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Remembering the seaside: Gary's story

“It’s quite a distinct memory of getting up in the pouring rain, in Clapham Common [in south London], and piling into the back of an old Ford Prefect [car], and driving for however long, an hour or whatever, in the back of the car, with my brothers and sisters and my mum and dad, to [the seaside]. And eating the candy floss and [sticks of] rock and doughnuts in the pouring rain, and sandwiches and fried chicken that we’d made and brought along with us. But it was a day out at the seaside. That’s my earliest memory. It’s pretty distinct...”

Remembering the seaside: Gary's story

“...[The visits] started out *in the late 1960s*, lots of us trekking down. So you'd have four, five, sometimes seven, eight, nine cars of different families all going down to the seaside altogether, in a little convoy. You'd stop for the kids to have their little bits [of food] and whoever's kid was ill or whatever – which invariably was me throwing up, travel sick – then all the cars would pull out and you might separate into two groups. So you'd do that every summer, the big summer holidays, you'd have trips like that...you had different people organising coaches, so that people wouldn't have to drive and they could have a proper day off...and they'd all trek down to the coast and have a lovely day at the seaside, whatever, and then all trek back.”

UK news

Camber Sands deaths blamed on victims' 'culture' by council

Incident log warned of increasing numbers of 'non-British visitors' to beach where seven men died this summer



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Diane Taylor

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Emergency services at Camber Sands on 24 August, the day five men drowned at the beach. Photograph: @Tashka4/PA

The council that did not provide lifeguards at Camber Sands beach has blamed

Popular perception of minority ethnic bodies as “inorganic” and “not really from here”

Deaths at Camber Sands in 2016 attributed to “non-swimming persons of a certain culture”

Most popular



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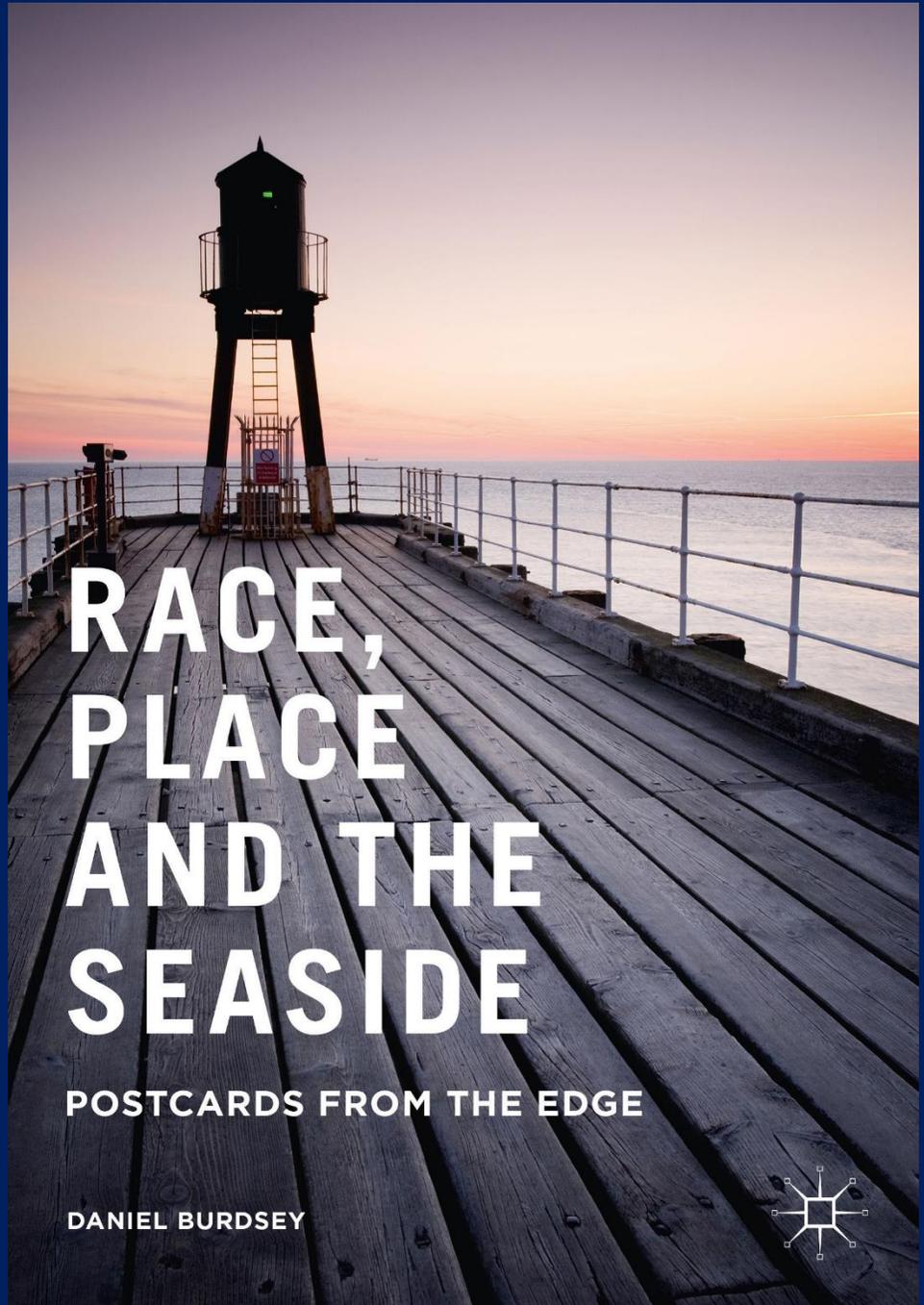


Seaside culture and heritage for whom?

- The English seaside is popular as a place that is both *experienced* and *imagined*
- The role of heritage and nostalgia in forming emotional bonds
- But whose identities are included in and excluded from seaside cultures? Whose stories get told and whose are silenced?
- What are the implications for those who are not celebrated as/in culture and heritage or are not permitted to have a say in what is remembered?
- Seaside heritage is already racialised (objectified exotica) but what about “real” lives?
 - British West Indies Regiment in World War One at Seaford
 - Emperor Haile Selassie of Ethiopia visiting Brighton
 - The much more mundane – but equally important – contemporary histories of minority ethnic people with substantive, lived connections to the seaside, such as Gary

Valuing a different past to shape an alternative future

- Regeneration through culture and heritage is a double-edged sword: inclusive opportunities but also the potential for further exclusion
- ‘There are important questions concerning the abilities of local authorities to reinvent the seaside, whether they are pursuing insular or parochial visions, how processes of coastal regeneration divide communities, and the degrees to which research knowledge is brought to bear on the decision-making process about changing leisure tastes and markets and the economic benefits they may bring’ (Gilchrist, Carter and Burdsey 2014: 2)
- Remembering the historical connections between minority ethnic communities and the seaside, and celebrating the contemporary ways in which they enrich its spaces and cultures (as tourists, residents, refugees, students, retirees, workers)
- Regeneration beyond gentrification (which can reinforce race, class and local boundaries)



RACE, PLACE AND THE SEASIDE

POSTCARDS FROM THE EDGE

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