

## AIAS Symposium: Family, Memory, Identity

### Abstracts

### Keynotes

#### **Keeping the Nation's Secrets: Family Histories in Settler Colonial Australia**

Ashley Barnwell, University of Melbourne

Recent studies of the boom in family history research focus on how genealogists appeal to ancestors and family myths to fashion their own identities. Extending this discussion beyond individual identities, I will examine how doing family history can also be a form of 'national identity work'. This talk will draw from my current research on how Australian families use inherited secrets, stories, and memories to rationalise and reproduce – but importantly also interrogate and challenge – silences about the nation's colonial history. So far, efforts to address political erasures within the national story focus on how Australia can change narratives at the macro level – with the 'history wars' and debates about what should be included in national museums and school curriculums. Remarkably, the role of *the family* as a place where colonial histories are told, edited, ignored, and hotly debated, has been widely overlooked. But the stories we inherit within families – stories that anchor our very sense of identity and belonging – may be the most impactful and deep-seated.

Opening up Erving Goffman's notion of 'identity work', I will explore how the micro-practices of family history research – storytelling, secret-keeping, remembering, and forgetting – are used to reshape the identity of the individual and the family, but also contribute to broader acts of identity construction, such as the forging and revising of national identity. To do this, I will refer to my current co-authored study of how contemporary Australian novelists and life writers use family history narratives to deal with past and present Indigenous-settler relations, historical responsibility, and inherited traumas. Both Indigenous and non-Indigenous authors, such as Sally Morgan and Kate Grenville, take on the role of family historiographers. Their texts negotiate the differences between inherited family memories and archival records, trace the relationship between social stigmas and family stories, and illuminate the dis/connections between personal, family, and national identities. Via an analysis of these texts, I will map the role that family history research can play in revising the memory of the family, of the archives, of the cultural imaginary, and of the nation.

*Ashley Barnwell is the Ashworth Lecturer in Sociology at the University of Melbourne. Her research focuses on memory, emotion, cultural transmission, and family storytelling. She is currently working on a sociological study of intergenerational family secrets in settler colonial Australia. She also writes on digital life writing, postcolonial memory studies, and theories of affect and emotion. Her work has been published in journals such as Cultural Sociology, Life Writing, Auto/Biography, Memory Studies, and Journal of Australian Studies. She is currently co-authoring a book (with literary scholar Joseph Cummins), Reckoning with the Past: Family Historiographies in Postcolonial Australian Literature, to be published by Routledge.*

## **Homeward Bound: Material, Spatial, and Sensory Memories of Family and Childhood**

Joanne Begiato, Oxford Brookes University

This paper explores the role of memories of family and childhood, rooted in the home and its intimate relationships, in the formation of self-identity in eighteenth- and nineteenth-century Britain. In *The Poetics of Space*, (1958), the French philosopher Gaston Bachelard observes that 'Before he is "cast into the world" ... man is laid in the cradle of the house.' Bachelard places home, memory, and childhood at the centre of his beguiling meditations on the role of domestic space in the forging of 'self;' as he says: 'Our daydreams carry us back to it. And the poet well knows that the house holds childhood motionless "in its arms" (p. 29). This paper uses this sense of a personal journey through memory to the home as a prompt, to suggest that the material, spatial, and sensory aspects of childhood and familial homes were significant keys to remembrance, which in turn helped formulate a range of identities.

*Joanne Begiato is Professor of History and Head of History, Philosophy & Culture at Oxford Brookes University. She specialises in the history of masculinities, family, and marriage. She has published many articles and chapters on subjects as diverse as wife-beating, fatherhood, pregnancy, married women's status under the law, and tearful sailors. Her books include Unquiet Lives: Marriage and Marriage Breakdown in England 1660-1800 (CUP, 2003), Parenting in England 1760-1830: Emotions, Identity and Generation (OUP, 2012), and Sex and the Church in the Long Eighteenth Century: Religion, Enlightenment and the Sexual Revolution (I B Tauris, 2017) with William Gibson. She is currently working on a monograph called Men of Parts: Manly Bodies, Emotions, & Objects in Britain c. 1760-1900 (forthcoming MUP, 2019), and three edited volumes: Law and Litigants in Early Modern English Society: Essays in Memory of Christopher W. Brooks (forthcoming CUP, 2019) with Michael Lobban and Adrian Green; Martial Masculinities: Experiencing and Imagining the Military in the Long Nineteenth Century (forthcoming MUP, 2019) with Michael Brown and Anna-Maria Barry, and Negotiating Masculinities and Modernity in the Maritime World 1815-1940: A Sailor's Progress? (forthcoming Palgrave, 2019) with Karen Downing and Steven Gray.*

### **Papers**

#### **'Once upon a time there was, and once upon a time there wasn't': inventing memory, creating myself. Daughters of immigrant mothers invent maternal memories**

Efi Aharon, Beitberl College

In this lecture I shall discuss the memory narrative formation in literary works written by second-generation women immigrants to the West, who place at the center of their writing female protagonists who are also second-generation immigrants to the West. Writing the imagined memories of the mothers by the daughters enables not only articulation of the memories of women immigrants that have not yet been told, but also examination of central motifs in the daughters' lives, such as their identity, the identity of their mothers, their relationship with their mothers, and so forth. Absence of the immigrant mothers' memory narratives, and what Pierre Nora (1993) calls 'sites of memory' of symbols and signifiers that perpetuate the story, transforms in the

daughters' writing into a highly meaningful space of personal-feminine memory many years after their mothers immigrated. The history of the immigrant mothers gains an imagined-physical monument: the physical 'realms of memory' are transformed into literary works that attain meaning in the public space, and thus another layer is added to the memory narratives that have been perpetuated so far. By inventing modes of memory that are attributed to the mothers, the protagonists tell new, repressed, silenced stories that enable the presentation of diverse feminine identities that transcend barriers of time, place, and language; women who are outside the hegemonic story, but have an inspiring story that needs to be told, whose threads need to be woven into a fabric of its own. Creating modes of memory bridges the past and the present, and enables establishment of identity. The literature written in the West by daughters of immigrant mothers enables the presentation of a new memory narrative that has not yet been written in canonical and feminist Western literature.

*Efi Aharon is a PhD graduate from the 'gender studies program' in Bar-Ilan University. She teaches at Beit Berl College. Her doctoral dissertation focused on the main themes typifying works of literary prose written by women who are daughters of immigrant mothers and were born in English-speaking countries from the 1970s to the present day. Today she continues her research on memory narratives in literature works writing by immigration and their children. With her colleague Dr. Michal Hiserik, they examine the stories of Ethiopian women immigrating to Israel. In addition to that she focuses on literature works regarding the Israel-Palestinian conflict, especially women's literature works.*

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**'I dearly loved my mother but somehow, I never got within miles of Father' – an insight into the good, the bad and the unconventional lives of fifty English working-class families between 1900 and 1945**

Rebecca Ball, University of Wolverhampton

Marion Owen, whose quote forms part of the title, is one of the fifty individuals whose unpublished autobiographies this paper will draw upon. This sample, taken from the John Burnett working-class autobiography archive, offers an insight into the everyday lives of English working-class families between the years 1900 - 1945. The aim of this paper is to link a demographic approach to family history with an analysis of emotions using autobiographical memory. This paper will begin by analysing this sample's childhood relationship with their parents to shed light on the good, bad and unconventional working-class family relationships which existed at the start of the twentieth century. Their childhood family size will also be analysed in the context of English demographic trends in the early 1900s. It will then discuss how attitudes towards respectability and the taboo subject of sexual activity, limited the transmission of knowledge regarding sex, pregnancy, birth and puberty by family members. However, despite limited knowledge about procreation, this sample's family size dramatically decreased in adulthood. Therefore this paper will explore other factors influencing decisions about marriage and children. Again the good, bad and unconventional relationships they formed in adulthood will be placed in the context of the English fertility decline, the move towards companionate marriages and the trend towards smaller intimate families.

*Rebecca Ball is a current third-year History PhD student kindly funded by the University of Wolverhampton. She is currently using unpublished autobiographies to study the everyday lives of the working-class in the first half of the twentieth century. Her PhD thesis title is: 'How far the world has progressed in my time': The changing life and family experiences of fifty working-class individuals in England between 1900 and 1945.*

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### **Producing the 'emotional family': from history to modernity**

Katie Barclay, University of Adelaide/AIAS, Aarhus University

In recent years, scholars have moved from interpreting the family in terms of household structures and demographics to networks, intimacies and emotional connections. This paper explores how this rethinking of what the family is has shaped the role of the family in society and nation, with a particular focus on how the historical family is represented in the museum. It explores how reimagining the family unit as 'emotional' has enabled not only the production of more diverse family forms, but particular imaginings of human relation and nationhood. Nonetheless, it suggests that this is a product of current historical processes, and wonders what the implications of historicising the 'emotional family' are for our scholarships of family, memory and identity.

*Katie Barclay is a Senior Lecturer at the University of Adelaide, and in 2017-18, EURIAS Marie Curie Fellow, AIAS, Aarhus University. Her research lies in the interest of emotion and family life and she has published widely in this area. She is also editor, with Andrew Lynch, of Emotions: History, Culture, Society.*

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### **Reflexivity of parents in the process of formation of the concept of family in Serbia and Montenegro**

Jelena Čeriman, University of Belgrade

Interventions in the family are one of the key fields of ideological wars expressed through the interweaving of different discourses that shape practices related to sexuality, parenthood and childhood. However, engagement within the family domain still remains almost completely non-illuminated topic area. Taking into account the moralization and idealization of the family as an institution in every society, author's goal is to examine the potential for an engaged approach towards the concept of family observed in the context of two South-eastern European countries sharing similar socio-cultural values – Serbia and Montenegro. By using comparative historical method and analysing normative characteristics that are in relation or in interference with the societal normative gender regimes, author seek not so much to unveil the dynamics of domination which is commonly expected, but the very resistance of parents in everyday life contexts, focusing specifically on parenting practices and attitudes that can be seen as engaged in these specific communities. How are families built through transgenerational transfer of values in parents' attitudes? Whether the engagement is possible within the family and with the direction towards the community and not just with incentives from the outside? The empirical research on which this paper is based indicate that the ways in which family has been understood and created over time depend on family memory, as well as of the capacities of parents to critically reflect on their own childhood and

childhood of their children when create plans and actions for a desirable future for a family community.

*Jelena Ćeriman is a Researcher at the Institute for Philosophy and Social Theory of the University of Belgrade, Serbia. She is also a member of the Group for Social Engagement Studies, main research unit of the Institute. She holds an MA from the Faculty of Philosophy of the University of Belgrade and currently finishes her PhD at the same faculty at the Department of Sociology. Jelena has strong methodological competences, particularly in qualitative research in the broad field of youth studies, parenting and social protests. Most of her research has been conducted in the countries of South-Eastern Europe, and has involved cross-cultural/comparative studies. Jelena also has 10 years of professional experience in all areas of project cycle management, right now she is a Coordinator for Serbia on the project Disobedient Democracy.*

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### **'Terrorist memories' – memories and articulation of child sexual abuse and their impact on family histories**

Agata Chelstowska, University of Warsaw

I would like to explore how memories of child sexual abuse by family members distort, complicate and recreate family histories. I employ ethnographic and autoethnographic methods in analyzing how resurfacing of such memories reorganizes a survivor's relationship with their family members, and how it complicates and fragments family history, and transforms identity, memory and even self. Memories of child sexual abuse are peculiar. They can stay unarticulated, untold for years, hidden even from the person that has them. In that state, those memories exist and do not exist at the same time. Family life goes on, as if the abuse never took place – this mechanism relies on the assumption that the child victim is not yet in the position to articulate their story. That is the basic mechanism of any sexual violence, which renders the victim ashamed, speechless. The context of family compounds that effect, as members of the family rely on each other, and want to maintain a positive image of the family as a group. In this context having a conscious memory of child sexual abuse is a dangerous position. What are the conditions of resurfacing and articulating of such memories? Can it only happen when a person feels secure enough to actually “afford” to (consciously) “have” them? Such memories can be seen and felt as obscene, threatening, impossible to shake, loss inducing – “terrorist memories”. Exploration of memories and testimonies of child sexual abuse sheds new light on the conditions necessary for storytelling, creation of memories, and creation and reorganization of individual and family histories and identities, by highlighting distortions, discrepancies, disbelief, disagreement, distrust, speech and silence.

*Agnata Chelstowska is a cultural anthropologist, sociologist, interdisciplinary researcher. I wrote a PhD thesis discussing child support non-compliance in Poland (Institute for Applied Social Sciences, University of Warsaw). I currently work as a research assistant in an interdisciplinary project “Birth Control Cultures in Poland 1945-1989”, which combines historical and anthropological methodologies. I am passionate about researching gender in connection with care, work, love and economy. I'm starting my own research project, exploring memory, family histories,*

*art and politics surrounding the experience and public perception of child sexual abuse.*

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### **'Teach your children to love me': forging and maintaining familial bonds in separated Irish families**

Shannon Devlin, Queen's University, Belfast

In 1874, Thomas Davis, long settled in Valparaíso, Chile, planned to send a large portrait of himself to his estranged sister at home in Belfast, Ireland. He hoped that she would hang it in her parlour so she and her children, whom he had never met, could remember him and learn to love him. With a particular focus on siblings, this paper will explore how the use of photographs, portraits and physical mementoes facilitated the remembering of family members when separated by migration or death. It will investigate how siblings maintained intimate bonds despite being faced with the prospect of never seeing each other again and explore how families chose to remember each other and what family characteristics were deemed important.

*Shannon Devlin is a second-year history PhD candidate at Queen's University, Belfast. Her thesis is entitled 'Protestant middle-class sibling relations in nineteenth-century Ulster' and aims to uncover the relations, intimacies, and bonds between brothers and sisters in middle-class families in post-Famine Ulster.*

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### **Flourishing children, dying children: Frederikke Reventlow's notebook on motherhood in late eighteenth-century Denmark (1777-1782)**

Kristine Dyrmann, Aarhus University

How did a late eighteenth-century countess experience the loss of her infant children? If emotions are practised and can be historicised, as Monique Scheer has argued, how did Frederikke Reventlow (1747-1822), a Danish countess living in the late eighteenth century, feel and practise the loss of her children? This paper examines a notebook written by Frederikke Reventlow, in which she recorded how she brought up her children around 1777-1782. A historian found the notebook in 1990, while writing a biography about Frederikke's husband, and the notebook was published under the title *Our flourishing Children* ("Vore opblomstrende børn"), taken from its first few lines of writing. Although this record of family memory has been noted for Frederikke's 'natural' upbringing of her two eldest sons – mentioning both breastfeeding and inoculation against pox – Frederikke's own perception of motherhood and identity as a mother has not been discussed in its own right, nor has the notebook been examined in its full extent. This paper argues, however, that the notebook also tells another story: Frederikke had 11 children, and out of the five children born 1777-1782, only two survived. Frederikke also recorded their illnesses and deaths in her notebook. Drawing on recent work on the history of emotions, and, particularly, the notion of emotive failure, this paper therefore discusses Frederikke's expressions of emotions of grief, thankfulness and piety regarding the loss of her children in relation to the making of family memory.

*Kristine Dyrmann is a PhD Candidate, working at the Department of Culture and Society, section for History, Aarhus University, and at the Danish Research Centre for Manorial Studies at Gammel Estrup. Her PhD project explores the social arenas and political agency of a circle of Danish noblewomen and politicians' wives – namely*

*Charlotte Schimmelmann (1756-1816), Sybille Reventlow (1753-1828), Frederikke Reventlow (1747-1822) and Louise Stolberg (1746-1824).*

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## **'We are all children of the Commonwealth': political myth, metaphor and the transnational Commonwealth Family in Brexit political discourse**

Mark Ølholm Eaton, Aarhus University

In the UK House of Lords on March 16, 2017, Lord Popat of Harrow fondly recalled his fellow Conservative colleague Lord Howell of Guildford once saying that "Europe is our region, America our ally, and the Commonwealth our family." Later in the same speech he punctuated this sentiment, declaring "We are all children of the Commonwealth." These examples represent a small sample of the many direct and implied references to The Commonwealth as a family of nations and peoples that have characterized the political discourse surrounding Brexit. At various points in the country's history, individuals and groups have promoted a transnational identity linking Britain with its empire and later The Commonwealth, usually in times of actual or perceived crisis. While much scholarship has examined the family metaphor in relation to the construction of national identities, less attention has been given to broader forms of identification. This paper examines familial references to The Commonwealth as a means of reassuring the British people as the country navigates itself out of the European Union, by helping them to imagine a new (and old) way of belonging in the world. It does so through an analysis of fifty-three individual speeches given over the course of two days of parliamentary debates on the future of UK-Commonwealth trade relations in early 2017. In addition to a close reading of the documents, the data analysis software Nvivo is also being used to identify patterns and relationships in the content and the sources of the 'Commonwealth Family' metaphor in post-EU referendum political discourse.

*Mark Ølholm Eaton is Assistant Professor of the History, Society and Culture of Great Britain in the Department of English, School of Communication and Culture, at Aarhus University. His current research focusses on the uses of history and political memory and mythology in discourses surrounding Brexit. He is also actively involved in Canadian Studies research and promotion.*

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## **What is the scourge of the unwilling? The role of the family in the 1870s debate on the foundations of ethics**

Patrick Fessenbecker, Southern Denmark University

In a notebook of 1877, George Eliot muses with some apparent anxiety over the nature of morality, asking herself questions like 'Of what stuff is virtue made?', 'How far is virtue knowledge, feeling, habit?', and finally, 'What is the scourge of the unwilling?' In other words, if someone does not choose to act morally – if someone refuses to recognize the obligatory nature of moral norms – what, exactly, is supposed to convince them to believe otherwise? This was a question at the heart of a good deal of nineteenth-century moral philosophy, and one particularly alive in the 1870s. Henry Sidgwick's massive 1874 treatise *The Methods of Ethics* had essentially concluded the problem was insoluble – that there was no way to convince the 'Rational Egoist' to prefer actions that maximized general welfare over those that maximized his own. Drawing from the groundbreaking account of the moral sense in Darwin's *The Descent of Man*, writers like George Henry Lewes, William Kingdon Clifford, and Eliot herself were busy exploring alternatives to Sidgwick's utilitarian framework to see if there might be the philosophical material for a theory of the

sources of normativity in our moral feelings and in the structure of our identity. This alternative turned the family into an institution of deep philosophical import, as such writers conceived of the family as a necessary structure for the development of moral agency and coherent selfhood. This account of identity offered the promise of a substantive answer to Sidgwick's problem, but at the cost of importing a historically specific and politically inflected conception of the family, one whose dynamics play a central role in Eliot's final novel, *Daniel Deronda*.

*Patrick Fessenbecker is a Postdoctoral Fellow at The Centre for Uses of Literature, Southern Denmark University and Assistant Professor in the Program in Cultures, Civilizations, and Ideas, Bilkent University.*

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### **The heritage of matriarchs: ancestral identity and fancy dress in nineteenth-century Britain**

Anastasia Giles, Royal Holloway, University of London

This paper examines how elite women in nineteenth-century Britain expressed their relationship with their ancestral identity through the medium of historic costume. Throughout the century fancy dress balls were popular forms of entertainment among the British elite. Frequently having historic themes, these events give us a unique window through which to view the elites relationship to their ancestry. The primary evidence from these events reveals a trend for attending in the guise of ones ancestors. This research looks specifically at the women who made this choice; as in the vast majority of instances it was the husband's ancestor who these women chose to impersonate, rather than their own. In focusing on women, as opposed to the elite establishment as a whole, we have an interesting opportunity to reveal how the strict rituals of marriage and the predication of the rights of men over their wives effected elite women's conception of their own ancestral identity. By looking at multiple women's costume choices we can derive three unique reasons why a woman may have chosen to identify publicly with their husbands ancestral heritage. These are, Matriarchy: the feeling of belonging that came from being mother to the heir, Self Aggrandizement: through the public display of an illustrious family history and Social Façade: a choice designed to distract peers from perceiving a strained marital relationship. This research is an important contribution to this symposium as it increases our understanding of how, historically; women's place in the family has affected their personal identity.

*Anastasia Giles recently graduated with distinction from the History MA at Royal Holloway, University of London. Her thesis investigated women's interactions with the past in 19<sup>th</sup> century Britain and it is from this research that her current investigations of ancestral history stem. Combining her Masters with a previous BFA in Film Studies from Ryerson University in Toronto her major research interests are focused on historical representation in visual culture.*

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### **Multigenerational family memories and bicultural identities in New Zealand**

Anna Green, University of Wellington

In this paper, I will explore the complexities of intergenerational family memory in the context of a postcolonial nation coming to terms with its past. Until the 1980s New Zealand was unofficially monocultural, with government policies primarily based



upon European culture. In the last thirty years, following a Māori renaissance, there has been a renewed emphasis upon the partnership intentions of the Treaty of Waitangi, signed in 1840 by the British Crown and Māori. Compensation for loss of land and resources due to breaches of the Treaty have been accompanied by greater recognition of the language, culture and traditions of both Pākehā (New Zealand Europeans) and Māori. In this binary, and often contested, historical and cultural context, how do family members descended from both European and Māori forebears remember their family past? I will draw upon oral history interviews with two, three-generational families of both Māori and European ancestry, and discuss the mnemonic triggers of the senses, emotions, and objects in these family stories. The interviews are part of a wider project on intergenerational Pākehā family memory and historical consciousness in New Zealand, funded by a Marsden Grant of the Royal Society of NZ, see: [www.familymemory.nz](http://www.familymemory.nz).

*Anna Green is an associate professor in the Stout Research Centre in New Zealand Studies at Victoria University of Wellington: <https://www.victoria.ac.nz/stout-centre/about/staff/anna-green>*

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### **There is no “indigenous” inhabitants, all fundamentally “others”: family values and self-identification with the social group in rural settlements**

Elena N. Ivanova, Independent Research Agency

The extended family usually identifies itself with the group, hence showing signs of group values. Russia, like most Eastern European countries, was overwhelmingly a peasant country before the mid-twentieth century. According to the 1959 census, the rural population in the USSR was 108.8 million and exceeded the urban population. Since 1970, the rural population has been rapidly declining. Rural values traditionally include elements such as attitudes to land, the custom of sharing chores, the importance of individual skills and traits. The dynamics of the previously established value significance of individual family functions has been widely studied. The report will include interviews with urban residents who buy houses in rural areas and live in them for some part of the year. The greatest importance for the study was represented by those families that had peasant roots in the coming generations. The main research question was to study, do the values of the extended family take precedence over global liberal values? Are family values formed on the basis of continuity and tradition or contemporary mythology? The studies were conducted in the region of Western Belarus and the Republic of Udmurtia (Central Russia). These are regions where traditionally the rural population prevailed, but the historical conditions for maintaining rural values were different. However, villages in both regions are gradually changing into summer residences.

*Elena Ivanova received her BA in Applied Linguistics in Saint Petersburg State University and her MA in Cultural Studies (MA, The University of Manchester). Her PhD thesis (2011) entitled “Professionalization of Internet Journalism in Russian Blogosphere” (PhD, National Research University Higher School of Economics, Moscow). From 2011 to 2016 she was associate professor of the Social Science Department at the Research University Higher School of Economics (Moscow) and member of faculty of Sociology of Public Sphere Master Programme. Now Elena Ivanova is a co-director and Head of Qualitative Research in independent research*

*company "Ad hoc". It's small and young research agency and attempt to start the research without ideological restrictions.*

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### **Living with the dead: the role of objects and places in remembering family members in Britain, c.1900-50**

Laura King, University of Leeds

This paper examines material and spatial cultures of remembrance within family life, focusing particularly on a case study of the Leeds area. It considers the place of the dead within everyday family or personal life: how individuals and families chose to acknowledge – or otherwise – their deceased loved ones and relatives. Based on research into autobiographies, memoirs and family histories, the paper argues that objects and places, and the rituals and practices associated with them, provided a means by which families could, firstly, communicate about the dead, even when speaking about them was too difficult, and secondly, provide a sense of continuity in family identity across multiple generations. By exploring both short- and long-term practices of remembrance – in the immediate aftermath of a death and across generations of a family – the research develops our understanding of death, grief and mourning; of families and inter-generational communication; and finally, within families, of how a historical record is created. Using retrospective testimony, both written texts and through an innovative collaborative methodology of working with family historians, is particularly useful here, as a way of not only identifying what families did in the past, but also making visible the structures and means by which intergenerational remembrance takes place.

*Laura King is Associate Professor in Modern British History at the School of History, University of Leeds. She has research and published on families in twentieth-century Britain, and is currently researching the history of death, dying and the dead from 1900 to the 1950s, as part of an AHRC project, entitled 'Living with Dying: Everyday Cultures of Dying within Family Life in Britain, c.1900-50 ([livingwithdying.leeds.ac.uk](http://livingwithdying.leeds.ac.uk)).*

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### **Family as a repository of transgenerational memory in American émigré fiction**

Marta Koval, University of Gdansk

Fictional family histories create cultural models of experience transfer and modification. The paper will focus on the novels by Jeffrey Eugenides (*Middlesex*, 2002) and Askold Melnyczuk (*Ambassador of the Dead*, 2001) and analyze how transgenerational memory and family stories shape the American experience of emigrants from Greece and Ukraine and how they influence a new identity of the characters. Astrid Erll's concept of transgenerational memory will be used to discuss a contradictory nature of family as a repository of transgenerational memory and the function of family storytelling as a tool of both remembering and forgetting in émigré fiction. For the first generation Greek and Ukrainian immigrants, family stories become a crucial means of their experience transfer and preservation. However, the novels also show the other side of transgenerational memories that frequently become an emotional and psychological obstacle in the process of cultural communication and integration and enhance a sense of uprootedness (Simone Weil's term). For the second-generation immigrants, families become repositories of the obsolete past which they wish to abandon. The presentation will describe and problematize voluntary amnesia of the American-born Ukrainians and Greeks that

confronts their parents' dependence on the past and their inability to abandon it emotionally.

*Marta Koval is Associate Professor at the Institute of English and American Studies, University of Gdansk. Her academic interests include postwar American fiction, memory studies, and transformations of historical novel in the late 20<sup>th</sup> – early 21<sup>st</sup> century. She published two books - Play in the Novel, Playing the Novel: On John Barth's Fiction (2000) and We Search the Past ... for Our Own Lost Selves. Representations of Historical Experience in Recent American Fiction (2013) and is the author of many essays on post WWII American fiction. She visited Michigan State University as a Senior Fulbright scholar in 2004-2005.*

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### **'Where is my land?': the (re)crafting of identity & family memory within histories of settler colonialism**

Suzanne Lenon, University of Lethbridge

In this paper, I will discuss findings from oral history interviews conducted with 15 adult women living in Lethbridge, Alberta; the guiding questions were: What are your inheritance stories? What does inheritance mean to you? The notion of 'inheritance stories' opens up a way of thinking about inheritance in terms that might exceed its conventional notion of the transmission of property, allowing for an inquiry into affective processes of inheritance such as identity, memory, belonging, and embodiment. Although the narrator's stories are unique to their familial and social circumstances, an analysis of the interviews reveals the centrality of inheritance as a route for the re/making of personal identity. At the same time, these interviews can also be understood as 'biographies of the social' in that they are a piece of broader historical processes as much as they are stories of personal and familial intimacy. Drawing upon H.L. Goodall's concept of 'narrative inheritance', this paper focuses on two particular interviews that speak intimately of the ways in which identity can be crafted through a resistance to – and reclamation of – family stories, stories embedded within very different relationships to land and histories of settler colonialism in Canada. This paper foregrounds the relationship between family, memory and identity as an active practice, asking not only what do inheritances do to us but what do we *do* with what has been left us?

*Suzanne Lenon is associate professor in the department of Women & Gender Studies at the University of Lethbridge, Alberta, Canada. She teaches and researches in the areas of critical race feminisms, and law, gender and sexuality. Her current research focuses on the topic of inheritance as a way to apprehend the workings of social inequalities and to imagine their transformation. She is co-editor with OmiSoore H. Dryden of Disrupting Queer Inclusion: Canadian Homonationalisms and the Politics of Belonging (UBC Press).*

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### **From trauma to resilience: family intergenerational transmission of memory and literary remembrance of the past**

Simona Mitroiu, Alexandru Ioan Cuza University

In post-totalitarian societies, past traumas affect not only the direct victims, but also the second or third generations, and in this way, a large part of a society. The research explores the intergenerational transmission of memory, revealing the mix between

family memory, political engagement, postmemory, and resilience in the context of the process of coming to terms with the past in the post-communist societies. Herta Müller experiences the intergenerational transmission of memory and trauma, as her life narrative was first of all imprint by her parents' encounters with the totalitarian regimes. Through her parents' past she indirectly experienced the guilt and trauma of being part of a totalitarian system and victim of another. Müller writes about her family members' struggles with their past traumas: her father turned to alcohol to suppress the memory of his SS soldier past; her mother was tormented by images from the time of her deportation, a hungry girl with a shaven head; and her grandmother worshipped the accordion suitcase that belonged to her dead son, while her grandfather could not bear to part with his receipt-book, the only thing that remained after the communists confiscated all of his property and his business. She writes that she did not really understand how the members of her family braved their wounds, until she was by herself in a situation of no escape. She is the daughter of a former SS soldier, as many young German men who lived in Romania during the Second World War had chosen to enlist. This transgenerational guilt followed her and both this and the inability of her father's generation to speak directly about their past has left a powerful mark on her writing: the former SS soldiers are present in many of her novels. Müller writes that she was born three years after her mother returned from the concentration camp and that the reality of deportation slipped into her childhood at an age when she was not prepared for such memories. Her childhood anxiety was aggravated by the fact that she did not understand the meaning of her mother's words, a fact that increased her fear. Müller's regret is that her mother did not wait until she was capable of understanding the facts and meanings of her stories before telling them. In fact, when Müller was an adult, her mother refused to speak about her past. She learned more about the Ukrainian concentration camps and the deportation of ethnic Germans from Romania from her friend and writer Oskar Pastior, the memories of whom inspired the novel *Atemschaukel* (2009; *The Hunger Angel*, 2012). The family's intergenerational transmission of memory and guilt increased Müller's anxiety but also her awareness of the perils of totalitarian regimes. On the one hand, they could crush, starve, or kill you at any time, while on the other hand, they could seduce you and use you for their own ends, as was the case with her father.

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### **Creating a Pioneer of the 'Arab Revival': Rabih Lutfi Gum'a and his father's heritage** Mattias Olesen, Aarhus University

This paper explores a modern Egyptian example of family memory-making, by taking on the case of the intellectual writer Muhammad Lutfi Gum'a (1886-1953) and his son Rabih Lutfi Gum'a's (1928-2003) commemoration of the father. Though research exists on the memory of childhood, family and the father in the Arab world

as expressed in modern autobiographies, memory-making through paratexts and posthumous publishing activities, undertaken by a relative to the person in question, appears to be uncharted territory in the Arabic context. This paper therefore approaches Rabih Lutfi Gum'a's publications and paratexts concerned with his father's less-known legacy, exploring how he remembers, identifies, promotes and controls the Lutfi Gum'a family heritage. It is shown how Rabih Lutfi Gum'a remembers and identifies his father by positioning him within the intellectual history the so-called 'Arab revival' (*nahda*) of the late 19<sup>th</sup> and early 20<sup>th</sup> century, promoting his father as a pioneer of the age and controlling his legacy through reader-guiding paratexts and the posthumous publication (and editing) of his father's memoirs and letters. In doing this, the paper offers a preliminary view on how publication strategies and paratexts work as memory-making tools as well as on how descendants of the pioneers of the 'Arab revival' manage their family heirloom.

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### **Remembering and representing family life in Nazi Germany**

Tiia Sahrakorpi, University College London

This paper will analyse how people who grew up in 1930s Nazi Germany narrate, analyse, and depict their families during the Nazi period and afterward. Telling stories about family life during the Nazi period forces the narrator to encounter and confront uncomfortable, identity-challenging and negative memories. To understand the importance of family and memory, this paper will take a comparative approach by analysing short *Abitur* exam narratives written between 1947 and 1950 and archived unpublished memoirs written in the 1980s to present day. Further, the paper will argue that individuals writing memoirs in late adulthood about their childhoods express difficulties discussing family members complicit in Nazi crimes or Nazi party members. They use numerous methods of avoidance and silence to create positive representations of family members to future generations. These memoirs, often composed for family members, provide insights into how family culture and values are transfer between generations. They also inform how identity is shaped and moulded in a familial environment that is politically volatile and sensitive. In contrast, the *Abitur* examination narratives do not consider families as perpetrators but as victims of the war. Children see themselves as the protectors of their parents. As these narratives are written immediately after the war, the narrators often talk about the estranged feelings between themselves and their parents. Therefore this paper proposes discussing a comparative framework to analyse these narratives to understand how vital memories of family are in representing a controversial past in German history and one's place in it.

*I submitted my PhD thesis entitled 'Memory of the Third Reich in Hitler Youth Memoirs' for examination in February 2018, currently waiting a date for my viva voce. I am supervised by Professor Mary Fulbrook and Professor Mark Hewitson at University*

*College London. Prior to my PhD, I received my MPhil in Modern European History at University of Cambridge.*

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### **Family memories as alternatives of collective (national) memories?**

Radmila Švaříčková Slabáková, Palacký University Olomouc

It has been stated that family memories represent a kind of alternative memories to collective or national memories (Rosenzweig –Thelen 1998, Duszak 2013, Gudehus 2013). Families are supposed to function as keepers of local or community memories not included into the state/national narratives. The aim of this paper is to problematize this belief on the example of contemporary Czech families. A recent unique interdisciplinary qualitative analysis of the interviews with thirteen ordinary Czech families in three generations focused, among others, on the family memories of the Second World War and the communist era. Our intention was to examine in what extent these stories correspond to a 'basic narrative of the nation' (Welzer 2011). In their search for a European memory H. Welzer and his colleagues found striking discrepancies between the memories of the Second World War in Western and South-Eastern European countries such as Croatia and Serbia. In both countries, a 'basic narrative of the nation' did not function as an identification point for the youngest generation, nor was a transgenerational communication about the past possible – the young people were so highly impacted by their own war experiences of the 1990s. In the Czech case, the perceptions of the past found in all three generations within one family not only went in the same line, but family memories were in an almost perfect accordance with the official state narrative, as expressed for instance in contemporary history textbooks and history education curricula.

*Radmila Švaříčková Slabáková is Associate Professor in History (Doc. Hab.), Department of History, Palacký University Olomouc, since 2008.*

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### **'The ideal life for a child': affective family experience, belonging, and memory for children in care, c. 1850-1914**

Claudia Soares, Queen Mary, University of London

The notion of 'family' for children in residential care was a contested site. Institutional staff often 'erased' all traces of biological family's existence through the prohibition of contact and children's public representation as orphans. Evidence also confirms that discussion of relatives was taboo. Some institutions, however, allowed children to keep in touch with family, although staff mediated these relationships. Despite attempts to erase relatives' existence, family mattered to these institutions. Nurture, affect, and family - acknowledged as important elements in children's development - underpinned institutional policy and practice. Handbooks directed staff to assume roles as 'mothers' and 'fathers', to show 'loving interest' in children's welfare, and to 'create a true friendship' that was 'deep and long-lasting'. Little research has focussed either on relatives' ongoing role in inmates' lives, or attempts to manufacture an artificial sense of family in institutional settings. This paper takes a child-centred approach to investigate the varied meanings of dual 'family' models for children in several institutions across Britain, Australia, and Canada. First, the paper provides insight into how biological relatives contested institutional practices to maintain bonds with inmates. Second, the paper offers insight into how institutions created an alternative, 'ideal' institutional family that sought to provide children with new forms

of social capital. Finally, the paper privileges correspondence - particularly that of children - to offer insight into responses and attitudes to these competing family models, and how identity, belonging and memory complicate such understandings.

*Dr Claudia Soares is a British Academy Postdoctoral Fellow at Queen Mary University of London. Her current project (In care and after care: emotions, institutions, and child welfare in Britain, Australia, and Canada) is a transnational study that explores the social and emotional experiences of children's care and care-giving practices in several residential welfare institutions between 1850-1914.*

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### **Family secrets and genealogy: how burial and resurfacing of the truth affects family identity**

Catherine Wadle, Ruprecht-Karls-Universität Heidelberg

In the modern world, we have opened the boundaries of what defines a family. With this liberal view inclusive of LGBT, poly, and 'traditional' families, we should be more accepting of the past in the family. However, this is not always the case and every family has its secrets, no matter how inconsequential they seem to others. How do we deal with family secrets and how do we find out the truth in our quest for knowledge? In my own family, there were taboo topics and blatant denial of family history, even though the circumstances seemed minor and did not seem to warrant an absolute suppression of our heritage. In this paper, I examine how families bury the truth of their heritage and the animosity which can grow as lies, no matter how small, fester. Through my personal experience of the denial by two generations of Jewish history, I examine other families and how family history identifies who we are in the present day and how families deal with their past. This paper uses research and personal experience against a backdrop of academic research into how families treat the past and topics they wish to leave buried.

*Catherine Wadle is a graduate student of Ruprecht-Karls-Universität Heidelberg, studying South Asian Studies with a focus on History and Political Science. Her special interests include social history and historical fashion. Before attending Heidelberg, she completed a MA in English Literature and pursued further studies into European History.*

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### **Familial genealogy on stone stelae: demography of indigenous communities in early medieval China (CE 220-589)**

Junfu Wong, School of Oriental and African Studies (University of London)

China is steeped in the tradition of keeping familial genealogy as the representation of the collective history and memory of a certain family. Although official demographical censuses were conducted by the imperial court in various dynasties, but due to the fact that these genealogy evidence written in paper form were hard to preserve throughout history, we lack concrete textual evidence for exemplifying the organizations of these familial households. Nevertheless, starting from the fifth century, the northern landscape has been dotted with a new type of stone stelae which were affiliated with indigenous communities constituted by various familial units. Notably, although these stelae were originally erected for ritual purposes, the detailed patronage and dedication inscriptions provided us with an access to the demographical records of the stele patrons, in particular, of their familial genealogy.

As a practice, the patronage name lists recorded the titles and duties of the community members, which revealed not only surname distribution but also ethnical diversity. Furthermore, the dedicatory prayers often recorded the historical trajectory of the family, which could usually be traced to a mythical figure, in order to create their legitimate origin. Such a memory recollection was crucial in forming the communal identity of the families. By navigating through these epigraphical sources, this paper attempts to reconstruct the social demography of these indigenous communities.

*Junfu Wong is currently an M.A. student in the Department of Religions and Philosophies, SOAS, University of London. Specializing in Comparative Religion of Buddhist and Daoism, his research seeks to explore the complex interplay of the twin religions in the lay stratum of medieval China by using both epigraph inscriptions of tomb stones and stone stelae. He also holds a research interest in the cultural interaction of China with its neighbours along the Silk Road. He has just finished a one year project on the painted clay sculptures and murals of the Kucha (Kizil) grottoes.*

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### **Arithmetic of witnesses: testimonies of relatives in canonization protocols (1215-1297)**

*Svetlana Yatsyk, HSE, Moscow*

The papacy has proclaimed its unique right to canonize the new saints by the first third of the XIII century, and this process became centralized and bureaucratized. Henceforth the procedure of canonization included interrogation of witnesses about future saint's virtues, miracles, and *fama*. Among these witnesses, there were relatives of the saints as well as these of the healed people. My paper aims to analyse the role of these personages in the procedure of canonization. I intend to divide it into two parts: in the first one, I will focus on the members of saints' families. Were their testimonies considered to be more or less trustworthy than the statements of other people? How could the saint's relatives affect the image and the perception of the saint-to-be? Did the idea of *beata stirps* (or 'blessed shoot') influence the choice of these who deserved canonization in XIII century? The second part of my paper will be dedicated to these witnesses, whose family members were healed by the saint. Are there any tendencies in their manner of appealing to saints? Did they advise their close relatives to make a vow or to pilgrimage or prefer to undertake these obligations themselves? According to Paolo Golinelli, the canonization trials of the XIII and XIV centuries observed a progressive rise of the selection of the witnesses. Did this selection increase or decrease the number of involved family members? These are the questions I intend to answer in my paper.

*Svetlana Yatsyk is currently a Junior Research Fellow at the Centre for Medieval Studies, Higher School of Economics, Moscow, Russia. Her research focuses on the procedure of canonization in the Middle Ages. In 2017 she defended a thesis on the notion of sanctity in official Catholic thought in the late XIII century. She is also an editor in chief of "Vox medii aevi", an academic e-journal devoted to the Middle Ages and medieval studies.*