

# Real to Reel

Newsletter of Oral History Tasmania Inc.



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## NEWS FROM THE EXECUTIVE – Jill Cassidy

### Oral History workshop

This year's Oral History workshop will be held in Launceston on Saturday 26 May. Details and registration form are available on page 10. You may like to tell interested friends.

### Seminar

Our seminar and Annual General Meeting will be held at the Queen Victoria Museum at Inveresk on Saturday 4 August. Details will be available later in the year but please put this date in your diary now.

### National conference and AGM

The biennial conference in September was a great success. Many thanks go to the committee for paying much of my expenses. Rena Henderson who was awarded the scholarship also attended along with fellow-member Anthony Black. I believe this is the first time three Tasmanians have been present. We all found it stimulating and inspiring. Rena's very comprehensive report is on page 3; you can also read an article by Rena on page 32 of the 2017 *Journal*.



Figure 1 L to R: Rena Henderson, Anthony Black and Jill Cassidy at the conference

As you will have already noted, Professor Alistair Thomson from Monash University was elected president. Al has an international reputation in oral history and has already brought new perspectives to our deliberations. I was re-elected vice-president. The Hazel de Berg award was presented to Karen George and her citation is also in the *Journal*.

An enthusiastic Queensland committee is already planning for the 2019 conference to be held on the Sunshine Coast, probably in September.

### Call for papers

The editor Sue Anderson has included a Call for Papers for the 2018 *Journal* on page 79 of the 2017 *Journal*. It would be good to have another Tasmanian article included this year.

### **New Oral History Australia prizes**

The National Committee has decided to encourage excellent practice in oral history by the awarding of two new prizes. There is a small monetary reward but it is expected that the prestige will be more important.

The *Book Prize* will be awarded to the most outstanding Australian oral history book published in the two financial years prior to the national conference (ie July 2017- June 2019 for the 2019 conference).

The *Multimedia Prize* will be awarded to the most outstanding Australian oral history multimedia production launched in the two financial years prior to the national conference. Multimedia productions might include any form or media of oral history production which is not a book.

Each prizewinner will receive a prize of \$250, and all shortlisted projects will be posted on the OHA website. The judging panel may award joint prizes.

### **Committee matters**

Apologies for the late arrival of this newsletter. I am delighted to say that several committee members have volunteered to lend a hand with several tasks. Leonie Prevost will help with correspondence, Jen Thompson will keep the website up to date, and Pauline Schindler will assist with preparing *Real to Reel*. My grateful thanks goes to them all.

### **Interested in interviewing LGBTI people?**

Robert Thompson is initiating a Tasmanian oral history project with older LGBTI people, focusing on the pre-activism era (up to and including the 1960s) which has been hitherto neglected. He has developed a guideline of questions and is looking for people to help with the interviewing. He can be contacted on [roberts4u2@gmail.com](mailto:roberts4u2@gmail.com)

### **Informal meetings in the south**

Two members have recently enquired about contacting others around Hobart to chat informally about oral history. If you are interested in being part of such a group, please send a quick email to [president@oralhistorytas.org](mailto:president@oralhistorytas.org) and I will email the list of those interested to everyone on the list.

### **Australian Lives - an online oral history resource for Australian history teaching**

[https://www.youtube.com/watch?v=3pXD\\_PlaxIE&feature=youtu.be](https://www.youtube.com/watch?v=3pXD_PlaxIE&feature=youtu.be)

In this video Alistair Thomson (Professor of History, Monash University) introduces an extraordinary new resource for school and university teaching in Australian history and Australian studies. *The Australian Lives* ebook curates access into one of Australia's largest online oral history collections, so that students can read - and listen - to 50 Australians born between 1920 and 1989 talking about their personal histories across the past century, in every corner of the country, from childhood through to old age, and ranging across themes such as migration, faith, place, work, school, play, family, love, sex and politics.

### **A new type of oral history book - Australian Lives**

<https://www.youtube.com/watch?v=uJ3Z2PWcB4Y&feature=youtu.be>

In this video oral historian Alistair Thomson introduces you to the *Australian Lives* ebook, which enables readers to be listeners to the hundreds of oral history extracts in the book, and which curates access into one of Australia's largest online oral history collections. Al demonstrates the extraordinary technology that made the book possible and which brings oral histories alive on the page and in the archive.

## **REPORT ON THE OHA NATIONAL CONFERENCE, SEPTEMBER 2017**

**Rena Henderson, OHT Scholarship Recipient**

### **Plenary Session 1**

#### ***Dr Indira Chowdury Possessing the Past: Oral History and memories of displacement***

This paper addressed the relationship between history and memory based upon insights from memories of the Partition of India in 1947, which resulted in many millions displaced and killed and one of the greatest migrations in human history. Stories that surfaced in the 1990s helped to draw a curtain over the atrocities because Punjabis 'don't talk about grief', but also exposed the huge gaps left in family memories, because memory communities had been broken up. The contradictory story was one of nationalism, but was the new nation the one the people had been promised? And what effect have these piecemeal memories had on the children who had lived through these times, observing and experiencing the loss of friendships that had been non-sectarian before Partition?

Dr Chowdury talked about the concept of 'desh', a deeply ingrained concept of relationship to the land of the ancestors, a land of their belonging, and the pain of separation. She said that for the people of Bengal, 'desh' was part of the past but not of the future. How can memory enlighten us about survival of the connection to community that many have tried to sustain, through culture as well as family, and through landscape (traditional embroidery or children's storytelling were cited examples)?

Does memory shed new light on history? The history of India is difficult at present because of the conservatism of the Government and the strong links to the story of nation-building that is very political. She is often asked about the role of nostalgia in oral history accounts; nostalgia was related to the memories of the life people had before. It is really a shield to protect people, and oral history can be a way of triggering other memories. Dr Chowdury closed by talking about a project in a museum as a way of sharing spaces; children were asked to collect memories from their parents and grandparents of the Partition process and how it impacted on them. But if these are the stories children hear, what effect will it have on them when the memories are all so violent and are linked to nation building. Memories may get pushed aside to be replaced by the mantra: India – unity within diversity.

#### ***Dr Skye Krichauff Critiquing theories of non-Aboriginal sense of place and belonging through settler descendants' oral histories.***

Based on interviews in two areas of the mid-north agricultural areas of South Australia with descendants of original settlers with which she had a personal connection, Dr Krichauff discovered that rural settlers certainly could develop strong ties with the land. They felt 'at home in their land' and more certain in their being Australians. She argued that people and places are inseparably linked, through parents, the continuity of people, generations, place and history. While she was interviewing, she particularly noted mannerisms and body language, because she realised that the sense of belonging was so deeply felt that it isn't articulated, and is taken for granted; 'where your roots are' was the description. She showed items of landscape that symbolised memory, like a particular tree planted by an ancestor that was treasured and acted as a residual trace on the landscape.

She discovered that the formative years of childhood were critical to instil this sense of belonging and the bonds between child and place as they grew up. Rural settlers live in a deeply cultural setting, where social networks among settlers are strong, and bonds between families were strong even if not related. She concluded that the strength of the connection to land did not preclude the potential for recognising and reconciling with Aboriginals who also were connected to that land. She suggested that continuous occupation of these settler properties over several generations demonstrated strong sense of belonging in each of the three senses outlined by Linn Miller: geographical, social and historical.

### ***Dr Anna Green Colonial Migration: Pakeha Family Stories in New Zealand***

Dr Green is currently in the middle of a major project to explore family stories and memories handed down to descendants of European settlers who arrived in various immigration waves from 1800 to 1914. She discussed some of the early findings from oral history interviews already completed. The two research questions were: can we learn from subjective interior memory of past generations handed down, and how do those memories impact on the present day? Her work is in the realm of historical consciousness, the interconnection between interpretation of the past, understanding the present and the prospect for the future. Most of the work in the past has been by demographers, but this study aims for a more qualitative interpretation of inter-generational research. Based on the diverse countries of origin of the immigrants, the study has been able to incorporate respondents from a representative sample, with a balance of both men and women because family history is of equal interest to men and women in New Zealand. She asked interviewees to provide two objects to discuss, and discovered that these were usually gendered in their selection, men often choosing practical tools, while women more often chose items of sentimental memorabilia.

From her impressions of results so far, she feels that the research questions have been answered. Her disappointment is that so far there seems to be so little economic diversity, with most respondents being middle class. What is certain is that descendants are not interested in the country of origin, there is no emotional connection. Whatever reasons their ancestors came, the present generation believe they acted with agency and choice, coming to New Zealand to contribute to building it as a nation. Maori identity is not set against Pakeha, not framed that way in family memory. The results of the study will be published as a book.

### ***Dr Johanna Kijas Too Poor to make Salami: Remembering New Italy across generations***

This paper presented ideas discussed of generational poverty in the settlement in the northern rivers of NSW called New Italy. It was an area of very poor land gifted by Henry Parkes to a group of immigrants from Veneto, Northern Italy, when they were rescued from a sham immigration scheme. The land was so poor that the settlers worked very hard to move to better land, which most had achieved by the 1920s. Elderly descendants who work at the museum in New Italy talked about their memories of those early days. Dire poverty was the prevailing memory, because the poverty of the land led to economic poverty for the people. Peasant farmers brought skills for self-sufficiency with them, but these were not enough and self-sustenance was impossible. Children were chipping and weeding as soon as they could hold a hoe. Gradually, family stories began to incorporate happier times; group picnics for large family gatherings at Lismore were cited. But present-day storytellers seem only to focus on the poverty, with their stories often reflecting their individual position within the family. They were so poor at New Italy, they were embarrassed to talk about it, hence the suggestion they were too poor to make salami, which was traditionally a male task, this also having implications related to family and the father's pride. Another element of this history is that it was a story of alienation and then assimilation as each generation settled more strongly into Australia.

### ***Wendy Lawton Comfort Food from your Comfort Zone***

This presentation was about intensive interviews with three generations of three families from Inala near Brisbane, to explore the sensory experiences and memories that refer respondents back to times past, happy times, comfortable times, with the family elders of multicultural families; such things as the sound of whistling, the smell of fresh bread, delivery men at the door with their foods, and so on. She is aware that being so close to her home area may give rise to challenges to her beliefs and value systems already formed over forty years, but recognises that it will be essential to let her respondents's stories be told in their own words.

### ***Rosslyn Burge Australian Garden Historical Society: its sense, scholarship and significance***

This paper was a brief outline of the writing of the history of the Australian Garden Historical Society, which will be forty years old in 2020. It highlights the reasons for the society to have been started in Melbourne in the 1970s and the major figures that were responsible for its activities and direction, and various periodic publications. Dame Elizabeth Murdoch was the first chairperson. Rosslyn conducted interviews with over twenty people closely involved over the years. The pinnacle of the Society's success in recording the garden history of Australia was the *Oxford Companion to Australian Gardens*.

## Plenary Session, Day 2

### **Professor Dalia Leinarte** Silence in Eastern and Central European Biographical Accounts and Life Stories

Silence and amnesia were common elements of the stories told in interviews in the post-Soviet era, particularly for female interviewees. But what were the explanations for this? This was the main topic of this paper. The popular psychological explanation is that it is a result of trauma, but as she explored more deeply, she found that the silences had strong relation to the way life was conducted under the Soviet regime. Everything was regulated, even where and when fathers and mothers went on holiday separately. The effect was dramatic on the amount of time available for everyone to spend family time together. She began to realise that sometimes the silence was simply lack of memory to fill that time. She found that women and children carried a 'double burden', with ability to give clear accounts of the Perestroika and the Gorbachev era, but not for the time before that. Prior to the Russian take over, private time was the same as always – behind the doors, they were free to live life as before, home was private space where there were no fears about topics of conversation, called 'kitchen culture'. So, why were memories so fragmented? Even traumatised people will eventually be able to talk about the worst times of their lives. She argues that silence does not necessarily mean trauma; it could just mean that the individual has nothing to say. The Soviet regime implied control, and regulated times, shortages and very little family time together. To emphasise the uniformity of the 1960s in Vilnius, Lithuania, she showed photographs of Soviet apartment blocks and the interior of sample apartments, all identical, the sterility of external and internal environments, all totally utilitarian and conforming. Most respondents could not remember times spent together. Grandparents and families never shared their Stalinist regime experiences with the younger family members.

Curiously, there is some nostalgia for those days, with as many as 70% saying they are worse off today (in 2011) than under communism, with some 64% in Bosnia and Romania thinking they were better off in the Soviet system. She concluded that there are false stereotypes of what life was like then which she tries hard to combat.

In the 1990s she interviewed prostitutes in prison in Belorussia and she began to understand that they were trafficked women, not criminal 'prostitutes' as such. To emphasise this, she showed a slide which, translated said, 'You will be sold as a doll'. This gave her the first sign of the difference between trafficking and prostitution. She engaged with the Government in what were called 'Dialogues', interviews lasting as long as eight hours, but the Government refused discussion about the rape that occurred during the Serbian war, when sexual exploitation continued until it was too late for abortion. She said that most victims of rape have remained silent since the war because they are ashamed. There was a safe house run by the Dutch, but it was full of sexualised images of women which clearly demonstrated they were not willing to help affected women. There are 80,000 women living in camps, unwilling to return to their families because they would not be accepted back. If they did go back they would become the victims of domestic abuse. Even those who married found that their husbands could not come to terms with their past victimisation, and eventually the women became victims again of violence from their husbands. There is no restitution or recognition of these war victims. Out of 95 crimes reported from the Bosnia Herzegovina war, only three have had any official response. There is a resulting silence; over 50,000 cases have been recorded with the government of Bosnia, but only forty cases prosecuted.

Dalia became Chairman of the Convention on the Elimination of all forms of Discrimination against Women (CEDAW) in 2013. The work considered situations in Poland, Hungary and Latin American centres; it considered reproductive health and abortion. It found that where abortions are criminalised, illegal abortions rise; banning just raised the numbers, especially in Latin America. Even miscarriages are blamed on women and they can be jailed. In El Salvador, abortion is banned but every day pregnancies occur due to sexual exploitation; in Poland too.

Dalia asked us, 'How can we understand this contrast where human rights are abused but there is no support for victims of bodily abuse?' She suggests we need a key to break down this inconsistency especially in patriarchal societies. Women are divided into 'bad' and 'good'. Macho thinking and mentality results in the highest rate of gender-related killings. Killing a woman is part of the initiation into gangs in Salvador and Honduras.

She made the point that the CEDAW's work was to assess, report, make recommendations and follow up any implementation or not. It had no powers to do anything else. When asked, she agreed there was a link with countries where the Roman Catholic Church was strong, but felt that the current Pope, even though a humanitarian, had his hands severely tied by the institution and lacked power.

This was a very powerful presentation, opening the audience's eyes to situations seen from the highest international level.

**Roundtable: teaching and learning oral history – practitioners and participants.**

**Led by Dr Janis Wilton, with Dr Sue Anderson, Ms Shelley Grant, Dr Elaine Rabbitt and Ms Sarah Rood**

All panellists had different stories related to the experience of conducting or teaching oral history, and, in the case of Shelly Grant, 33 years of working for the National Library in archiving oral histories. The key challenges for the future relate to the digital revolution and addressing the demands of 21<sup>st</sup> century pedagogy, which may include online and creative presentations, and embodied learning using visual, audio and social means.

Other areas discussed, with opportunity for questions from the attendees included:

- Ethics of the process – very important
- Responsibility to Oral History as a discipline
- Equipment use
- Informed consents and Letters of Information for interviewees
- Interview questions and awareness of cultural protocols
- Sound recording – we must never apologise for our equipment
- Thorough research and listening skills
- Memories triggered – let them run, valuable content may be revealed
- Reflective practice and self-critiquing

It was recommended that we do a post-interview summary to go with the interview paperwork; discussion ensued over the merits of a time-coded summary versus a full transcript. There was mention of an online summary service that may be openly available.

One major question we need to have in mind, 'What is the information you want from your respondent's memories?' Mention was made of Alexander Freund's work and the latest *Oral History Review*.

**Dr Jodie Boyd Changing places: a discontented narrator and the emotional aftermath of a problematic interview**

This was possibly the most thought-provoking presentation. It was the story of this presenter's agreement to take part [be interviewed] in a six-hour interview for the Australian Lesbian and Gay Life Stories Oral History Project in 2013, and later reflecting that she was discomfited with the person projected as a result of the questions. She emphasised that she did not attach blame to the interviewer, but when she played some short segments, it felt to me that the interviewer was not listening, and attempting to pressure an alternative answer from Jodie. She said she felt 'diminished' and could only think of what had been missing; she realised that she was being packaged as 'lesbian'; the process of 'othering' was happening; all the others had become categorised and she was stereotyped as one of those categories in a way she had never thought of herself before, in contrast to her just being a person called Jodie. Her interpretation of this experience concluded that oral history interviews always represent the power of the interviewer over the interviewee, and as such, have the potential to be destructive. Because they also record the life as it is remembered or experienced at the time, it means they are viewed through the norms of that time. As a result, she has changed the conditions around storage and replication of her interview record.

This was a cautionary tale, but emphasises to me the need to offer interview participants as much freedom to talk as possible and choose topics they are comfortable with, and that consent should not be presumed or taken lightly after the interview.

## **Kelly Navies Oral History Journeys: on becoming an Oral Historian**

As an African-American woman working at the Smithsonian Institution of the National Museum of African-American History and Culture, she told us how she became engaged during her early university studies in oral history and the pursuit of the story of her great-grandmother who had been a slave. The quest led her across America as she gradually embraced the practice of oral history. She provided brief excerpts of some significant interviews, including one of an elderly African-American man, a Vietnam veteran, who had been 'equal' while in the service, but was still a 'boy' back in civilian life, and the effect it had on him and his feelings about the value of the medal he earned. She is now engaged in searching for and indexing all the oral histories collected in every American state of African-Americans.

### **Plenary Session 3 – with Jill Cassidy**

#### **New Directions in Oral History: panel presentation with Paula Hamilton, Alistair Thomson (newly elected as President of OHA), Siobhan McHugh, Hamish Sewell and Sarah Rood.**

As the newly-elected president, Al addressed the audience first. He began by describing the current situation. He loves the diversity of the discipline of oral history; it gives vitality, fusion and inter-connectedness across many fields of academic and creative endeavour. He then made comparison with the organisation of oral history in North America and the United Kingdom. In the UK the British Lottery gives millions for oral history projects. As a result there are large numbers of young oral historians and the Oral History Society is thriving as there is no other history-based organisation. He compared this with Australia where Professional Historians Australia competes somewhat with OHA. In North America, there are university-based archives for oral histories, but in Australia this is not the case because oral history has no kudos in our universities. Al felt that oral historians have a huge advantage to offer universities; they do community-based engagement and research and as such, should be more highly valued.



Figure 2 L to R: Paula Hamilton, Hamish Sewell, Siobhan McHugh, Sarah Rood & Al Thomson

He mentioned intellectual challenges, showing the latest 2015 edition of the *Oral History Reader* which he jointly edits with Robert Perks and which continues to be a great resource. He talked about the Portelli paradigm, saying that we need to listen and work with the memories we've got. We need to stop being defensive. Interviews are relationships, all stories are created through relationships. Both in the aspect of the international and the inter-disciplinary, the future is exciting.

One aspect of the future is Sensory History, considered a new area of embodied history and in communication, engaging with the history of emotions. However, oral historians have been doing this for years.

Is the change to digital a revolution? So much is changing so fast, but still the most important thing is what we do with our interviews; issues are access, interpretation and production. Our dilemmas are oral and ethical challenges, and the future proofing of what we have collected. His best option for what is undoubtedly oral history's biggest challenge is that national institutions provide what they already do the best, which is offer appropriate storage and access facilities. Histories are in collections all over the place: in community museums, university desk drawers and private houses, none of which offer long-term assurances of accessibility and readability. He recalled trying to find an interview he had done years ago for a university lecture, and eventually, found the only source was a very old cassette in a storage box at home, and then he was challenged to find a cassette player to use, equipment most of his students had never seen before!



Other panellists talked about the big shift in the styles of oral history projects (it's not what happens, it's how we deal with it). Sarah Rood pointed to the current affordability of equipment, including editing equipment, which means that the sound (aurality) is cheap to produce professionally. People who commission oral histories now want the sound of the interviews included in their books.

Siobhan McHugh who has produced award-winning programs for the ABC now produces podcasts which she said are the perfect marriage with oral history. She pointed out that they have the advantage of intimacy, because delivery is directly to the ear. She commented on the power of the voice; that one can make one's own podcast; there is more authenticity, and temporality (real time), and scope for long-form interviews. Podcasts are different from radio because of the headphone, no barriers, no host or narrator, and listeners can choose to opt in or opt out. Producers can include music, or read out letters. Several podcast platforms were mentioned. It was also mentioned that in Australia, oral history is defined as an interview, but in the United States, oral history is defined as an archive.

### **Communicating Migrant Memories**

#### ***Dr Angie Kahler Genre possibilities: presenting oral history research in family memoirs***

Oral history research can be incorporated into family history, and Angie identified three ways in which history can become part of a family memoir: creative non-fiction, narrative non-fiction and literary non-fiction. She argued that family memoir was a sub-genre of creative non-fiction, so for her there was no choice. She suggested that usually a family memoir traces three generations, over a period of 100 years; for her purposes, this was too restrictive, and she decided two or more members of the same family would provide the framework, using a first person narrator, and which focussed on the relationships of other family members.

She distinguished between 'family history' and 'family memoir', and emphasised that a family memoir presents present history. She cited the work of Jeremy Popkin, 'Family memoirs and self-discovery' (*Life Writing*, vol.12, 2, 2015, pp.127–138), and said that oral history fits really well into the process of writing a family memoir; also, that of Rocio G Davis, relating to African American family memoirs. She discovered that a family memoir promotes collective memory, shows agency, and provides the opportunity to show history through the life of a family, connecting to emotions and the past through the family. In this presentation, Angie argued most convincingly that family is the critical point of entry to history and that can be through oral history.

She read an excerpt of the book she is yet to complete for her daughter, Tenzin, about life for her Tibetan grandparents in Tibet under Chinese rule, which incorporated extensive interviews with her Tibetan husband who grew up in Tibet during that time.

#### ***Louise Whelan Migration Oral Histories and the archived social documentary photograph***

This was a discussion about Louise's participation through photographs and oral histories in a project called 'Oral Histories of the Cultural and Linguistically Diverse Communities of NSW'. She showed photographs of a family of migrants from Kisimba in the democratic Republic of Congo, taken in 2010, which are among many she has contributed to the State Library of NSW. Accompanying the photographs are the family's memories of settlement and their past prior to leaving the Congo. She sees value in photographs accompanying oral history interviews, often because 'they bridge some of the gaps between image and experienced reality'.

#### ***Stephanie Jacobs and Dr Maria Shialis Tales of the Cypriot Diaspora: experience of migration, settlement and integration among Greek and Turkish Cypriots in Australia***

This joint presentation provided ample opportunity for these two researchers to talk about their individual experiences and findings with each of the two ethnic groups of Cypriots who came to Australia. They addressed the reception new migrants received, the ways they integrated into communities in Adelaide and in Melbourne, and the interactions between the two ethnic groups, who had left the ethnic and political divisions in Cyprus in the mid-20<sup>th</sup> century to make a life in Australia. Levels of English language on arrival, religious differences, differing reasons for coming, all formed part of the interviews. Each of the researchers conducted many interviews, attempting balance over gender, age and date of arrival. One interesting finding was that 90% of the migrants had family or friends already in Australia. The war in 1974 brought another wave of migrants who were refugees. Another interesting fact was that Turkish Cypriots and Albanians were the only Muslims



acceptable under the White Australia Policy, and that up to 1960, Cypriots were British citizens. Both young researchers conveyed their enthusiasm and commitment to the communities they researched, and ably interpreted the data they had developed from their many interviews.

My personal top picks from this excellent conference, apart from the three plenary sessions, were those of Anna Green, Angie Kahler, and Kelly Navies. Now I am looking forward to the next conference in 2019.

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## GET TO KNOW TROVE

**Cheney Brew, National Library of Australia**

*from Queensland Memory*

National Library of Australia's Trove team has completed uploading the content delivered during the 2017 Trove Roadshow presentations. The video presentations created for small and large organisations are available now, and the slides and notes can be downloaded. If your organisation is interested in sharing a collection, or improving discoverability of an existing collection in Trove, the Trove Roadshow is a great place to start the journey.

Large organisations, visit: <https://www.youtube.com/watch?v=AoLUqdxXGdQ>

Small organisations: <https://www.youtube.com/watch?v=8t01uIQA7gY>

The team has also released a series of how-to videos, aiming to improve the Trove browsing experience. These cover topics such as basic and advanced searching, making lists and exploring zones in Trove. These are available through the Trove Help website: <http://help.nla.gov.au/trove/using-trove>, and via Trove's YouTube channel: <https://www.youtube.com/user/TroveNLA>. More videos are planned in the future.

\* \* \*

## HISTORY PRIZES

The Australian Historical Association awards a number of annual and biennial prizes, including the Magarey Medal for biography, the Jill Roe Prize for the best unpublished scholarly article by a post-graduate History student, and the Serle Award for the best post-graduate thesis in Australian history. Full details can be found on their website <https://www.theaha.org.au/awards-and-prizes/>

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### **Do you have a project to tell us about?**

We are always looking for items for the newsletter, anything from a few sentences to a lengthy article. All members are interested in knowing what is going on in the state, and you may make some good contacts through responses to the article.

# ORAL HISTORY WORKSHOP

10.00 am – 4.45 pm, Saturday 26 May 2018. St Johns Parish Centre, St Johns Church, Launceston  
(to the right of the main church entrance)

The workshop will be conducted by Jill Cassidy of Oral History Tasmania and will cover all aspects of oral history practice. Topics include: interview technique, possible pitfalls, use of digital recorder, ethics, transcription & publication. Participants will be able to listen to interview excerpts and do practice interviews. Oral History Tasmania's digital recorder will be demonstrated.

Numbers are strictly limited and prior registration is essential for catering purposes.

**PLEASE BRING A MEANS OF RECORDING IF POSSIBLE** (a phone or tablet is okay for practice).



## ORAL HISTORY TASMANIA Inc. WORKSHOP REGISTRATION

ABN 19264 496 176

For catering purposes registration must be received by **Wednesday 23 May**.

If an institution is paying your fee or you are paying electronically, please ensure that Oral History Tasmania receives a copy of this form.

Name:.....

Address:.....Postcode.....

Email:.....Phone:.....Mobile:.....

Any dietary requirements .....

Payment of \$\_\_\_\_\_ is for (please tick):

[ ] Registration for workshop @ \$40 members Oral History Tasmania  
(includes lunch) \$50 non-members

\$30 students

\$.....

[ ] Membership of Oral History Tasmania (for new members)

\$.....

### ***Payment options***

**Electronic transfer to:** Commonwealth Bank, BSB 067 003; account number 2803 2783

Payment to 'Oral History Tasmania'.

Please provide your name as a reference. Date transferred:

**After making electronic payment, email form to [president@oralhistorytas.org.au](mailto:president@oralhistorytas.org.au) or post to The Treasurer, Oral History Tasmania, 276 Brumby St. Longford 7301.**

**Cheque or money order:** made payable to: 'Oral History Tasmania' and sent with completed form to:  
The Treasurer, Oral History Tasmania, 276 Brumby St, Longford 7301.

**Office use only** Cheque/Money Order/Cash/Electronic Receipt No \_\_\_\_\_ Date \_\_\_\_\_

## WEBSITES

Oral History Tasmania: [www.oralhistorytas.org.au](http://www.oralhistorytas.org.au)

Oral History Australia: [www.oralhistoryaustralia.org.au](http://www.oralhistoryaustralia.org.au)

IOHA (International Oral History Association): [www.ioha.fgv.br](http://www.ioha.fgv.br)

## EQUIPMENT HIRE

A **Fostex digital recorder** is available for hire to members. It comes with its own lapel microphones and *User Guidelines*.

Cost of hire: \$30 a week, plus transport costs if necessary. You will also be required to sign a form agreeing to pay to replace any part that is damaged or lost while you have the recorder, up to a maximum of \$250 for individuals or \$500 for groups or institutions.

To make a booking, contact Jill Cassidy on 0418 178 098 or email [president@oralhistorytas.org.au](mailto:president@oralhistorytas.org.au)

### THE OBJECTIVES OF ORAL HISTORY TASMANIA

promote the practice and methods of oral history  
educate in the use of oral history methods  
encourage discussion of all problems in oral history  
foster the preservation of oral history records  
pursue common objectives and maintain links with other Australian oral history  
associations through membership of Oral History Australia Inc.

### MEMBERSHIP SUBSCRIPTIONS

Individuals	\$40.00	Households	\$55.00
Student/unemployed/pensioner	\$30.00	Institution	\$65.00

### ORAL HISTORY TASMANIA EXECUTIVE

President, and delegate to Oral History Australia:

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