was associated with the conceptualization of cancer as an illness, i.e., "how the sick person and the members of the family or wider social network perceive, live with, and respond to symptoms and disability" (Kleinman 1988: 3). In the 1990s, BRCAanalysis became commercially available in the US. Since then, breast cancer narratives have taken a turn: a subgenre of auto/biography has appeared that portrays the genomic self, whose experience is conditioned by the fact of testing positive for mutations in the BRCA1 or BRCA2 genes. Through the close reading of one significant case study (Jessica Queller's *Pretty Is What Changes*), this paper argues that the concept of relationality acquires a new meaning in this subgenre, where breast cancer has not necessarily appeared as an illness. The patient role is substituted by the risk role, and relationships are filtered through the prism of a malignant gene. I focus on two elements that connect the narrating/narrated self to members of Queller's family, most significantly her grandmother, mother, and sister.

**Janet V Finch and David H J Morgan**

*Two Families: Many Stories*

This paper began with an awareness of differences, in this case the differences between the two authors' families as they were growing up into early adulthood. The aims of this paper are to describe these differences, to begin to account for them and to suggest how such autobiographical analysis might contribute to family studies more generally. In David's case, the family that he grew up with was very close to the 'relatively isolated nuclear family' of some influential sociological accounts. It consisted of a married couple and one and then two children sharing a household. Broadly speaking that was it: no grandparents, one aunt and some remote kin, on his mother's side, living in South Africa. There was little 'family talk' around the table and little in the way of family display. Janet's childhood experiences were very different. Her first seven years were spent living, with her parents, in the home of her maternal grandmother – a three-generation household. Even when she, her parents and her newly born sister moved to a home of their own, it was far from being a 'relatively isolated nuclear family'. Her wider maternal family in particular was an integral part of her life throughout her childhood and teenage years. It was characterised by regular large family gatherings, as well as the frequent intertwining of daily life, involving aunts, great-aunts and cousins in particular. In accounting for these differences we reject social class, since in these terms the families were broadly similar. We explore considerations of demography, gender, geographical location and the associated mobilities. Our discussion is rooted in lived experience through historical time: David's childhood years related to the period 1937-1955, while Janet's were some ten years later. Such autobiographical accounts do not prove or disprove any theories about family change in the twentieth century. But they highlight complexities and cause new questions to be asked. They are good to think with.

**Alec Grant**

*Drinking to Relax: An autoethnography of a highland family viewed through a New Materialist lens*

The first part of this paper is an autoethnographic story, which I wrote several years ago and have more recently revised in the light of my recent publications. Traversing five decades and employing time shifts and dramatic vignettes, it begins with the suicide of my mother and the immediate impact of this on my father, brother and myself. The story broadens to describe my family and local community while growing up in a small town in the Scottish Highlands. This gives context to my troubled relationship with my mother, brother and father, with a culture of working class drinking and its short and long-term consequences constantly in focus. The story ends with the ways in which I have used my scholarship in recent years to explore narrative entrapment in imposed community and institutional biographies, and un-scrutinized and stagnant lives, in the attempt to better understand and liberate myself from my past. The second part of the paper utilizes a sociological toolkit from the work of Fox and Alldred (2017). I use this to analyse and provide sociological depth to the story on the basis of New Materialist concepts.

**Kathleen Hegarty**

*Beyond the tick list: thoughts on 'an ethical comportment' in auto/biographical research*  
"I have spread my dreams under your feet; **Tread softly** because you tread on my dreams."

W. B. Yeats

Here I seek to explore the process of crafting and employing a bespoke auto/biographical research ethic in the accompaniment of the Vulnerable Other in sensitive contexts. The cultural, geographical and temporal situation -and fluidity- of this study will be acknowledged, while inviting opportunities for resonance. The challenges may seem wide-ranging for a responsible researcher; adopting varied (and even protective) roles, while seeking to co-present and represent with a degree of fidelity and equilibrium. Yet, here are also enticing opportunities for breaking new ground, in employing auto/biographical research energies to unleash the power of the 'vulnerable' voice. Rather than a fait accompli, this seeks to offer a social (and possibly emotional) exercise, where challenge and discussion are invited as part of a learning, responsive project; heightening its potential for layered reflexivity. A *modus operandi* is potentially fashioned and fine-tuned in this social milieu. Reflecting on choices, decisions and habits for this and perhaps other auto/biographical projects may benefit the comportment of ethical (and personally-invested) researchers in particular situations.

**Agata Lagiewka**

*No Snow in December – The Making of an 'Australian Family'*

This paper examines the autobiographical novel *No Snow in December* by Maria Lewitt, a Polish-born Holocaust survivor, who emigrated to Australia with her husband and young son. The narrative depicts the struggles of a universal migrant collective: loneliness, homesickness, language and cultural barriers, divided families and the sharp conflicts between parents and children brought up in differing cultures and surroundings, representing different worlds. Lewitt tell the stories of a family in an unfamiliar landscape and climate as an affirmation of identity, which conveys ambivalence about diasporic belonging between nostalgia and hope, focusing on the importance of a strong family unit. The account is recreated and filtered through the interstices of nonfiction and fiction as the author herself explicitly points out: 'The events are true, as are the characters; although I have allowed myself the liberty of manipulating both.' This presentation will consider the particular genre chosen to analyse the account of individual family life in the context of a broader historical setting, a representative story of Holocaust survival and migration taking the complex layers of life writing in the liminal space of individual and collective memory into account.

**Kira Legaam**

*Fragments of Family*

The postmodern “nuclear” family, icon of our Western sociological structure, has failed many of us. It has spectacularly failed me. Under the guise of a middleclass, heteronormative household, my father ran a clandestine culture of incest, torture and satanic ritual. At birth, I became not his child, but his property. After escaping the family in my teens, my parents became obsessed with my return, eventually forcing me to leave the state and change my identity. Whilst undertaking a Doctorate of Arts at Sydney University, I am exploring these notions of trauma, suffering and survival, by creating nonfiction memoir. Utilising Bourdieu’s concepts of habitus, and Kristeva’s semiotic and symbolic systems, coupled with ideas of the “unspeakable,” I seek to interrogate the ability of fiction and literature to express wholly the depths of psychological and physical trauma. The profundity of ritual abuse, and its unspoken existence in a small suburban town, feels somehow beyond language, but as a writer, I’m compelled to speak intimately of the reality of such horror, using my personal story to explore the depths of human fallibility. I will also seek to reimagine the very construct of family, and present differing concepts of suffering, including ones that offer cultural hope and opportunities for social change.

**Gayle Letherby**

*Odd One (of many) Out: mother or not, sister or what; from biological families to political parties*

In this paper I reflect on more than 30 years of interest in and work on the experience and identity of those who mother/parent and those who do not, including the differences between motherhood and mothering (both within the family and in non-familial relationships). Alongside my concern with the political, social, emotional, and medical experience of mothers, non-mothers and other mothers (those who mother in what some define as ‘inappropriate’ social, material, sexual circumstances) I am interested in the cultural representations of mothers and others. Despite complexity of experience, cultural depictions of women who do not mother, mother within non-biological relationships or in other so-labelled ‘lesser’ ways, draw on oversimplified caricatures. Within my academic work, and in other writings, my argument often includes reference to my own identity and experience as both non and other mother. Since moving to part-time academic work and spending more time on voluntary and (Party) political work I have been struck by some further negative stereotyping of non and other mothers politically and culturally. Such labelling once again draws on narrow definitions of ‘family’ and continues to deny and exclude the voices and contributions of the very many of us whose experience and identity is different to the (still) expected norm.

**Sarah MacDonald**

*Working Women’s Life Writing and Family Relations*

The Life Writing of Victorian Working Women is used here to highlight the multiple meanings of family to working people. I examine working women writers who constructed narratives moulded by the same conditions that framed their identities as workers. Menial and dangerous occupations, abundant familial/work duties, and poverty limited the available writing models and appropriate topics for working women’s narratives. Given the demands of labor on working class families, people outside of the traditional relational bonds became like family to many. Using Annie Kenney’s *Memoirs of a Militant* and Hannah Mitchell’s *Hard Way Up* as well as autobiographical fragments I suggest how co-workers, neighbours, and political groups supplanted familial relations for those who were separated from their birth families or were estranged. What these texts highlight is not only the flexibility of the notion of family, but how labour and status impact even the intimate areas of working people lives.

**Terry Martin**

*China's One-Child Policy and The Little Emperor Syndrome*

China's one-child policy was introduced in 1979 and phased out in 2015 leading to the prevention of 400 million births. One consequence of this policy has been the so called Little Emperor Syndrome, where an only child gains seemingly excessive amounts of attention from their parents and grandparents, but also bears the burden of heavy expectations. Parents often put immense pressure on these children to succeed and compete academically. My middle son David, has been living and working in Hong Kong for over ten years. In April 2010 he married Pal Tang, born in China, and with an older sister and widowed mother. Her parents belonged to one of the many groups for which exceptions to the policy were allowed. Both their son Sam (now 5) and daughter Tessa (soon to be 3), had interviews to be admitted to kindergarten. The University of Southampton has nearly 3000 Chinese students, some of whom I have got to know through Friends International, a Christian charity that supports international students in the UK. Many of these are only children and I propose to interview some to find out more about their experiences of growing up in one child families.

**Lut Missinne**

*All autobiographies are to a more or lesser degree relational autobiographies*

"All autobiographies are to a more or lesser degree 'relational autobiographies'" (Rüggemeier 2014). Even when family relationships are not in the focus of the narrative, family constellations are of paramount importance for the autobiographical identity. Family histories in autobiographies might be communicated differently from 'self-narratives', that focus on self-experiences: they may serve as a reflection medium for the autobiographer's own identity; they may be exposed as fictional family sagas, or be only suggested because they contain family secrets. I intend to investigate if and how autobiographers make use of fictionality and fictionality techniques (Cohn; Zipfel) for representing these family narratives within their personal story. In this I agree with James Phelan (2017) that we should pay "more attention to subtypes of fictionality [...] and to their multiple functions", even in life writing. I will use examples from contemporary Dutch- and French-speaking literary autobiographies (Alfred Birney, *De tolk van Java* [The interpreter of Java] and Chantal Akkerman, *Dans ma famille* [In my family]).

**Elena Moore**

*'On Friday evenings, my father would talk to us about politics and the struggle': Coloured Families and Everyday Resistance to Political and Racial Violence*

In this paper I focus on the ways in which Coloured families in Cape Town, during the period 1950–2015, responded to political and racial violence. I demonstrate that participants in this study, through the interactions with their family members and in their homes, engaged in a myriad of daily practices which challenged political and racial violence. By drawing on biographical narrative interviews with ten coloured families, the chapter demonstrates that notwithstanding the conditions of being forcefully removed, and subjected to ongoing spatial and racial violence during and beyond apartheid, participants in this study used the home and intimate relationships, to develop responses to everyday violence throughout the life course. By analysing these practices of resistance, I shift the focus on the ways in which a 'struggle for a home' was achieved by drawing on the home and family as critical forms of capital in enacting resistance.

**Louise Oliver**

*Using the familiar to understand the unfamiliar*

This paper is based on one aspect of my PhD research on child-to-parent violence and abuse. Using the Biographic Narrative Interpretive Method, I asked my own family to be one of the reflecting-teams who would consider and interpret the biographic narrative of a mother whose daughter had been repeatedly violent towards her for years. The mother's narrative spanned her childhood through to parenthood. Five members of my family were asked to reflect upon their life experiences in order to make sense of the unfamiliar life story of this Mother. The study intertwines my roles as researcher and social worker, with my role in my family. The contrast between the reflective-team's understanding of the mother's life and my experiences proved uncomfortable for me as a researcher. Recognising this required further, auto-ethnographic exploration to understand the effect of the professional protective barrier that I place around family and myself when working with, and researching families. Using my family in the research, enabled exploration of our 'ways-of-being' in a way that I had not encountered before. Recognising this will hopefully overcome some of the unrealistic barriers prevalent in my work.

**Mich Page**

*Families in Exile: Re-framing a temporary autobiography*

The autobiographic 'self' is framed by its context: when the context changes, the 'self' re-frames its identity. An exile is defined as someone banished from their homeland, usually for political reasons, however, this definition can be extended to include the self-imposed exile. Irrespective of cause, exiles find themselves in a transitional context, between their familiar past and an uncertain future. Traversing this threshold may be brief or extended, but the exile's selfhood is shaped by this liminality. This paper addresses three stories of exile, different in time, cause and place, but each impacted by the need to re-frame identity. The French philosopher Rousseau (1712-1778) wrote about his periods of exile, providing a coherent and amusing end of life account. Humphry Davy, the English scientist (1788- 1829) wrote about his end of life experiences in Italy. Finally, reflecting on my family, in pursuit of an authentic, albeit temporary, autobiography.

**Rebeca Pardo**

*Kinship relationships on the edge in visual autobiographie*

Visual self-representation of intimacy was limited by pose and taboos since the beginning of the history of photography. Some self-referential and autobiographical artworks and documentaries began to change this by the end of the 20th century. Lately, the Internet contributed in this process by blurring the boundaries between the public and private spheres. Those transformations have been widely transferred in the last years changing deeply contemporary family self-referential visual representation. On the one hand, the images that usually show family at Facebook, Instagram or any other media or artwork, often show situations or events that cross the traditional limits of the classic albums that were devoted to the "happy family" poses and celebrations. On the other hand, the very concept of kinship as it was understood in our culture has been questioned from fields such as anthropology since 1984. Interestingly, this is the same year in which Nan Goldin's photographs started to expose widely her more painful intimacy without taboos. Since then, visual autobiographies include family images about issues such as the new models of family or parenthood, mistreatment, tensions, illness, caregiving, international adoptions or identity questions after constant family emigrations.

**Julie Parsons**

*Family narratives inside-out*

In the last 18 months, I have conducted over 60 in-depth interviews with 20 men (referred to as trainees), serving custodial or community sentences on placement at a resettlement scheme. The interviews were conducted in order to create anonymous online blog posts for a Photographic electronic Narrative (PeN) project, originally funded as part of an Independent Social Research Foundation (ISRF) mid-career fellowship and ongoing. There were two inter-related aims of the PeN project, firstly it was developed to enable trainees to create visual, self-reflexive narratives of their desistance journeys and secondly to challenge widely held stereotypes of 'offenders' through engaging the wider community with these narratives. During the interviews, the men whose ages ranged from 18-52, drew upon both family ideology, what Morgan (2011) refers to as the 'families we live by' in terms of 'appropriate' ways of 'doing' family, and, when considering the realities of disrupted or fractured family lives, 'the families we live with'. Indeed, whilst these autobiographical accounts emphasise the importance of maintaining family ties when serving a custodial or community sentence and/or having been in care, they also highlight an ambivalence towards 'family', challenge notions of 'the' family and illuminate a 'dark side' of family life.

**Agneta Rahikainen**

*A family secret of guilt and shame – a story about syphilis and the life of a sailor*

My grandfather, the sea captain Karl Wilhelm Söderholm (1891–1948) died of syphilis. His wife, my grandmother Axa Johanna (1891–1974) and my mother Anna-Lisa (1930–1991) grieved for him. I do not know very much about him or his illness. That I do know I learned as an adult by coincidence after my mother's death. My grandmother destroyed every letter from him, saving just the postage stamps. Many things puzzle me in this story - questions of when, how and why he was infected and what it did to him, to his wife and to his child. It is clearly a story of guilt and shame, and of keeping secrets within a family. The fact that I know so little about his life, his illness and what it indicated, makes me interested in filling as many blanks as possible. However, since I cannot obtain very much information about his personal life, I will focus on the collective story, the illness itself and the effects it had on society, family and culture, and, particularly on the life of a sailor. By doing so I can perhaps better understand why secrets are kept within a family and why someone would still want to save the stamps.

**Chrissie Rogers**

*Mothering beyond the prison walls: offenders with learning difficulties, autistic spectrum challenges and social, emotional and mental health problems*

This paper based on qualitative research funded by The Leverhulme Trust asks, how does the offending and incarceration of a 'child' impact upon the family? In the UK the Ministry of Justice published 'The Importance of strengthening prisoners' family ties to prevent reoffending and reduce intergenerational crime' (Farmer 2017). Yet prisoners' families' research is limited, particularly in the context of learning difficulties (LD), autistic spectrum (AS), attention deficit hyperactivity (ADH) and social, emotional, mental health (SEMH). 'Family' members, and in the case here, biological mothers, experience a life that is challenging, as life stories reveal emotional breakdown, physical harm and systemic abuse, as well as displays of unconditional love and 'professional parenting'. Critically, prior to their sons' incarceration, mothers have already experienced stigma and barriers to support, due to challenges throughout childhood as a result of LD/AS/SEMH. Limited or no preventative/supportive practices were put in place and so assessment units, prison and locked wards seem to feature as a 'natural' progression, and therefore the destination, for these young people who challenge schooling. Mothers and offenders have experienced a life that is unimaginably demanding and conveys accounts of failure. Not their failure, but that of the systems (and sometimes people) around them. At best, participants recall how they jumped from one chaotic moment to the next. At worst, cries for help were disregarded resulting in near death and mental health breakdown.

**Arnaud Schmitt**

*Foregrounding and Backgrounding Intimacy in Family Narratives: Children as Shifting and/or Central Figures in Maggie O'Farrell's I Am, I Am, I Am and Sally Mann's Hold Still*

The purpose of this paper will be to study the highly sensitive representation of children in two contemporary memoirs, from a visual and textual perspective. Tackling the issue from very different angles, Sally Mann (foregrounding her children, both visually and textually) and Maggie O'Farrell (backgrounding her children, and especially her daughter who turns out to be the main reason why O'Farrell wrote her memoir in the first place) come to grips with probably the most central aspect of memoirs—the representation of intimacy—by using drastically opposed strategies, at least at first sight. It may not come as a surprise that a majority of memoirs and autobiographical accounts, and statistics were they available would probably back up this claim, explore the authors' relationships with their parents, whereas few focus on children. And yet, relationships with one's children represent one of the most emotionally-charged experiences one can have, but writing about them often verge on taboo and requires great subtlety. In *Personal Myths and the Making of the Self*, Dan P. McAdams wrote that “an infant's relationship with mother and father is likely to influence the long-term development of a myth's narrative tone” (35), but the opposite, though mostly unexplored, is true: our relationships with our children have a major influence on our self-narratives.

**Saffron Scott**

*Family Stories of Violent Death— An exploration of generational memory making*

Donald Montague Noel Davidson 1908 – 1944 died in active service during covert operations against the Japanese in World War II and was posthumously awarded the Distinguished Service Order (DSO). The manner in which he met his death was shrouded in secrecy until the end of the war when details were released indicating that he had participated in what has been described as “perhaps the greatest sea raid of world War II” (McKie 1960). This successful event was subsequently followed by a failed raid which cost the lives of the majority of those involved including Donald. This paper explores how the guardianship of this heroic, traumatic and generational past has been managed and maintained by members of the Davidson family as the honouring of Donald's life and heroism is passed down as an intergenerational legacy. Analysis of biographical material from a book written by Donald's wife, a non-fictional account from a war correspondent and journalist and conversations with Donald's daughter will be used to examine the intergenerational transfer of family history. The exploration of the biographical material will be supported by drawing on concepts of memorialisation and familial postmemory (Hirsh 2012) and Rynearson's (2001) narrative framework of restorative retelling of violent dying.

**Andrew C Sparkes and Carly Stewart**

*"Me and my grandfather, all we ever talk about is cycling, and I don't think we've ever spoken about it": The Lance Armstrong confession and narrative trouble in action*

According to Frank (2010) stories can be a gift or a danger. This is particularly so, Brockmeier (2017) argues, when we encounter events and experiences that are catalytic and set free a meaning surplus charged with a significance and intensity that might have mounted over time. One such catalytic event within the community of competitive cyclists was the public confession to Oprah Winfrey in 2013 made by Lance Armstrong that he was a drugs cheat and a bully. The narrative trouble instigated by this betrayal and its consequences for self and others are explored in this paper by focusing on the reactions of a successful competitive cyclist named Geriant, a self-declared Armstrong fanatic, and various members of his family. We consider how Geriant dealt with a spoiled identity by adopting a range of impression management strategies that involved negotiating biographical objects in order to dissociate himself from his disgraced hero. We also draw on Norrick's (2005) two-sided notion of tellability to illustrate how certain stories about Armstrong's drug use are sanctioned in specific contexts whilst others are silenced. Finally, the consequences of this process are considered in terms of how it works to locate morality, ethics and shortcomings at the level of the individual and deflects attention way from the structural dynamics of the dopogenic environment that frames elite sport and influences how athletes live and make decisions.

**Joanna Thurston**

*Observing My Future Self: Understanding the impact of AN aging family on one's anticipated aging self.*

Family is, traditionally, our primary site of socialisation. Through family we come to know who we are and who we will be, as we progress through the process of aging. Grandparents are a key reference against which we anticipate how life may be experienced in and through an older body. Osteoporosis is a condition associated with aging and leads to an increasingly fragile skeleton, susceptible to fragility, fracture and associated pain, disfigurement and morbidity in the older population.

Through Reflective Topical Autobiography, the impact of family on my own experience of an osteoporosis diagnosis aged 33 years old - 30 years younger than the traditional demographic for the condition - has been explored. Concepts of premature ageing and anticipated physical decline dominated my emotional journey since diagnosis. Pre-presentations of aging with osteoporosis are set before me through my mother and my grandmother, each of whom has osteoporosis.

Gerontology emphasises the importance of biographical work to provide counter-narratives to the dominant story within aging in Western Society, the narrative of decline. When one's own family is a dominant pre-presentation of aging with a condition it is hard to overcome the feared self and replace that narrative with a preferred self with a healthy future.



List of Delegates

Name	Page references
Josie Abbott	8
Yvonne Anderson	8,10,12
Karin Bacon	9,9,12
Maggie Boniface	
Ian Bryant	8,8,12
Jenny Byrne	8,8,10,13
Judith Chapman	9,10,13
Anne Chappell	9,13
Louise Dalingwater	8,16
Deborah Davidson	8,9,16
Hilary Dickinson	
Michael Erben	8,10,10,17
Marta Fernández-Morales	9,9,16
Janet Finch	8,9,17
Alec Grant	9,9,10,18
Julie Greer	8,9
Kathleen Hegarty	9,9,18
Agata Lagiewka	9,18
Kira Legaan	9,19
Gayle Letherby	8,9,19
Sarah MacDonald	9,19
Terry Martin	8,10,20
Lut Missinne	9,20
Elena Moore	8,20
David Morgan	8,8,17
Jeni Nicholson	8,10
Louise Oliver	9,9,21
Mich Page	9,9,21
Rebeca Pardo	9,9,21
Julie Parsons	8,9,22
Agneta Rahikainen	8,10,22
Brian Rappert	
Chrissie Rogers	8,9,10,22
Arnaud Schmitt	8,23
<u>Saffron Scott</u>	8,9,23
Dennis Smith	8,11
<u>Andrew Sparkes</u>	10,10,24
Carly Stewart	9,10,24
Joanna Thurston	9,24